

MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP



WE BELIEVE

VOL. I, NO. 1

27 JANUARY 1973

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Meditation at the United Nations is a monthly bulletin of the United Nations Meditation Group, compiled of transcriptions of the Group's regular meetings which are conducted by Sri Chinmoy.

Price: 25 cents.

All profits from the proceeds of the sale of this bulletin will be donated to UNICEF.

(B)

SEASONS GREETINGS
from the

UNITED NATIONS MEDITATION GROUP

WE BELIEVE

. . . that each man has the potentiality of reaching the Ultimate Truth. We also believe that man cannot and will not remain imperfect forever. Each man is an instrument of God. When the hour strikes, each individual soul listens to the inner dictates of God. When man listens to God, his imperfections are turned into perfections, his ignorance into knowledge, his searching mind into revealing light and his uncertain reality into all-fulfilling Divinity.

— Sri Chinmoy

(c)

EDITOR'S NOTE

The United Nations Meditation Group was inaugurated in April 1970 and Sri Chinmoy was invited to conduct its weekly meetings which, at that time, were held in the Peace Room of the United Nations Church Center. Drawn by the spiritual wealth and wisdom offered by Sri Chinmoy, the Group has grown considerably and its activities have increased. Membership is open to Secretariat staff and delegates to the United Nations only, and those interested are warmly invited to attend the meetings.

— The Editor

For information please contact Margarita Ignatieff, extension 3110.

Editor: Elizabeth Addison

(D)

REGULAR WEEKLY SCHEDULE

TUESDAY —

HOOR OF SILENT MEDITATION

Every Tuesday at noon, Sri Chinmoy conducts a silent meditation for world peace in the Chapel of the United Nations Church Center, corner of 44th Street and 1st Avenue (side entrance).

THURSDAY —

DAG HAMMARSKJOLD LECTURE SERIES

Once a month Sri Chinmoy delivers a lecture in the Dag Hammarskjold Auditorium as part of a continuing series on different spiritual subjects relating to the mission of the United Nations.

FRIDAY —

SHORT MEDITATION, TALK, QUESTIONS AND ANSWERS

Every Friday in a Conference Room* Sri Chinmoy holds a brief meditation, then gives a short talk on some aspect of the spiritual life and answers questions in a relatively informal atmosphere.

* To find out the number of the room each week please contact Rosemary Sweeney, ext. 2573, Room L-105, a few days before; or submit your name to her and you will be advised automatically each week.

FEBRUARY 1973

1 February, Thursday, 1-2 p.m.

Dag Hammarskjöld Lecture Series — "The Soul Love of the United Nations." Dag Hammarskjöld Auditorium. Admission free. All welcome.

2 February, Friday, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room 14. All welcome.

6 February, Tuesday, 12-1 p.m.

Hour of silent meditation. The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

9 February, Friday, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room as available.* All welcome.

13 February, Tuesday, 12-1 p.m.

Hour of silent meditation. The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

16 February, Friday, 1-2 p.m.

Short meditation, talk, questions and answers.
Conference Room as available.* All welcome.

20 February, Tuesday, 12-1 p.m.

Hour of silent meditation. The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

23 February, Thursday, 1-2 p.m.

Short meditation, talk, questions and answers.
Conference Room as available.* All welcome.

27 February, Tuesday, 12-1 p.m.

Hour of silent meditation. The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

* To find out the number of the room each week please contact Rosemary Sweeney, ext. 2573, Room L-105, a few days before; or submit your name to her and you will be advised automatically each week.

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TUESDAY — HOUR OF SILENT MEDITATION

(Sri Chinmoy conducted a fifty-minute meditation.)

Meditation for the Day

A perfect instrument of the Supreme is he who aspires intensely, inspires immensely, meditates soulfully and dedicates totally.

— Sri Chinmoy

*The Chapel
United Nations Church Center
12-1 p.m. 2 January 1973*

MONTHLY LECTURE OF THE
DAG HAMMARSKJOLD SERIES

THE INNER MESSAGE
OF THE UNITED NATIONS

The outer message of the United Nations is Peace. The inner message of the United Nations is Love. The inmost message of the United Nations is Oneness. Peace we feel. Love we become. Oneness we manifest.

The United Nations has a mind, a heart and a soul. Its mind tries to offer flowing Peace. Its heart tries to offer glowing Love. Its soul tries to offer fulfilling Oneness. In the near future, a day will dawn when the message of the United Nations will be absorbing to the child, elevating to the common man, thought-provoking to the highly educated and inspiring to the seeker.

Each delegate is a force. Each representative is a force. Each nation is a force. The source of this force is a particular will. This will can be either the Divine Will or the human will. The human will wants to be

with the world and in the world only on one condition: that it will be able to gain supremacy over others and maintain this supremacy. The Divine Will wants to be in the world, with the world and for the world without expecting anything from the world. The human will, at most, tolerates the world. The Divine Will constantly wants to liberate and fulfil the world. The human will wants to control and lead the world. The Divine Will wants to transform, glorify and immortalise the world. The human will in us needs the soul's expanding and illumining purity. The Divine Will in us wants the Goal's blossoming divinity.

