

## ***POSITIVE MYSTICISM: SPIRITUALITY IN ACTION***

by Sant Darshan Singh

THE 15th International Human Unity Conference, like the fourteen which preceded it, is dedicated to the noble task of promoting peace and unity in this world. This revolving planet we call our home is like a spacecraft. The day we stepped off the planet, we acquired an interplanetary dimension. But many of us refuse to awaken to this change. We think and act as we did before the space age. Just as it has cost millions of dollars to create a space shuttle, it has cost the Creator millions upon millions of years of evolutionary labor to bring this planet to its present point of development. It is the home of countless species of living organisms, each unique and irreplaceable. Above all, it is the home of humanity, which all great scriptures describe as the crown of creation. We spare ourselves no efforts in ensuring the safety of our spaceships and aircraft; we make sure there are no explosives aboard. Yet we recklessly load our planetary spacecraft with weapons that can destroy it a hundred times over and the work of countless millennia.

Science and technology have provided us with countless modern conveniences, medical advances, and modes of communication and transportation which bring people all over the globe closer together. We have entered the space age and are travelling the heavens, but unfortunately we have not reached the heart of our neighbor. Indeed, humanity is standing on the edge of a precipice. One wrong step and this beautiful planet of ours with its myriad colors and hues of life could fall into the abyss of death and destruction. As Martin Luther King, Jr. expressed it, "Our scientific power has outstripped our spiritual power. We have guided missiles and misguided men." Our technological achievements are truly wondrous, but they can be used for two diametrically opposed purposes; with them we can destroy the world with fire or create a world of light. The choice is ours to make.

We are ever-ready to speak of peace and unity, but mostly it is a lip-profession. How many of us manifest peace and unity in our own lives? How many of us attend to our sick or starving neighbors? How many of us even know if our neighbors are suffering? Do we serve our fellow beings who are in need? Do we not worry whether our own children have the latest plaything, while we neglect the starving children next door to us? Do we have tolerance for those who differ from us, or do we look down upon those who have different religious beliefs or different cultural customs? Are we truly nonviolent? Do we hurt the feelings of others, criticize others, or think ill of others? If we fail to practice nonviolence in our own lives, then we are far from the goal of peace and unity. If we use fine words and make impassioned speeches, but fail to love our fellow beings we have yet to learn the meaning of human unity.

I am often asked on my tours how we can attain peace and harmony in the world. I simply reply, "Charity begins at home." Just look at our own family life. If people bound in love, a husband and wife, or parent and child, cannot get along, how can we expect the whole world to get along? As I have often said, "If we wish to transform the world, we must first transform ourselves."

The question before us is: "How can we attain this inner peace?" The saints and Masters who have come through the ages have given us a very simple and practical method for doing so. If we truly wish to bring about human unity, we need to learn this method and put it into practice.

All scriptures tell us that we are not the body alone. In reality, we are soul or spirit. Our soul is a drop of the Supreme Ocean of Life or the Creator. The Power is referred to variously as God, Ishwar, Allah, Parmatma, Wah-e-guru, Jehovah, etc. It is said in the scriptures that God was an Ocean of all-consciousness and bliss. In His own wisdom, He wished to become many from One. When He had this thought there was a vibration which resulted in two manifestations: Light and Sound. This creative principle or God-into-expression Power is referred to by various names in each religion. In the Bible it is known as the Word: "In the beginning was the Word, and the Word was with God, and the Word was God." It was this creative Power that brought forth the various planes of creation, the universe, humanity, and all other species of life. This Power flows within each of us and can be contacted only when we rise above body-consciousness. Once we take hold of it, we can travel back to our divine Source.

Saints teach a method of meditation whereby we can invert our attention from the world outside and experience the inner Light and Sound of God. At present, our attention, which is the outer expression of the soul, is directed to the world through the nine doors of the body: two eyes, two ears, two nostrils, the mouth, and the two openings below. But we have within us a tenth door which leads to the spiritual realms within. This tenth door is known as the third or single eye and is located between and behind the two eyebrows. In the Bible it is said, "If thine eye be single, thy whole body shall be full of Light." This point, which is the seat of the soul in the body, is also called the eye of Shiva, the *daswan dwar*, the *divya chakshu*, or *tisra til*. At the time of initiation, the Masters open our inner eye and inner ear so we can see the Light of God and hear the Music of the Spheres. By concentrating our attention at this point, we will see the inner stars, moon, and sun. As our concentration increases, our soul will transcend body-consciousness and meet the radiant form of our spiritual guide. He will then lead us on our inner voyage through the astral, causal, and supracausal regions until we reach the Source of all creation. We then see the same Light shining in all creation. Once we begin to see the Light of God shining in every heart, we develop love for all and become true believers in the unity of life.

In a world desperately in need of peace, each of us has a dual obligation. One is to our own self, the other is to those around us. If we wish to establish peace in this world, we must first establish it in our own soul, and express it in our daily life.

Hazur Baba Sawan Singh Ji Maharaj and Param Sant Kirpal Singh Ji Maharaj devoted their lives to living up to the spiritual teachings of their own Masters. As a result they ultimately attained self-knowledge and God-realization. While attending to their spiritual practices, though, they did not turn their back on humanity. Along with spending time in meditation, they also were of service to their fellow beings. Sant Kirpal Singh Ji's life is itself an embodiment of selfless sacrifice for the sake of others. When a deadly influenza plague struck India in 1919, people were so fearful they stopped caring for their relatives and refused to bury or cremate the bodies of their dead lest they catch the disease. But Sant Kirpal Singh Ji organized a service corps and, disregarding his own safety, cared for the sick and dying.

