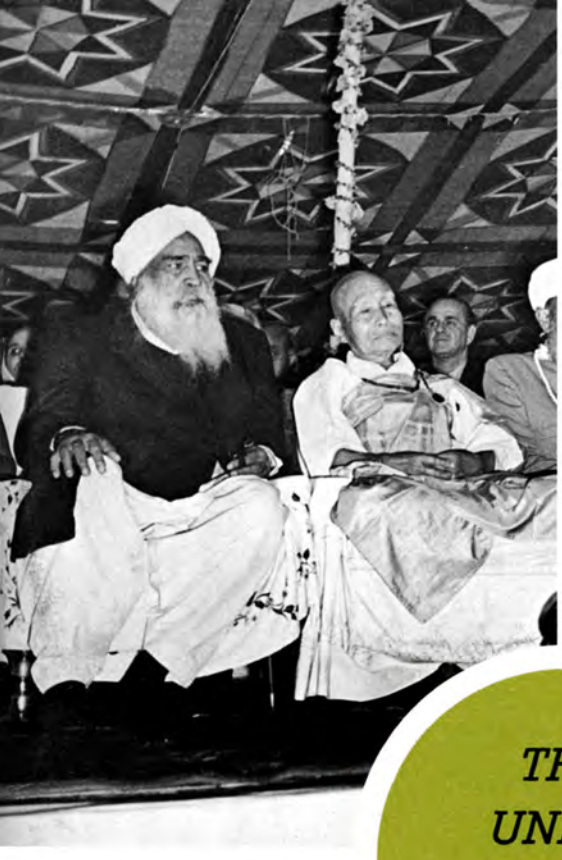
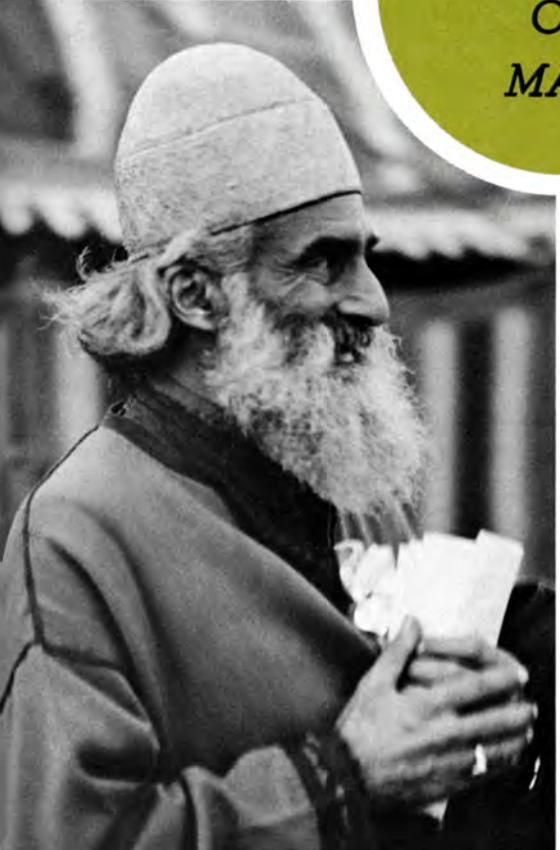


THE UNITY OF MAN



FRONT COVER TOP LEFT: *Sant Kirpal Singh Ji, the President of the World Conference on Unity of Man, with the Venerable Nichidatsu Fuji, Japanese Buddhist leader, at the Peace Conference on Feb. 4. Visible behind them is Stephen Koziski, Washington, D.C.* TOP RIGHT: *Mrs. Indira Gandhi, Prime Minister of India, addresses the Open Session on Feb.* 5. *Behind her is the Chief Minister of the Punjab.* BOTTOM LEFT: *Pir Vilayat Inayat Khan, leader of the International Sufi Order, contributed a great deal to the success of the Conference.* BOTTOM RIGHT: *His Grace Dr. Angelo Fernandes, Roman Catholic Archbishop of Delhi, with Sant Kirpal Singh Ji during Panel Conference No. 4, "The Essential Unity of All Religions," on the afternoon of Feb. 4. Behind them is T. S. Khanna, the Chairman of the Board of Ruhani Satsang in the United States.*

BACK COVER TOP: *The gigantic procession which began the Conference nears the Ramlila Grounds. Sant Kirpal Singh Ji, Yogi Bhajan, Swami Ved Vyasananda, T. S. Khanna, and Reno Sirrine are dimly visible in the second car from the left. (The first is filled with photographers.) In the distance can be seen the banner of the Australian delegation, the first of many.* BOTTOM LEFT: *The elephant led the procession, beautifully symbolizing the unity of man with the lower creation.* BOTTOM RIGHT: *After the elephant came a float carrying a picture of the Kutub Minar, a historic Delhi tower built by the Moghuls, over which is superimposed the* Phool Walon Ki Sair *(The Festival of Flowers), long a symbol of national integration in India, now used as a symbol of international integration.*

Sat sandesh

March 1974 volume seven number three

This issue is devoted entirely to talks selected from the proceedings of the
WORLD CONFERENCE ON UNITY OF MAN
held in Delhi, India, February 3-6, 1974, under the sponsorship of
SANT KIRPAL SINGH JI

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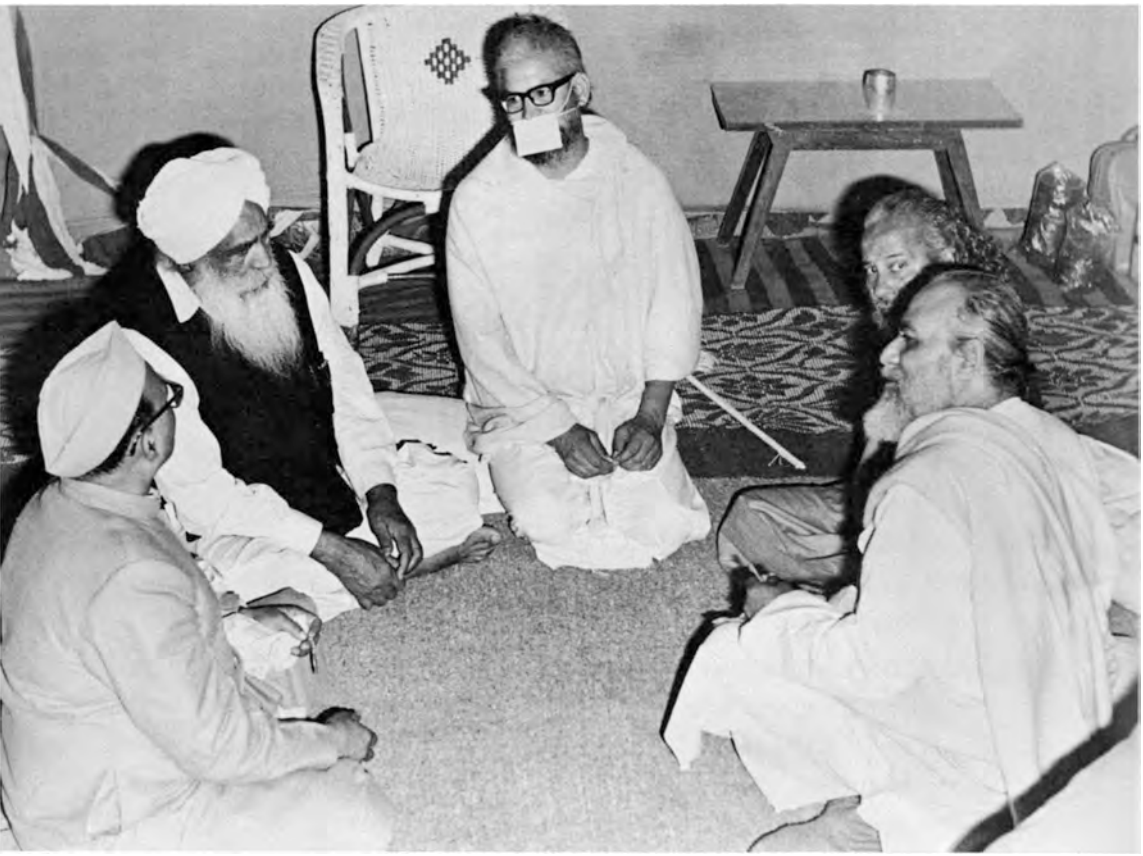


Peace be to all the world over, under Thy will, O Lord.

GURU NANAK

Belief in non-violence is based on the assumption that human nature in its essence is one and therefore unfailingly responds to the advances of love.

MAHATMA GANDHI

Every believer in this world of ours must be a spark of light, a center of love, a vivifying leaven amidst his fellowmen: and he will be this all the more perfectly the more closely he lives in communion with God and in the intimacy of his own soul. In fact, there can be no peace between men unless there is peace within each one of them, unless, that is, each one builds up within himself the order wished by God. . . .

The great task of magnanimous men:—to establish with truth, justice, charity and liberty, new methods of relationships in human society—the task of bringing about true peace in the order established by God. We publicly praise such men and earnestly invite them to persevere in their work with ever greater zeal. It is an imperative of duty; it is a requirement of love.

POPE JOHN XXIII, *Pacem in Terris*

THE INAUGURAL SESSION

February 3, 1974

A Call for Dialogue

The Inaugural Address by

Dr. G. S. Pathak

Vice-President of India

I THANK Sant Kirpal Singh Ji, Sponsor of the Inter-Religious World Conference on Unity of Man, organized by Manav Kendra, for his invitation to inaugurate this Conference. I congratulate the Sponsor on his enterprise in securing the collaboration of several religious and social organizations in conducting this Conference. I am sure his endeavors will be fruitful and achieve the worthy objective of bringing about the spirit of oneness among the followers of different religious faiths and promoting universal well-being.

Man has made many conquests over nature and has acquired knowledge undreamt of, say, 25 years ago, which he can turn to his benefit or to his own destruction. Crass materialism has grown out of the unprecedented advance of science and technology. Distance has been annihilated and people living in remote regions have virtually become neighbors. Yet they have not learned to live like brothers. Conflicts persist both on the national and international planes. Nations are afflicted internally by evils like parochialism, casteism, stateism, inequalities, intolerance, ignorance, etc. In the international sphere armed conflicts and wars still occur. Their causes, for example, racism, arrogance of power, chauvinistic nationalism and political greed—bedevil the affairs of mankind. However it is being realized—to use UNESCO's language—that "since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." But no fruitful effort has been made on an appreciably large scale to change the minds of men and to erect and fortify the inner defenses of life. Nor are determined and sustained steps being taken to give a clear and definite direction to human thinking and action so that science and technology may be used only for the welfare of humanity and an end may be put to the frightening possibilities of their evil uses. Colossal amounts are spent on armaments every year which could be utilized to remove poverty, illness and ignorance of the less fortunate peoples of the world. No doubt Man represents a great advance in evolution. Yet it is manifest that in this evolutionary process he has still greater heights to scale. Something vital is missing in human affairs. There is a *cul de*

sac—a blind alley. Unless the thinking processes are drastically altered, there is no way out.

We must have a proper understanding of Man and his place in the scheme of Nature. By Nature I mean here not only the physical universe but also the inner world, "the Kingdom of Heaven." For this it is necessary that there should be a dialogue between different religions in order to re-discover the meaning of Man, and to restate it in the idiom of universality. In this connection I recall to my mind the observation of Professor Parrinder: "The religions of the world face a completely new situation today. Never before this century have they been in such close contact as they are now. The 'One World' in which we live, with its close communications, makes nonsense of religious isolation." It must be admitted that the unity of man must transcend all physical boundaries and override all man-made barriers. The realization of the unity of man will impart an element of spirituality in human affairs. This truth is beautifully expressed in the Svetasvatara Upanishad (6:20) which Swami Rangathananda translates as follows: "Man may try (through his technical advances) to roll up the sky itself as if it were a piece of leather; but with all that, he will never succeed in achieving peace and the end of his sorrows without realizing the luminous Divine within him." I am happy to note UNESCO's emphasis on the "influence of spiritual values on political structure and techniques." In this connection, organizations like Manav Kendra and Conferences like the present can play a vital role. I share your hope that this conference will be a memorable event and the rallying point of fraternity of man, spir-

itual awakening and moral regeneration.

The element of "spirituality" of which I have spoken depends upon the correct understanding of the evolution of Man in the environment of Nature (in the wider sense as explained by me above) and the discovering of the true relationship of Man with God or Super Consciousness. This effort has been the constant concern of Man since he attained civilization. Religion is a relationship, personal and intimate, of man with his Maker. It is a part of one's being, and an integral part of one's emotions and feelings. There is a diversity of races and nations in the world, and a diversity of religions, but the object of all religious quest has been essentially the same through the ages. All religions seek to know the supreme truth which pervades creation. In spite of the diversity of approaches there is an underlying unity in the concept of the Supreme Reality. All religions seek to lead man to a common goal. They appear to differ from one another because they were originally preached at different times and in differing environments. A conference like the present one will doubtless promote an understanding and appreciation of the essential unity of all religions and help us to perceive and comprehend the fact that all of them utter the same truth, though in their own idiom.

While it is natural that each individual should cherish a special feeling of reverence for his own religion, it is necessary that every endeavor should be made to appreciate the true meaning and depth of other faiths. This is possible only through a dialogue with one who has personal experience of the particular religious faith which one is trying to understand. It has been said that a religion seen from within is very different than seen from outside. It is recognized that we must experience that feeling that has thrilled the followers of another faith if we wish to understand it. The Hindu regards every religion as true if its adherents sincerely and honestly follow it. Shankara had a comprehensive appreciation of different expressions of the One Truth, even though he spoke of six orthodox systems of religion. Dr. Radhakrishnan quotes Ibn-al-Arabi thus: "My heart has become capable of every form; it is a pasture for gazelles and a convent for Christian monks, a temple of idols, and the pilgrims of Kaaba and the book of the Koran. I follow the religion of love, whichever way his cows and camels take." Paramhansa Ramakrishna, who had a simple and firm faith in the oneness of God, himself passed through spiritual experiences peculiar to different religions.

