

Dedicate all work and actions to the Lord. Surrender unto Him. You will soon experience divine joy and bliss.

Where God is to come, there should be no desire for the world. The heart of the individual is the royal throne of God and if there are other things there, He looks in and says, "No, it is not ready for Me to come".

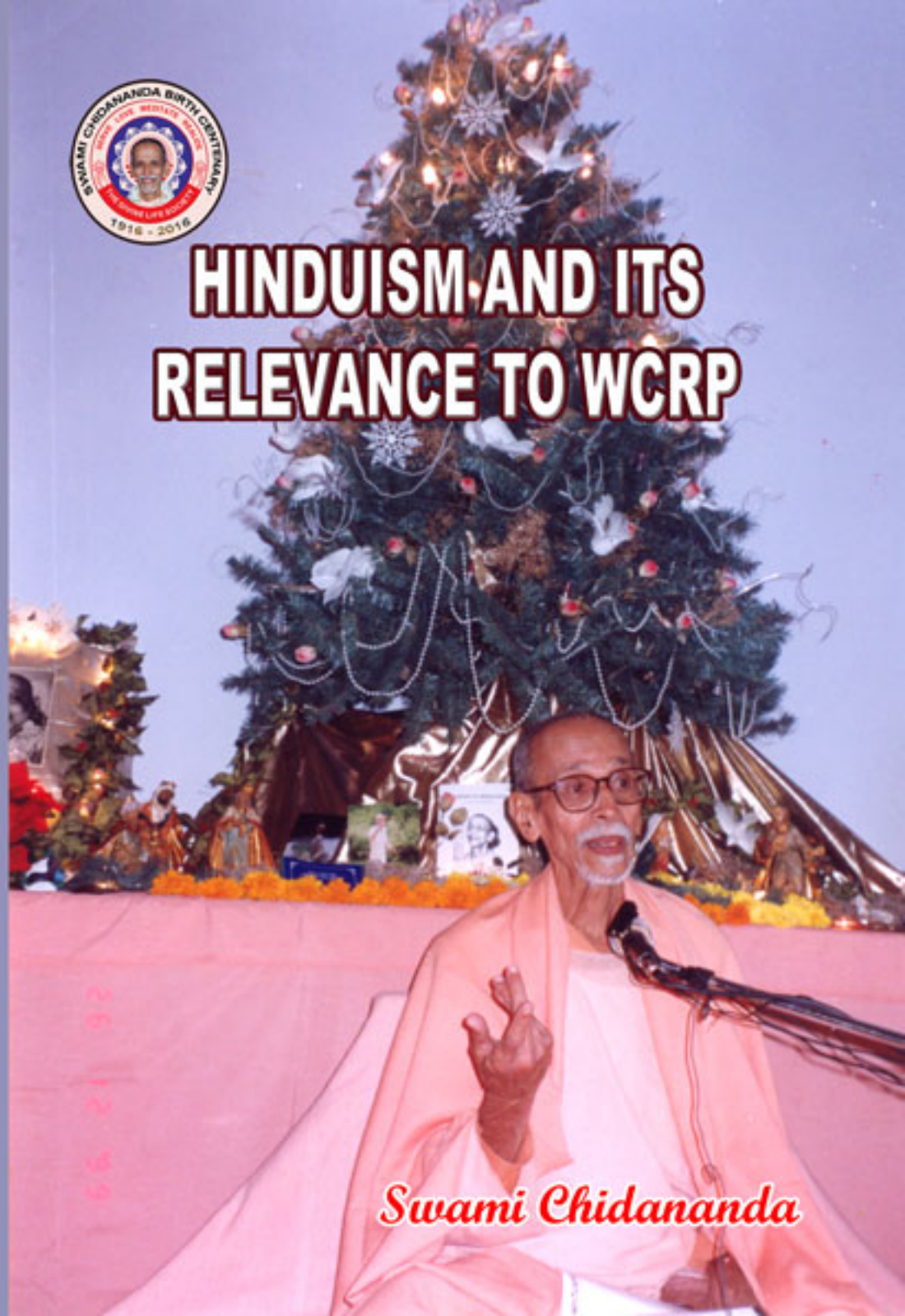
Swami Chidananda
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A DIVINE LIFE SOCIETY PUBLICATION



