

Ambassadors of
Peace

A Dialogue at the United Nations
between
Dr. Robert Muller
& Sant Darshan Singh

University for Peace
Costa Rica,
1988

CONTENTS

Foreword	<i>Arthur Stein</i>
Dialogue at the United Nations Between Sant Darshan Singh and Dr. Robert Muller	
The Message of Ahimsa	<i>Sant Darshan Singh</i>
Appeal to World Religions for Peace	<i>Robert Muller</i>

FOREWORD

On the morning of July 11, 1986, an historic meeting took place between Sant Darshan Singh of Delhi, India, and Dr. Robert Muller, recently retired Assistant Secretary-General of the United Nations. Sant Darshan Singh's first visit to the United Nations began with a silent moment of prayer in the Dag Hammarskjold Meditation Room. Then a speedy elevator ride took him and his party to the 36th floor of the Secretariat Building where he was warmly welcomed by Dr. Muller and his wife Margarita.

A plaque reading "Man of Peace" hung on the wall of Dr. Muller's office, in recognition of his forty years of service to humanity at the United Nations. The meeting between him and Sant Darshan Singh was truly a meeting of two men of peace. One came from Alsace-Lorraine, France, the other resides in Delhi, India - both spoke the unifying language of love which transcends boundaries, East and West. It was like two old friends reunited with each other, as they exchanged thoughts on a number of subjects for over an hour and each expressed appreciation for the work that the other was doing. They spoke of the interdependence of all living beings and the need to rise above the artificial barriers which separate nation from nation, man from man. They both emphasized the need to give utmost attention to the care of humanity's most valuable resource, the children.

The two exchanged copies of several books, Sant Darshan Singh presenting copies of *Spiritual Awakening* and *A Tear and a Star*, and receiving in return Dr. Muller's *Most of All, They Taught Me Happiness* and *New Genesis*. Sant Darshan Singh also presented a copy of *Portrait of Perfection: A Pictorial Biography of Sant Kirpal Singh* to Dr. Muller, and in doing so pointed out the significant work of his father for the Unity of Man. Dr. Muller told Sant Darshan Singh about the newly created World University for Peace which he is serving in the role of Chancellor. The main center for the University for Peace is in Costa Rica, and there are many other affiliated programs in various parts of the world.

In response Sant Darshan Singh spoke of the purpose of Sawan Kirpal Ruhani Mission which he heads. This organization is devoted to spiritual and humanitarian activities through its four hundred fifty centers around the world. Sant Darshan Singh also spoke of the library for the study of comparative religions which he is establishing at Kirpal Ashram in Vijay Nagar, Delhi. The library will be open to scholars and students from all parts of the world.

The central purpose of the University for Peace is to help build mutual understanding and trust among the peoples of the world. Dr. Muller underscored the fragility of this fledgling institution, as governments today are far more willing to commit their resources to military spending than to the process of peacemaking. Sant Darshan Singh responded that despite difficulties the institution would grow and develop well beyond its present stage.

Sant Darshan Singh pointed out how the peace which we seek so much is ultimately the by-product of love. The primary source for peace and love in the world is for the individual person to find peace within; and meditation was the key to achieving inner peace. "Yes," Dr. Muller responded enthusiastically, "perhaps we should call our program the University of Love and Peace."

After their hour-long discussion Dr. Muller took Sant Darshan Singh to enjoy the beauty of the UN Rose Garden. On the way a brief stop was made at the Security Council chambers, scene of many heated international disputes over the past forty years. The chamber contained a long

curved table with placards bearing the names of the member nations of the Security Council. Beyond the table was a majestic mural painted by a Scandinavian artist depicting the horrors of war and humanity's eternal quest for peace.

Dr. Muller, Sant Darshan Singh, and those with them stood in the middle of the room, facing the delegates' table. Suddenly there was absolute silence. Sant Darshan Singh had closed his eyes and folded his hands in prayer. Dr. Muller joined him and for several moments all stood in silent meditation. A sense of reverence permeated the hall. Here, in a chamber where decisions are made on world peace and security, stood two men of peace, praying with one mind, one heart, and one soul for love and unity on our planetary home.

Arthur Stein
Dept. of Political Science
Univ. of Rhode Island

DIALOGUE AT THE
UNITED NATIONS BETWEEN SANT DARSHAN SINGH
AND DR. ROBERT MULLER

Dr. Robert Muller is the Chancellor of the University for Peace and Past Assistant Secretary-General of the United Nations. Sant Darshan Singh is the spiritual head of Sawan Kirpal Ruhani Mission and President of the World Fellowship of Religions. Their meeting took place on July 11, 1986, at the United Nations.

Dr. Muller: I welcome you to the United Nations. To a great sage like you, I am happy to report that there is now a growing consciousness around the world that we are one world and one human family.

