

MEDITATION
AT THE
UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

VOL. I, NO. 4

27 APRIL 1973

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UNITED NATIONS

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The United Nations Meditation Group would like to express its deepest gratitude to the United Nations Church Center for the use of the Chapel, and to the U.N. Conference Services for the use of the Dag Hammarskjold Auditorium and Conference Rooms.

*Distribution: Margarita Ignatieff
Cynthia Austin*

Editor: Elizabeth Addison

*Assistants: France Vacher
Maureen Guiney
Rosemary Sweeney
Anselmo Evans*

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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.

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EDITOR'S NOTE

The United Nations Meditation Group was inaugurated on April 14, 1970, when Sri Chinmoy, the eminent Hindu spiritual teacher and philosopher, was invited to conduct its weekly meetings. The Group began its meditations in the Peace Room of the United Nations Church Center, but this small room was soon outgrown. Drawn by the immense spiritual wealth of the Master, many new seekers joined the Meditation Group. Coming from every department of the Secretariat as well as from various missions to the United Nations, they were deeply moved by the sublime peace and profound wisdom of Sri Chinmoy.

With its increased numbers and greater activities, the United Nations Meditation Group now meets on Tuesdays at 12 noon in the Chapel of the Church Center of the United Nations and on Fridays at 1.00 p.m. in one of the Secretariat Conference Rooms.

Membership is open to delegates to the United Nations and Secretariat staff. Those interested are warmly invited to attend the meetings.

For further information, please contact Margarita Ignatieff, Extension 3110, or Elizabeth Addison, Extension 2948.

UNITED NATIONS MEDITATION GROUP



WE BELIEVE

. . . and we hold 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

REGULAR WEEKLY SCHEDULE

TUESDAY —

Hour of Silent Meditation

Every Tuesday at noon, Sri Chinmoy conducts a silent meditation 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 of talks on various spiritual subjects relating to the mission of the United Nations.

FRIDAY —

Short Meditation, Talk, Questions and Answers

Every Friday in Conference Room 9 or 10 during the lunch hour, Sri Chinmoy holds a brief meditation and then gives a short talk on some aspect of the spiritual life. The Master then invites questions on the spiritual life or on the inner problems of the individual seeker. He answers these questions in a relatively informal atmosphere.

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MAY 1973

Tuesday, May 1, 12-1 p.m.

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

Thursday, May 3, 1-2 p.m.

Dag Hammarskjold Lecture Series — "Each Nation in its Place Is Great." Conference Room 9. Admission free. All welcome.

Friday, May 4, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room No. 9. All welcome.

Tuesday, May 8, 12-1 p.m.

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

Friday, May 11, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room No.* All welcome.

Tuesday, May 15, 12-1 p.m.

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

Friday, May 18, 1-2 p.m.

Short meditation, talk, questions and answers.
Conference Room No.* All welcome.

Tuesday, May 22, 12-1 p.m.

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

Friday, May 25, 1-2 p.m.

Short meditation, talk, questions and answers.
Conference Room No.* All welcome.

Tuesday, May 29, 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 Conference Room for the Friday meeting, please call Elizabeth Addison on extension 2948 a few days before.

(X)

FRIDAY:
SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

Conference Room 10
March 30, 1973

YOU

1.
You are the chosen instrument of God.
2.
You are constantly needed by God.
3.
You can and will manifest God on earth.
4.
You are today unrecognized. But tomorrow you will be fully recognized.
5.
You meditate on God when you think of mankind.
6.
You and God are bosom friends.

7.
You know how to love man the God.
8.
You know how to serve God the man.
9.
You have discovered everything that God has invented.
10.
You know, unlike others, that God is of you.
11.
You are the only bridge between Heaven's heart and earth's head.
12.
You are God's triumphantly fulfilling dream.
13.
You are God's supremely manifesting reality.
14.
You came from God the Lover Supreme.
15.
You will go back to God the Beloved Supreme.