Whether it is Christianity or Hinduism, Islam or Buddhism, Jainism or Sikhism, or any other religion, the goal is the same though the paths are different. They light different paths toward the same ultimate Truth. In the words of the Vedantic dictum: *Ekam sat vipra bahuda vadanti*—"He is One without a second, but sages comprehend Him differently and call Him by different names." Vedantic philosophy illustrates the truth thus: "As different streams having their sources in different places all mingle their waters in the sea, so O Lord! do the different paths which men through their different tendencies take, various though they appear . . . all lead to Thee." The Sufi Rumi said, "The lamps are different but the light is the same." Mahatma Gandhi realized the universality of religion and invoked God by the various names by which different religions call Him. Toynbee rightly held that "the missions of the higher religions are not competitive; they are complemen-

tary. We can believe in our own religion without having to feel that it is the sole repository of truth . . .”

The principal religions of the world reveal a large degree of unity in certain of their tenets. Toynbee observes that all the religions agree that our universe is mysterious, as the phenomena that we see must be only a fragment of a universe of which the rest remains obscure, that there is a presence in the universe that is spiritually greater than man; that knowledge is but a means to action leading to the goal of human endeavors; that man’s goal is to seek communion with the presence behind the phenomena with a view to realizing harmony with it. . . . It is not necessary to multiply quotations from the scriptures to demonstrate that all the great religions have spoken in terms of One God. But if there is one God and one Fatherhood, all human beings must be brothers and members of the same human family. In the Sanskrit language this is expressed as *Vasudheiva kutumbakam.* Thus, the unity of man is obvious.

A close observation and study of the phenomenal universe around us will lead us to the realization that the One God is manifested everywhere and that His law rules everything. There is unity in the laws of Nature . . . It is known that the release of immense energy in the sun is the result of the fission of the hydrogen atom. The fission of the hydrogen atom in the laboratory results in the same spectacular release of energy. It is evident that the manifestation of the Divine law is the same in the macrocosm as in the microcosm. . . .

If the process of the erosion of moral and ethical values continues unabated, world peace is in jeopardy, might will become right, and only the aggressive, wealthy and strong will be able to survive on earth. It is necessary that religion should temper the pace of materialism and technological advance and make it possible for the good and gentle, the meek and poor also to survive and lead their own lives in peace, quiet and safety. All religions proclaim the brotherhood of man. Islam emphasizes it and so does Christianity. The message of Sikhism is contained in the words, “We are sons of the same one Father; Thou art my great Lord.” Jainism, Buddhism and Hinduism lay the same emphasis. Nonviolence, toleration and respect for other faiths are the necessary corollaries. Only by a synthesis of the values held aloft by our great religions can we safeguard the security and happiness of the people and ensure peace and good will on earth.

In the words of Dr. Radhakrishnan, “It is the aim of religion to lift us from our momentary meaningless provincialism to the significance and status of the eternal, to transform the chaos and confusion of life to that pure and immortal essence which is its ideal possibility. If the human mind so changes itself as to be perpetually in the glory of the divine light, if the human emotions transform themselves into the measure and movement of the divine bliss, if human action partakes of the creativity of the divine life, if the human life shares the purity of the divine essence, if only we can support this higher life, the long labor of the cosmic process will receive its crowning justification and the evolution of centuries unfold its profound significance.”

I have now much pleasure in inaugurating the World Conference on Unity of Man and wishing your deliberations all success. JAI HIND.

The Remodeling of Our Destiny

Sant Kirpal Singh Ji

President, World Conference on Unity of Man

A mystic bond of brotherhood
makes all men one.
THOMAS CARLYLE

DEAR BROTHERS AND SISTERS: I am happy to greet you all, who have gathered here from all over the world. In this momentous session we have to explore and find out ways and means to cement and strengthen the solidarity of mankind. Nations, like individuals, are swayed by passions, prides and prejudices which create chasms in the real social order which are very often difficult to span. We are living in an age of decadence, when moral and spiritual values are at their lowest ebb. With all these drawbacks and the numerous divisive tendencies, there is still a ray of hope of regeneration and reorientation. This very hope has brought us together.

I thank you all for the loving response to the call for remodeling of our destiny to secure a lasting peace.

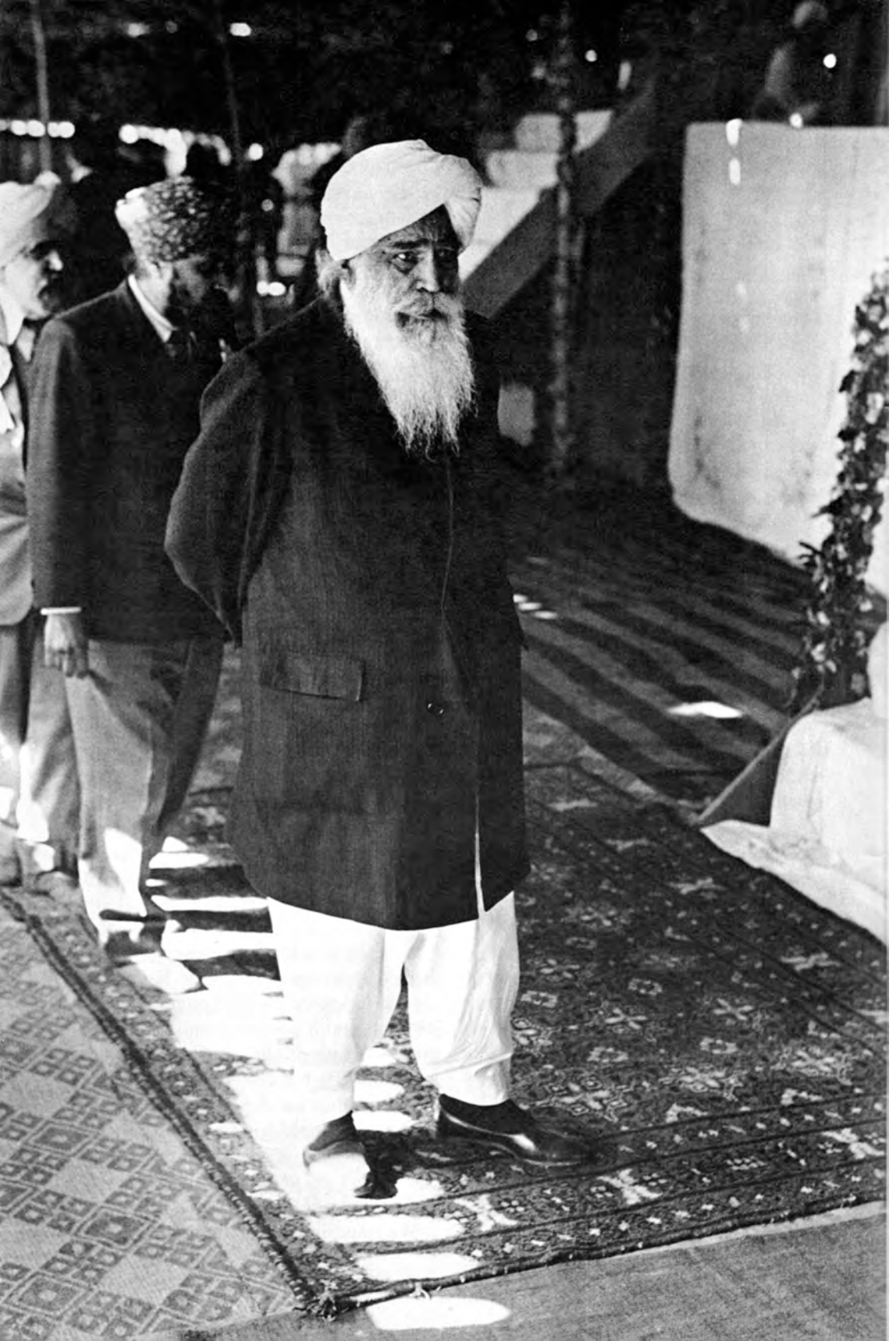
It is said that "East is East and West is West and never the twain shall meet." That may have been true at one time or another, or for the author of the dictum, Rudyard Kipling; but certainly it carries no weight with men of God in the present scientific age, when distance and space are fast losing their significance, and efforts are being made to establish interplanetary contacts.

The various countries of the world are just like chambers in the House of God, housing different nations. Distinguished from one another by geographic, climatic and historical conditions, facial contours and complexions, languages and dialects, diet and apparel and modes of worship, all people conditioned by these divergent factors form the great organic whole called humanity.

With all these seeming differences and distinctions of color, creed, and caste, and these diversities in his modes of living and thinking, man essentially and basically remains man in outer appearance and inner make-up. Unity already exists in the human form, since each one is born the same way with the same outer and inner construction, and each one has a soul which is of the same essence as that of God. We are drops of the Ocean of All Consciousness, Whom we worship as the same God, calling Him by different names. Holy men say that the human body is the true temple of God, and that He resides in the temple made by Him in the womb of the mother, and not in temples made by human hands, and that the human form provides us with a golden opportunity to realize Him.

Man has three aspects: physical body, intellect, and a conscious entity. He has progressed physically, intellectually and mechanically; but despite this, he is unhappy and has not developed spiritually. He has developed his head and not his heart, and his scientific knowledge is misdirected to fiendish malevolence. It has created a spiritual vacuum.

We stand in the middle of a two-fold



crisis: a state cult of militarism, euphemistically called "patriotism" on one hand, and an apathy to spiritual development through knowledge of the True Self on the other. In the absence of any positive thinking on both these levels we are morally regressing, and in this sad predicament we cannot have lasting peace. Guru Nanak therefore prayed, "O God, the world is aflame and has passed beyond our care. Save it by the means You consider best."

The problem before us is how to bring about a change in man's heart and effect his inner conversion so that he can see truly and clearly and learn to discriminate between truth and untruth. Since this lies beyond the scope of body and intellect, it can only come about through an inward illumination of divine wisdom in the sanctuary of the soul.

This is the individual aspect of the matter. We also have to forge abiding bonds of kinship among the nations of the world so that they will treat each other with genuine courtesy based on inward love and friendliness, and seek the welfare of all members of the human family, transcending their political ideologies which create rivalries and international tensions.

During my last foreign tour I was asked on television in the United States, "How can peace be cemented?" I told them, "Peace can be cemented only when men rise above 'isms' and Presidents and Kings rise above countries."

To remain in any "ism" is a blessing, if we keep in mind the ideal for which we have joined it and rise into universalism; but if we stick obdurately to the "ism," the result is again narrow-mindedness and selfishness. Similarly, if Kings nourish their gardens well and keep them blooming in all respects, they should let all other countries bloom the same way and further the cause of human happiness; otherwise there will be conflicts and wars. It has been our endeavor of late to find a common forum and meeting ground where such momentous issues could be discussed dispassionately—by separating the non-essentials from essentials and eliminating differences, in order to find unity in diverse thinking and bring abiding peace on earth: complete concord and amity in all spheres of our life.

In order to understand this worldwide movement in which we are participating today, it is necessary to review its background. Religious contacts between East and West were established as far back as 1893, when the patriot-saint Vivekananda went out with the message of the Upanishads and Gita and represented India at the Chicago Parliament of Religions. His life and living showed a practical way to demonstrate the essential unity of all religions, to proclaim the message of which he founded a chain of missions in the name of his Master, Paramhansa Ramakrishna. Ten years later, in 1903, another young savant, Swami Ram Tirath, presented the philosophy of Vedanta to the West in such a lucid manner that he was hailed as a "Living Christ."

Thus the way was paved for the next great step, the spread of spirituality or mysticism—the bedrock of every religion. In its pure essence, this implies the awakening of man to a consciousness at once supra-sensible and supra-mental—an immediate revelation. All mystics, Eastern and Western, have believed in the possibility of direct communion with the Spirit and Power of God through love and contemplation, without the aid of reason and logic. It puts man on the road to inwardness (not to be confused with escapism), with an active living mo-

OPPOSITE: *Sant Kirpal Singh Ji with Darshan Singh and A. S. Oberoi.*

rality as the essential prerequisite. This is the religion of spirit, or the science of the soul, and through it an individual finds his proper relation to the universe by establishing contact with God through His expression, the power called *Naam, Shabd, Kalma* or *Word*, which is the Maker, permeating and controlling all creation. The relationship with this power is achieved by developing reverence for life at all levels of existence without distinguishing between high and humble —including man, bird, beast, and the lower species. The non-human forms are the younger members of the family of God.

This idea of the sanctity of life is a living religion of love in the innermost part of our being. True theism cannot be reasoned out intellectually or felt on the level of emotions; it proceeds from true knowledge, which is an action of the soul in perfect harmony beyond the senses. This is what is called "spirituality" —the contact of the soul with the Oversoul—and it is achieved by rising above body consciousness through practical self-analysis, a demonstration of which can be given by an adept in the process. We call it *Para Vidya* (the Knowledge of the Beyond) because it lies beyond our sensory perceptions.

This science of the soul is not something new; it is the most ancient teaching of all. The way back to God is of God's own make and stands on its own, without the necessity of scriptural support to uphold its authenticity. But unmistakable references in the scriptures of all religions from the earliest times to the present day do bear witness to the Unmanifest Reality in its primordial form of Light and Sound.