Sant Darshan Singh: Yes, that is right. The saints speak of it as the Fatherhood of God and the brotherhood of man.

Dr. Muller: The belief in the divine law has yet to develop more fully. But the belief in one world, an interdependent world, has made very great progress in the last few years.

Sant Darshan Singh: Indeed, all of humanity is linked together. One of my own verses is:

*What does it matter if I am called a man?
In truth, I am the very soul of love;
The entire earth is my home,
And the universe my country.*

Dr. Muller: Yes. Absolutely. The most important road to this realization is education. The children are not being educated into one world. They are being educated into one country, into one religion, into one culture, into one language. In the world today this is no longer correct. They are entitled to the vision expressed in your verse. We must give them a picture of the universe and all the world as being their home.

Sant Darshan Singh: Now, we have become interplanetary people. We are no longer earth-earthy people. Ultimately, we have to become cosmic people.

Dr. Muller: On the whole the people of this earth are becoming a little more peaceful, a little more understanding than ever before. The hatred is not quite so deep as it was in the past. When I was a little boy in Alsace-Lorraine I was not even allowed to cross the border, because on the other side there were Germans. Today Germany and France are very friendly with each other. The people intermarry. They visit both sides of the border. The leaders meet very frequently. Hopefully some day the Soviets and the Americans will do the same. They should see and talk to each other and get to know each other.

Sant Darshan Singh: The same conditions were prevalent among leaders of religions. The heads of two religions would not come together. It was our Beloved Master, Sant Kirpal Singh, who organized the World Fellowship of Religions and held four conferences in India. It was the first time that the leaders of all religions shared the same platform. There were Protestants and Roman Catholics from among the Christians; Shias and Sunnis from among the Muslims; Arya Samajis and the Sanatanis from the Hindus; there were Buddhists; Jains; Sikhs; Zoroastrians; Jews; and representatives from other religions as well. When each spoke of his or her own religion

we found that the quintessence of the teachings of all the saints and scriptures was the same. We can epitomize these as non-violence, truthfulness, chastity, humility, and selfless service.

Dr. Muller: Let me show you something which is quite in line with what you have just said. [Opens a booklet.] Here is a school which is teaching the children to be world citizens. [The School of Ageless Wisdom, renamed the Robert Muller School, 6005 Royal Oak Drive, Arlington, Texas 76016]. This is an exercise which the children do. They answer such questions like "Where am I?" They begin with the universe, then galaxy, solar system, planet, hemisphere, continent, country, state, city, street, name, and then they draw a picture of their home. So right away the children are placed straight into their universe. Usually in schools they are taught this only progressively. But here, they are told right away so that they understand their relationship to the universe, and to the earth which is their home, and to humanity which is their family. It is like acquainting a child with his house, from the attic to the cellar, and with his brothers and sisters.

Sant Darshan Singh: This is a part of what we call positive mysticism.

Dr. Muller: Positive mysticism?

Sant Darshan Singh: Yes. On my first tour in 1978 I made a distinction between "positive mysticism" and "negative mysticism." Some of those from the Western world have said that the Indian system of mysticism required people to leave their hearths and homes, go into the icy caves of the Himalayas or the thatched huts of the desert, and spend their life there. And they rightly said that such an approach was a path of escapism, which did not make good citizens. I agree that that approach to mysticism is misguided and can lead to a path of negative mysticism. We do not believe either in renunciation or in asceticism. We owe our obligation to our parents, to our family, to our society, and to our nation. Further, we have to fulfill our obligations at the international and the cosmic levels. We should discharge all of them in the best possible way. But while doing so we should always keep an eye on the be-all and end-all of human life which is self-knowledge and God-realization. We believe in having the best of both worlds. That is what I call positive mysticism.

Dr. Muller: Well, you have two illustrations of this in the United Nations. Secretary-General U Thant was a Buddhist. He always said that humans should have multiple allegiances: to oneself, to the family, to the culture, to the nation, to humanity, to the world, and to the universe. The second illustration was Dag Hammarskjöld who became a mystic in the United Nations. He also said that in our time the road to sanctity went through the world of action. In other words, you should not separate action from mysticism. There should be mysticism in action. And since this is a complex world, there is need for a complex citizenship. People should be as readily involved in world affairs as they are in national affairs.

Sant Darshan Singh: Rightly understood, true mysticism leads to constructive action. Mysticism and action go together.

Dr. Muller: Here in the United Nations, we live this on a daily basis. Anyone who comes to work in this international house, whether the Secretary-General or others, has to ask himself or herself what life is all about. Why are we here? Why are we floating in the universe? What is this planet? Who are we in the cosmos? What are we supposed to achieve? The United Nations is really the point on the world level where everything converges. Here you find diplomats, sociologists, economists, atomic scientists, and also sages and religious leaders. This is why two popes came here. It is a most incredible place. For the first time, the whole of humanity is working together to try to work out this universal philosophy of life, this new spirituality. And sometimes we succeed. For example, the Universal Declaration of Human Rights is a great philosophy, and it

was produced by committees. It is miraculous.