HINDUISM AND ITS RELEVANCE TO WCRP



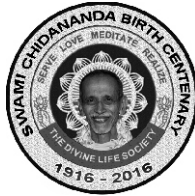
Swami Chidananda

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*(Talk delivered at Princeton University, U.S.A.
by Param Pujiya H.H. Sri Swami Chidanandaji Maharaj
on 31st August, 1979 at a plenary session of the
Third Assembly of the World Conference on
Religion and Peace)*

Sri Swami Chidananda



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PUBLISHERS' NOTE

24th September 2016 marks the auspicious occasion of Birth Centenary of Worshipful Sri Swami Chidanandaji Maharaj. To commemorate this sacred occasion, the Headquarters Ashram has decided to bring out one hundred booklets comprising illuminating talks of Worshipful Sri Swami Chidanandaji Maharaj for free distribution.

To propagate Sadgurudev Sri Swami Sivanandaji Maharaj's gospel of Divine Life, Worshipful Sri Swamiji Maharaj travelled extensively in India and abroad and showed the path of divine life to countless seekers through his spontaneous and highly inspiring lectures. His lectures, in Sadgurudev's words, are the outpourings of his saintly heart, the revelations of intuitive wisdom.

We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on

the blessed occasion of his Birth Centenary. The present Booklet **Hinduism and its Relevance to WCRP** is a talk delivered at Princeton University, U.S.A. by Param Pujya Sri Swami Chidanandaji Maharaj on 31st August, 1979 at a plenary session of the Third Assembly of the World Conference on Religion and Peace.

We express our heartfelt gratitude to Sri Swami Vimalanandaji Maharaj who used to accompany Sri Swami Chidanandaji Maharaj during his World Tours and preserved it carefully for posterity.

May the abundant blessings of the Almighty Lord, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.

—The Divine Life Society

HINDUISM AND ITS RELEVANCE TO WCRP¹

Almighty Lord! O Supreme Father of Mankind, O Thou God of Love, Wisdom and Compassion, Salutations unto Thee. I bow down in reverent homage to Thee, O Ahura Mazda, the Radiant, Homage unto Thee, O Allah, the all-merciful and gracious. Homage, O Arihanta, O Bodhisattva, the Compassionate, steeped in the Great Peace of Nibbana (Nirvana). Homage unto Brahman, the Paramatman. Worshipful Homage unto Ek Omkar, the Satnaam. Homage to God Almighty, our Father in Heaven. Hail to the exalted Satori and Zen meditators. Worship and Homage unto the Supreme Tao and to Yahaveh, the Divine Mystery. And unto Zeus.

O beloved, Thou who are the One known by all these names, bless this assembly of Thy loving
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1 (*Talk delivered at Princeton University, U.S.A. by Param Pujya Sri Swami Chidanandaji Maharaj on 31st August, 1979 at a plenary session of the Third Assembly of the World Conference on Religion and Peace*)

and believing children gathered together here at this moment, in Thy most Exalted Name, and in the cause of human welfare, global peace, unity of mankind and universal love, understanding and cooperation. May your Divine Grace alight upon each and every one of them. Grant them happiness, health, long life, prosperity, success, and spiritual illumination. Be present with us all, who are united in Thee. And help us in our deliberations, our discussions, conclusions and decisions. Pray, give the right thoughts and words to this servant of Thine that he may rightly share and serve this august assembly of beautiful souls, Thy noble children of the WCRP. Thank you.

Blessed Immortal Souls, Radiant Children of the Divine! My most loving and humble salutations and greetings unto you all in today's evening session, when I have been given the great privilege and the equally great joy of addressing you and bringing to you all, the true and factual picture of the time-honoured faith of the world community of Hindu peoples and its relevance and effective relation to the important question of "Religion in the Struggle for World Community," and allied themes such as religion and

international economic justice, religion and human dignity, etc. that are inseparable from it.