The League of Nations was a dream-seed. The United Nations is a reality-plant. The aspiring and serving life of man's universal oneness will be the eternity-tree.

In his address to the United Nations in October 1965, Pope Paul VI said,

No more war; war never again! Peace. It is peace which must guide the destinies of people and of all mankind.

The goal of the United Nations lies not only in thinking together, but in thinking alike. Each individual has every right to love his nation; but he must also dedicate himself in order to immortalise his nation's relationships, inner and outer, with the rest of mankind, so that all can run together for the universal

good of humanity.

In the words of Pope John XXIII,

It is our earnest wish that the United Nations organization may become ever more equal to the magnitude and nobility of its tasks, and that the day may come when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights.

All nations together can build a temple. All nations together can make a shrine. All nations together can worship a Deity. At the entrance of the temple, the Divine Protection shall smile. Upon the shrine in the temple, the Supreme Illumination shall smile. Within the heart of the Deity, the Absolute Perfection shall smile.

Here at the United Nations, what I feel is an inner voyage. In its inner voyage, the United Nations has to brave many temptations and setbacks. As we all know, defeats and failures are mere stepping-stones in our onward march to perfection. At the end of its voyage, there is every possibility that the United Nations will be the last word in human perfection. For then the United Nations can easily bloom in ex-

cellence and stand at the pinnacle of Divine Enlightenment.

QUESTIONS AND ANSWERS

Mr. Peter Pitzele: How do we know if it is the proper time for us to enter into the spiritual life? Can the spiritual life help us to overcome frustration?

Sri Chinmoy: We can begin the spiritual life only when we feel the need. When we feel hunger we eat. Similarly, when we have the inner hunger we have to feed ourselves with Peace, Light and Bliss.

Now human beings are full of frustration. Every day begins with a new frustration, disappointment and sense of total failure. How can we conquer frustration, despair and other unaspiring and negative forces? We can do so only when we consciously feel that there is something beyond, far beyond these frustrations and so-called failures. Our human life cannot and does not end with failure precisely because the divine in us will never accept failure. The divine in us will eventually manifest the soul's Light and Truth on earth if we have the conscious cry, or conscious hunger for the Light that can transform our frustrations into radiant achievements.

He who does not aspire is a total failure in God's Eyes. But his aspiration is only a matter of time. God Himself will aspire in him and through him when the hour strikes. But if we consciously fight on the side

of the inner Truth and inner Reality, if we listen to the dictates of the inner voice, then we hasten the progress of our own life and the progress of all mankind.

Frustration exists just because we do not see anything beyond frustration or do not consciously want to go beyond frustration. Let us take frustration as a thing that can be captured and offered at the feet of God or offered at the feet of any happiness or good experience we have had — even if it was ten or twenty years ago. The power of the happy experience will destroy the power of frustration or transform frustration into glowing inspiration at the feet of inner awakening and outer realisation.

Mr. Alexander Hixon: How can we bring enough perfection into our own lives and into the world to be truly satisfied?

Sri Chinmoy: If we want to accept only the limited insignificant perfection that we notice in the world, then we can never be satisfied. Hunger for perfection is like any other hunger. If you have an immense hunger, a very little portion of food will not satisfy you. We have the hunger now for infinite Peace, Light and Bliss. Our outer being will not be satisfied when it receives only an iota of Peace, Light and Bliss. It will be satisfied only when it has Peace, Light and Bliss in infinite measure.

The more we achieve inwardly, the clearer will be our conception of perfection. If we are satisfied with only a little inner attainment, like the mystics and mediums, we will say we have perfection according to our satisfaction. But the perfection that satisfies them need not and cannot satisfy the inner hunger of someone who cries for absolute perfection in his nature and the earth-consciousness. The higher we go, the more we receive and achieve and become aware of the possibility of integral perfection in our nature and elsewhere.

Complete and total perfection will come about only when we feel that our perfection is no perfection when the rest of humanity remains imperfect. If we call ourselves children of God, then others are also children of God. If we do not share with them what little we have, then what right have we to call them our brothers? They may be travelling a few miles behind us, or they may be fast asleep. But they must reach the Goal before perfect Perfection can dawn on earth.

Each individual has to make a decision. Each seeker has to discover within himself at what point he wants to stop his inner quest for Truth and Light. If he is ready to continue, to march on, to dive deeper within, and if he feels that there is no end to his achievement, only then will he be ready to offer the message of ever-fulfilling and ever-transcending Perfection. What you call perfection today, you may call imperfection itself tomorrow. A child's perfection is

the ability to scream and shout and strike others. But when he grows up, his idea of perfection may be just the opposite. And if he enters into the spiritual life then his sense of perfection will be something else. He will try to conquer his fear, his doubt, his jealousy and other negative forces. But when he goes deep within after he has achieved what he wanted for himself, he will feel that only his limited self has been satisfied. His larger self, which is humanity entire, is far, far from perfection. So he will try to remove fear, doubt, anxiety, worries and other undivine forces from humanity.