16.
You are indispensable, so says God.
17.
You are inseparable, so feels God.
18.
You are unfathomable, so thinks God.
19.
You are not God's slave. You are God's son.
20.
You are not God's son. You are God's father.
21.
You are not God's father. You are God's silence.
22.
You chose God and God alone.
23.
You know all the secrets of God.
24.
You are God's transcendental pride.
25.
You love God, that is why God lives on earth.

26.

You worship God, that is why God lives in Heaven.

27.

You look forward and you see that you are an eternal traveller.

28.

You look within and you feel that you are an eternal helper.

29.

You look upward and you discover that you are an eternal saviour.

30.

You look behind and you remember that you are an eternal player.

QUESTIONS AND ANSWERS

Question: How can we know whether we are meditating well or not?

Sri Chinmoy: How can we know whether we are meditating well or not? We can easily know whether we are meditating well or not just by the way we feel and see and think. Right after our meditation, if we have a good feeling for the world, then we know our meditation was good. If we see the world in a loving way in spite of its imperfections, if we can love the world even while seeing its teeming imperfections, then we know that our meditation was good. And if we have a dynamic feeling right after meditation, if we feel that we came into the world to do something, to become something, this indicates that we have done a good meditation. This feeling that we have to do something does not mean that we are feeding our human ambition. No! The moment we try to feed our ambition, it will entangle us like a serpent. What we have come into the world to do is what God wants us to do. What we have come into the world to become is what God wants us to become. What God wants us to do is to grow into His very image. What God wants us to be is His dedicated instrument. During our meditation if we get the feeling that God wants us to grow into His very image, wants us to be His dedicated instrument, and if this feeling is translated into action

after our meditation, then we can be sure that we were meditating well.

But the easiest way to know if we have had a good meditation is to feel whether Peace, Light, Love and Delight are coming to the fore from within. Each time Light comes forward, or Love comes forward, or Peace or Delight comes forward, the whole body will be surcharged with that divine quality. When we have this experience, we know that we have done a very good meditation. Each time they come to the fore, we are bound to feel that we are remembering a forgotten story. It is only through meditation that we can remember our forgotten story. This story was written by the seeker himself, by the seeker in us. The story was not written by somebody else. It is our own creation, but we have forgotten it, and it is meditation that brings it back. When we remember this story we are overjoyed that we have created such a beautiful story and that this is our life story.

Question: How can we learn to meditate? I believe in God, but it is very hard for me to meditate.

Sri Chinmoy: The best way to begin to learn how to meditate is to associate with people who have been meditating for some time. These people are not in a position to teach you. Far from it. But they are in a position to inspire you. If you have some friends who know how to meditate, just sit beside them while they are meditating. Unconsciously your inner being

will be able to derive some meditative power from them. You are not stealing anything from them, but your inner being is taking help from them without your outer knowledge.

If you want to be under the guidance of a spiritual Master, the Master's silent gaze will teach you how to meditate. The Master does not have to explain outwardly how to meditate or give you a specific form of meditation or a *mantra*. He will simply meditate on you and inwardly teach you how to meditate. Your soul will enter into the Master's soul and bring the message, the knowledge of how you should meditate, from his soul.

Outwardly, I have given very few disciples a specific way of meditation. But I have a few hundred disciples and most of them know how to meditate. How do they learn? When I meditate at the Centres or at public meetings they see something and feel something in me. And what actually sees this? It is their souls. Their souls enter into my soul and learn from my soul, and then with this wisdom they teach the disciples how to meditate. All real spiritual Masters teach meditation to the disciples and admirers in silence. When a genuine spiritual Master meditates, Peace, Light and Bliss descend from above and enter into the sincere seeker. Then automatically he learns how to meditate from within.

If you have a Master it is easier to learn how to meditate, because you get additional help from the

Master's conscious concern. But if you do not want to follow a specific path, or if you do not want to be under the guidance of a spiritual Master, if you just want to learn how to meditate a little and not go on to God-realisation, then the best thing is to associate with spiritual people in whom you have faith. Unconsciously they will help you. But this process will not take you to your Goal. You will learn to walk, but you will not be able to walk fast. You will not be able to run fast, faster, fastest towards your Goal. For that you will need higher lessons, inner and deeper lessons, from some spiritual Master.

