



PEACE

Towards World Peace

Eighth Congress of Religions for the World Peace, Shimizu City, Japan, 1956

It is this realization from within, that can be a permanent basis of World Peace, for which we have assembled here, in this our Eighth World Congress of Religions for the establishment of World Peace.

(Extracts from an address by Sant Teja Singh, MA, LLB (Punjab), AM (Harvard, USA) on the occasion of the Eighth Congress of Religions for the World Peace organised by Ananai- Kyo, Shimizu City, Japan, 1956)



The whole material world is the manifestation of the Eternal Divine. In other words, the whole physical world is the physical frame of God. The scientific research deals with this frame. For long, science groped in darkness and classified matter and spirit as two distinct things but now its ultimate research has found, in the words of **J B S Haldane:** The Material world, which has been taken for a world of blind mechanism, is in reality a spiritual world, seen very partially and imperfectly.

The only real world is the Spiritual World. The truth is that not matter, not force, not any physical thing, but mind and personality is the Central fact of the universe. This is now supported by all advanced physicists.

Albert Einstein: I believe in God, the God of Spinoza, who reveals Himself in the orderly harmony of the universe. I believe that intelligence is manifested throughout all nature.

Kirtler F Mather: For several decades the results of scientific investigation appeared to be leading directly towards a mechanistic explanation of the nature of cosmic energy. All that has changed in the last few years.

We now know that the latest of the analysis of material objects, when we penetrate as far as we may into the secret of the nature of things, gives wholly different impression from that which our fathers had a generation ago. The nearest approach we have thus far made to the ultimate in our analysis of matter and of energy indicates that the universal reality is mind. Matter becomes simply an expression of mind. This represents my belief about God. It leads naturally to a statement about personality. For me God is everything in the universe which tends to produce a fine personality in a human being.

Unfortunately the Real looking within, and the Realization of the Divine in the human heart has been neglected by most of the religious cults. Rituals and forms have taken the first place, and the essentials of the Divine Research, meditation on the Divine Name, daily Hari Kirtan (singing hymns in the Divine praise), the practice of the Religious Truths in our daily life, have been relegated to a secondary one.

The way to this World Federation of Religions has been paved by Guru Arjan, by bringing on the same spiritual platform all those who meditated on the Divine Name, without any distinction of caste, creed, race or colour, on the land of Hindustan. Not only he brings them on the same stage as equal co-partners in the spiritual Realm, but he also demonstrates scientifically for the first time in the history of religion, that the Sphere of God Consciousness or the realization of the Divine within is a real permanent and fixed stage. A searcher after Truth can reach it if he sincerely carries on the research and goes on the path of devotion and prayer without falling into the pitfalls which come in the way of this long and arduous journey.

In the first stage of one's Devotional Career, worldly fame and success naturally come to him. If he is puffed up by this, he falls in to the pit of pride. If, however, in deep humility and

meeekness he goes on and thinks that all fame and success is God's, then occult powers begin developing in him. Ridhi and Sidhi knock at his door. People are attracted to him with all kinds of offerings in money and kind.

If he begins using them for his personal comforts only, then further progress is stopped. If, however, he spends them for the unselfish services of mankind in any shape or form then he reaches the stage of Sidhi, whatever he speaks out

comes to pass.

This stage is the most slippery one in the Path of Divine Realization. People flock to him for the attainment of worldly ends and ask for his blessings. If he begins doing so, he stops all further progress and fritters away the power he has so far attained.

If, however, he keeps his power under control, then, he reaches the stage of knowledge. Past and future open to him and he gets a Vision of the immensity of this universe. Then he humbly falls down on his knees and feels in the words of Issac Newton - "that he is only picking pebbles on the shores of the boundless ocean of the all pervading Divine mind." In this frame of mind, God's grace descends upon him and he becomes one with the One-in-all and the All-in-One.

When collecting the sacred hymns of the first four Gurus (Guru Nanak, Angad, Amardas and Ramdas) in Guru Granth



Sahib, the Holy Scripture of the Sikhs, Guru Arjan has, side by side with his own hymns and those of the first four Gurus, placed the hymns of all Bhagats of the 15th century, who followed the path of devotion and prayer and realised the Divine within.

These Bhagats belonged to all classes and religions, and in the beginning followed the rites and rituals of their own sects, but as they went on, all rituals and forms dropped away and they all with one voice proclaimed the same Truth, the Existence and the Realization of an all pervading and all embracing Divine Reality, the One-in-All and the All-in-One. Thus establishing once for all that the Sphere of God Consciousness is a live Realization, and he who honestly searches after it in meek humility, and keeps the company of God Conscious persons, reaches it.

Here I will take seven of these Bhagats and give their final experiences in their own words :

1. Ramanand was a Gaurh Brahmin and a Vaishnava. He was an extreme devotee of outward cleanliness and ritualism. He started as a worshipper of Krishna Moorti. Then took to meditation on Ram (the all pervading). Being an honest searcher after truth, he went on his way of meditation and prayer and ultimately reached the stage which is given in his own words (1195) :



“Where shall I go now. I have realized the source of life and bliss in my own heart. My mind now does not wander, it has found its heaven of peace and bliss. One day a desire to go to the temple rose in my mind. I rubbed Sandal wood with water and made a paste of it, took rose water and all kinds of scents and started for the temple of God. But now the Guru has made me realize the Divine in my own heart.