In our path we feel that perfection has to be total and integral. We know that we have imperfection in our nature, and at the same time we have limited perfection. If the imperfection right now looms large, we have to brave that imperfection and transform it into perfection. Through our conscious prayer, meditation, concentration and contemplation the imperfection of the past can be perfected, and the darkness can be transformed into Light.

The perfection of the body lies in its conscious awareness of the ever-progressive dynamic Truth. The perfection of the vital lies in its acceptance of the Truth in a dynamic form. The perfection of the mind lies in its acceptance of the vast, the infinite, as its very own. The perfection of the heart lies in its acceptance of earth's cry and Heaven's compassion as its very own.

This is how we can see, feel and manifest perfection in our everyday life. The seekers of the infinite Truth can manifest perfection in the body, in the vital, in the mind and in the heart only through conscious awareness and acceptance of the ever-increasing, ever-transcending Reality.

Miss Yvette Ripplinger: Will the process of striving for perfection ever come to an end?

Sri Chinmoy: It will never come to an end, because God Himself does not want to end His Cosmic Game. Today what we feel is the ultimate perfection, tomorrow will be just the starting point of our journey. This is because our consciousness is evolving. When the consciousness evolves to a higher level, our sense of perfection simultaneously goes higher. Let us take perfection as an achievement. When we are a kindergarten student, our achievement in perfection may be very good for that stage. But from kindergarten we go to primary school, high school, college and university. When we get our Master's degree in perfection our achievement is much greater than what it was when we were in kindergarten. But even then we may feel that there are many things more that we have to learn. Then we will study further and enlarge our consciousness still more. If the child thinks that the Master's degree will always remain unattainable then he is mistaken. The spiritual ladder has quite a few rungs. If we do not step onto the first rung then

how can we climb up to the ultimate rung of the ladder? We start with inspiration, and from there we begin to concentrate, meditate and contemplate. And these three words — concentration, meditation, contemplation — are included in one word: aspiration. We start with inspiration and continue with aspiration. There is no end to aspiration, and there is no end to our achievement of perfection.

(Sri Chinmoy closed the meeting with a five-minute meditation.)

— *Dag Hammarskjöld Auditorium*
4 January, 1973

FRIDAY —
SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

SALVATION, LIBERATION AND REALISATION

I wish to give a very short talk on salvation, liberation and realisation.

Salvation is God-discovery. Liberation is God-achievement. Realisation is God-fulfilment.

A man with salvation, a man with liberation, a man with realisation; what they are and what they are not. What they are is Reality's smile; what they are not is unreality's cry.

God's pure Compassion gives the seeker salvation. God's sweet Love grants the seeker liberation. God's proud, divine Oneness with the seeker gives him realisation.

In the Western world salvation is everything. In the Eastern world, especially in India, liberation is really something; but realisation is everything. Now many a seeker, before he achieves salvation, feels that his

Father in Heaven is all for him. This is his hope; this is his dream. But after he has achieved realisation he knows this as a reality. A man, before he achieves liberation, feels that the Truth abides somewhere — not in front of him, but in an unknowable place. After he has achieved liberation, a man feels that God the Light was only unknown. Now He has become fully known. Before the seeker attains realisation, he feels that God is here, there, in everything. He feels God's Presence everywhere, but he does not see God face-to-face. After he has realised God, feeling is transformed into seeing. He sees God face-to-face as he would see any individual he meets.

When a man gains salvation, God tells him to feel at every moment that he is the instrument and God is the Doer. At this time, the man feels extremely happy and grateful that God has chosen him to be His instrument. A man who has achieved liberation hears something else from God. God says, "My son, you have worked hard, very hard, to free yourself from the meshes of ignorance. Perhaps you are tired. If you want to take rest, you take rest. Don't work if you don't want to. If you work, so much the better; but if you don't work, no harm, I am still very pleased with you." A man who has realised God hears still something else from God. God tells him, "Before, I worked alone for you, for the world, for the universe. Now I give you the key to open up My universal Consciousness. I give you My treasure, My entire wealth. I want you to feel that My wealth is your wealth, and

to distribute My wealth as your very own. Your work and My work are the same: the manifestation of divinity, the manifestation of immortality on earth. Together we shall work, together we shall liberate the earth-consciousness. Together we shall transform our Vision into Reality."

He who has achieved salvation, in God's Eyes is very good. He who has achieved liberation, in God's Eyes is very great. He who has achieved realisation, in God's Eyes is both very good and very great. A man with salvation feels that God is his Father. A man with liberation feels that God is his Friend. And a man with God-Realisation feels that God is his Everything.

QUESTIONS AND ANSWERS

Miss France Vacher: I always felt it was selfish to look for salvation. I thought that this would come of itself if one did the right thing.

Sri Chinmoy: You are absolutely right. Salvation will come in its own way, at the chosen hour, if you do the right thing. And what is the right thing? The right thing is to pray, to concentrate, to meditate. If you climb up a tree then you get the fruit. But if you don't climb up, then the fruit will always remain out of reach. In the spiritual life, when we climb up, God's Grace descends.