Question: I do not know what is going to happen to me in the future, and I worry a lot about my destiny. Is this right?

Sri Chinmoy: No, we should not worry. We should have implicit faith in God, in our inner Pilot or in our spiritual Master. We have to feel that not only does God know what is best for us, but He will do what is best for us. We worry because we do not know what is going to happen to us tomorrow, or even the next minute. But if we can feel that there is Someone who thinks of us infinitely more than we think of ourselves, and if we can consciously offer our responsibility to Him, saying, "You be responsible. Eternal Father, Eternal Mother, You be responsible for what I do and say and grow into," then our past, our present and our future become His problem. As long

as we try to be responsible for our own life we will be miserable. We will not be able to properly utilise even two minutes out of every twenty-four hours we have.

Let us consciously offer our very existence — what we have and what we are — to God. What we have is aspiration to grow into the very image of God, into infinite Peace, Light and Bliss. And what we are right now is just ignorance, the ignorance-sea. If we can offer our aspiration-cry and our ignorance-sea to God, then our problem is solved. We should not and we need not ever worry about destiny. On the strength of his surrender a spiritual person becomes inseparably one with God's Cosmic Will. Right now we do not surrender to God's Will, and that is why we suffer. We feel that if we do not do something for ourselves then who is going to do it? But this is not true. There is Someone who will do everything for us and that is our inner Pilot. But what is expected from us? Only conscious surrender to His Will. He will act in and through us only when we become His conscious instruments. When we can feel that we are the instruments and He is the Doer then we will not worry about our destiny, we will not be afraid of our destiny. For we will know and feel that it is in the all-loving hands of God, who will do everything in us, through us and for us.

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

TUESDAY MEDITATION

The Chapel
United Nations Church Center
12 - 1 p.m. April 3, 1973

*(Sri Chinmoy conducted a fifty-minute
meditation.)*

MEDITATION FOR THE DAY

The mind conceals its ideas in the body of the finite.

The heart reveals its ideals in the Vision of the Infinite.

The soul fulfils its goal in the Consciousness of the Absolute.

— Sri Chinmoy

On the occasion of her birthday, Sri Chinmoy blessed Miss Yvette Ripplinger, a member of the Group, with the following prayer:

“On this auspicious occasion I pray to the Supreme to grant you boundless peace, boundless love, boundless joy, boundless fulfilment, in your life of illuminating aspiration.”

MONTHLY LECTURE OF THE
DAG HAMMARSKJOLD SERIES

Dag Hammarskjold Auditorium
April 5, 1973

NO NATION IS UNWANTED

No nation is unwanted. Every nation is wanted. Every nation is needed. Every nation is indispensable. Each nation is great. The greatness of each nation lies in its deep love for other nations and in its self-giving to other nations.

Why does an individual love others? An individual loves others because he knows that if he does not love others then he remains imperfect and incomplete. Why does one give of oneself to others? One gives of oneself to others because he has discovered the undeniable truth that self-giving is truth-loving and God-becoming. And what applies to an individual human being can equally, appropriately and convincingly apply to a nation.

Sir Winston Churchill once made a most significant remark: "When abroad I do not criticise the government of our country, but I make up for it when I come home." Self-criticism is necessary; self-criticism is obligatory. If each nation values self-criticism when

it is at home, then perfection-sun will not remain a far cry. Self-criticism is the harbinger of self-enquiry. Self-enquiry is the harbinger of God-discovery. In God-discovery man rises above the ignorance of millennia.

The great German philosopher Schopenhauer said, "Every nation ridicules other nations, and all are right." Who can deny this most deplorable fact? At the same time, who does not have the courage to think and feel that this fact need not and cannot be an abiding truth? Why do we ridicule others? We ridicule others precisely because our jealousy has not yet left us. We ridicule others because they do not have what we have or because we do not have what they have.