Sant Darshan Singh: I have read your book, *New Genesis*, and there you have described this concept so beautifully.

Dr. Muller: Alas, I am not a philosopher or a sage; I am simply an observer.

Sant Darshan Singh: But you are a philosopher because you are thinking of reality and are trying to put reality into practice. In your book, you speak of the power of "interiority." On this present tour I have coined a word which describes that power. I call it "soulergy," which I spell as s-o-u-l-e-r-g-y, because it refers to the power of the soul. I also call it "innergy," which I spell as i-n-n-e-r-g-y, because we contact the power within. It is by transforming our own lives that we transform the world. By contacting soulergy or innergy, the divine power within, we bring about a profound metamorphosis. This innergy is like a high-pressure basin of water waiting to be tapped. If we sink a well into it, its divine waters will gush forth. Then, the arid desert of our lives will blossom into an oasis, and our strife-torn world will become a veritable heaven on earth.

Dr. Muller: If we could have soul energy in addition to solar energy that would be quite a sum total! There is a soul energy, no doubt.

Sant Darshan Singh: Your book talks about the spiritual awakening in the world. To be an optimist at this critical juncture is a very great thing. Saints are always prophets of hope. They are never prophets of doom. So we believe in being prophets of hope.

Dr. Muller: [Addressing Mrs. Harbhajan Kaur, wife of Sant Darshan Singh] What do you think about the world today? Sometimes wives have different opinions. Do you go along with your husband?

Harbhajan Kaur: I agree one hundred percent with what he says.

Dr. Muller: [laughing] But that's not safe. Perhaps ninety-nine percent.

Sant Darshan Singh: My wife plays a very great role in bringing these teachings to thousands of people who come to us. We have more than four hundred fifty centers all over the world. We have a unique stage on which representatives from all religions join us. People from all nationalities come; people of all colors come. All are welcome irrespective of caste, creed, color, sex, or nationality. We all sit together in sweet remembrance of the Lord.

We teach two basic things. First is the religion of man. We ask everybody to remain in his or her own tradition. People ask me sometimes whether I believe in conversion; and I tell them no, I believe in *inversion*. We have to invert our attention so that we are able to have union of our soul with the Creator. We teach the religion of man. We should try to be good men and women first. And the basic concept of a good person in all religions is the same. We should be nonviolent; we should be truthful; we should be chaste; we should be humble; and we should perform a lot of selfless service. If I am a good man, I am a true Sikh. If I am a good man, I am a true Christian. If I am a good man, I am a true Muslim. If I am not a good man, I am neither a true Sikh, nor a true Christian, nor a true Muslim.

The second aspect of our teachings is to practice silent meditation. By silent meditation, we are able to focus our attention inside, rise above body-consciousness, and pass through the astral, causal, and supracausal planes of higher consciousness. Ultimately, our soul attains communion with God. And when we return to our ordinary consciousness, we bring the love of God with us; we bring the other virtues of God with us. Then we become good men ourselves, and start radiating love in all directions. That radiation of love will attract other people to the godly life. So we try to light these torches with love, humility, and compassion. If we are able to light more and more torches, and if each such torch is able to light other torches, then ultimately by gathering

together we can create a great light which will envelop our entire world. So if we wish to establish peace in our world, we must first establish it in our soul, and express it in our day-to-day life. Then, we will have real peace, real bliss, and real tranquillity. And in the process we will gain salvation also. That is the very basis of our teachings.

Dr. Muller: What you are saying is so important. A main obstacle in world politics today is the fact that there are almost no leaders of nations who understand that. They know now that the world is round. They know that everything is interdependent. They know that if you have a nuclear accident in Chernobyl, you will have effects elsewhere. This is, of course, great progress for them. But it is not enough. There are almost no leaders on this planet who understand that they have a cosmic responsibility, that the human story is a cosmic phenomenon, and that in their behavior they ought to understand that the universe is expecting us to be successful. From their point of view the national responsibility is the highest priority, and the world priority is lower.

Sant Darshan Singh: Actually, we have to revise our priorities.

Dr. Muller: Definitely. For most of us, the country is the highest priority, and the cosmic, divine responsibility is the lowest. Our priorities should be completely inverted. But when I say to people that we must become more religious again, many answer, "For heaven's sake, Mr. Muller, don't say this. The religions have had so many wars on this planet, and they still continue to contribute to war." Look at the Middle East; look at many places.