Getting salvation is like getting a salary. You work at the United Nations. At a specified time your salary is bound to come. But that is because you also play your part — you come and work here. Similarly, if you do something for God, for mankind, salvation will come. Instead of living in desire, if you live in aspiration, salvation will come. What you are supposed to do is pray, concentrate and meditate, and if you do, naturally you will get salvation. It is not by saying, "Give me salvation, give me salvation," that you will get it. Salvation doesn't come that way. But if you do the right thing, which is to live a spiritual

life, a life of dedication and devotion, automatically you will get salvation.

Mrs. Lottie Robbins: What age were you when you commenced meditation?

Sri Chinmoy: I started consciously meditating at the age of eleven, but at four or five I used to say a daily prayer, as children do. When I was eleven I became fully conscious of divinity, that is to say, of concentration and meditation, and I started to take it very seriously. Before that I spent one, two, three minutes in prayer. By the age of thirteen I was meditating eight hours daily. I have to say that I began meditation seriously at the age of eleven.

Miss Rosemary Sweeney: You say we should meditate in the heart, but I find it easier to meditate in the mind.

Sri Chinmoy: If you find it easier in the mind, then meditate in the mind. But if you do so, you will be able to meditate for perhaps five minutes, and out of that five minutes, for one minute you may meditate very powerfully. After that you will feel your whole head getting tense. First you get joy, satisfaction, but then you may feel a barren desert. For five minutes you will get something, but if you want to go on beyond that, you may feel nothing. If you meditate here [in the heart] a day will come when you start

getting satisfaction. If you meditate in the heart, you are meditating where the soul is. True, the soul is everywhere — in the mind, in the body, everywhere. But it is like my situation now. I am here at the United Nations. If someone asks, "Where is Chin-moy?" you can say that I am at the United Nations, or you can say that I am in Conference Room 10. My presence is spiritually pervading the entire United Nations, but my living consciousness is right here in this room. If you come here, I will be able to do more for you than for others who are elsewhere in the building. Similarly, when you focus your concentration in the heart, you get much more inner satisfaction than when you meditate in the mind, because the heart is the seat of the soul. But it is difficult for some people to meditate in the heart because they are not used to doing it.

You have to be wise. There is a vast difference between what you can get from the mind and what you can get from the heart. The mind is limited; the heart is unlimited. Deep within us is infinite Peace, Light and Bliss. To get a limited quantity is an easy task. Meditation in the mind can give it to you. But you can get more if you meditate in the heart. Suppose you have the opportunity to work at two places. At one place you will earn \$200, and at the other place \$500. If you are wise, you will not waste your time at the first place. But you have to know that the Source and the Reality is in the heart. Reality is everywhere, but the actual manifestation of the Reali-

ty has to be in a particular place. Inside the heart is the soul, and if you meditate in the heart the result is infinitely more fulfilling.

Let us not be satisfied with the things that we get very easily. Let us cry for something which is more difficult to get, but which is infinite and everlasting. If you get something from the mind, tomorrow doubt may come and tell you that it is not real. But once you get something from the heart you will never be able to doubt it or forget it. An experience on the psychic plane can never be erased from the heart.

Mr. Herman Austin: In meditation sometimes the mind stops functioning and there seems to be little information coming.

Sri Chinmoy: In meditation we should not give importance to the mind. If there is no information coming it is good. Real meditation is not information; it is identification. The mind tries to create oneness by grabbing and capturing you and this may easily make you revolt. But the heart creates oneness through identification. The mind tries to possess. The heart just expands and, while expanding, it embraces. With the mind we only divide ourselves. The mind may try to do something and immediately the body or the vital may try to prevent it. But if the heart wants to do something, no matter how difficult, it will be done. This is because when the mind gets no satisfaction when it tries something, it just says that

there is no reality there and gives up. But when the heart does not get satisfaction, it feels that it has not done the thing properly. So it tries again, and continues trying until satisfaction dawns at last.

(Sri Chinmoy closed the meeting with a five-minute meditation.)

— 5 January 1973
Conference Room 9

TUESDAY — HOUR OF SILENT MEDITATION

(Sri Chinmoy conducted a fifty-minute meditation.)

Meditation for the Day

To face life we need faith in ourselves.
To face death we need faith in God.

Our faith in ourselves is the beginning of our aspiration.

Our faith in God is the beginning of our realisation.

Our faith in both God and ourselves is the beginning of an immortal and all-fulfilling Perfection.

— Sri Chinmoy

*The Chapel
United Nations Church Center
12-1 p.m. 9 January 1973*

FRIDAY —

SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

SILENCE

Silence. Silence.

Silence is the soul's preparation.

Silence is the heart's perfection.

Silence is the mind's illumination.

Silence is the vital's determination.

Silence is the body's inspiration.

Silence. Silence.

When we are in silence we grow. We grow into our divinity. When we are of silence we flow. We flow into infinity. When we are for silence we glow. We glow with the heart of immortality.

Man's silence pleases God. God's Silence displeases man. Man's silence touches the very heart, the very life-breath of God's boundless Gratitude. God's Silence touches the mind of man's ever-increasing in-gratitude.

The outer silence endures. The inner silence cures. The outer silence is the lamb of God. The inner silence is the lion of God.