The WCRP, as you very well know, is not a speech-making or a sermonising conference, nor is it a place for the advocacy and the propagation of any particular religion and its beliefs. But we are here primarily to consider our various faiths with the desire to recognise and to emphasise the areas of our agreements and similarities, thus discovering and utilising the scope for our unified action in the cause of peace in this world, welfare of the human family, and in drawing closer together in love and mutual understanding upon the solid basis of our irrefutable oneness in the Spirit. For indeed, the Spirit is the one common universal source of our very existence, our basic being. Our attempt would therefore be to present the salient features of the Hindu faith concisely and to consider its possible contribution and role in the context of international relations and such pragmatic situations, like armament and disarmament, economic development, human dignity and peace, and the like. We have to see how our religions have been able to work for peace. How, at the present moment, our religions

can now work together for peace within a country, between countries, and within human individuals as well.

Hinduism is a term that is not at all very prevalent or popular among the non-English-knowing majority of masses in the Indian sub-continent. It does not constitute the original name of a specific system of faith, belief and worship, from out of which its adherents and followers derive the name Hindu. On the contrary, its name was unknown. The people living in the region of the Indus River in North-western India were given the name of the Sindhu people. For the Indus was known as the River Sindhu. It is surmised that Alexander of Macedonia called them by this name, feeling the need to identify them. These people at that time were already in a state of considerable evolution, having a well-established religious tradition. For convenience, their religion became for Alexander the religion of the Sindhus. The word 'Sindhu' underwent changes in course of time, becoming corrupted first into Indu, and then later into Hindu. Their religion therefore became an "ism" called after them. Thus emerged the occidental

language term “Hinduism,” that has no origin or roots in any one of the indigenous languages of India. What is its real name? Wherein is its origin, its roots? Whence does it derive its authority or its sanction? To where and to what source does it turn for ultimate proof of correctness or validity in situations of differences or disagreements amongst its followers?

This holy religion that had experienced millennia preceding the era of Jesus and Buddha, derives from an ancient body of knowledge referred to by the term Veda. This Sanskrit term Veda implies a mass of accumulated wisdom. There was a time in the far remote past when the Veda did not exist as written records. Down the centuries, generation after generation, the Vedic wisdom was taught and transmitted by word of mouth. It was lifelong study. A section of society existed, called the Brahmana, whose primary function was the study of the Veda and the teaching of it. They mastered the wisdom and memorised it. They, in turn, gathered pupils and taught them, and thus transmitted it to the next oncoming generation. Thus, through the corridors of time, the Veda continued to flourish and

provide the basis and support for the faith, belief, and worship of the peoples of the Indus Valley region and the Ganges River territory. This system went on, and the religion spread to other parts of the Indian subcontinent.

The Hindu believer in India calls his religion “Vaidika Dharma,” meaning thereby, the religion of the Veda. The term Vaidika is an adjective form of the original word Veda. Thus, its origin and the basis is the Veda. The religion of the Hindu derives its sanction and authority from the Veda. The later portions of the Veda comprise records of highest spiritual experience and deep inner spiritual revelations. Called the Shrutis, these revelations have been given the supreme status of highest ultimate authority in deciding all issues pertaining to religious and philosophical matters.

The Veda was put down into its present written form through the stupendous lifetime labours of one single genius named Vyasa, the great sage. Like a mighty colossus, this spiritual and intellectual genius, Vyasa, dominated the Vedic scene in the period sometime between 2500 and 3000 B.C. Due to this great achievement, he has come to be known as Veda-Vyasa. He is the

father of the Indian religion, culture and tradition known today as Hinduism, Hindu culture and traditions.

The deepest spiritual experiences of the Vedic seers and their loftiest mystical visions constitute the very foundation and the framework of the religious beliefs, doctrines and practices of the Hindu. The central truths proclaimed by them, expound the following, namely:

- a) THE ONENESS OF GODHEAD, (i.e. monotheism),
- b) THE DEATHLESS OR IMMORTAL SPIRITUAL NATURE OF MAN,
- c) SELF-REALISATION OR GOD-EXPERIENCE AS THE GRAND GOAL OF HUMAN LIFE,
- d) THE ABSOLUTE SUPREMACY OF THE MORAL ORDER, namely, RITA AND DHARMA in all human affairs,
- e) The existence of the LAW OF KARMA or human action and its inevitable result, governing the entire universe of man. Also its natural concomitant and corollary,

- f) THE PHENOMENON OF METEM-
PSYCHOSIS, the rebirth and
reincarnation of the individual.

These, the Hindu accepts as proven truths and spiritual facts, upon the authority of the direct personal spiritual experiences of the Vedic Seers, who recorded them for posterity in the Upanishads which comprise the concluding portion of the VEDAS, which had now been compiled and divided into four tomes by Veda Vyasa, the great sage already mentioned above.