And the people, of course, are right. Religions promise paradise, and then they claim one hundred percent allegiance: "You must be faithful to me. You must believe in my creed. You cannot even take a step outside of the path or we will excommunicate you." Instead of the paradise which people were promised, they get war and hatred, and they get killed. And what has happened with the religions is exactly what is now happening with nations. The nations also say we are going to give you prosperity and security. And they ask you to be allegiant, to swear to the flag, to swear on the Bible and things of this sort. And what is the result? The nations are making war. They are spending astronomical sums on armament and are putting the entire planet in danger. They are repeating the same story as the religions. The only way out is that from now on we realize that we are one humanity, on one planet, under one God in the universe.

Sant Darshan Singh: That is right. The last time I came to the United States I met one of the astronauts. He told me that when he went to the moon, he went as a scientist. He was working continually with the various controls and gadgets and making sure that he would reach his goal. But he told me that on his way back he saw the earth at a distance. He saw that it was so beautiful, that it was full of life, that it was one planet, and that we have to share it as members of one family. And he told me that whereas he had gone to the moon as a scientist, he returned as a mystic.

Dr. Muller: As a mystic. Yes.

Sant Darshan Singh: He further told me that he was in correspondence with many astronauts and with some of the cosmonauts also. And they also felt the same way. You know, we are all members of one family on this beautiful planet of ours, and we are brothers and sisters in God.

Dr. Muller: I think the most important way to change our attitudes is through education. The old people, like the leaders of nations which we now have, are so busy, they are so entrenched in their beliefs that it is very difficult to change them. But one can convince the young people.

Sant Darshan Singh: Yes. I see a lot of awakening among the young. You were just speaking of religion. It is interesting to go into the etymology of the word. "Re" means "back," and

"ligio" means "to bind." Religion is something which is meant to bind our soul back to God. And the same is true of the word "yoga." "Yoga" means "to link," "to yoke," "to discipline." These words refer to the same thing. But somehow or other they have been misinterpreted.

Dr. Muller: We have a lot to learn from the Eastern countries, especially India, because you have had insights into this quest thousands of years ago. And you have better words to describe it. You have very valuable concepts which you do not find in Western literature. I have learned a lot from U Thant. For example, he always said, "You Westerners are only interested in fighting physical violence like terrorism and so on. But you have not even taken notice of verbal violence. Look at your newspapers. Look at your television screens. Now, what is the result if you suppress verbal violence?" He said there is something which we have not discovered at all: it is that prior to verbal violence there is mental violence. These are all common concepts which you will find in the East, but not so often in the West.

Sant Darshan Singh: You might be interested to know that we have a self-introspection diary which we have asked each one of our students to keep every day. There is one form per month, on which spaces for thirty-one days are given. On one side of the page are listed five cardinal principles: nonviolence, truthfulness, chastity, humility, and selfless service. Some of the columns have been subdivided into three parts: thought, word, and deed. Let us take as an example the first column, which is nonviolence. If I strike somebody, it is a mistake so far as "deed" is concerned. If I have abused somebody or said something sarcastic about that person which pains him, then there is one mark against me in "word." And if I am angry and wish that something harmful befall him, that is violence in "thought." Each night before going to bed we fill in the diary by marking the number of times we have gone astray, and resolving to improve. It is only when we become aware of our failings that we know how many dark spots there are on our face, and we are able to improve our performance.

Dr. Muller: You have to send this to the presidents of the U.S. and the U.S.S.R.! Let them consider how many times they think ill of each other during the day. They'll probably have the world record!

You know, each human being can have a tremendous import in life. My wife, for example, has worked long and hard for the equality of women and men. She was one of the first delegates to the United Nations with Mrs. Roosevelt. When she got married she learned that she had been given French nationality without her even accepting it. So she changed the international convention on the nationality of women. Today, there is a movement toward equality between women and men which nobody could have dreamed of in 1945.

How much longer will you stay in New York?

Sant Darshan Singh: Three more days. I started from Germany and then I went to France, then I went to Canada, and now I am here. After visiting the United States, I will go to Mexico and Colombia, South America, before returning to India.

Dr. Muller: Speaking of Germany, the other day I received a telephone call from one of the big media chains in Germany. They want to interview me on German television because *New Genesis* is very popular in that country.

Sant Darshan Singh: It is very popular. I think every person should read it.

Dr. Muller: That interviewer has come to the conclusion that, indeed, only a spiritual union of the world can help us. He is going to bring this to the national television. So it is good to see that there is some effect. People do not know where to turn anymore. Before he died, Dag Hammarskjold said that we have tried to make peace by every possible means, and we have failed.

We can only succeed if there is a spiritual renaissance on this planet. He was quite right. We must lift ourselves to the level of the universe, because then our differences will disappear. If we stay at the level of our differences we will never achieve understanding. We have to rise above.