In the present age, saints like Kabir and Guru Nanak revived the ancient teachings of the sages of the past. In more recent times the torch was kept alive by their successors until the spiritual mantle came to hallow the personality of Baba Sawan Singh Ji, who during his long ministry of 45 years (1903-1948) gave it the widest distribution possible. In 1911 he began the work of revealing the Gospel of Love, Light and Life to the Western world as well.

Ruhani Satsang was founded in 1948 and dedicated to the task of imparting purely spiritual instruction, shorn of all ritual and ceremony and free from embellishment and symbol, to all classes of humanity. Followers of different faiths, beliefs, and creeds meet at Sawan Ashram—which became its permanent center in 1951—and address large masses of people coming from different walks of life, who are eager to learn and understand the elemental truths which form the quintessence of all sacred scriptures. The discourses converge on the common theme of establishing direct touch with Reality, and attempts are made to reproduce and correlate, in simple understandable language, the sayings of sages and seers of all times. Presently this is being spread in 209 centers all over the world, which have helped considerably to remove to some extent artificial barriers of race, language, and religion, and brought many kinds of human beings to worship the Nameless Being with so many names.

By the grace of God, a new field unexpectedly opened up in 1957 when Muni Sushil Kumar Ji sponsored a Conference of World Religions with the idea of forming a World Fellowship of Religions. As a result of further deliberations there did come into being a Fellowship including most of the faiths of the world, and I was elected its President. Three World Tours were undertaken and four World Religions Conferences were orga-

nized in India, besides regional conferences in other countries. The purpose was to disseminate the idea of universal fellowship among people professing different faiths and beliefs, and it brought about broader and better understanding and a sense of mutual trust and confidence at the top level among the representatives of the various religions.

But while the religious leaders were coming closer, a danger was developing among the followers. Instead of making religion a cementing force, they made it an instrument to serve their vested interests and began to form communal groupings bearing the labels associated with their "isms"—fortifying them with artificial walls of hatred and distrust. One wonders how a person professing religion, which is a link between man and God, can run the risk of forgetting that he is a man born with the same privileges from God as those he hates, and that he is a conscious entity which is a drop of the Ocean of All Consciousness.

To combat this danger of religious chauvinism, it was thought necessary to start the work of regeneration from the roots. Man-making must take precedence. This can only be done by inculcating in people generally the humanistic ideas of unselfish love and selfless service, with special emphasis on man service, land service and animal service (animals being our younger brothers and sisters in the family of God). This idea took concrete shape in 1969 with the decision to set up Man-Making Centers or *Manav Kendras* here in India and abroad.

In India a Man Center has been started at Dehra Dun at the foot of the Shivalik Range of the Himalayas. It has set up a hospital, a home for indigent elderly people, and a school for the children of poor families in the area. A provision for farming and cattle-raising on modern scientific lines is a part of the project. Eventually we hope to see a university, fully equipped with the original scriptural texts of the religions of the world, so that comparative studies of the truths contained therein may be undertaken; and a language school to overcome linguistic difficulties.

This convention aims to unite all mankind on the common ground of service to fellow human beings and faith in Divine Power, and to accomplish that, it urges the religious and ethical leadership of the world to shed apathy and aloofness and assume a more prominent role in human affairs. Such conferences in the past have been organized at the level of religions, and consequently have not been able to achieve integration in the required measure. A significant feature of this conference is that it is being organized at the level of man, as envisioned by saints and prophets like Socrates, Buddha, Mohammed, Christ, Kabir, and Nanak, so that it may lead to true integration. The challenging task before the religious and spiritual leaders is to bring about a radical change in the ethical, educational and economic status of humanity. Economic uplift is essential, because "a hungry man is an angry man" and to talk of God to him is a mockery.

I am confident that each one of us fully realizes the significance of this cosmopolitan meeting and will extend his whole-hearted support toward the fulfillment of its objectives: developing human understanding and heralding the unity of mankind. Let us pledge ourselves to this task, transcending all narrow allegiances and commitments, and stand united and resolute until its ultimate fulfillment.

THE WORLD PEACE CONFERENCE

February 4, 1974

The Scientific Unity of Man

Sri Jagjivan Ram

Defense Minister of India

FRIENDS, I would like to say a few words for delegates from other countries. What I have said is that we have been considering the essential unity of all religions, that the basic principles of all religions are the same or similar. The basic tenets of Christianity, Islam, Hinduism, Buddhism, Jainism, are more or less the same, and from that point of view we can say that there is essential unity of all mankind. But what I emphasized was the scientific unity of man.

When the universe was created, man was created as an entity which has remained unchanged. Though there are many genera and species in the plant and animal worlds, man is just one species. There are races among man—the Negro, the white man, etc.—yet they are all of the same species—the species of Man (*Homo sapiens*). The Brahmin and the scavenger continue to be of the same species. Different colors, languages, food habits, dress habits, and religions have not changed this basic fact—that man is one species.

I would go a step further and say that man has got all the attributes of God—since *God created man in His own image*. Potentially, those attributes are there; but as long as man is controlled by Satan the differences between him and the Almighty continue. The moment he gives up Satan he begins to attain the attributes of God; he can become omniscient, omnipresent, omnipotent—this is not an imaginary idea; some men have attained this. This is what is meant by *God created man in His own image*. He will continue unchanged through the ages.

So there is unity of man, logically; because one of the scientific definitions of "species" is that there is attraction between male and female of the same species. There is no attraction between male and female of different species. And if there is an unnatural attraction, well, no progeny will be produced. Progeny can be produced only by male and female of the same species.

So here is scientific proof that the Negro and the white man belong to the same caste; the Brahmin and the Harijan to the same caste; the Hindu and the Muslim to the same caste. And I regard

it as an insult to that great Power Who created this universe to regard men as belonging to different castes.

So there is essential unity of man from the religious point of view and from the scientific point of view. According to all religions, all men should be treated as belonging to the same family. Then where is the necessity of destroying each other? No person will destroy the members of his own family, unless he has been afflicted by madness. So all those who are indulging in acts of extermination of large numbers of people are no doubt afflicted by madness. And those people who have nothing of their own—or you might say they have the whole world as their own (holy men)—they can bring the madmen to their senses.

It is just by ignoring these basic and fundamental principles that there is so much imbalance in the different countries of the world. The developed countries have so much they can't use all they produce; they are living in luxury, in some cases have reached the limit of luxury; and there are multitudes of people who cannot get the bare necessities of life. We let this imbalance cause bitterness and conflict and ultimately, if permitted to develop, the destruction of mankind. Again, the words of these wise men could create a sense of uprightness among the developed nations, the affluent societies, to take measures so as to reduce the imbalance between the countries.

In the same way within the various countries are differences of development among sections of society. Some sections are rich and affluent; others, though they work hard to produce the wealth of the

Swami Ved Vyasanand and Sant Kirpal Singh greet the Defense Minister

country, are deprived of the fruits of their labor and do not get the bare minimum of life. That also has to be eliminated. If it is not, it will constitute a danger to all that is good in human society.

So disparities and imbalances will have to be eliminated, and for that a revolution is necessary; not a political revolution, but a revolution in the mind of man—so that he can evolve as a real man. That revolution can be successfully created by these people [*referring to the various spiritual leaders and holy men on the stage*] who have nothing to lose and nothing to gain—nothing to lose, that is, except the misery of mankind; nothing to gain but the bliss of mankind. It is therefore very heartening that we have gathered together here under the auspices of these wise men who have been trying to arouse the conscience of man so that he can see the good and separate himself from the evil. Fortunately, the different societies of the world have come to realize that misery anywhere in the world constitutes a potential danger to prosperity everywhere in the world.

As I said in the beginning, I came here to say a few words, not as Defense Minister of India, but as a student of truth. I successfully fought war with Pakistan; but even at that time when I was on the verge of repairing the aggression of Pakistan, there was always a conflict within myself. War, it is said, is dehumanizing; war is brutalizing; mind loses all its good attributes during wartime, but I asked my soldiers and officers even during war to maintain certain laws of humanity. I told them, "If you go to the other country, you treat every female of that country as your mother or sister" —and they did; I am proud of my soldiers. But then I thought that some missile by my soldiers or the soldiers of Pakistan might hit some innocent mother who is unconcerned with the war, who might not know why this war has been launched; or suddenly a child is hit by a missile and is dead—can there be a more inhuman act than this? Can there be a greater sin than this? But the enlightened people of many nations are indulging in this sin in order to establish the supremacy of one nation over another. Cannot these people be brought to their senses? Can we not stop these actions of madness? And it can be done by these people (the holy men).

Let there be a slogan among all the citizens of the various nations; let the slogan be that there is no greater crime than war. And I am saying this as the Defense Minister of India. I possess all these weapons of destruction and I have to, because I have to safeguard the borders of India. But there is always a conflict within myself. I will always try to ward off wars as long as I can.

The effect of war today is not localized; with the development of science and technology, with science having overcome the limitations of time and distance to a great extent, it is all pervasive. We have seen that the war between Israel and the Arab countries—a war in one corner of the world—has affected all the citizens in all the countries of the world. The debacle of petroleum and its products has affected citizens of India in every city; it has affected people in Washington and New York, in Moscow and Peking, in all the countries of Europe. So when we know that the effect of war today affects all the citizens of all the countries of the world—isn't that enough for all of the sensible persons of the world to put their heads together to devise methods by which war can be eliminated and ruled out of sensible human society?

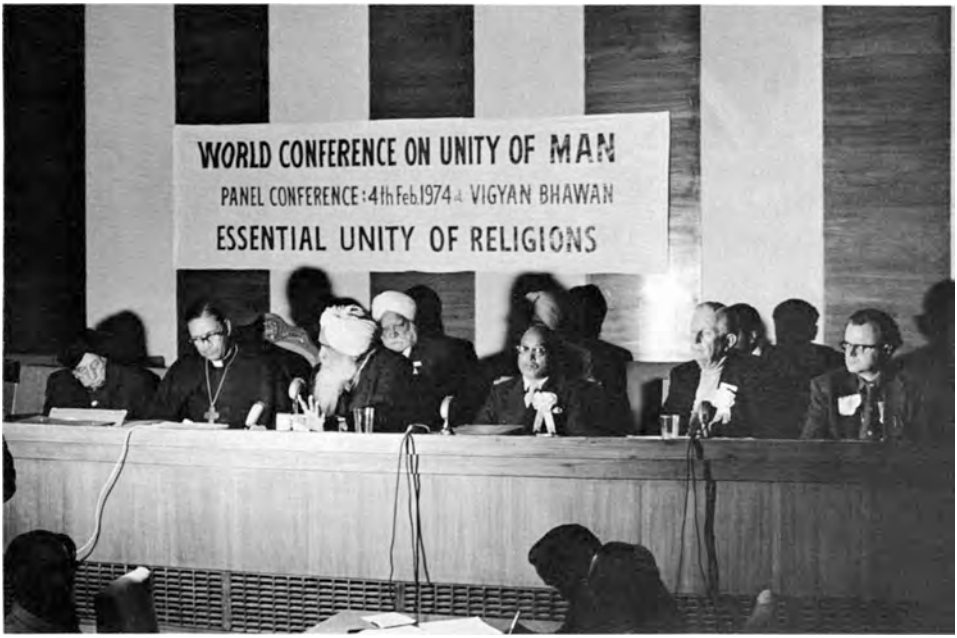
And I think, if all the thinkers and

leaders of religion of the world make it an article of faith that there is no greater crime than war, then perhaps man will dream of a better world, a happier world, and he will regard another man as his own image and treat him as a member of his own family. The disparities, inequalities, imbalances, from which human society is suffering today stand in the way of the full development of man —he has not been allowed to attain his full stature because of them. The oppressors suffer more than the oppressed, the exploiters suffer more than the exploited, and the sooner this revolution comes to us the sooner there will be development of the whole man. Then we will appreciate that our neighbors have the same feelings that we have, and what oppresses him oppresses us as well. If this revolution comes—and it can come by the teaching of these people—I have no doubt that the world will become better and happier.

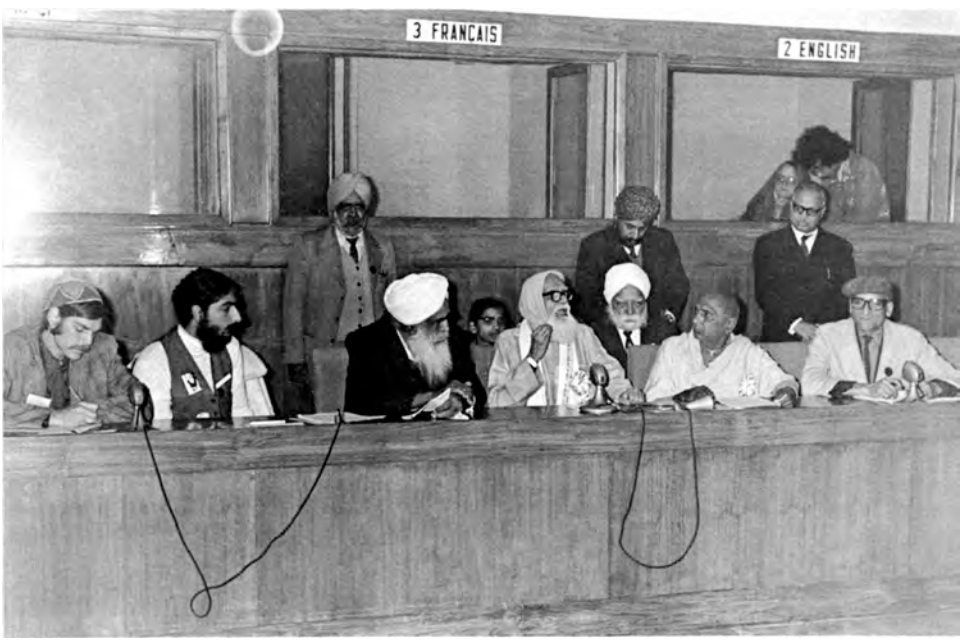
Well, friends, I am happy to be in the company of so many emancipated souls. What you see here is a galaxy of emancipated persons, and according to Hindu tradition, a few minutes in the company of emancipated persons provides one with bliss. So I am happy to be here.