“Wherever I go to the temple, I only see water and stone images, but Thou O Lord art all pervading. I have closely studied the Vedas and the Puranas in the search of God. However, there is no need of going to them. He is a live reality in the human heart. O my Satguru (the shower of the Path of Realization), I am a sacrifice to Thee. You have completely uprooted all my doubts and fears. Ramanand Swami now realizes the all pervading Divine. The meditation on the Gurmantra Ram, given to me by the Guru, has freed me from the shackles of all past Karmas.”

2. Bhagat Kabir was a weaver by caste. He was disciple of Ramanand. He meditated on the all pervading Ram and was known as the greatest Bhagat of his time, a Brahm Giani who felt the whole universe as a manifestation of the Divine and saw God in everything, which he in his own words puts thus: (1349)



“The first manifestation of Allah was Light, and then nature evolved all mankind. The whole created universe sprang up from One Divine Light, then whom shall we call good and whom bad (high or low). O man, do not loose yourself in false doubts. He is the One-in-All and the All-in-One and pervades the whole creation. The creator is in His universe and the universe is in Him. Like a potter he has created all kinds of forms and species, from one common clay (Panch Tat). Both the created forms and the creator are natural and faultless. The same Divine Reality pervades all the created things and He is the sole creator. He who intunes Himself with the Divine Law, realizes the one everlasting Godhood. Such a person has the right to be called a man (an ideal man who has reached the goal of true manhood). The Guru (God Conscious guide) has given me the Sweet Divine Name, whose taste like a dumb person I can feel but cannot express in words. Sayeth Kabir all my doubts have been removed and I see the Divine everywhere through and through the whole created universe.”

3. Namdev a Maharashtrian Bhagat (a devotee of Gobind), was a washerman, dyer and calico printer. He started his devotional career as an idol worshipper, but being a true and non-sophisticated searcher after the Eternal Divine reached the stage of self-realization. He says (988):



“Ram speaks through all the created frames (bodies). None else but Ram speaks. From an ant to an elephant all variegated forms have been created out of one clay (composite of five elements). Ram pervades through the mineral kingdom. The creatures which walk on their legs the worms, insects and birds flying in the air. It is He who moves in them.

“Then O man give up all attachments to the worldly things and rising above all desires, ever keep the mind fixed on the Divine Name. Then sayeth Namdev in deep humility and meekness, thou shalt become a selfless searcher after Truth and become one with Him. The worshipper and the worshipped Divinity shall blend into each other.”

4. Sheikh Farid was a Mohammedan searcher after Truth. He followed the rites and rituals of his religion and was very strict in saying his Namaz (Mohammedan Prayer) five times a day. He meditated every morning on Alah. Being a true and honest seeker he reached the conclusion that God existed in the hearts of all men and if one really wishes to realize Him, he should not hurt the feelings of any one.



In his own words Sheikh Farid says (1384):
 "Do not speak rudely to any one, as the same Divine Master dwells in the hearts of all. Do not break the heart of any one, as every heart is a priceless jewel in the Divine Realm. The hearts of all are priceless jewels of Peace and Bliss. You should never give them a blow by word, deed or action. If you long for the realization of the Divine Reality, then do not give a rude shock to the heart of any one."

5. Bhikhan was also a Mohammedan Saint. He meditated on the Divine Name and expressed his final Realization in the following words (659):



"The priceless Jewel of the Divine Name has been bestowed upon me as a reward of my good Karmas. It has found a permanent place in my heart. In spite of all my efforts to hide, its glory shines forth on my forehead and radiates through the whole of my frame. The Divine attributes and His praise cannot be expressed in words. It is just like a dumb person who enjoys dainty sweets, but cannot find words for telling what he experiences. By meditating on the Divine Name with my tongue and hearing it with my ears and fixing it in my mind, I have attained a state of permanent bliss. Sayeth Bhikhan, my eyes have awakened to the Divine Glory, and I see Him everywhere."

6. Ravidass a cobbler by profession, devotes himself to meditation on Ram, the all pervading, and attains the stage of Enlightenment. High-caste Brahmins fall down at his feet to receive his blessings and get the gift of the Divine Name. The stage of mind which he reached is given here in his own words (345):

"I have reached that region of spiritual life which is free from all anxiety. There is no pain and sorrow. There is no attachment and no taxes to pay. I have risen above all fear, error and there is no coming down from this stage.



"I have found my true Home and enjoy eternal bliss. The crown of everlasting spiritual Kingship has been bestowed on me. All thoughts of mine and thine, second or third have vanished. I see one and one alone. It is an ever glorious eternal realm and in it dwell those whose hearts are filled with the glory of God. Having reached at oneness with the Divine Law, their actions become spontaneous and natural, free from all restraints of attachment. Sayeth Ravidass Chamaar, all shackles of doubts and fears have been removed. I have become a free man and he who has reached this stage is my true friend and spiritual companion."