Sant Darshan Singh: To promote understanding, we propose having a library at our ashram in India. I have always been interested in books. I am a student of literature and comparative religion, and wherever I go, I visit libraries. When I go to a library known for its comparative study of religion, I find that if it is a Christian library, eight thousand books are on Christianity, and two thousand are on other religions. If I go to a Hindu library with ten thousand books, nine thousand books will be on Hinduism, and one thousand will be on other faiths, and so on. We propose building a library starting with twelve thousand books. There will be books on each major religion: one thousand books, let us say, on Christianity, one thousand on Buddhism, one thousand on Jainism, one thousand on Hinduism, one thousand on Islam, one thousand on Sikhism, one thousand on Judaism, and five thousand to take care of all the other religions. It will be a true library so far as the comparative study of religions is concerned. I also propose having two fellowships. Anybody from any part of the world can come and study these scriptures so that they can write about the points of similarity in all these religions.

Dr. Muller: I will come to visit there. But I am probably too old to study one thousand books on each religion! I think it would be good to ask each religion to write down their commandments, ten or twenty commandments, and then discover that they have some things in common. Then we should adopt these commandments worldwide. For example, if all the religions of the world would adopt one first commandment, "Thou shalt not kill - not even in the name of a nation or a religion," that would change the world.

Sant Darshan Singh: Yes, nonviolence. That is the best suggestion.

Dr. Muller: And of course today, since we have the rules of the United Nations charter, no nation is entitled any longer to ask its citizens to kill. The nations have agreed to settle their problems peacefully. There can be no just war on this planet since the United Nations charter has been adopted. The nations have no right to break it. And if a nation breaks the United Nations charter, individual citizens should be free and exempt from military service and from killing. And religions can help enormously by saying that to kill is against divine law.

Sant Darshan Singh: This is one of the basic concepts in all the religions. But, unfortunately, it has been ignored so far.

Dr. Muller: Do you know what the atheist says? He says, "Thank God, I am an atheist!"

Sant Darshan Singh: If we can explain to the atheists the true meaning of religion, most would become theists. No one has explained to them what religion truly is. We always try to bind somebody into one particular religion or another. If we explain the universal religion, I believe that ninety-nine percent of the atheists would become theists.

Dr. Muller: You are doing a very good job in all your centers around the world, and we are trying to do our best in the United Nations.

Sant Darshan Singh: You have been doing an excellent job. We originally thought that the United Nations was primarily political. But I tell people that the UN's humanitarian work is even more important. I am speaking of your work to many friends. I am pointing out the teachings of U Thant, Hammarskjöld, and yourself. You have expressed your views so beautifully.

Dr. Muller: There are in the world charismatic and paradigmatic individuals, people like yourself. And you have also charismatic and paradigmatic institutions. The United Nations is such an institution. And the very best that can happen is that such an institution is headed by a

charismatic, paradigmatic individual. This happened in the case of Hammarskjöld. It also happened in the case of U Thant. It happened with the Catholic religion, with Pope John XXIII and with Pope John Paul II. When you have this combination, the institution becomes more than just a lifeless structure. You have the ideal utilization of the institution. I am sure that there are millions of people on this planet who have the right attitude, who have the right spirit, but they are much luckier if they are working in an institution which also has the right spirit. This is why I prefer to be in the United Nations rather than outside of the United Nations. It gives a fuller meaning to my life.

Sant Darshan Singh: Yes, and I might add that what you have said about institutions is also true on the individual level. We have a spiritual side and an intellectual and physical side. When we achieve a harmonious blending of all these, when we become a fully integrated human being, then our full potential is realized. Then, the inner energy, what I have referred to as soulergy, is released. This brings about the maximum benefit - to ourselves and to the world around us.

I understand you are the newly-appointed Chancellor of the United Nations University for Peace. Could you speak about the university?

Dr. Muller: U Thant was a teacher in his country, and he never forgot it. He often said to me, "Robert, we cannot change the people who are in power now. The most important thing we can do is prepare a new generation through education." That is why he was the founder of the international school which we have in New York. He was the proponent of the United Nations University in Tokyo. But unfortunately, it did not become the spiritual and peace university which he had in mind.

Later, the president of Costa Rica made a proposal for the University for Peace. We now have, for the first time, a world university for peace to help train young people. But as always, when it comes to peace, there are seldom any resources. As someone said: "We pray for peace, and we pay for war." People are trained for military activities with billions of dollars. But if the training is for peace, it receives nothing. Not a single government of 159 nations has made so far a contribution to this university. The University for Peace in Costa Rica ought to be a world university in the sense that it should belong to people everywhere. Ideally, every school on earth should in practice, become a member of the University for Peace. I have produced a little pamphlet in which I ask individuals to become members and to contribute, so that it is their university, so that they can know what the university is doing. The philosophy that emerges from the university should spread not only through the students, but through the people everywhere in the world. This is the first universal university on this planet. It can be something tremendous. I am contributing freely my retirement to it.