With these words, I declare this august assembly open.

Members of the Sikh Dharma Brotherhood (3HO), here marching in the procession of Feb. 3, contributed a great deal to the success of the Conference. As the Khalsa String Band, they sang many beautiful devotional songs in both Indian and Western traditional style. The American-based organization is under the direction of Yogi Bhajan.



Two of the four panels are pictured here. ABOVE—*Panel No. 4, "Essential Unity of Religions" Front row, from left: Dr. Hukam Singh; Archbishop Angelo Fernandes; Sant Kirpal Singh Ji (who visited all of the panel conferences); A. J. Srivastava; Reno H. Sirrine; Russell Perkins. Behind them is T. S. Khanna (not a panel member). Dr. Karan Singh, who inaugurated the panel, had left before this picture was taken.* BELOW—*Panel No. 3, "World Harmony." Front row, from left: Dr. Sean Sieglen, John Molinari, Sant Kirpal Singh Ji, Kaka Sahib Kalelkar, Swami Chetanand Chidakash, Seth Shanti Bai.*



SPOTLIGHT ON THE PANELS

On the afternoon of February 4, the Conference split up into four Panel Conferences or seminars, in which different aspects of the idea of the unity of man were examined in depth. The four panels were as follows:

1. UNITY OF MAN—ONE WORLD
2. CURRENT WORLD PROBLEMS AFFECTING THE UNITY OF MAN
3. WORLD HARMONY
4. THE ESSENTIAL UNITY OF RELIGIONS

The talks that follow are, hopefully, a cross section of the vast amount of material that the panels produced; many excellent talks were necessarily left out, due to space limitations. Some of them may find their way into future issues of Sat Sandesh.

FROM PANEL NO. 1

One World—The Dignity of Man	A 2	*Yogi Bhajan*
The Path of Oneness	A 2	*Sant Kirpal Singh Ji*

FROM PANEL NO. 2

The Purpose of Education	A 3	*Rev. G. J. Christo*
True Love	A 5	*Frederick Aye*

FROM PANEL NO. 3

Love as Fearlessness	A 6	*Kaka Sahib Kalelkar*
Universal Harmony	A 6	*Dr. Sean Sieglen*

FROM PANEL NO. 4

The Poison and the Nectar	A10	*Dr. Karan Singh*
Foundations of Religious Unity	A12	*Russell Perkins*
Toward the Unity of Conscience	A14	*Archbishop Angelo Fernandes*

One World - The Dignity of Man

Yogi Bhajan inaugurates the first panel

MR. PRESIDENT and friends: It is a privilege today to speak on a very important subject, the Unity of Man. Surprisingly enough, man wants to practice unity, and he knows where unity lies; but rituals have overcome reality to the extent that man is not able to practice unity.

The mightiest countries like the United States and the USSR are following the gunboat policy less today because the voice of the people is against it. Today there is more talk about the common development of the world, more talk about peace, and more talk about development of the undeveloped countries. There is more emphasis on peace and recognition that you have to use the methods by which self can be realized, the technology through which self can be developed —the method of acquiring consciousness. People are seeking truth today, and want to understand each other.

The world has become very small and we can reach any part of the world in no time. There are no geographical boundaries between countries. For the last five years I have been working in Europe and the United States, and I feel that the time has now come when man is beginning to realize that it is only in unity that we can live on this planet.

The rich countries have suffered the embargo on oil, but they have not attacked the Arab countries; they talk of starting negotiations with them. Now it is for the spiritual leaders to show the way to the people of the world. India is a land of saints, and they agree that the Creator has created us and in every individual we can see the Creator. Therefore I say that man wants unity and peace, but the rituals have bifurcated him to the extent that he cannot achieve it.

When all our minds are sick, we seek truth; and this is the right moment to meet heart to heart. There is the greatest need for love at this time. I am hopeful that we shall have a meaningful discussion today in this panel conference, and with these words I am grateful to be called to inaugurate it, and I am hopeful that you will give a very positive and concrete exposition of the subject and offer solutions to the problems of humanity, so that hatred may be wiped out from the face of the world, and there is dignity of man; and man can develop himself in the spirit of love and peace. Thank you very much.

The Path of Oneness

Remarks by Sant Kirpal Singh Ji

DEAR BROTHERS AND SISTERS: I have to say a few words on inner concentration and connected thoughts To achieve eternal unity one must be able to get self-consciousness and try to recognize that great Power Who is controlling the world. You all know man's body is one and we believe that it consists of five elements and that there is a Power behind it Who is controlling all this system; so we must try to understand this truth and have the reflection of the Divine which is in man.

Of course, you all know that to get

any fruit some labor is required, and to be self-conscious we must struggle until we get it. We have before us many examples of our ancient leaders like Guru Gobind Singh Ji, and most of us are following their path; some of us have achieved something in this line.

It is very difficult for narrow-minded people to adopt this path and to meet each other. We must exercise in the right direction. The present urge for unity is a call for self-consciousness, and we must be eager to achieve it and share our good efforts to achieve it. I stress that we must go ahead on the path of oneness of man which is the real path of God, and whatever differences come in our way must be removed in a coordinated manner. If you have faith in Him you can change your fate, as well as others' fates. My best wishes are there and I hope you will come to this conclusion. Thank you.

The Purpose of Education

The Rev. G. J. Christo, President of the Northern Region, Seventh - day Adventist Church of India, exposes the emptiness of present - day education and suggests alternatives

MR. CHAIRMAN and delegates: Only one who has an ostrich-like outlook on today's law and order situation will deny that something has gone wrong somewhere, and that the picture of society and civilization in this generation is grim. Those born today will inherit as their legacy an era in which crime has soared as on wings. If we study statistics on all types of crimes we find the figures are higher than ever and going higher.

Is there something wrong with our present educational system, or our home environment, or perhaps in our social and political order? I would like to submit that the predicament we find ourselves in today is a result of neglecting one of the most important factors of life. Much stress has been placed on the mental and physical development of our generation. To a lesser degree, scope has been provided for certain social developments; but little has been done about the spiritual or moral health of the individual. This, I contend, results in the moral decadence which is destroying the foundation of everything we hold precious and dear. Mankind has been able to conquer outer space, but has failed to find the meaning of his inner space. When man began to understand the intricacies of the universe, he considered himself to be the arbiter of his own destiny. The industrial revolution uprooted man from his ancient traditions and propelled him into an atheistic mechanical world. Men orbiting in outer space declared that their journey into space justified their belief that there was no God out there, and a once-Christian theologian decided that if there ever was a God, He should now be considered dead, as mankind really had no need of Him any more. Some believe that God is a creation of the "haves" to lull the masses into submission.

Education includes more than the formal three "R's" taught in the classroom. True education includes the whole being and covers the entire span of life given to an individual. I submit that the education offered to our children and youth today is too narrow. True education teaches the best use not only of one but

all our acquirements. Thus it covers the whole circle of obligation—to ourselves, to the world, and to God.

"Character building is the most important work entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today.

"At such a time as this, what is the trend of the education given? To what motive is appeal most often made? To self-seeking. Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counter influence. God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor." (E. G. White)

The home is the foundation of all growth and it must also be the place for spiritual growth. Psychologists tell us that a child's learning process begins at birth. It is therefore imperative for a child to have adequate moral and spiritual influences during babyhood. With so many broken homes, and working mothers, and fathers anxious to work more than one shift a day to keep up with the Joneses, the child's training is often relegated to an occasional growl from Papa.

In our secular society the safeguarding of the spiritual development has been left to the parents and to the religious organization to which the parents subscribe. The schools supported by public funds concentrate mainly on mental and physical development. Man is a four dimensional personality—physical, mental, social, and spiritual—and inasmuch as true education includes the development of all these faculties, schools also share a responsibility in providing opportunities for all these faculties to develop. Oscar Handlin, professor of history at Harvard, recently concluded "that colleges are actually killing education. In the 1970's we sentence more of our youth to more years in school than ever before in history, so that never before have Americans been so poorly educated as now." This perhaps could also be said of education in India.

It would be well for us to consider the aims of education:

1. Foremost is the formation of character. The object of education should be to restore in man the likeness of his creator—bringing him back to that perfection in which he was created. All true knowledge will tend to make the being perfect. A sound character is real in the sense that it deals with substance and not show.

2. Secondly is the development of the intelligence. A good moral education is not meant merely to take away our "simian" characteristics or the tiger within us, but to strengthen minds weakened by self-indulgence and lack of control. The mind is to be activated and placed in contact with an all-intelligent Creator.

3. Equipment to earn one's living. True education is not primarily to help equip one with the ability to earn a living; that is necessary, but too narrow. True education is more than a preparation for the life that now is; it has to do with the whole period of existence possible to man. This includes eternity.

More and more educators recognize that our present system of education has neglected the important aspect of manual labor. Jerry L. Pettis, a U. S. Congressman who recently visited China, made this comment:

"I was keenly interested in the philosophy that prevails in China on this subject. All students are required to spend two years on a farm. After a student finishes the equivalent of the American high school, he is assigned to a farm, or 'commune.' At the end of the two-year period, the other members of the commune decide whether he is 'college material' and whether he should obtain further education. In such a vast country, it is impossible to provide advanced education for everyone; therefore, a student must, in the opinion of his peers, have a reasonable chance of success plus the motivation to succeed, or he will not be given the opportunity. . . . As the peasants and youth work side by side, helpful philosophies are communicated, and the young maintain a solid contact with reality."

4. Finally the advancement of knowledge must result in the pursuit of truth. This should be the end of all education. Truth is acquiring a knowledge of God and finding out His plans for our lives.

Many a growing child is repelled by the seeming hypocrisy evident in today's adult world. Double standards confuse the child, and the gap between precept and practice is puzzling. The knowledge of hypocrisy breaks out in rebellion against society. Someone has said hypocrisy is bad at any time, but doubly so when it is clothed in religion.

Glaring differences between riches and poverty, gluttony and hunger, love and hatred—these contradictions lie within the human breast. The unlovely instincts can be conquered and subdued as an individual realizes his role in this world in relationship to his God and his brother. What the world needs today is not more theology—it needs a demonstration of God's love, described in the Bible as: "Love is very patient and kind, never jealous or envious, never boastful or proud. Never haughty or selfish or rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong. It is never glad about injustice, but rejoices whenever truth wins out."

Unselfish love and concern can break down the barriers of neglect, suspicion, and hatred. Unselfish love can unite the world in one brotherhood. Unselfish love is the universe's greatest need.

True Love

Frederick Aye of Ghana spoke briefly and to the point

MY SUBJECT will be true love, and I will be very brief. All human beings are told that God is love and, if they have been created by God, they are the creatures of love and they must love their fellow beings. But we find in actual practice that from the day we are born we imbibe religious hatred, fanaticism, etc. We are taught that our religion is the best, and also that if we achieve materially, it will be in our best interest. So it becomes the duty of those people, young or old, who have got some spiritual enlightenment to teach what true love is and how we should love each other. We should first set examples ourselves by good deeds rather than by preaching to others. We should have the feeling and desire to share everything that we possess. That will be the guarantee for unity of mankind. Thank you.

Love as Fearlessness

Kaka Sahib Kalelkar, one of the closest associates of Mahatma Gandhi, shares his thoughts

OUR GREATEST STRENGTH must be love which is fearless—non-violent love. It is time the world was viewed as a great family; I think it is ripe for the establishment of a familyhood of all religions, all cultures, and all races. If it doesn't come about, a world war may well happen; and with the present development of science it could be an unprecedented disaster.

Sant Kirpal Singh Ji is doing this work —that of making all religions and races one—and as a humble servant of Mahatma Gandhi, I congratulate him for organizing this conference. Now we have to establish that familyhood—through love, complete fearlessness. If we want to establish peace, we have to work for others. Sant Ji wants us to give thought to these things, and to do service for the whole world. We are in a country where people of all races and religions are gathered together. We must love each other. All our energy should be saved for actual work.

We invite Muslims, not as Hindus, but as members of one human family. We should have hope for our towns and villages. In the villages, people do not understand economics; but they understand religion and they understand culture—that has been the tradition of our country. We must now have a great organization and go to the villages and tell the people the central part of their religion is to love others. We must ourselves stop hating others and start loving; mere speaking won't do. Under Sant Ji's initiative and guidance, we should have small groups all over the world; we should, as members of the same family, build a new culture, a new civilization.

Science is very useful, because scientists worship truth. We want to make science more spiritual, and only saints can do it.

So I express my gratitude to Sant Ji for organizing this international conference. I belonged to Mahatma Gandhi's group; I was Vice-Chancellor of the university started by him, and worked under him for 50 years. Sant Maharaj is doing the same work which Gandhi Ji asked us to do—establish harmony and unity of man. Religions are different, but we are all bound together by love. My definition of "love" means fearlessness—you don't threaten anybody and you don't fear anybody.