Human life upon earth is an evolutionary process to culminate in supreme FREEDOM, ETERNAL LIBERATION FROM BIRTH AND DEATH and all the finite limitations and imperfections of earth life. This is the Divine Plan for man upon earth. This is to be achieved through ATMA JNANA OR SELF-KNOWLEDGE OR GOD-REALISATION (BHAGAVAT SAKSHATKARA) by the unfolding of the latent Divine Perfection already inherent in Man, whose innermost reality is in fact, an inseparable part of GOD or the COSMIC SPIRIT. Man is a divine spark enfolded in mind and body. Man is a radiant ray of the INFINITE DIVINE LIGHT which is the Alpha

and Omega of endless myriad universes. Religion is to be perceived and understood in the context of this divine destiny of Man. It was not to be taken to be merely a matter of a certain faith, belief and traditional form of worship and ritual. But it is to be seen and recognised as a means and a systematic methodology of consciously and purposefully moving towards this goal of spiritual unfolding and divine perfection. Within the context of Hinduism (which term I shall use to denote the Vedic religion, from now onwards), within the framework of the Hindu's religious life, this process of ascent unto spiritual awareness and higher consciousness, was formulated into a well-defined science of inner unfolding. This psycho-physical science which ultimately took the practitioner into the highest state of supramental spiritual Consciousness, comprised certain ethical disciplines, certain well experimented and well-tried physical and vital techniques of body and breath, psychic withdrawal, inner mental concentration and deep meditation. This is the Science of Religion or the practical technique of religious experience designated as YOGA SASHTRA in Hindu scriptures. Today it is widely known as the Science of Yoga in the Orient as well

as the Occident, and in both hemispheres. The Hindu belief asserted that the above disciplines and techniques, and the above attainment were not meant only for any restricted section of special persons. But they were meant for all people in all stages of life alike. They were equally meant for the teenage student, the adult householder and family man, the elderly retired person, as well as the aging recluse and monastic. This sublime attainment is the common birthright of every man. Religion verily exists to help man to recognize, claim and attain this birthright of his.

It is at this point that we are brought face to face with another salient dimension of Hinduism. It proclaimed the fact that man's religion implied as much his relationship with fellow-beings and all God's creatures, as it implied his relationship with his Creator. The Vedas clearly declared that God was not only a transcendental Being, but, He is at the same time immanent in His entire creation. HE is the indwelling Presence within man. Therefore, your worship of the Supreme Godhead must necessarily include your reverence and your loving service offered to your fellowmen, in whom His divinity is manifest. This Vedic vision

is the foundation of Hindu Ethics. Do unto man as you would do unto God. For God comes to you in and through man in this earthly place. “*Sarvam Vishnu-Mayam Jagat*,” i.e. World is permeated with God. “*Vasudevah Sarvamiti*,” i.e. All is God. “*Purusham evedam sarvam yad bhootam yatcha bhavyam*,” i.e., “Whatever has been and shall be, is indeed God. “*Eko Devah Sarva Bhuteshu ghudah*,” i.e., “One God is hidden in all beings,” and a hundred such statements assert why man must have reverence for his fellow-beings and refrain from injuring any creature of God.

DHARMA constitutes this spiritual idealism in human conduct and human relationship. Without this DHARMA, religious practices are dry and sterile. They will produce no fruit. No meditation will succeed, no spiritual unfoldment will take place, no God-Realisation is possible without an ethical character and moral code of conduct in life. Thus, in Hinduism, Ethics and morality on the one hand, and God-Realization on the other, these were inseparably bound together. No wonder therefore, that the Science of Yoga formulated a specific pattern of strict ethical living as its very first foundational step, in its systematic

technique of eight distinct steps. The very essence of the Life Ethical was loving service of all beings, Paropakara, with the willing setting aside of selfish considerations, the strict adherence to truthfulness, self-control and purity of conduct, simplicity of life and total renunciation of greed and cupidity. These constitute Dharma.