You know, the military has a complete strategy, from outer space to the atom. There are great students of war. For example, everything is known about the science of war. But where do you find the science of peace? Where do you find a strategy for total peace? This university cannot be allowed to die. It is still very fragile. If during your tour, and back in India, you can help governments and people understand that this is a little bud of hope in one country that has no military, that would be a great contribution. This university can be a catalyst for major changes in the world, but it is still very, very fragile.

Sant Darshan Singh: I believe that this institution will find greater and greater recognition. Now it is just in its infancy, but it will attain its youth. And I think in our lifetime we will see it growing. We must continue our efforts despite the obstacles. Peace is always the by-product of

love. God is love; our soul, being of the same essence as God, is love; and the way back to God is also through love. So peace is also a by-product of love.

Dr. Muller: Perhaps we should call it the University of Love and Peace. May God bless you in all your efforts!

THE MESSAGE OF AHIMSA

By Sant Darshan Singh

This address was written by Sant Darshan Singh and presented at the World Conference on Ahimsa, Animal Protection, and Human Nutrition, which was held at the Sri Fort Auditorium, New Delhi, India, on October 31, 1985.

Mr. President, Fellow Delegates, Brothers and Sisters in God:

Some months ago the Air India Boeing 747, "Kanishka," crashed into the Atlantic and there were no survivors. It was India's worst air disaster. Since then, even if there has been the remotest hint or suspicion of a bomb placed on board an aircraft, the airplane and its luggage have been most rigorously searched.

What we have realized in respect of our means of terrestrial transport - that it must be protected and kept safe - we have not yet realized in respect of the Earth, the spacecraft on which we are all traveling. The day man went into outer space, it should have altered our perception of our planet and of the universe. But we have failed to awaken to the implications, and we think and act largely as we did in days gone by.

This revolving planet, our Mother Earth, is also a spacecraft. Instead of millions of dollars, it has cost its Creator millions upon millions of years of evolutionary labor to bring it to its present point of development. It is the home of countless species of living creatures, each unique and irreplaceable. And, above all, it is the home of humanity, whom all the great scriptures of the world describe as the crown of creation. We spare ourselves no efforts if there is even the slightest suspicion of explosives surreptitiously placed on board an aircraft, yet we are recklessly unmindful of the fact that each passing year we load this marvelous spacecraft called Earth with explosives which can destroy it a hundred times over and undo the work of countless millennia.

The United Nations has just declared 1986 as the "Year of Peace." What we need from all nations, with their full assent, is a declaration of perpetual peace.

The saints and sages from the earliest times have had but one message: "Ahimsa Parmo Dharma": noninjury to others is the universal religion. Mahavira and Buddha taught this great wisdom. When Jesus Christ said that if struck on the right cheek we should be willing to offer the other cheek also, he was but teaching the same truth. While a few individuals in every generation have recognized its importance, nations and humanity at large have ignored it.

With the development of nuclear weapons we have reached a stage when we can no longer dismiss the wisdom of saints and prophets as other-worldly fantasy. It has become vital to our survival and the survival of our very planet. If we ignore it, we will plunge Mother Earth into total destruction. As with the passengers of "Kanishka" there will be no survivors, but in this case, there will be no one to investigate what happened.

Martin Luther King once said, "Our scientific power has outstripped our spiritual power; we have guided missiles and misguided men." It is true that we have made great scientific progress. We have already reached the moon and we are trying to reach the other planets, but we often fail to reach the heart of our neighbor.

Mystics and saints of all times have laid emphasis on ahimsa as the basis of holistic living because they have perceived the unity of life. As Kabir put it:

*From the Lord Himself came the Light,
And the Light was the source of all life.
This whole universe issued from that Light:
Who then is good and who is evil?*

Those who have risen above body-consciousness and gained self-knowledge and God-realization, see palpably that all is spirit, that all beings are of the same essence. Recognizing this, they speak of the absolute necessity of ahimsa and of love. In spirituality, these principles are but two sides of the same coin. If you recognize that your neighbor is your own self in God, you will love him, and this love in the first place will express itself by avoiding anything that may injure the person or the feelings of others. Where there is love, there can be no injury. The principle of ahimsa only states in cautionary terms what love affirms in a more positive manner.

How are we to achieve the goal of noninjury and love? Ideally, we can realize it by having the same experience which inspires the saints and mystics. We, too, must learn to "go within." This human birth of ours provides us with a marvelous opportunity. It is only as human beings that we can learn and realize that we are not the body but the spirit. Various schools of yoga and mysticism have developed different ways of going within. Some of these involve great labor and austerities. Those who pursue them are compelled to give up hearth and home, family and friends, employment and social obligations. But the Masters of Surat Shabd Yoga speak of a way which is so natural that even a child may practice it. They do not advocate the path of what I term "Negative Mysticism." We are born into a family, a community, a society. A path which leads us to repudiate all these relationships involves a kind of violence. By meditating on the inner Light and Sound, we can rise above body-consciousness with the minimum of effort, and as we progress within, we begin to see increasingly the Light of God radiating in all living things, in every atom. It is when we reach this state that ahimsa, in fact, love, becomes not merely a concept, but a whole way of seeing, feeling, and living life.