Universal Harmony

Dr. Sean Sieglen of the Manav Kendra of Maine discusses in depth the problems involved

MR. CHAIRMAN, Ladies and Gentlemen: When addressing ourselves to the question of "universal harmony," we must determine first what manner or style of harmony we are seeking in the world. Certainly mankind is agreed that harmony is wanted, is in fact desperately needed. It is commonplace by now to

assert that unless international relations are made harmonious, mankind will destroy itself in various technological and political wars. Also becoming equally imminent is man's lack of harmony with the very Earth that sustains his physical life. Disharmony in this area of ecology threatens to cripple civilization, even wipe out large segments of the population within a century—some authorities say within decades. However, it is not my intention to elaborate upon these problems, since we are all familiar with the alarming dangers involved in these conditions; I will rather pose the questions:

1) What kind of harmony can man feasibly pursue for himself? and
2) How might man best obtain his goal?

One form that many persons have selected as the kind of harmonious relation they wish to carry on with other persons—or other nations, or other religions, or with Mother Nature—could be described as the "laissez-faire treatment of a ghetto." In common words, "he and I will get on amiably if he stays out of my way, or if we have no contact whatsoever." Hence there arose in the United States a popular attitude that two subjects not to be discussed were religion and politics. Racial tension also has grown because of such disguised bigotry, and I call it this name because underlying such isolationist viewpoints are the convictions that *I am separate from him* and *I am correct*. But of course this conference by its very existence submits the contrary, and we can state that individual men are not separate; so to isolate one's person, one's religion, or one's nation from the rest is at best an equivocal position to take.

A better pursuit of harmonious relations perhaps would view harmony as an acceptance through understanding of his neighbor's way, or an acceptance because of respect for that other nation, or religion; in general, respect for one's fellow man. If such an integrated style of harmony is preferable to the isolationist style of harmony that has been most rife in our various countries' histories—that is to say, if strong nationalism and chauvinism on any scale from racial to religious, from vocational to personal, are undesirable—then to what or to whom are we to turn for us to get a clearer understanding of just what sort of harmony I am indicating?

First comes to mind the United Nations; but we all know that though certain valuable results have been attained, that organization isn't able to produce the sort of far-reaching harmony (or brotherly love) for which we are seeking in this panel.

Then we are reminded of the many religious ecumenical conclaves which succeeded World War II. In the West, Catholics, Protestants and Jews met to dissolve differences; in the East, Buddhist, Jain, Moslem, Sikh, and Hindu sat together to emphasize their oneness. Everyone here is well aware of the achievements made on these lines by the World Fellowship of Religions, presided over for so long by the sponsor of this conference, Sant Kirpal Singh Ji Maharaj. Here some definite success was reached in having disparate groups who would not convene on one platform before, come together to speak of unity and harmony. Yet at this level of religions or institutions, full unity has not been realized because each group again sought for the unity of its own body, rather than for the integration of all groups to become united under God.

The harmony we seek here, then, must be sought at the level of man—not na-

tions, not religions, not institutions. This brotherly love is of a nature that embraces each individual and emphasizes similarities instead of dissimilarities. Harmony of this kind presupposes one God, one mankind. Every individual is only separate temporarily—that is, until he realizes that he isn't really separate at all. He then won't choose isolationism or chauvinism or any ism, for that matter, since all isms tend to divide rather than bring together. So we can define "harmony" as the congenial interaction of entities or groups of entities who all feel that they are portions of the same God, drops of the same Ocean of All Consciousness. This joyful interaction or brotherly love comes up because each person knows that though their bodies may be several, their souls contain the same essence; and that essence is greater than any prejudice or separation.

With this definition and ideal of harmony before us, let's approach the next question of how to obtain so difficult a goal, especially at a time in history when there exists a large percentage of mankind who accept only material values, ignoring or rejecting values of a spiritual nature. How is it possible to live so harmoniously that anger, jealousies, hatreds, injuries and wars diminish and cease altogether?

Such a society and world living in that type of concord must be viewed as a utopian ideal. Practical utopias haven't fared well in history. The celebrated Brook Farm of the nineteenth century, in which Emerson and Hawthorne participated, typically represents the main problem—dissension. The participants wrangled about leadership, duties, etc., and though equality was sought, none was found. Some of the best utopias comprise people whose lives are so simple that they have little cognizance that their community is ideal. One illustration is the Hunzas, north of here in the Himalayas. Their valley is a veritable Shangri La, and the reason seems to be that they do not stress material achievements. They have no high, no low. Though they respect the wisdom of age, all are equal in their group. They have a simple diet, exemplary morals, and a clean disciplined environment.

At present I help to coordinate a utopian attempt in the State of Maine in the U. S. A. It is a Man Center—the Manav Kendra of Maine—instituted for God-service, man-service, and land-service, parallel to the two centers which exist here in India at Dehra Dun and Baroda. This center seeks to establish a unique situation where an undetermined number of men and women live harmoniously without anger or dishonesty. They live chaste lives, and try to serve and love everyone with whom they come in contact. In simpler words, they try to do good, be good, and be one, not only with human beings, but also with animals and land—ecology and land service being of prime importance. Manav Kendra attempts to become a complete community in self-sufficiency so that it may show the surrounding society how harmonious living may be achieved. But again the question: How is this goal to be obtained?

The answer is the heart of this presentation: Universal harmony on the scale of which we've spoken is only to be achieved when personal harmony is first realized. At the level of man each person must admit harmonious ideals and practice into his own life, so that he radiates peace and contentment in all his activities and with all his associations. Three billion people need to overcome their emotions to the extent that they are in control of their faculties and senses.

When a man's mind is under his own control, driving the horses of desire that pull the chariot of the body, and the rider never lets any of these (body, mind, emotions) run wild, he may be said to have inner harmony.

That man who keeps his mind like a tame elephant will be at ease in all situations and with all persons. He will not get angry even with those that abuse him, nor will he be flattered by praise. Needless to say, that man will radiate harmony and infect all those around him with his joy. A man like that can affect and improve thousands, so that they too may reach that level.

We have seen illustrations of this kind of man in the lives of the saints. Buddha evinced such great compassion that millions of people for thousands of years have tried to emulate him. (I am not speaking of Buddhism as such, but of the effect of the radiation of a great saint.) Jesus preached eloquently of love and has stirred men for two thousand years—whether or not they all comprehended his message. Many many followed his radiation and rose to great heights of peace and understanding: Augustine, Thomas Aquinas, John of the Cross, Theresa of Avila, Jacob Boehme, to name a few. That radiation does not die with the body of the man. Guru Nanak produced a string of Masters who affected countless numbers deeply in their spiritual natures, just as the Prophet led to great Sufis like Hafiz, Rumi, and Mansur. And of course we can name Mahatma Gandhi to demonstrate further the developments possible in men of God, men whose lives carry on the impulse that might have been first sent out thousands of years ago by someone who took the time to rein his desires and sought to promote harmony for mankind by first attaining it in himself.

What can the three billion persons do? What can *we here* do to achieve that harmony? Certainly no more religions are needed. We have quite enough religions, for all three billion have been reached by those faiths as they seek to gain more adherents and converts. One step would be to delve more deeply into the existing religions to find what universal truths lie there; another would be to sit quietly and meditate in the closet of one's body until the silence becomes vocal. Great peace derives from this practice; but someone who has achieved the mastery of it is required, by the very nature of the difficulties involved, to teach us how to go within and still our minds.

Some sort of quiet reliance upon God is definitely needed; but very few men are at all conversant with God, even if they have tried. Most don't try, of course. They seek Him instead in outer ways, but they only get further entangled and drawn out. It becomes apparent that a strong quieting factor is needed.

This paper has arrived at three preliminary conclusions:

1) That universal harmony must commence with personal inner harmony;

2) That many great saints have not only achieved such a state, but have also radiated this calm to their followers; and

3) That in the present we must find someone who has the practical capacity to give us the peace and harmony that he has attained.

If men like this are alive today and are not all hidden away in the jungles or the Himalayas, but are accessible and can be met, then persons like us can find them and sit at their feet. The effect is like a cobalt bomb, if you will excuse the analogy; for the initial explosion of coming into contact with radiant men of this kind will set off a chain reaction that will continue indefinitely, because each one

who receives the beautiful radiation of that love will affect dozens, maybe hundreds. If for example 100,000 persons at this conference were to discover a person or persons who could imbue them with love and harmony, the chain reaction would not take long to reach three billion. And we must remember that the word "impossible" is found in the dictionary of fools.

The Poison and the Nectar

Dr. Karan Singh, Minister of Health & Family Planning, Republic of India, inaugurates the fourth panel

AFTER hundreds of thousands of years of evolution on this planet, the human race has finally reached a decisive crossroads in its destiny. On the one hand, science and technology has given man power, if he uses it wisely, to eliminate poverty and suffering and ignorance and disaster from the face of the earth; on the other hand, the same science and technology, if misused, will end up by eliminating not only the human race itself, but all other life on this planet also. Many races previously have gone into oblivion; but it was only they who went. They left the rest of the earth behind. But if man ever goes, he may well take with him all life on earth. He will leave nothing but a planet so polluted and spoiled as to be totally uninhabitable. I think this is symbolic of the difference between the human race and other creatures who have inhabited this planet.

The special capacity of man lies in his ability to transcend himself. All other creatures are bound within the confines of their own evolution; but man is the first of his kind—a very special creation on this planet. He has the capacity to rise above himself and come in contact with what may be called "spirit" or may be called "God." Whatever name we call it, we have to be very careful with words, particularly when speaking about religion. Certain words have certain meanings for a particular religion and when used by other religions, can be misunderstood.

The basic point I want to make is that the old is dying and the new is coming. There is no doubt about it. Old customs, old formalities, old ways of expressing one's thought, even old ways of behavior, have totally collapsed, that is, died; and the new is struggling to be born. With the arising of this situation, we find ourselves in a very precarious position.

Now what is the role that the great religions of the world are to play? They have played a marvelous role in human history, resulting in great creativity and inspiring millions. On the other hand, it must also be recognized that in the name of these very religions terrible atrocities and cruelties have been committed by man upon man. There has been much exploitation in the name of religion, and many questions can be put as to whether religion in any way can help mankind to overcome these present difficulties of this nuclear age. I think this is a question to which we must address ourselves, and the theme of this particular panel is extremely important in this context—"The Essential Unity of Religions." Quite frankly, the time has gone when religions fought with each other for the allegiance of mankind. I think that is a thing of the past. The po-

sition now is, whether religion as such is to have meaning, or whether religion as it is has to disappear from the face of the earth. It is a question of trying to discover what "essential unity" means.

There are lots of rituals and different interpretations, and each religion has its own capacity to arouse response from its followers. But it seems to me that the essential unity of all religions lies in one major point: that every religion seeks to bring about in its followers a direct relationship between human and Something that is superhuman or divine. In other words, it is the capacity of man to transcend himself into the divine that lies at the root of religion—what is called mysticism.

Every religion has stressed this point—the essentially indefinable relationship between man and the divine. To my mind, it is this fact—that it is essentially indefinable, it cannot be put into words—that is important. I am reminded of a story about a Zen Master and his disciple; the disciple was reporting to the Master, and the Master realized that the disciple had had the experience before he could say the words. So the Master went and banged the gong. The disciple said, "But Master, I have not said a word." The Master said, "Exactly. Don't say." The difficulty arises when we try to put into words that which is essential; when we attempt an intellectual formation of an experience that is beyond words. Because words are unable to pinpoint this indefinable, mystical relationship or experience which lies, as I see it, at the root of all religions, whether it is Christianity or the Sikh Gurus or the great Hindu mystics of the Vedas and Upanishads; there is something that they are all talking about and it is the same thing. They may say it in different ways and in different languages, but nevertheless it is the same.

I am not saying that rituals and spiritual descriptions are not important; they have their place. What would philosophers do without them? But the real essence lies in this indefinable experience.

Another thing is that this experience is not incompatible with activity in the world. This is very important because there is a tendency in some disciplines to, once this experience is attained, try and withdraw from active involvement in life. But this is the basic point made in the Gita: "At the same time involvement and yet detachment"—it is the comprehending of both, the way of Krishna and the way of Buddha. Both have got to be comprehended, but they must be put into a single experience if a person is to make any sense whatever of the human predicament.

So today there is a need for churning the ocean of consciousness, as in the ancient myth. But remember that before the nectar comes the poison. If you recall the myth of the churning of the ocean, you will remember that the nectar came after dreadful poison in the great mouth of Shiva. That day immortality came to man. So today the ocean of consciousness is being churned. The poison has now got to be integrated within human consciousness if we are to break through into a new level of consciousness, a new awareness of the tremendous potentiality of man. And in this lies the unity of man. Therefore it seems to me that what a conference of this type should address itself to is the task of refocusing the attention of the human race upon this indefinable quality of transcendence and, at the same time, commitment. If you are able to do this, I think you will be able to meet the tremendous challenges that face us. Thank you.

Foundations of Religious Unity

Russell Perkins, the Editor of Sat Sandesh, *discusses concepts common to all religions*

DEAR FRIENDS: Some of the most pleasurable moments of my life have been spent studying the scriptures and traditions of all religions. Though I am a Christian by birth and bringing up and I love the Bible dearly, I have also loved studying the lives and teachings of Milarepa, Ramakrishna, St. Francis of Assisi, Guru Nanak, Kabir, and many others too. And there are certain things that do run through all of their teachings, even though there are outer differences; if it weren't so, I don't think it would be possible to read the writing and lives of all of them and get the same degree of inspiration.

There is one thing that is found in every religion and is basic to the religious way of looking at the universe; and that is, coming to grips with the fact of death. Everyone dies; and yet life as it is set up in the world is predicated on the assumption that we will never die. People work, take on connections, and treat each other as though they were going to live forever. And if we look into our own actions and ways of life we will find that this is so.