Now a nation may have hundreds of good, divine and even astonishing qualities, but if that nation is wanting in the inner quality, the feeling of oneness, then that nation cannot have true satisfaction. Everlasting satisfaction is out of the question. Again, if a nation is not blessed with many striking qualities and illumining capacities but nonetheless has the inner quality, a sense of inseparable oneness, then that nation is the creator of fulfilling joy, the distributor of fulfilling joy and the fulfiller of fulfilling joy.

Each nation is a petal of a flower — an inner rose, an inner lotus. If one petal is ruined, then the entire flower loses its beauty, and when a flower loses its beauty it loses everything. Each nation is like a note in a song. If one note is not properly sung then the

entire song is ruined.

Each nation has the capacity to fulfil all nations through self-giving, and this self-giving is nothing other than God-becoming. Here at the United Nations, each nation shall offer its illumining capacities and fulfilling qualities to all the other nations. Together all nations will walk, together all nations will run, together all nations will fly and dive toward the same goal, the goal of everlasting Reality. When we reach and become the everlasting Reality, we shall see that we have transformed the animal in us and immortalized the divine in us.

How can a nation be happy, purposeful and fulfilled? A nation can be happy, purposeful and fulfilled if it thinks less and meditates more. A nation can be happy, purposeful and fulfilled if it plans less and acts more. Thinking is quite often confusing. Planning is quite often frustrating. Too much thinking and too much doubting and suspecting go together. Too much planning and too much worrying go together.

Meditation and action have a different story. Illumining meditation is self-discovery. Illumining action is self-mastery. The more one can meditate soulfully, the sooner he reaches his destination. The more one can act devotedly, the sooner he manifests God-Life, Truth-Love, Light-Delight. A seeker-nation with God-Life sees God's Body, the universe. A seeker-nation with Truth-Love feels God's Heart, the uni-

versal Reality. A seeker-nation with Light-Delight becomes God's Soul, the universal Goal.

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

FRIDAY:
MEDITATION AND
QUESTIONS AND ANSWERS

*Conference Room 9
April 6, 1973*

QUESTIONS AND ANSWERS

Question: Why should you concentrate on the heart instead of concentrating on the mind?

Sri Chinmoy: Before you concentrate on the heart or anything, just think about the mind for a few minutes instead of allowing the mind to think of something else. Separate yourself from the mind and observe the mind. Observe what it has done for you and see whether you are really satisfied with its capacity. The mind has given you many things, but are these things worth having in the spiritual life or not? In the ordinary human life, the mind is of paramount importance. Without it we would not be able to function properly. But if you enter into the spiritual life you will see that most of what the mind has given you is information and not illumination. There is a great difference between the two. You read books and talk to people and there you get much information. But where is illumination? You can read hun-

dreds of pages or talk to hundreds of people but you will not get illumination. So when you think of what the mind has given you, think at the same time of the thing that you really need most and you will see that the mind has not fulfilled this need. Since your mind has disappointed you, why should you concentrate there?

Once you are totally dissatisfied with the limited capacity of the mind, it will be possible for you to concentrate on the heart. As long as you have tremendous faith in your mind, the mind that complicates and confuses everything, you will be doomed to disappointment in your meditation. Ordinary people think that complication is wisdom. But spiritual people know that complication is dangerous. God is very simple; Light is very simple. It is in our simplicity and sincerity, not in complexity, that the real Truth abides. Complexity cannot give us anything. Complexity itself is destruction.

You know that there is something called the soul. Now where is the soul? The light, the consciousness of the soul permeates the whole body, but there is a specific place where the soul resides most of the time, and that is in the heart. If you want illumination, if your ultimate goal is illumination, you will get that illumination from the soul, which is inside the heart. When you know what you want and where to find it, the sensible thing is to go to that place. Otherwise it will be like going to the hardware store to get groceries. If you concentrate on the mind you will be dis-

appointed and disheartened and you will not get what you want because you have gone to the wrong place. Your inner aspiration does not come from your mind. No! It comes directly from your heart. The heart can give you everything. Aspiration is the harbinger of realisation or illumination. In aspiration is the seed of realisation. Aspiration comes from the heart because the illumination of the soul is always there. Since you want illumination, and since the heart can give it and the mind cannot, you should always concentrate on the heart.