We become the lamb of God when we offer ourselves unconditionally to God's Will, and when God unconditionally and constantly makes us feel we are not only His chosen instruments, but also His eternal friends. Him to realise, Him to fulfil and Him to manifest on earth: for this we came into the world. When we entered into the world God offered us His inner Promise to unveil our Reality and manifest our Divinity. And when we go back to Heaven God shall tell us that we have played our role, we have fulfilled His Promise here on earth.

When God's Will becomes our will, when we offer to God not only the possessions and achievements of the outer world, but also the awareness, the aspiration and the realisation of the inner world, then we become the lions of God. When we do not aspire, God in us is a sleeping lion. When we aspire, pray and meditate, God in us becomes a roaring lion. This roaring lion devours our teeming darkness and ignorance.

To see God roaring in us, roaring for our inner victory, our divine victory, we have to make a conscious effort. This conscious effort is our constant self-giving according to the Will of God. The Will of God we come to know when we feel the necessity of inner silence. We develop the power of inner silence when we see that the world without God is illusion,

imagination, unreality, and that the world with God
is divine Vision, fulfilling Reality and everlasting
Divinity.

Silence is the seed of God in man.
Silence is the eternal traveller in us.
Silence is the ever-transcending Goal
in us, with us and for us.

QUESTIONS AND ANSWERS

Mr. John Ofosu-Benefor: What do you mean when you speak of unconditional surrender to God's Will, and how can we develop this quality?

Sri Chinmoy: When we do something unconditionally, we do something really great, and for that we need much preparation. Ordinarily we do everything conditionally. We go to a shop and give the shopkeeper money and the shopkeeper gives us what we need. In this world it is always give and take. We are exchanging things of equal value. But God has everything in infinite measure. If we do something for God, then what we will get from Him will be far beyond our expectation. We will get much more than we give. If we give God an iota of prayer, one minute of prayer, the things that God will give us will be most fulfilling. But there comes a time when we pray to God with the feeling that this is what He wishes us to do. At that time we become the chosen instruments of God and the representatives of God on earth, and then we feel that we are really fulfilling God in His own way.

As long as we are on earth we are fulfilling God according to our own limited, very limited capacity.

Everybody is fulfilling God in this way. But when we do something with the conscious feeling that what we do is being done by God in us and through us, then even if we just give a smile, in that smile there is infinite potentiality, infinite capacity.

There comes a time in our life of aspiration when if somebody says "God" we will feel that he is referring to us, and not to somebody else. Now God is a third person. I am somebody. You are somebody. And God is a third person. We are completely separate, each with a personality of his own. But a day will come when we make unconditional surrender to God's Will. At that time, when somebody speaks to us, we will feel that God is speaking to God. But it is all done gradually. It takes a few months of constant exercise to develop very powerful muscles. Unconditional surrender is much more difficult to develop. It takes continual daily exercise, and that exercise is our prayer, our meditation.

(Name withheld): While I'm in the office how can I control my emotions? There is so much injustice and nothing we can do to help ourselves.

Sri Chinmoy: You say that there is nothing you can do, but I am giving you a way to protect yourself. We have been meditating here for five or ten minutes. This meditation has real power. In your office there is much injustice. Injustice itself is a kind of negative power, a destructive power. Injustice is an undivine

power and justice is divine power. Now injustice is creating suffering in your life. But there is something called God's Light. You can be well protected by God's Light and be unaffected by injustice. True, you cannot change the minds of the people who are causing this injustice, but you can protect yourself. They are striking you inwardly and because of your fear or your incapacity you don't strike them back. But if you become very strong, very powerful inwardly, your strength will take you to some other place or will give them some illumination. God's Compassion will save you from this kind of injustice if you enter into the spiritual life seriously.

Another way of saving yourself, which is quicker, is to have peace of mind. At our Tuesday meditation we bring down Peace, which is very solid. It is not something imaginary. You can feel Peace; you can swim in the sea of Peace when you meditate with us on Tuesdays. Here, too, on Fridays, we shall meditate and you will feel Peace if you join us. Injustice is undivine power, but Peace is an infinitely more powerful divine weapon. It is solid power. When you are in Peace, no human power can upset you.

When you have to defend yourself or protect yourself, try to use a higher weapon. If people say something and you retaliate on the same level, there will be no end to it. Again, if you simply swallow your anger they will continue to take advantage of you. But when they see and feel tremendous inner Peace in you, they will see something in you which can

never be conquered. They will see a change in you, and this change will not only puzzle them but also threaten and frighten them. They will feel that their weapons are useless.

Peace is the most effective weapon with which to conquer injustice. When you pray and meditate your whole being becomes flooded with Peace. Then no matter what other people do, you will just feel that they are your own children playing in front of you. You will say, "These are all children. What more can I expect from them?" But right now, because they are grown up in terms of years, you become angry and upset instead. If you pray and meditate regularly, you will soon feel that your peace is infinitely stronger, more fulfilling and more energising than the unfortunate situation that they create.

Mr. Lionel Gonzalez: It seems to me that the Will of God for us is not only to be silent but also to be active.