Jesus told a story about a farmer whose harvest was in, and he was content within himself and very happy; and God came to him and said, "Thou fool, this night thy soul shall be required of thee." So suddenly all that he had done became irrelevant; it just didn't matter any more. If we go into the lives of these great saints and prophets, we find that what they did and said was relevant to the fact of death. After all, the only thing that happens to everyone without exception is death; it seems that any way of looking at life, or any school of thought, that doesn't take death into consideration is silly.

So that's one thing that we find in every religion. The other thing is this. Everybody knows that when Jesus was asked what the two great commandments were, he said, "Thou shalt love the Lord thy God with all thy heart and soul and mind; and the second is like unto it, Thou shalt love thy neighbor as thyself." But what a lot of people don't know is that Jesus didn't invent those commandments; they are found in the law of Moses, who gave them out 1500 years before Christ. So when Christ gave out those commandments as the essence of his own teaching he was showing in a very beautiful way the continuity of God's revelation.

A little later Peter and James and John witnessed Jesus' transfiguration; but when they saw him transfigured, he wasn't alone—Moses and Elijah were with him. You see? Two great saints who had come before. And so, even though Jesus was manifesting the greatness of God working through him at that point, he was also showing that he was not doing anything new; that those who had come before were with him.

In the same way, when the Koran was revealed through the Prophet Mohammed, explicit references were made many times to Moses, Jesus, Abraham, and many others who came before him. And when Guru Arjan compiled the Adi Granth, the scriptures of the Sikhs, he not only included the teachings of Guru

Nanak and his successors, he also collected the writings of Sheikh Farid, of Kabir, of Sheikh Bikhan, who were Muslims, as well as those of Ravidas, Ramananda, Namdev, etc, who were Hindus. And if he had known any Christian saints, he would have included them too.

Closer to our own time is the life of Ramakrishna, who demonstrated very dramatically the essential unity of religions by becoming, actually becoming, both a Christian and a Muslim at different times, as well as being a Hindu. And everyone knows Mahatma Gandhi in his prayer meetings used to have read out the teachings of all traditions.

The point is that each of these great men has demonstrated graphically that he was not doing anything new, that the people who came before him are those from whom he derived what he had. So all religions must be respected; as the great Buddhist Emperor, Ashoka, said, "He who reveres his own sect and despises the sects of others has failed to grasp the basic truth of religion." How much trouble, even in the world today, is due to just this: the inability to grasp that God reveals Himself to different people in different ways. The way we think He comes is not necessarily the only way or the best way; it may be the best way for us. As Frederick the Great said, "In my state each man is free to be saved after his own fashion."

The content of this continuing revelation, as we have noted, is the necessity of loving God and loving man. This is a conference devoted to the idea of the unity of man, and I think that this unity is oneness—not a collecting together, but a looking deeply and seeing that we are one. In the parade yesterday we were all shouting, "All mankind is one." And this is the point: the commandment, "Thou shalt love thy neighbor as thyself," can be lived up to when we see that our neighbor is ourself. When we hurt others we are hurting ourself; when we serve others we are serving ourself. The Sermon on the Mount can be understood only when this is grasped, and the great Christian saints have understood this. I have gone into the lives of St. Francis, St. Anthony, St. Theresa, St. Ignatius, and they did understand this; but so can we understand it.

And it's not even a matter of understanding in any abstract way. Our neighbor is not all humanity spread out en masse; our neighbor is whoever we meet each day. If we are married and have a family, our neighbor is, to start with, our family; and who do we take for granted more? Whether we are married or not, our neighbor is anyone we meet at the moment we meet him, even if we don't like him. Liking has nothing to do with it. We love him for his essence, for what he is. The point of the parable of the Good Samaritan is that the Samaritans were despised by the Jews of that day; they were what we would call a minority group.

So loving God and our neighbor is something for each minute of the day; not just once a week on Sundays, or Fridays, or Saturdays, or whenever we go to the temple. It is something to be done once each second, I would say. Because it's important that we never lose sight of the fact that we must respect and love each man's way of being—his essential "is-ness"; as it is said, "There is a divine purpose behind the life of everyone who comes into the world; no one has been created for nothing. We have something to learn from everyone. This is the mystery of humility." Thank you.

Toward the Unity of Conscience

Dr. Angelo Fernandes, the Roman Catholic Archbishop of Delhi, outlines the steps

IF YOU take the religious experience of man down the centuries, the different aspects or facets that figure in all of them constitute a seven-dimensional organism containing doctrines, myths, historical events, ethical teachings, rituals, social institutions, and religious experience of various kinds. . . . If you have rituals without personal impact, that is disastrous. But it is ritualism that unfortunately seems to be unduly prominent in the world today ; and that is not good enough. Spirituality is not some of this, some of that; it should be all, it should be a wholeness. A truly spiritual person is not just one who is given to spiritual exercises or who has opted out of society for prayer or contemplation, or one who pursues the path of austerity, or is solely committed to ethical or moral enterprises or social work and social service. Here too there must be a harmony, for the person is concerned at three levels—physiological, psychological, supernatural; all these come into play. Since we are here in a spiritual conference, we can say that holiness is this wholeness of life, and it must be seen and put into effect with regard to all aspects of religion described above—we can't pick and choose. Man must grow; we are here, and our only business is to help each other to grow. I am saying these things in the hope, under God, that they may help us to grow. Man must grow simultaneously in his mastery over himself, the closeness of his relationship with God our Father, and in love and service to his neighbor. A spiritual person is a whole person; such a person enjoys and grows in fellowship with God and man in a positive, active, dynamic, ever-increasing way. This is more than just not doing wrong, or any sin, or any harm against one's neighbor—that's negative—and that's why this world is in a sorry mess: there are far too many people today, so-called good people, who sit on the fence and watch the world go by; they want other people to pull the chestnuts out of the fire. And they say to themselves, and perhaps to the world, "I mind my own business"—as if we were not all concerned about each other. A correct attitude seems to be to call for an open, expansive, "love in joyful service" attitude, which is at once the recipe for happiness and the best contribution to society.

What is fellowship? It can stem from religion understood in this broad perspective, and from man understood in his quest for wholeness of life. True fellowship should derive from the wholeness of approach taken in both these ways. The world is very rich; it is we who have been very poor in our attitudes to the existing riches; we who have been limited in our grasp, appreciation, and understanding of the problems facing us.

The second part of this approach is collaboration between all living faiths—all together working to bring about these possibilities: the possibility of wholeness of life for each individual—as a whole man, and as man on his way to God—for all men everywhere. We should be committed to such an approach of fellowship; only then could we say we are

really spiritual people, otherwise we are not.

The second point is to focus all this on man. If you want to apply this, notice that down the centuries there has been a common belief in all religions that there was a golden age when men lived in peace and innocence; and then something happened that disrupted this blissful existence and ever since man has lived in misery and turmoil. The fact is that greed, selfishness and stupidity continue to plague the dealings of men with each other at all levels of life. And religion today, if it is to be relevant to the young people groping and questing for meaning—if what we are all here talking about is to be relevant, then this multi-dimensional experience of God must relate to God's children everywhere. We can't limit it to a purely individualistic approach; we cannot just be concerned about ourselves. We can't pretend to be having a loving experience of God Who is the Father of all, and ignore any single person who goes by the name of man.

And now I want to ask you to pause a while and ask yourselves: *What are we doing to each other in the world of today?* No man is an island. In an interdependent world, it is a common good of all men that must be part of the quest —if we are wedded to any religion whatsoever. Material progress today has outstripped the mind, and threatens to do so even more. It is time the spirit caught up with the race, to give the much-needed soul to society and the world and this whole entire enterprise in which we are engaged. Such a goal, which must always have this in mind—wholeness of life, for each and all—is a consummation devoutly to be wished.

There are many obstacles to be met with, and they must be faced. But when the world is burning and rotting to pieces, how can we who profess a religion and an experience of God—how can we sit on the sidelines and watch? Isn't it for all to enter the fray?—in whatever way they can, to contribute their insights, their vision, their dynamism, their motivation, whatever they have, in the service of God's children as a religious experience? Stemming from the personal intercommunion which they have with God Himself?

Religion—our experience of God and our dealings with each other-—has to be situated in the reality of today's world. We cannot afford to bypass the legitimate hopes and aspirations and strivings of the working class, for instance; their aspirations to equality and to responsible participation in the economic and cultural fields and in political activity. You may wonder how I am deliberately straying into these fields. Man and his life are intertwined with all these activities; and if we want wholeness of life for each man, and all men, and wholeness of life in our approach to God, then we have to touch all these. But: with a breath of the spirit.

In India, the U. S., and Europe today we have secular states—naturally so—where no premium is put on any religion and all are free to worship in their own way and follow their own paths. In India, our constitution guarantees your freedom to practice, preach and propagate, within the limits of law and order, your own religious convictions and faiths. The United Nations is also a secular organization. But isn't it sad that in this whole process of the modern, secular world, which is trying to create some sort of cooperation and brotherhood, striving after peace in a variety of ways —isn't it sad that religious motivation is not in the picture? Isn't it sad and isn't

it almost futile for people to think that this development in its true sense—wholeness of life for each and all—can be had without bringing in the insights, the values, the vision, the strength, the force, which comes from religion in one way or another? The harnessing, therefore, of religious motivation for the process of development, brotherhood and peace, is one of our big challenges in the world today: not just that we personally relate well with God, ourselves, and each other, but that we reach out in ever-widening circles to bring people of all faiths together in this fashion.

What is the quality of life today? Who has this wholeness? Three-fourths of humanity can't have it because they lack the simple preconditions for human existence. And those who have too much, they cannot be said to have wholeness of life; they have to be cut down to size in order to have wholeness of life. Why can't our relations one with another in the world of today be so organized, be so inspired, that all can grow in this fashion? That's God's plan.

When two people get married in a church, there are two places where the couple kneels down; but notice—they are not facing each other. Though they are going to take each other for man and wife and live with each other for the rest of their days, the two kneelers are facing the altar, God, and the future.

In that I see a method of approach: that we can work together and learn to appreciate and understand each other and go from tolerance, which is only a beginning, to respect and reverence for each other—to fellowship in the full sense. And it's through living and working that this happens; not just by talking about it. So as a practical measure, I would like to suggest that this is the kind of thing that could be done everywhere. I think the task is the creation of unity of conscience. Nations are made up of human beings, and the real task is to build brotherhood, harmony, concord, peace, into their minds.

The independent investigation of Truth will lead to this: the acceptance of the oneness of humanity; the conviction that all men are brothers and that they must work together—for the full human rights for each and all who are called by the name of man. Universal brotherhood and peace is of great importance, but to achieve this we need a unity of conscience, which means the abandonment of all prejudices which divide men into hostile sects, groups, etc. And a unity of conscience must be created and deepened around the basic convictions shared by all living faiths.

Where will the force come from to bring this about? From a deeper interiority which will make each of us full harmonized human beings. Signs ourselves, and symbols of that wholeness of life which we want for others, and the dynamic, corporate quest for which is what I call Peace—*Shalom*. The distinctively human part of us—our freedom in the spirit—must be given full play; only so will we be able to transcend our limitations and become Peace ourselves.

If experiencing God in this fashion, the mystic element of religion referred to just now—if experiencing God in the intimacy of the heart (in true *Bhakti*)—if this became the experience of men everywhere, then they would live in harmony with themselves and with those around them, and bridges of understanding and brotherhood would be built at the grass roots level. And therein lies man's greatest hope for brotherhood and peace in the world.

Some close-ups of the procession. (For other views, see the back cover.) The leaders stopped at every holy place along the way—a Jain temple, a Sikh gurdwara, a Baptist church, a Muslim mosque, a Hindu temple—and paid homage. A brief description of the procession appears on page 28.

The Search for Harmony

Pir Vilayat Inayat Khan

President, International Order of Sufis

THE REVERED Sant Kirpal Singh Maharaj Ji, the revered Fuji Guru, Your Holinesses, Excellencies, and Ladies and Gentlemen: We have not come here simply to demonstrate a wish for peace but we have also come in order to find a way of overcoming all the obstacles to peace. There are people even today who are living in terror in a condition of oppression terrified by those who have power over them. There are people who are ruling the lives of people and there is tremendous conflict in the lives of people—even in families between husbands and wives or fathers and children—or in all realms of life. Wherever you look there are conflicts. There are conflicts within the mind of a person too.

What are the obstacles? How can we remove them? We must understand that everyone is pressing forward; there are conflicts between the interests of human beings. Just like in a crowd, everyone tries to push the other to get forward Now there has to try to be some kind of composition between the wills of people. And it takes a higher consciousness to accept another person as good as oneself. It is a matter of respect for the dignity of the human person. We have to find a way of composing the different forces that are conflicting in the world. War is not the only scourge that is to be found deeply rooted in the hearts of men. This can only be done by accepting this law which has been promoted by the religious people of all different denominations and which may be expressed in that Hindu word *vairagya*, detachment. I think that we have to learn how to be in the world and yet not of the world. We have to learn how to apply the rules of the Sanyasin, but in life.

We are now living in a time when these greater values are beginning to break through with tremendous force. This is the meaning of the birth of the new age that we are attending now. A conference like this wouldn't have been possible a few years ago. It is the expression of the desires of those selves of humanity as a whole that want to compose together, want to find a way of harmony, want to find a way of understanding. This can only be done by extending tolerance to the intolerant. It is easy to tolerate the tolerant but the great challenge is to be able to tolerate the intolerant, and even with those who oppose you, find a way—a way of dignity—in which you can assert your right and at the same time respect their right. There is a way of doing it, and in the course of the panels we are going to study the different draft resolutions whereby we hope to be able to implement the desire of this steaming mass of humanity which is a small fraction representing perhaps the whole of humanity. . . . Thank you.