The human body is declared as an instrument of service. Benefitting others was its highest function and its immediate justification. Thus, the concept of “Loka Hita” (World benefit) and “Vishwa Kalyana” (Global-welfare) are basic to ethics and spirituality alike, in the Hindu view of life. So also, the aim and objective of “Sarva Bhuta Hita” (Welfare of all creatures or beings) forms the perpetual prayer and daily intention of the follower of this Vedic faith.

These values are for practice and not for emotional acceptance alone. To this end, they were incorporated and interwoven into the daily life of the normal man in the work-a-day world. The householder is enjoined to come out of his front door at mealtime, look both ways along the street to see if there is any hungry person outside on this road, so that he could invite him to come in

and share his meal with him, before he himself sat down to eat. He also went into the backyard or the garden and put some feed for the birds, animals, and even insects before he took food. Hence it is, that the first and foremost exponent of Vedic Hinduism in the occidental New World, the great SWAMI VIVEKANANDA declared, "He lives, who lives for others; the rest are dead even though alive." Then again, "Him, do I call a Mahatma (a great souled one) whose heart bleeds for the sorrowful, the suffering and the poor, the fallen and the uncared. He, whose heart is devoid of such deep feelings of sympathy and compassion, he is verily a Duratma (an evil-souled one)." Further, "I do not care for liberation or salvation. I would rather go to a hundred thousand hells, doing good to others silently, like the Spring season. This is my Religion." This unselfishness is the test of religion. That which is unselfish, that is moral. That which is selfish is immoral. True religion comes with intense self-sacrifice. It is no wonder therefore, that when the Vedic sages postulated four fundamental values for all human striving, they put DHARMA, namely, the Ethical Value as the prime and fundamental value and they made MOKSHA, the supreme spiritual value,

as the highest ultimate value. Then, in between these two, they mentioned the pragmatic secular values of wealth earning and desire fulfilment. Because, these two were to be firmly based upon the ethical foundation of Dharma and move unerringly in the upward direction of ultimate spiritual attainment.

This sublime religion is not a theological system, nor a set of dogmas or some rigid set doctrine. Yet, within its pervasive fold, it holds several different schools of philosophy and various theological systems, all coexisting and coming under the scope of Hinduism. They all get due recognition and a dignified place within the framework of Hinduism. So much so, that the great flexibility, the tolerance and the adaptability evidenced herein let a prominent ideologist to remark that Hinduism was not so much a single religion but rather a Parliament of Religions. Chief and most outstanding among these schools of philosophy are: the Absolute Non-dualism (also termed Monism) of the great philosopher and mystic Shankaracharya, who asserted that the Supreme Reality is ONE, NON-DUAL, AND INFINITE, that the Individual self is essentially

identical with the Supreme SELF, the world of appearances has no reality as distinct and separate from the Cosmic Spirit and that the way to attain Liberation is by association with the pure and the good, conquest of lust, anger, greed, philosophical inquiry, control of mind and analytical meditation.

Next is the qualified-Monism of another teacher and mystic, Ramanujacharya, who affirmed that the individual souls, while identical in essential nature with the Supreme Reality, or Brahman, were yet distinct in the sense of their being related to the Supreme Being as fragments or parts are related towards the whole, as sparks are related to a blaze, being emanations from Brahman. Also, as distinct from Shankara's purely rationalistic approach of metaphysical and analytical meditation, Ramanujacharya declared the path to be through surrender to the Divine, in the spirit of deep devotion. Repentance, inner conversion and surrender were salient factors in Ramanuja's approach to ultimate liberation. These brought about the descent of Divine Grace upon the striving soul and this grace alone was declared to be the ultimate factor in conferring

freedom from the trammels of phenomenal existence. Such Divine Grace as envisaged by Ramanuja, (whose concept of Brahman included the idea of a benign, all-loving Cosmic Being,) did not have a place in Shankara's philosophy. Because Shankara's view and vision of the Supreme Brahman was that of an impersonal absolute principle, nameless, formless, beyond time and space and supra-cosmic. Another point of subtle difference between the two was in their philosophical explanation of this changeful, temporary universe of impermanent things and beings. Shankara expounded the doctrine of Maya by which was implied a mysterious, inscrutable cosmic delusion, an inexplicable and indescribable power that deluded beings into mistaking mere insubstantial appearances to be real and made them forget the Reality, even as a dream experience deprives one of the awareness of the outside physical world of waking realities. But to Ramanuja, Maya implied an incomprehensible (that is, to the unilluminated human understanding) divine sport, a game of hide-and-seek, as it were, of the Supreme Being. Purity of conduct, compassion and loving service of all creatures, non-violence and refraining from

harming anyone, but giving reverence to all beings in general and to elders and devotees of the Lord in particular, these constitute the bedrock of Ramanuja's ethics in his approach to spiritual life and the striving for emancipation from the thralldom of earthly existence. The practical means prescribed and advocated by him for God-attainment laid emphasis upon devotional love, prayer, worship and ecstasy as distinct from Shankara's stress upon the purely rational and metaphysical approach through philosophical inquiry and discrimination.