On one occasion, while I was travelling by road with my father, we saw an old man, a Muslim, who had fallen into a ditch. It was raining heavily, and many a person had passed by leaving the old man in his helpless plight. But Sant Kirpal Singh helped the man out, removed his own clothes, and covered the old man. He then sent me to get medicine and tea for the man. Such was his compassion. When such love and compassion become the cornerstones of our life, we can truly say we are supporters of the cause of peace and unity. Sant Kirpal Singh Ji would often say, "It is difficult to become a human being, in the true sense of the word, but once we do so it is not

so difficult to find God."

We often think those who are in search of God are recluses or ascetics who leave their hearth and home to spend their lives in the icy caves of the Himalayas or the thatched huts of the desert. I term that approach to spirituality "negative mysticism." Instead, the Masters of Sant Mat teach what I term "positive mysticism." Positive mysticism means that while we pursue our spiritual practices, we simultaneously attend to all our worldly responsibilities to the best of our ability. We serve our family, our neighbors, our community, our society, our nation, the world, and ultimately the cosmos. This is the true meaning of "spirituality in action."

Whether we call it spirituality in action, mysticism in action, or positive mysticism, the meaning is the same. That is, while we seek to attain the highest spiritual goals of self-knowledge and God-realization, we simultaneously live in the world and perform our duties in the best possible manner. We should be like the swan that swims in water, but flies with dry wings, or like the lotus whose roots are in muddy water, but whose leaves float above. Sant Kirpal Singh Ji summarized the essence of these principles in six words, "Be good, do good, be one." It is by meditating on the inner Light and Sound of God, and by leading an ethical life that we can achieve this goal.

To help people develop respect and tolerance for other religions and saints, I instituted a "Master's Day," on July 27, 1980, which is now held every year. Master's Day is another example of spirituality in action. People of all religions sit together and honor their respective Masters, teachers, and spiritual founders.

Sawan Kirpal Ruhani Mission is always striving to help suffering humanity. When there were floods in Delhi, our Mission was the first to provide relief to the homeless. We have given aid to victims of famine in Ethiopia and to those left homeless from the Mexico City earthquake and the Colombian volcanic disaster. Recently when floods devastated Punjab and Haryana our Mission also provided aid to the suffering.

If we are to establish the importance of spirituality in the modern world, we must bridge the seeming gap between science and mysticism. In my books, *Spiritual Awakening* and *The Wonders of Inner Space*, I have tried to express spirituality in scientific terminology. With our interest in space travel, I have drawn an analogy between outer space and inner space. Just as we have a launching pad, a spaceship, fuel, and a pilot to travel to outer space, we have the launching pad of our human body, the fuel of love, the vehicle of Naam or Word, and the pilot of the living Master to take our soul into inner space. Again, with the current interest in tapping the energy of the sun which is the source of all energy in the physical universe, I have talked about tapping the energy of the soul which is the source of energy in all the universes. Whereas scientists speak of solar energy, I spoke of "soulergy," the energy of the soul, or "innergy," the energy that comes from within. If we can tap this divine energy, a profound transformation takes place: The human is transformed into the divine.

Sant Kirpal Singh Ji laid the groundwork for religious unity as president of the World Fellowship of Religions, and for human unity by convening the first Unity of Man Conference in Delhi in 1974. Saints see no distinction between people of one color or another, or one religion or another. For them, there is no high or low. They teach the religion of humanity, and help us to break down the barriers of caste, color, creed, and nationality. As the Holy Koran puts it, "All creatures are members of one family of God." In like manner, in Sanskrit we have the axiom, "Vasudheiva Kutumbakam" which means, "There is but one Father, and all human beings are members of one family." In the Sikh Scriptures we have, "O, Nanak! great is His name. May there

be welfare of all under Thy Will, O Lord." In our own time, Swami Sivananda has said, "There is only one caste, the caste of humanity. There is only one religion, the religion of love."

Indeed, love is not an impractical flight of the poet's imagination. It is, in reality, the means by which we can enrich and fulfill our lives, and the lives of those around us. William Blake has said:

*Love seeketh not itself to  
please,  
Nor for itself hath any care,  
But for another gives its  
ease,  
And builds a Heaven in  
hell's despair.*

Let us begin today by putting spirituality into action so that unity, love, and peace become a reality. The Golden Age begins with each of us - it begins within each of us. Let us resolve from today that we will no longer harm or injure anyone in deed, word, or even thought. Rather, let us begin to apply the balm of sweet words to the lacerated hearts of those who come to us. When we speak, we should utter only those words which soothe the hearts of our listeners, which ennoble and elevate their spirits. When we truly develop nonviolence, whosoever comes to us will be transformed by our radiation of love. We should emit the fragrance of love to everyone we meet. Then, wherever we go, we will automatically create an atmosphere of harmony, love, and affection.

If we wish to establish peace and human unity in the world, we must first establish it in our hearts and souls and express it in our day-to-day lives. Let this conference be the starting point. Let us ignite within our hearts the light of love, and let us become embodiments of peace and unity. May God bless each one of us with an abundance of grace so that we may truly put spirituality into action.

I would like to conclude with a few of my verses:

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

*All places of worship are symbols of the One Beloved.  
Bow your head when you see a temple, and salute when you see  
a mosque.*

*O Cupbearer, let those long  
divided embrace one another,  
And through the intoxication  
of your love,  
Make all humanity truly  
human.*