Acharya Tulsi, seated on the platform at left, gives his talk. The mask over his mouth is traditionally worn by Jain monks in fulfillment of the vow of non-violence; it prevents them from breathing in and killing tiny microscopic life.

To Heal the Mind

Acharya Sri Tulsi Ji

Jain Leader; Sponsor, Anuvart *Movement*

SANT KIRPAL SINGH JI, distinguished people assembled here, and friends: I am really glad to be here on this platform where we talk of peace. We must take note that we are discussing the problem of peace on a platform of religions; we must find out whether religion has got the power to establish peace in the world. If religion is devoid of two important principles — *sacrifice* and *self-control* — it will not be able to deliver the goods. Because we find that even though people cry out that they are religious, they are religious only as far as their individual circumstances permit. But in society we do not find the essence of religion. People talk about these things when they speak on platforms, but even then they are interested only in their selfish gains.

I feel the mass mind is sick nowadays. It is on account of this sickness of man's mind that the whole thing is going in the reverse direction: Where man is individ-

ual, he must become social, and where man is social he must become individual. That is the difficulty now. Therefore the necessity today is that the religious Gurus must come forward and correct the mind. This sickness cannot be remedied by ordinary doctors and hospitals; it can be remedied by the Gurus assembled here. I have been to a medical college and addressed a hall filled with doctors, and I told them, "My dear friends, I have come here as a doctor before you." All of them were wondering how this man with a bandage on his mouth could be a doctor! But I told them that doctors are of two kinds: those who treat the body and those who treat the mind. And today it is very essential to treat the mind. It is very essential.

I have come here with a mission, *Anuvart,* which aims at cleaning and purifying the mind. Before telling you about Anuvart, I would like to share a few words with you. The religious heads of today must come forward and set an example of sacrifice; it is the only thing that will impress anybody today. Religious heads may or may not be distinguished by the bandages on their mouths or any other form of external dress, but they must be distinguished by their sacrifice. Lord Mahavira declared long ago that a head of a religious order must leave two things: one is the sense of "I" —the ego—and the other is the feeling that everything is mine—the feeling of selfishness. It is only this kind of religious leader who can bring world peace today; and I would like to tell you exactly what "peace" means.

There are two important points: the first is love, and the second is detachment. If we would develop these two aspects, then the oceans between man and man would disappear. The selfishness of man is due to the love that is in him completely drying up. When we become detached from things, we will be able to establish world peace because we will not be able to see the difference between man and man. But in our selfishness we sometimes go to extremes, as with the man who began to cut down the trees in his garden. His neighbor asked him why, and he said, "They are my trees, but the shade was falling on your house; why should my trees give shade to you? That is why I am cutting these trees." This is the climax of selfishness; but this is what is happening today in this world. So we must try to develop a sense of love and a sense of non-attachment—non-possession—in order to bring about this peace and this unity.

Ruhani Satsang and the *Anuvart* movement are working together for the establishment of this order and I'm sure our experience and our trial will certainly bear fruit. *Anuvart* simply means that the power which is in the minds of human beings must be developed in such a way that we realize the other aspect of life. Lord Mahavira declared that it is not possible for everyone to become a sanyasin; if religion is to be useful and bear fruit for all people it must be as simple as possible, so that it can be adopted by the whole world. *Anuvart* means through small works, we develop ourselves. Anuvart says, don't consider anyone to be inferior; rise above color, creed, race, religion, country, and work for all human kind. If you really want to transform mankind into good people, you must be really a man; your habits of eating, drinking, and behavior must be good. That is what Anuvart emphasizes at the outset.

When I was speaking with Sant Ji the other day, he told me that only after people leave meat eating, smoking, and other things, are they given initiation. So I

told him that he was doing my own work. Without any effort on my part I am getting ready-made Anuvarts here in Sawan Ashram!

Our religious books have declared that a man may conquer ten lakhs of people, yet may not be able to conquer himself; but he who conquers his own self, he is the conqueror. That is what Mahavira said, and I am repeating it to you now. The man who has conquered thousands, he is not the conqueror; that man is the conqueror who has conquered himself.

I will tell you a small story from Rajasthan and control my speech here. A friend was living in a jungle in the garb of a sadhu. You will be amazed when I say that even some sadhus and sanyasins smoke. Some smoke this thing, some another, and they say, "This gives me peace!" If people think they get peace from intoxicating drugs, I think they are deceiving themselves. So this sadhu put fire in his pipe and was smoking. He thought, "I am going to the village to beg my food; if my fire goes out I won't be able to get more." So he hid the fire in his hut and went to the village. Unfortunately his hut was made of dry grass, and it caught on fire; and the fire spread to other houses nearby and came close to the village. People ran helter skelter getting water, and after quenching the fire they asked what had happened. At this time the sadhu was returning, and he was asked, how is it that so much fire has been created here? Immediately he said, "Oh my dear friends, I had only a small fire here; I am not responsible for this big fire!" They asked him where he kept that small fire, and he said, "I kept it under the haystack!" I want to impress by this story that even the small mistake that we make is causing great and terrible results elsewhere; therefore, we must be able to keep ourselves under control.

I congratulate Sant Kirpal Singh Ji for all his endeavors to establish world peace. Let us pray that it shall be established. And let us also take a Sankalpa, that is, a dedicated vow that we will not do anything to obstruct world peace. With that Sankalpa I conclude here.

The doctor in charge explains the features of the free homeopathic dispensary set up at the Ramlila Grounds to Sant Kirpal Singh Ji and Yogi Bhajan.

THE OPEN SESSION

February 5, 1974

Toward the New Age:
The Challenge and the Opportunity

Mrs. Indira Gandhi
Prime Minister of India

SINCE WE have many friends from outside the country, I would like to say just a few words in English. It was a very good idea of Sant Ji to call this conference of all religions. As I said in Hindi just now, one of the books that had a profound influence on me when I was quite small was called *The Essential Unity of All Religions*. I saw from it how in fundamental thought, in the encouragement of an atmosphere of love, of harmony, of cooperation, of helping others, all religions had a deep message to give. We in India have for many years tried to practice these ideas, but being human beings we are full of failings and we do not always live up to our ideals. We were also taught that, just as the rain falls in many parts of the earth and ultimately most of it finds its way to the ocean, in the same way, whatever path we find of worship, if we do it in the right way, if we do it with sincerity, ultimately it leads to truth and to a greater understanding of the world and of ourselves, and gives us the inner strength with which to meet the challenges of life. There has always been materialism and evil in the world, but along with that, there have also always been forces which have tried to combat them, which have tried to forge a path of peace and harmony. Today perhaps we need this more than ever before, not because man is worse, but because he has more power to do bad things. And we see that this power, which could have gone such a long way in relieving the sufferings of the many people who have been deprived, underprivileged and oppressed through the ages, is used for warlike efforts, for threats, and for creating disharmony rather than cooperation.

So conferences like this, with different trends of thought and philosophies coming together, may find a way which can inspire people today to give of their greater knowledge, their greater capacity, their greater power to forge a new path for mankind. Many people have written that 1973 was the end of an age. We do not know what the new age will be like, but it will be different. In what way it will be different lies in the hands of all of us, especially the young people —because it is they who will make this new age. It depends on them whether they want to follow the path of peace

and develop the capacity to create harmony, to create better understanding out of the ancient truths. A remarkable thing about these truths is, that although they are ancient, you will find that they apply to modern life—in the context of what is happening today, they are relevant; they give the answers we need. But unfortunately the world doesn't seem to have time to think, to study these things, to find out their deeper meaning; time to let them act and to take real strength from them.

Whatever this new age will be, it will be an age of man—of the common man—and therefore whatever thoughts, whatever worship, whatever direction can strengthen man—and by strength I do not mean the strength of weapons, the strength of power, or organizations, but the real strength which lies within each one of us—whatever will strengthen that part of us will enable us to use this power wisely and make the world a better world, and make us better human beings.

So the challenge which faces humanity today is greater perhaps than any challenge it has faced before. But along with the challenge is the opportunity. Never have we had such an opportunity for molding a new way of life, because with better communications, as was said just now, distance is not a barrier. The seas, which we thought divided one continent from another, are like bridges which join the continents together. The mass media also gives the opportunity of bringing different thoughts to different parts, of creating a better understanding between peoples, and only out of understanding can grow friendship. Out of friendship can grow cooperation, and out of cooperation can come peace for the individual, for the group, for the nation, and we hope for the world as a whole, so that we can go towards what many people have dreamed—the concept of one

Mrs. Gandhi appreciated Mr. Sirrine's response

world. In our philosophy it has often been said in many different words that all of the human family is one, but before it was just a very distant ideal; people regarded the human family perhaps as only those people who lived around them, because they couldn't see any farther, they were not in touch with others. But today we have the opportunity of being in touch with people no matter how far away they live — not only through words, but through bridges of understanding, of thoughts, of concepts — and we should use this opportunity for strengthening the forces of peace and understanding.

We are talking here of harmony, of peace, of the oneness of man; but I am very sad that in my own country there is a great deal of disharmony. There are forces of violence—forces which want to exploit the difficulties between people. Sometimes we quarrel over religion, sometimes over caste, or language, or we quarrel over some small dispute between one state and another; and the net result is not the spirit of peace and harmony, but the spirit of disharmony and the spirit of discontent. We are facing very great difficulties, but the question is, how do we combat them? How do we get the strength to meet them and to find a way out? It cannot be through disharmony.

We are naturally very sad when people die through these violences, whether it is because of those who themselves do violence or those who try to prevent them; and our full sympathy is with the families of the bereaved, with those who have suffered in other ways. But when we look back after some time we find that these kinds of eruptions do not achieve what we want. They achieve

only disharmony and encourage what is not good in man (because each of us has the good and the bad). It is up to us which part we encourage, we allow to come out. And this I think is the message this Conference can give to India, which needs it just as much as the rest of the world.

So all of you here—some have traveled long distances, but the distance we have to travel in the spirit is much longer than any distance which you can cover by ship or by plane or by train, and if we can go in the right direction, lift up our spirits for right action, then I think all of us together can contribute to the making of a better world.

I think that this Conference has served a very valuable part; all these steps are not big steps, they are small steps; but any journey however long is completed by the steps one takes toward the goal. So I think that Sant Ji and all those who have cooperated with him in this great venture are to be congratulated and we seek their blessings in our work; and to all of you who have come I give my good wishes. Thank you.

Response to Mrs. Gandhi

Reno H. Sirrine

Mr. Sirrine, a Los Angeles businessman, is Vice-President of the Ruhani Satsang in the United States.

WORTHY PRIME MINISTER, Master Kirpal Singh, all of you religious leaders: It has been my privilege to be chosen to thank the Prime Minister for attending, and to thank all of you for attending; especially the religious leaders of India who have made this Conference possible. The Prime Minister mentioned that this was the age of the common man, and I am sure that this includes all of us without exception.

Most of us came to India because India is the mother country of individual religious accomplishment. I came here because I want to walk without feet, I want to fly without wings, I want to see without eyes, and I want to hear without ears. If I am able to accomplish any one of these four things, I will have developed spiritually as an individual. And this is our job: to individually develop ourselves so that we become workers for world peace, for religious unity; so that we can relate to each other man to man and understand each other. This great challenge is even greater than the physical challenges that we see around us day by day.

I again want to thank every one for attending, and all of the holy men for making this possible. I wondered yesterday if all of us were to just meditate for a second, and these men were to lift us up, what a tremendous surge of spiritual energy that would give to all of us. So as I walk back to my seat, would you, instead of applauding, thank God for the privilege of being a human being, and thank God for the privilege of being here in this wonderful country, where we have an opportunity to really get to know ourselves and our Creator.

THE CONCLUDING SESSION

February 6, 1974

The Sources of Tension

Sri Swaran Singh

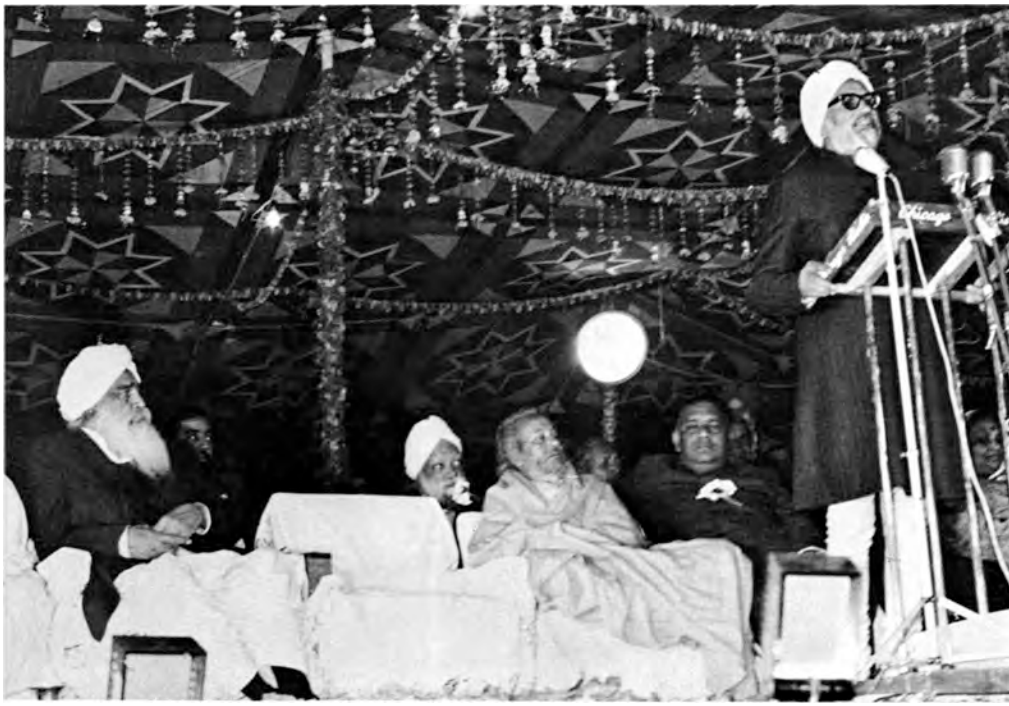
Minister of External Affairs
Republic of India

I HAVE SO FAR, dear friends, tried to explain that the Unity of Man is a theme about which there cannot be any difference of opinion. But in spite of that, the very fact that a conference of this nature had to be organized does point to the harsh reality that the type of unity which is the objective before this gathering does not prevail today. Whereas at the religious level one could say that the tensions between man and man which somehow gripped humanity during the centuries prior to the twentieth century have by and large subsided—there may be occasional outbursts, but on the whole, religion does not appear today to be the divisive force between man and man—still there are other forces which are the source of tension, and unless these are conquered and overcome, the objective which is before this gathering under the auspices of His Holiness Sant Kirpal Singh cannot be realized.