It is for this reason that many great teachers over the centuries have advocated what I call "Positive Mysticism." It does not require that we should give up our homes or deny our obligations to society in any way. It carries to its logical conclusion the idea embodied in "Ahimsa Parmo Dharma." It states that we are part of a community and should meet our duties and obligations towards that community. We have a body, a mind, and a soul. It is right that we should develop mind and body, as in different ways we all do. But it is also essential that we develop the soul. Ultimately, all creation is a manifestation of spirit. If we develop ourselves physically and mentally alone, we do injury to our essential nature and cannot achieve lasting peace and happiness. We need to complete our development by giving due attention to our spiritual growth. By doing so we can attain the supreme goal of life: self-knowledge and God-realization.

All the scriptures speak of God as Light and Sound. These represent the primary manifestations of the Absolute as it comes into form. The exponents of Positive Mysticism teach that this primary manifestation - known variously as the Word or Naad or Kalma or Sruti or Shabd - may be contacted within under the guidance of an adept or Master. To meditate on Naam or Word we do not need any special postures or austerities. We do not need to do anything unnatural to the body in any way. The sick and the aging, in fact, even little children, can practice this path as readily as anyone else. I myself, through the grace of Hazur Baba Sawan Singh, had my first taste of the inner life at the age of five. What we need is not a denial of love but an expansion of it, until it reaches out beyond our family and our nation to all mankind, in fact, to all creation. As I

have said in one of my Urdu verses:

*Love knows no limits,
It is an ocean which has a beginning but no end.*

The path of Positive Mysticism has been given out in our time by the two great Masters: Hazur Baba Sawan Singh and Param Sant Kirpal Singh. They presented it as a natural and perfect science. Hazur prophesied in the thirties that there would be a great awakening, and Sant Kirpal Singh announced in 1974 that the Golden Age of Spirituality had already begun. That we should have conferences of this kind, that all the nations of the world should call for peace with one voice, testify to what he said. If the Golden Age of Spirituality is to attain its zenith of glory, we need more and more people who can realize for themselves the unity of all life. Let them go within. Let them use the path of Light and Sound, of Surat Shabd Yoga, for doing so. It is the most natural, as I have said. They will surely be able to see for themselves that God is spirit, and that love and ahimsa are of the very essence of God. As I have said in some of my Urdu verses:

*Embrace every man as your very own,
And shower your love freely wherever you go.*

And

*Let us speak of peace,
Let us listen to the Message of Love:
And once these subjects are begun,
Let us speak of them from dawn to dawn.*

AN APPEAL TO
WORLD RELIGIONS FOR PEACE
By Robert Muller

These are excerpts from an address before the Third World Conference on Religion and Peace, United Nations and Princeton, August-September 1980.

The great human achievements of the last few centuries have been principally in the domains of matter and mind. We have not even tried to explore what humanity could achieve if it transcended also its moral and spiritual capacities. This page has still to be written. We are only at the beginning of it. We can witness the birth of a morality in the United Nations, but immorality in this world by far still outweighs morality. Think alone of the five hundred and fifty billion dollars which are spent each year on insane, life-annihilating armaments while there are so many poor. We are still at the cave age of establishing right human relations on this planet. We have been able to look at the stars with gigantic telescopes, but has this species honestly tried to lift its heart and soul to the universe? Have we tried to become not only a global family but a spiritual family, standing in awe before the beautiful, stupendous creation? Have we really asked ourselves the fundamental question: What is this little planet in the universe and what is our purpose and destiny on it? Must we not see ourselves as a meaningful part of total creation and of the total stream of time?

These are the great questions which political leaders must ask themselves. In the United Nations they have been raised very forcefully by Dag Hammarskjold and U Thant. This again is a positive trend. Humanity, despite innumerable wars, accidents, errors and foolishness, has been able during the two million years of its story to maintain an ever ascending course. It stands today at an infinitely higher level than ever before. It is our task to bring it to even higher summits.

This is where the religions have a fundamental role to play. They can coalesce, mobilize their people and demand from governments that morality and spirituality be put on a par with scientific and technological development. This is one of the greatest blessings that could happen to humanity. Otherwise science, technology and world cooperation will remain fraught with much immorality, because their ethics have been insufficiently defined. We are only at the beginning of a world ethics. In the upward march of humanity, religions can play a momentous role. They can help humanity's political progress to transcend itself into the realms of morality and love which all great prophets heralded as the ultimate key to the problem of peace on earth. Above all, religions can help humanity better understand its right place and behavior in creation. When it comes to the mystical, extraterrestrial comprehension of the universe, religions are far ahead of science and technology, of governments and of the United Nations.