The third distinctive personality is the great reformer and philosopher Madhwacharya, who propounded the philosophy of pure dualism as opposed to Shankara's absolute Non-dualism and as different from Ramanuja's qualified Monism. Madhwa's dualistic school of philosophy declared God to be eternally different and supremely superior to all the multitudinous numbers of created individual beings who were eternally distinct and different from God and separate from His all-perfect cosmic nature. Madhwa's concept and personal experience of God was that of a Personal Deity, an all-gracious cosmic divine

personality with a distinct form, which man could visualise for this worship. This personal God was a God of infinite love, infinite compassion, and Omnipotence and Omniscience. He responded to prayer, received worship, liberated from sin, and conferred beatitude. Transgression of His Divine Will occasioned divine chastisement for the correction and the benefit of the erring individual soul. Differences existed even between different types of individual souls in accordance with their propensities, pure or impure. Even after attaining supreme Liberation, the individual soul or Jivas ever retained their separate identities apart from God. The Supreme Deity, according to Madhwacharya, is the great God Vishnu or Narayana. His concept of liberation was a cessation of rebirth and abidance in an eternal state of joyful servitude of God in closest proximity in His Divine Personality. Shankara's liberation is transcendence of Maya through attainment of illuminated wisdom-consciousness yielding eternal satisfaction and perfect peace. It is a state of the total merging of the individual consciousness into the infinitude of the universal. For Ramanuja, liberation is an ineffable state of endless ecstatic blessedness arising from your

returning to the source of your being from which you had become separated due to Maya. Significantly enough, all the three have based their philosophies upon the Vedas and their three schools derive authority from that same source. It is in their differing interpretations of the Vedas that we find the explanation of these differing classical branches of Hinduism.

Now, within the area of the dualistic worshippers of the personal God in Hinduism, there are seemingly a number of different sects and sub-sects of the Hindu people. Prominent among these sects of Hinduism are the worshippers of Shiva, worshippers of Vishnu, worshippers of God as Power conceived of as the Divine Mother of the universe, of Ganesha, and lastly, the Sun-worshippers. These sects are prevalent in India today. Their central Hindu character remains intact. These different deities apparently indicate polytheism. But the curious fact is that each maintains that there is one and only one God. And that his concept of that Deity is a right and proper concept. The actual and factual Monotheism becomes evident only upon an in-depth scrutiny of the different scriptural

literature that has developed around each sect. Though they refer to God by differing names, yet very curiously, they all equate this seemingly particular Deity with the Supreme Almighty Being, the one and only cosmic divine Person. This equation must effectively remove the error of attributing polytheism to Hinduism due to a superficial examination of the faith, lacking in spiritual insight and serious study of their classical source scriptures. At this point when this part of my address is being completed, I must allude to a connected feature relating to this phenomenon, of differing schools of philosophy and numerous sects inhering within the Vedic religion called Hinduism. And that is the firm belief of the real Hindu in the essential oneness of all religions, the fundamental unity underlying divergent faiths. It is the declared stand taken by Hinduism that in the light and in the context of the ultimate spiritual experience, all the various forms of faith, belief, and worship which we term religion are equally valid and true. For they all constitute various and differing ways of approaching and attaining the One and self-same Divine Reality called by so many diverse names even as one self-same substance is called

differently in different human languages. As many rivers arising at different sources and flowing in diverse directions all reach the ocean waters, even so, do different religions ultimately find the one God when they move into the spiritual depth and dimensions of their inner life.