Sri Chinmoy: Please excuse me. You have misunderstood me. By outer silence I do not mean not speaking. I mean the outer expression of one's inner silence. One silence is dynamic; another silence is static. Static silence is found in deep meditation, which is preparation. Dynamic silence is found in action, which is manifestation. The inner silence guides and illumines us. The outer silence reveals and manifests us.

Mr. Lionel Gonzalez: So outer silence or dynamic silence is really divine action — doing the Will of God by serving man?

Sri Chinmoy: Right. The role of dynamic silence is to fulfil the Will of God in humanity. But what God's Will is, we learn only from inner silence, static silence. Once we know the Will of God then it is our divine duty to dedicate ourselves to the service of mankind.

Some people only want to meditate. They do not want to give anything to the world. This is selfishness. Again there are some who want to give but do not want to meditate. This is foolishness. If we do not meditate, if we do not possess something, then how are we going to give? There are many people on earth who are ready to give, but what do they have? There are some people who have acquired something and do not want to give it. They are acting like misers. They are afraid that the moment they try to give their wealth to the ignorant world, the world will misunderstand them or misuse them. But we have to play our part. First we have to achieve, then we have to offer. In this way we can please God and fulfil mankind.

Mr. Lionel Gonzalez: Inner silence is equated with prayer and meditation?

Sri Chinmoy: Prayer, meditation, concentration,

and contemplation are the inner silence. Outer silence is dedication, service, action. Dedicate yourself, fulfil the Will of God, but only after knowing the Will of God. We can know the Will of God only by practising inner silence. Otherwise, if we try to help mankind in our own way, we think that we are serving God but really we are just aggrandising our own ego. We say, "I have done this, I have done that." But the important thing is, "Was I inspired by God? Was I commissioned by God?" If our actions are not inspired by God, they are inspired by our ego. Then the service that we offer to the world will be full of darkness and imperfections.

(Sri Chinmoy closed the meeting with a five-minute meditation.)

— 12 January 1973
Conference Room 10

TUESDAY — HOUR OF SILENT MEDITATION

(Sri Chinmoy conducted a fifty-minute meditation.)

Meditation for the Day

The outer peace tells us that it can liberate us from ignorance.

The inner peace tells us that it can transform ignorance into wisdom.

The Peace of the Supreme tells us that it can and will carry us to our Source: Delight.

— Sri Chinmoy

*The Chapel
United Nations Church Center
12-1 p.m. 16 January 1973*

FRIDAY —

SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

PROBLEMS

Problems do not indicate man's incapacity. Problems do not indicate man's inadequacy. Problems do not indicate man's insufficiency. Problems indicate man's conscious need for self-transcendence in the inner world, and his conscious need for self-perfection in the outer world.

You have a problem. He has a problem. She has a problem. Your problem is that the world does not touch your feet. His problem is that the world does not love him. Her problem is that she feels that she does not adequately help God in the world. To solve your problem you have to conquer your pride. To solve his problem he has to conquer his greed. To solve her problem, she has to conquer her self-styled and self-aggrandised desiring ego.

Each problem is a force. But when we see the problem we feel deep within us a greater force. And

when we face the problem we prove to the problem that we not only *have* the greatest force, but actually we *are* the greatest force on earth.

A problem increases when the heart hesitates and the mind calculates. A problem decreases when the heart braves the problem and the mind supports the heart. A problem diminishes when the mind uses its search-light and the heart uses its illumination-light.

Self-denial cannot solve any problem. Self-assertion cannot solve any problem. It is God-Manifestation through self-existence that can solve all problems of the present and the future. Our sincere approach to a problem will eventually lead us to a satisfactory solution. Our sincere approach to God will carry our teeming problems in God's Will-Chariot into the infinite, eternal Smile.

If fear is our problem then we have to feel that we are the chosen soldiers of God the Almighty. If doubt is our problem then we have to feel that we have deep within us the Sea of God's Light. If jealousy is our problem we have to feel that we are the oneness of God's Light and Truth. If insecurity is our problem then we have to feel that God is nothing and can be nothing other than constant and ceaseless assurance to us that He will claim us as His very own. If the body is the problem, our constant alertness and attention can solve this problem. If the vital is the problem, our soaring imagination can solve this problem. If the mind is the problem, our illumining inspiration can solve this problem. If the heart is the

problem, our perfecting aspiration can solve this problem. If life is the problem, our fulfilling self-discovery can solve this problem.

The individual problem arises when we want to possess infinite humanity. The universal problem arises when the infinite wants to mould, guide, shape, transform and divinely and supremely fulfil the finite, but the finite does not want to listen to the dictates of the infinite.

A problem is not the harbinger of defeat or failure. A problem can be transformed into the beckoning Hands of the Supreme that can take us to our destined Goal, the Goal of the ever-transcending, ever-fulfilling Beyond.

QUESTIONS AND ANSWERS

Mrs. Euraline Morrison: You say that if fear is our problem we should feel that we are God's chosen children. Do you mean that we are chosen by God to experience fear?

Sri Chinmoy: Fear is a negative force, a destructive force, and we are the soldiers of God who will fight against it. Fear comes from darkness, from ignorance. If we enter into a room which is pitch dark, we will be frightened. But as soon as we turn on the light, our fear vanishes. The darkness is illumined, and we see that there was nothing to fear in the darkness and that there is nothing to fear in the light either.