As a result of science and technology, we have been able for the first time ever in our evolution to draw a very simple, magnificent Copernican tapestry of our knowledge of the surrounding physical and living world. This picture has emerged from the work of the UN agencies where all human knowledge converges. Our human race has now a prodigious view which reaches from the infinitely large to the infinitesimally small. It all falls into place. We are hanging and twirling in the universe around our sun on a given planet endowed with specific resources. We have looked at this planet from every possible angle. We have examined it, investigated it globally in a whole series of world conferences. Every segment, every global aspect

of our little planet has been examined world-wide. Historians someday will consider these years as a crucial turning point in evolution. As a result, for the first time, we possess a great encyclopedia of knowledge which shows us that our planet is a very special one, that it is a magnificent abode in the universe compared with so many other lifeless planets. Perhaps the religions are right when they think that God has a special design for us. As a result, we have great responsibilities towards this lovely globe of ours. Religions are not particularly inclined towards science. This is an error, for the knowledge of this marvelous picture of creation is part of our spiritual journey.

In recent years, humanity has not only appraised its entire planet, but it has also for the first time taken full cognizance of itself. This had never happened before. For the first time, the human race has studied, analyzed and measured itself. As recently as thirty years ago we did not even know how many people lived on this planet! Today we know how many we are, how many women and men there are, how many children, handicapped and old people there are, and what our future numbers are likely to be. Every single global aspect of the human condition, be it longevity, nutrition, literacy, the state of health, or standards of life, has been examined in world conferences or in one of the UN specialized agencies. UN demographers can tell us how long people can expect to live country by country. The International Labor Organization tells us how many unemployed people there are. The Food and Agriculture Organization tells us that there are still five hundred million hungry people. All this was totally unknown only a mere three decades ago. There were not even any world statistics at the time when I joined the United Nations! There had never been any world conferences or international years on this planet. This is all happening for the first time in our two million years of evolution. Religions here again have an important contribution to make because of their long experience and knowledge with social and human problems, from childhood to death.

It is increasingly important for us to see our place not only in the total planet but also in the total stream of time. Here again, the religions have a great contribution to make. While governments and international organizations speak in terms of a few decades, spirituality has always seen humanity in the total time frame of the universe. There is no religion that does not see life from creation to the apocalypse. What the astrophysicists tell us today about the birth of a solar system, its multibillion-year-long stability and its ultimate collapse, only to be reborn in the form of another star, is known to all major religions by instinct, by vision. Hence the religions have an invaluable experience, for they see the human race in a much more complete, integral relationship with eternity than the scientists, economists and developers of today. The religions possess the right instinct about our place in total time. Their perceptions can be of utmost importance to scientists and political men.

Finally, there is another recent discovery which the religions knew from the beginning and have been relentlessly advocating, even if their competition over this fundamental truth led to many unfortunate religious wars and behavior contrary to their beliefs: the tremendous worth dignity and sanctity of each individual human life. The more scientists study the human person, the more they discover that it is a true miracle. No human being has ever existed before in exactly the same form and will never exist again in the same form in all eternity. Even if this were the case, the circumstances of his life would be different. So we discover that each life is unique, that each human being is an incredibly complex and marvelous entity in the infinity of cosmoses, from the infinitely large to the infinitely small, linked with all matter, elements and life, yet endowed with his own, astonishing identity. We are thus given a view of the universe in which everything is linked and yet is an entity, from a galaxy and a star to an atomic particle. We know how unique

and how sacred a member of our own family is. We know it especially at the moment of death. The same is true of every member of the human family. As a result, a human should never be killed and should never kill. He should never be harmed and never harm. He should never inflict violence or have violence be inflicted on him.

Around this view of the uniqueness and preciousness of human life turns the whole story of human rights and of the establishment of peaceful and right human relations on this planet. It is the cornerstone of the coming global civilization and an absolute confirmation of what the religions have been saying for thousands of years. Isn't it obvious therefore that the religions and the United Nations should form a great alliance in the defense of human life, so that finally peace and the sanctity and dignity of the human person will become world-wide realities in our planetary home?

Despite their idiosyncrasies, errors, reluctance and misbehavior, nations are learning their lessons and the world is changing. The human race is seeking its planetization with unprecedented intensity. The old battles of humans with the elements and with each other can come to an end through very fundamental and powerful imperatives of evolution. The next stage will be our entry into a moral global age - the global age of love - the cosmic age. We are now moving fast towards the fulfillment of the visions of the great prophets who through cosmic enlightenment saw the world as one unit, the human race as one family, sentiment as the cement of that family and the soul as our link with the universe, eternity and God. As Kant said: "The star-studded sky above us and moral consciousness in us."