Our world and human society at this concluding quarter of the eventful twentieth century now face situations of crisis of grave nature and global scale. The magnitude of some of the crisis is so great that it brings men to the brink of despair in seeking solutions thereto. In this predicament, can the religion of man make effective contributions toward dealing with the prevailing state of things? Can religion make any contribution at all? Here, I would like to share with you a view I hold in my heart. I look at it this way, namely, that religion, the very phenomenon and institution of religion by itself, constitutes the contribution of the bygone eras of our human race and culture for imparting sensitivity, beauty, and stability to man's life in world society. The religious life of man became formulated, fashioned and developed by the wise ancients as a lasting gift to posterity, as a continuing heritage

down the corridors of time in the interests of commonweal, harmony in human relations, world peace, as well as inner peace of the individual. This is what religion, all religions, in fact constitute for the human race. This is precisely how we must look at religion and recognize it for what it is. True religion is itself the Solution. It needs to be evoked. It needs to be applied. Its practical application can and will solve problems and dissolve crisis. If the human predicament in today's world is dire and alarming, it is not in spite of religion, but rather, it is due to insufficient application of the dictates of religion in our racial and international life as well as our own individual and social lives. There is no dedication to religion in the vast majority of humankind. There is only lip loyalty to the teachings of religion. At most, a half-hearted adherence to some of its principles according to our convenience. There is no earnest commitment. Sometimes misapplied teachings of religion can themselves become a source of discord and even violent clash between man and brother man, as it is evident in current history unfolding before our own gaze. Real religion truly lived and earnestly applied will prove a solution where other solutions are not forthcoming.

WCRP would do well to project this accurate image of religion and promote this correct understanding and grasp of the role of practical religion in the pragmatic world of vexing human situations. Long have we treated religion as just one department of man's life. This is the grave blunder to be corrected. Religion is the whole of life itself lived in a perfect ethical way and purposefully propelled in a lofty spiritual direction. Religion exists to ennoble human nature and bring love and harmony, truth and honesty, compassion and sympathy where there is hatred and discord, untruth and deceit, cruelty and harshness. Let me humbly urge this most august assembly, each and all of you, let me humbly urge the WCRP in its Building Beyond WCRP III Committee to awaken all of twentieth-century world humanity to this approach to religion which itself is the solution to man's folly, selfishness, narrowness, and greed that are the cause of all human miseries and sufferings. Man's nature must liberate itself and shed these anti-social characteristics if we must ensure peace and harmony in our human society. Religion can influence man to do this.

Religion is self-culture. Self-culture is the very essence of true education. Hence, education is inseparable from religion and religious unfoldment. We are what our education makes us. We cannot be what our education cannot make us. We shall remain what our education has made of us. Our education cannot make us what it does not itself constitute and contain. Therefore, the most serious and the greatest attention has to be given to this vital matter of education of the human being. Educational systems must contain character-building, culture of the heart and moral training. A sterile educational system devoid of moral culture and human refinement is a cause of disastrous consequences. I have no doubt that the WCRP, in its relevant commission and seminar of this momentous Third Assembly will take due cognisance of this patent fact and move the governments of all the nations in their relevant ministry to take adequate steps in the light of this situation. This solution is indispensable and urgent. Educate man to make him a better man, a humane person, a brother to his fellow men.

The Hindu religion has a most significant contribution to make in this connection. The life of

man in its first stage of youth and student period was required to be exposed to such a most ennobling and culture-oriented educational process which included the learning of secular arts and sciences, professional skills, vocational abilities to make a living; but all these unfailingly accompanied by study of the science of ethics, personal moral training, study of religious teachings, and daily spiritual exercises, both outer and inner. When the student emerged out of this educational process, he was an integrated being inspired by ideals, governed by principles, guided by lofty religious sentiments, and directed by spiritual wisdom. I commend this ideal of education for the serious consideration of this august assembly for its task ahead and its future on-going program in its noble endeavours for world peace, human dignity and justice, and better international relationships in the world of today and of tomorrow, for our children and their children. May the Almighty Lord grant success and fulfilment to this great task of this noble body, WCRP which is indeed a gift of God to a world going through the dark night of its soul. May this night end in a fresh dawn and a radiant new day with peace, love, sympathy and understanding

cooperation prevailing in and guiding life in human society all over the world.

Thank you, Lord, gratitude and thanks to Thee, O one God of our human family. Thank you one and all. May God's grace and the blessings of all His saints be with you today and always.