Miss Yvette Ripplinger: In your talk you said that if we see the problem and if we face the problem, then we have greater force than the problem. Do you mean, then, that a problem is not a problem if we know how to look at it?

Sri Chinmoy: If we know how to look at a problem, half the strength of the problem goes away. But usually we try to avoid the problem; we try to run away from it. A problem is not an indication of any

fault or crime of ours, so why should we be afraid to face it? Our difficulty is that when something unfortunate happens in our life, we immediately feel that we are at fault, that we have done something wrong. We must know that there are also wrong forces, undivine forces, hostile forces around us. We believe in the law of karma — that if we do something wrong, we suffer later. But even if we do not do anything wrong, the ignorance of the world may come and torture us. Think of Christ. He was a great spiritual Master. He did not have any bad karma. He did not do anything wrong. But the ignorance of the world crucified him. Of course, we cannot compare ourselves with Christ, but at our own level we have to feel that we are not necessarily at fault.

By blaming ourselves and then trying to hide, we do not solve the problem. We have to face the problem and see whether we really are to blame. If our own ignorance has made the problem then it may be difficult to deal with. But if somebody else is creating the problem then we have to stand like a solid wall and not allow the problem to enter into us. If it is my house, my wall, I will not allow anybody to break through. But if I am the problem itself then how am I going to prevent it from entering? This problem is infinitely more difficult to solve than the problem coming from without. In order to solve the problem of myself, I have to feel that I am not the problem maker but the problem solver. Then I have to practise the spiritual life and develop inner strength, aspira-

tion and inner detachment. Slowly, gradually, I will become inwardly strong, and then I will be able to solve the problems caused by myself, by my own inner weaknesses.

Miss Margarita Ignatieff: I always wanted to ask you what is the spiritual significance of insanity and how it develops.

Sri Chinmoy: Insanity is an imperfection in our nature. It is a result of our inner imperfection. In our outer life we have no need for Light. We have need for everything else but we are afraid of Light. When we think of Light, instead of feeling that we will be illumined we feel that we will be exposed, and we try to hide ourselves.

Insanity can start in any plane of consciousness, but when it develops in the mental plane we notice it. Before it develops in the mental plane it can develop in the inner plane, the psychic plane. When insanity starts it does not start all at once in the physical. It descends like rain, as a downward flow into our system. And only when it enters and captures the mind do we lose our mental balance. Insanity starts when we do not keep everything in our mind in the proper place. Thoughts, inner actions, inner ideas, ideals, facts — everything has a place of its own in the mind. When we misplace these things or when we do not give them their proper impor-

tance, then we develop insanity.

*(Sri Chinmoy closed the meeting with a
five-minute meditation.)*

— 19 January 1973
Conference Room 10

TUESDAY – HOUR OF SILENT MEDITATION

(Sri Chinmoy conducted a fifty-minute meditation.)

Meditation for the Day

The human in us is our preparation.
The divine in us is our determination.
The reality in us is our perfection.

— Sri Chinmoy

(This Tuesday meditation fell on the day following the death of ex-President Johnson.)

Sri Chinmoy: I am praying to the Supreme to offer peace to the soul of the ex-President, Lyndon B.

Johnson, and I wish all of you to join me in this prayer.)

(Everyone present stood up at the request of Sri Chinmoy and meditated with him for two minutes.)

*The Chapel
United Nations Church Center
12-1 p.m. 23 January 1973*

FRIDAY —
SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

IDEA AND IDEAL; THE REAL

AND THE ETERNAL

Idea is man's preparation. Ideal is man's progression. The Real is man's illumination. The Eternal is man's realisation.

Idea is in the mind. Ideal is in the central being. The Real is in the life of existence. The Eternal is in the Soul.

Idea imagines the Truth. Ideal gets a glimpse of the Truth. The Real possesses the Truth. The Eternal is the Truth.

The idea of an unaspiring man is weak, very weak. His ideal is low, very low. His reality is obscure, quite obscure. His eternity is uncertain, quite uncertain.

The idea of an aspiring man is strong, very strong. His ideal is high, very high. His reality is clear, quite clear. His eternity is certain, quite certain. His idea is as strong as a giant. His ideal is as high as Mount Everest. His reality is as clear as daylight. His eternity

is as certain as his present living breath.

An idea knows how to rush forward. An ideal knows how to soar above. The Real knows how to evolve without, from within. The Eternal knows how to glow in the finite and in the infinite.

Idea tells us, "Awake, arise. You have slept for a long time. It is high time for you to get up." Ideal tells us, "Go and wash yourself, purify yourself. Get ready to study; you have to study." The Real tells us, "Study, cultivate your inner life. Discover the Divine within you, the Immortal within you, the Infinite within you." The Eternal tells us, "I have a short message for you, my children. You have come from me, the Ever-Unknowable, and you are for me. The unknowable in me you will transform into the unknown; the unknown in me you will transform into the knowable; and the knowable in me you will transform into the known for the earth-aspiration and earth-consciousness."