7. Pipa was Raja of Gunraogarh. He was a disciple of Ramanand and meditated on Ram, the all pervading. He gives his experience along the path of self Realization in the following words (695):



"One need not go to a temple and worship a stone image. One need not burn incense, light ghee in earthen pots, take flowers and green leaves for Puja (for worship of the stone deity). Search within and you shall realize the Divine who dwells in all human frames. The whole universe is a manifestation of the Eternal Divine. All forms spring from the Divine Ocean and then like waves in the sea merge into it.

"The Eternal Divine, who permeates the universe, is in every human heart. He who looks within by meditation and prayer realizes Him. In deep humility says Pipa, The Eternal Divine is an Everlasting Reality, and the guidance of a True Teacher, who is God Conscious, makes one realize Him, both within and without. The whole outlook is changed and the universe manifests itself clothed in one Divine Glory."

The above instances of seven searchers after God, who belonged to various castes, creeds and ranks of society, who began their search after truth in their own way, but ultimately took to meditation on the Divine Name, Ram, Gobind or Alah, clearly shows to us that every sincere and honest searcher after truth is naturally guided in his path of self-realization and becomes God Conscious. His mind throbs with love for the whole created universe and all mankind appear to him as brothers and sisters in spirit, without any distinction of caste, creed race or colour.

In the words of Guru Arjan:

"Ever since I have found the company of Saints and followed their directions all thoughts of mine and thine have vanished. No one is my enemy and none a stranger. I feel every one as my spiritual Kith and Kin." (1299)

It is this Realization from within, that can be a permanent basis of World Peace, for which we have assembled here, in this our Eighth World Congress of Religions for the establishment of World Peace. So let us gird up our loins and without leaving our independent Rites and Rituals bring all our Co-Religionists and the general public to daily meditation on the Divine Name, Prayer and singing hymns in the Lord's Praise.

A simple statement of the time, the method, and the effect of meditation on the human mind is briefly given below :

(a) The Time

The time for meditation fixed by Guru Nanak and the Holy Saints and Bhagats is at least three hours before sunrise. Guru Ram Dass, the fourth Guru, sayeth in the holy hymns.

"He, who calls himself the disciple of the Satguru must wake up early in the morning (three hours before sunrise) and meditate on the Divine Name. He must shake up all his laziness, take his bath, and meditate on His Name." (305)

The Sikh, who every moment keeps his mind fixed on the Divine Name is dear to the Satguru. The Satguru showers his grace on him and shows him the path of atonement (blends the Sikh with himself). Nanak begs the dust of the feet of such a gursikh, who himself meditates on the Divine Name and directs others to do so.

Significance of Time

1. Mankind is divided into two parts. Those who follow the path of looking within, by performing unselfish and righteous actions in their daily life, meditation on the Divine Name, prayer and singing hymns in His Praise every morning. Others who follow the path of hunting after pleasure and satiating their sensuous and sensual appetites. Now every person radiates his own magnetism for good or for evil.

2. The time (three hours before sunrise) is free from all noise, stir and bustle. The whole nature silently reveals in the Divine Glory. Nature and the Divine within are in complete union.

3. After taking rest at night, one becomes fresh and fit. He can fix his attention on the Divine Name with a sound mind and a sound body.

4. The peace of mind and the spiritual uplift which a man attains by meditating on God's name in the early hours of the morning keep him buoyant and unattached in the daily struggle of life.

(b) The Method

The process is very simple and natural. The searcher is to sit in an erect posture with the right foot in the cavity between the shin and the thigh of the left leg, and the left foot in the right leg cavity, and with a heart full of love and devotion, slowly and steadily pronounce the Name he has chosen. He should make the name and its meanings dwell in his heart. An hour or so, he should daily devote to meditation and prayer and then attend a congregational service in which hymns in the praise of God are sung.

(c) The Effect

Every human being has the Divine within him, but it is hidden from his or her view by the cloud of selfishness, and the impressions of all the actions one has done subject to lust, wrath, avarice, attachment and vanity. Just as a noon day sun shining in the heavens with a dazzling brightness is suddenly hidden from our view by a cluster of clouds and we are left in the darkness, in the same way, the Divine Sun is over shaded by this cloud of selfishness. Slowly and steadily by daily meditating on the Divine Name and singing His Praise this cloud of selfishness is removed. The veil of ignorance, and attachment to the physical, is torn asunder and one feels His presence both within and without.

So let us all representatives of various religions, countries, climes and races, lay stress on the realization of the Divine by meditating on His Name, singing His praises and through unselfish service of mankind, coupled with sweet humility and righteous dealings with our fellow men. love and goodwill. The sword shall be turned into the ploughshare, and Heaven filled with Peace and Bliss shall come down to this Earth, now torn asunder, by mutual hate, mammon worship and hunt after low pleasures of the flesh.