What are those matters? The basic thing is that as long as exploitation by any individual or group of individuals of other individuals or groups of individuals exists, there cannot be any real unity between man and man. This exploitation can take many forms, but basically if an individual is deprived of that to which he is entitled—whether it is his wage for the work he actually performs, or whether it is his right to the utilization of the advantages of science and technology, or of natural resources—and these are exploited by others to the detriment of those to whom they belong, this exploitation will continue to be a source of tension.

There is one other very serious source of tension between man and man, and this is what could be described as domination of certain racial groups over other racial groups. So long as this continues, and people are divided on the basis of the color of their skin, the real unity between man and man cannot be there.

So we have therefore to conquer these aspects and recapture the spirit which will unite us. Today, when science and technology is so developed that we can produce enough food, enough clothing, enough goods to go around and serve the entire universe, there is no excuse for the continuance of affluent classes which have goods and services far more than their legitimate requirements, while on the other hand there are millions and



Sri Swaran Singh addresses the Conference

millions of people who are still suffering under grinding poverty. This difference between the affluent society and the poor sections of the community in different parts of the world is another divisive force, and the spiritual leaders, most of whom are present here, should give this matter their earnest thought.

I would like to end by saying that to achieve Unity of Man, it is necessary that these big differences must cease. Poverty is indivisible; so is affluence. Freedom is indivisible: if there is any part of the world which remains under subjugation, there cannot be unity of man. And I would plea that apart from the spiritual field, where it is very necessary to stress the unity of man, it is also necessary that in these fields the exploitation should end. The continuance of racism, the continuance of the division between the affluent and the poor, the continuance of the exploitation of economic resources, as well as intellectual exploitation by pretending that any group or people can be superior to others—these are the factors which should receive earnest attention, and I hope that this gathering will carry the message that this exploitative state of affairs should end so that the real spirit of unity—for which the Torch Bearer is this great General (Sant Kirpal Singh) who in spite of his years is trying to kindle the flame and spread it all the world over—should, with his prayer and his persuasion, bear fruit.

With these words I am very happy to participate in this gathering. Thank you very much.

Summing Up

A Resume of Conference Activities

A. J. Srivastava

Mr. Srivastava, an electronics engineer, retired civil servant, and patron of the arts, served as a Secretary of the Conference and was one of its principal architects.

REVERED SANT KIRPAL SINGH JI, Honorable Sri Swaran Singh Ji, Venerable Messengers of Faith, Delegates to the Conference, Ladies and Gentlemen: I have been requested by the President of the Conference to give you a short resume of the work that has been done at the Conference. Before doing so, I should like to thank you for coming here this evening to attend this concluding session, notwithstanding your other preoccupations. Your attendance in such large numbers is indicative of the awareness aroused in the ordinary man of the problems standing in the way of world peace and unity today. It suggests that he is determined to do something about it, and lends hope of ultimate success.

ATTENDANCE. Over 400 delegates from all parts of the world, covering all six continents, and 2,000 from all over India have participated in the deliberations. Attendance at the public sessions averaged 50,000.

ESSAY CONTEST. With a view to arousing consciousness among the youth of the world, essays on Unity of Man were invited in English, French, Hindi, and Urdu, either in prose or poetry. About 300 essays were received. The standard attained was high, and many papers were thought-provoking. The results of the contest are:

FIRST PRIZE: Sri J. J. Karam, New Delhi, for his essay written in English prose. The writer has attempted to analyze the various problems from different angles.

SECOND PRIZE: Dr. John Haywood Lovelace, San Jose, U. S. A., for an excellent poem in English which is very moving.

THIRD PRIZE: Kumari Saroj Kumari, Delhi, for her very comprehensive and thought-provoking essay in Hindi prose.

Two consolation prizes have also been awarded, one for the best essay in Urdu prose and the other for another good essay in English prose.

PROCESSION: More than 100,000 people of different ages marched in a procession, led by the Deputy Mayor of Delhi, from Gandhi Grounds via Chandni Chowk, Red Fort, Darya Ganj and Asaf Ali Road to the Ramlila Grounds to mark the opening of the Conference. The enthusiasm and discipline of these soldiers of peace and unity was commendable; it was unbelievable that the very idea of Unity of Man could evoke such an enthusiastic and tremendous response from the man on the street. Such conferences, organized at the level of man, in other parts of the world would also surely help awaken public opinion to the need for one world consciousness.

Kumari Saroj Kumari, Delhi, third-prize winner in the Essay Contest, receives her prize from Sant Kirpal Singh Ji. Mr. Srivastava is at the microphone.

[*At this point Mr. Srivastava summarized and analyzed the principal addresses of the Conference, including those of Dr. G. S. Pathak, Sant Kirpal Singh Ji, Sri Jagjivan Ram, and Mrs. Indira Gandhi, all of which are included above.*]

PANEL CONFERENCES: They highlighted not only the feasibility but also the desirability of different religions working together to promote Unity of Man. Deliberations were held at some length on various problems besetting this unity, shedding light on the ills of the age. What has emerged from those discussions, in which numerous learned speakers presented their views and suggested solutions, has been incorporated in the four Resolutions which I shall read presently.

Before I conclude I would like to pay tribute to Sant Kirpal Singh Ji who saw the need of the time and conceived the idea of convening the Conference.

I should also like to place on record the tremendous work done by the large number of devotees who have for a few weeks been working almost round the clock at great personal inconvenience in conditions which were far from ideal. They certainly deserve to be congratulated for the measure of success which this Conference has achieved; it would not have been possible were it not for the hard work and cooperation which they gave so unstintingly.

Mr. Srivastava then read the Resolutions, formulated by the Subjects Committee, in response to recommendations from the panel conferences, as follows:

THE RESOLUTIONS

RESOLUTION NO. 1

The World Conference on Unity of Man noted with gratification the tremendous response of the common man in all parts of the world to the call for unity.

Recognizing the demand for peace and unity, the Conference concluded that today there is dire and urgent need to promote in thought, word, and deed the eternal values of love, non-violence, truth, tolerance, and selfless service of humanity in the hearts of men.

The Conference looks for guidance to holy men to help free mankind from fear and ignorance and transform modern man into a whole man who is at peace with himself and with those around him.

The Conference concluded that all religions are in essence one, and that their main purpose is to lead mankind on the path of love and selfless service.

RESOLUTION NO. 2

Whereas the World Conference on Unity of Man convened by Sant Kirpal Singh Maharaj Ji in February 1974, composed of representative religious and political leaders of India and abroad, demonstrated the overwhelming public appeal for world unity, the need was felt to devise practical means of implementing this wish, which the Conference believes is one felt throughout the masses of mankind in our time.

IT WAS RESOLVED:

1. That the World Conference on Unity of Man should awaken public opinion to the need for One World Consciousness.

2. That the World Conference on Unity of Man expressed the wish to apply to the United Nations and UNESCO for accreditation as an official agency at a future stage.

3. That the World Conference on Unity of Man should establish connections with all organizations having kindred aims throughout the world for the purpose of achieving a better coordination of activities.

4. That the World Conference on Unity of Man should delegate regional and national representatives in various countries to organize similar meetings with a view to shedding light upon the common denominator between all faiths.

5. That such representatives as aforesaid should request elected representatives to appeal in their respective legislatures for the promotion of an unbiased study of comparative religion in school and adult education.

6. That the World Conference on Unity of Man should invite religious leaders and teachers of meditation to compare their methods and encourage mass encounters including the disciples of several leaders.

RESOLUTION NO. 3

The World Conference on Unity of Man resolved that UNESCO be addressed to encourage among world youth fuller understanding of the common ethical roots of all faiths through organized, nationwide study of each other's religions, and to appreciate their contributions to the prevailing moral basis of mankind; and secondly to encourage the same through

the audio-visual systems of mass media available commonly to people.

RESOLUTION NO. 4

The World Conference on Unity of Man records its firm conviction that mankind as part of the universe is essentially one, and that the well-being or ill-being of one individual affects all humanity.

The Conference records its conviction that spiritual awakening with love as its basis is the foundation of the Unity of Man.

SIGNED:

KIRPAL SINGH

PIR VILAYAT INAYAT KHAN
A. J. SRIVASTAVA
RENO H. SIRRINE
D. P. PANDEY
RUSSELL PERKINS
B. SHAMSUKHA
SUREN GOYAL
V. DHARAMWARA
SHANKER DEV, M.P.
DARSHAN SINGH DUGGAL
H. L. SHARMA
MICHAEL GRAYSON

The Subjects Committee hard at work on the afternoon of Feb. 5, putting the draft resolutions into their final form.

The President's Concluding Remarks

Sant Kirpal Singh Ji

After beginning his remarks in Hindi, Sant Kirpal Singh Ji then spoke in English as follows:

SO, DEAR BROTHERS AND SISTERS who have come from abroad, I submit that in these four days we have been very productive; all of us have laid our heads together and come to some conclusions. After all, what are these conflicts and schisms going on in each country? The fact is that unity already exists —we have forgotten it. What is that unity? The right understanding that all men are born in the same way with the same privileges from God and the same construction outside and inside. As man we are all one—no high, no low. We were first man; then the tongue became Christian or Hindu or Mohammedan or this or that thing by wearing all those labels. But that is not all; further, we are one at the level of that conscious entity which is administering this factory of the human body. So we are conscious beings and God is all conscious.

Some Power is controlling us in the body, which works as long as we are in it; we live in this world only for a certain time, until that Power which is controlling us leaves. That Power is God into expression, and is called *Word, Naam, Shabd, Kalma.*

So that God Power Whom we have to find, and he who has to do the finding, both live in the temple of the human body. But our attention, which is the outward expression of our soul, is identified with the world outside so much so that we have forgotten ourselves. So we have to just know ourselves, by withdrawing our attention from all outside and from the body below. When we know ourselves, we are able to know the Overself Who is controlling us in the human body.

So please—there is no need of changing your religions or social bodies, but it is most necessary that you follow the teachings of those religions, that is all. And those are? God resides in every heart. All is holy where devotion kneels. And, He resides in every heart whether the labels are this way or that way.

So for this purpose we come to some Resolutions. I hope all these were repeated to you, read by my brother or friend. I take it that they appeal to you. If so, I think each one of you can raise some finger in assent. Raise your hand up if you all agree. [*Every hand went up from the assembled delegates.*] It is for your good and the good of all humanity.

So I thank you for your coming from far off and taking so much trouble. You have taken time from your busy hours, also spent so much money. Those who have come from India, we are thankful; but those who have come from abroad and spent thousands of dollars, they deserve more thankfulness. So I convey my thanks to each one of you, whether you have gathered here from here or from abroad. Today is the last day of these sessions. I hope you will carry this very thing practically in your lives. God bless you all.

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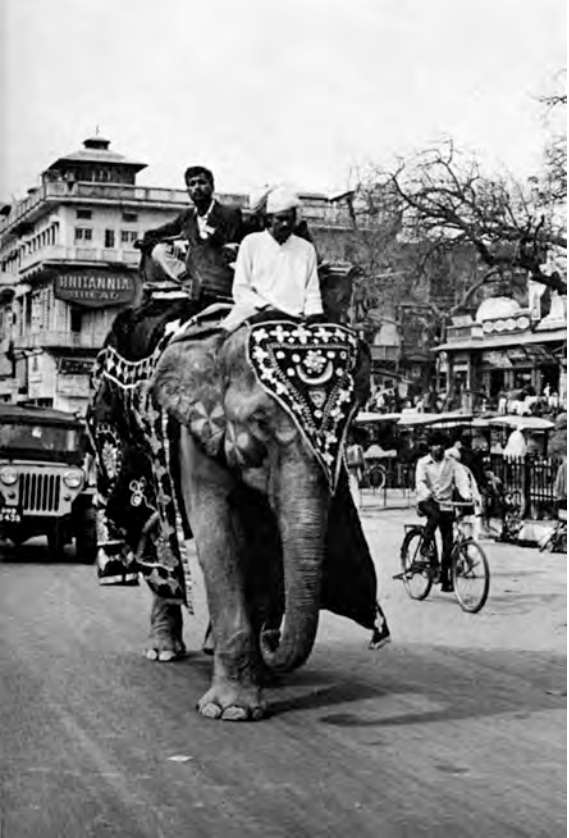
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