QUESTIONS AND ANSWERS

Miss Margarita Ignatieff: What do you mean when you say that the unaspiring man's eternity is uncertain?

Sri Chinmoy: An unaspiring man is not sure of anything. He is at the mercy of all his whims. At this moment something may make him feel that he is absolutely useless and hopeless. At the next moment his ego will come forward and he will feel that he is everything, that he is the Lord of the Universe. Nothing is certain for the unaspiring man, even his own life. He lives in constant fear. He may feel that while he is sleeping somebody will come and kill him. An unaspiring man will never feel certain that there is a tomorrow, since he does not feel the flow. For him, tomorrow does not exist, not to speak of eternity.

But for an aspiring man, eternity is certain because he knows and feels that he is in the flow of eternity. He is the river which is entering into the ocean. For an aspiring man nothing is uncertain. He knows that inside him he has everything. Right now he is like a child. His Father cannot give him millions of dollars because, since he is only a child, he will misuse it. He knows that he can use at this time only a dime or a

quarter. But he is certain that when he grows up his Father will give him all His wealth: infinite Peace, Light and Bliss. He is certain he will get all of this.

Miss Maureen Guiney: How can one accept and love one's fellow man?

Sri Chinmoy: First of all you must feel that your fellow man is part and parcel of your own existence. I have two eyes. Now if my left eye does not function as well as my right eye, what do I do? Do I become angry with my left eye? Do I take it out of my body? Do I keep my left eye closed or cover it with my hand and say, "I won't let you see"? No. At that time I have the feeling of oneness. I simply accept my left eye as less capable than my right eye, but still as a part of me. If my left eye does not see well I use my right eye also. Whenever I have to use my eyes I use both eyes, and the eye that is more powerful naturally does more work.

You must regard the persons around you as limbs of your own body. Without them you are incomplete. You may feel they are less developed, but they also have their role to play. Your thumb is much more powerful than your little finger. But the little finger also has its job. God has created five fingers. Although some are shorter and weaker than others, you know that only when you have five fingers are you perfect. Now your middle finger is the tallest. If you feel that for this reason you don't need your shorter

fingers, then you are sadly mistaken. If you want to play the piano or if you want to type, then you need all five fingers.

You can love the people around you only when you feel the necessity of real perfection. If you remain isolated as an individual, then your achievement will be limited. Your very sense of perfection will be limited, very limited. But when you think in terms of unlimited perfection, then you have to love humanity. For it is only by accepting humanity as part and parcel of your own life, and by perfecting humanity with your own illumination, that you can fulfil yourself.

Miss Maureen Guiney: What actually is illumination?

Sri Chinmoy: Illumination is the conscious awareness of the soul. Illumination is the conscious vision of the Reality that is going to be manifested. Illumination is possibility transformed into practicality. Illumination is like God's divine magic wand. An ordinary magician in this world uses his wand to make one thing turn into another. When God uses illumination in the world, immediately the finite consciousness of earth enters into the Infinite and becomes the Infinite.

Illumination is humanity's first realisation of God's omnipotent Power, boundless Compassion, infinite Light and perfect Perfection. It is our illumination

that makes us feel what God really is. Before illumination, God is theoretical; after illumination God becomes practical. So illumination is the divine magic power that makes us see the Reality which was once upon a time imagination. When illumination dawns in a human being, God is no longer just a promise but an actual achievement.

I spoke to you about illumination on your birthday. Illumination is in the mind and in the heart. When the mind is illumined we become God's Choice. When the heart is illumined we become God's Voice. Here in the physical world the mind has evolved considerably. Because man has developed his intellectual mind, he has become superior to the animals, for the standard of the mind is higher than the standard of the physical or the vital. Man has cultivated the capacity of the mind, but he has not cultivated the capacity of the heart. When we cultivate the heart, we will see that its capacity is far greater than we had imagined. When we cultivate the unique sense in our heart that we are of God's highest Vision and we are for God's perfect Manifestation, then illumination will take place.

(Sri Chinmoy closed the meeting with a five-minute meditation.)

— 26 January 1973
Conference Room 10

TUESDAY — HOUR OF SILENT MEDITATION

(Sri Chinmoy conducted a fifty-minute meditation.)

Meditation for the Day

Man's capacity is God's Realisation.
God's necessity is man's Acceptance.

— Sri Chinmoy

*The Chapel
United Nations Church Center
12-1 p.m. 30 January 1973*

TUESDAY — HOUR OF SILENT MEDITATION

ELECTION DAY

Today is Election Day. I am sure most of you have voted, either for President Nixon or for Senator McGovern. The voting is still going on now.

In the inner life also, there are two candidates: God and ignorance. Naturally, in our life of aspiration, we shall all vote for God and not for ignorance.

In our outer life the presidential election takes place once every four years. But in our inner life, in our spiritual life, the election takes place every day, at every moment. At every second we can vote either for ignorance or for the Supreme. Constantly we have to vote for the Supreme's Victory in our lives.

We will meditate now for about ten minutes. During these ten minutes, at every second let us cast our vote for the Highest, the Absolute Supreme.

— Sri Chinmoy

*The Chapel,
United Nations Church Center
7 November 1972*

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