Question: I have read in the writings of a modern Western philosopher that the soul and the body are inseparable. Can you please tell us your own philosophy on this matter?

Sri Chinmoy: Body and soul are like a house and its owner. The soul is the owner and the body is the house. They are to some extent inseparable for a period of time. We may call the body a temple. Inside the temple is the shrine, the heart. On the shrine is the deity, the soul.

Now let us speak only of the soul and the body, since that is your question. We have to know what the soul can offer us and what the body can offer us. The soul can offer us realisation. The body can offer us manifestation. When we enter into our soul through meditation, we realise Peace, Light and Bliss. Then, through the physical, we offer these gifts to

the world. When we look at someone or say something or do something, the physical is manifesting what the soul has experienced or realised. We have meditated here for about twenty minutes. All of us have entered into the realm of soul according to our capacity. Some have greater aspiration, so naturally they have entered deeper into their souls; others have less aspiration, they have not gone very deep. But whatever they have felt in the inner region will now be manifested by the body. About an hour ago when you came in here you did not bring Peace or Light in with you. After you came in you invoked Peace, Light and Bliss. Now this Peace, Light and Bliss have entered into you through the soul, and from the soul they have now entered into your physical consciousness. If you go and stand in front of a mirror you will see the difference between what you were an hour ago and what you are now. This obvious physical difference you will see is due to the fact that the physical consciousness is manifesting the Light that the soul has invoked.

The soul and the body are complementary. Without the soul, without the owner, the house is useless. As long as the soul is inside the body we can hope to realise something, we can hope to manifest something, because the owner is there. But when the owner leaves the body permanently, the body is of no more use. When the owner is there and the body is in perfect condition, then the message of the soul can be revealed and fulfilled. The owner of a store does

not work in the street. He works inside the store itself. Similarly, the soul works inside the body, as well as with the body, through the body and for the body-consciousness. The body will manifest what the soul realises. For its manifestation the soul needs the body; for its realisation the body needs the soul. The body offers its capacity in service, and the soul offers its capacity in meditation. In this way they go together perfectly.

But you must know that this is the aspiring and illumining soul. If the soul does not try to inspire and illumine the body, the body will remain blind, ignorant, obscure and impure. And without the body's cooperation the soul will remain unmanifested, almost useless. Often we see that the soul is crying for realisation and manifestation through the body, but the body is not responding to it. More often we see that the body is physically strong, but it is not aspiring for the inner light and truth which the soul can offer it.

This is our philosophy on the relationship between the body and the soul. Body and soul are not inseparable, but complementary. The soul can exist without the body, although it cannot manifest itself. The body cannot exist for more than a few hours without the soul. For their total mutual fulfilment, body and soul need each other.

Question: What do you think about transcendental meditation which is meditating with the use of a

mantra?

Sri Chinmoy: I cannot speak specifically on transcendental meditation as the Maharishi Mahesh uses the term, because I know next to nothing about his path. But about the use of a *mantra* I can easily tell you.

A *mantra* is an incantation. It can be a syllable or one word or a few words or a sentence. When you repeat a *mantra* many times it is called *japa*.

What benefit do we get from repeating a *mantra*? The first benefit we get is purity. Purity is of utmost importance in our spiritual life. If there is no purity, there is no certainty in the spiritual life. Today we may make progress and tomorrow we may drop back to where we started. But when we repeat a *mantra* which has been given by a spiritual Master, not by anybody else, we are bound to get purity. And from purity we get energy, pure energy. When we have pure energy we get something else: the feeling of universal oneness. And in our oneness with God's universe, we attain oneness with God Himself.

The moment we have the feeling of universal oneness, we will know who the Owner of the universe is. God is the Owner and Creator of the universe, and the Creator and His creation are inseparable. In the case of ordinary people, the creator or owner of a thing can pick it up or put it down; he can keep it or give it away. But in the case of God and the universe it is not like that. Look at God; you will see the uni-

verse inside Him. Look at the universe. If you see with your spiritual eye, your third eye, immediately you will see God inside the universe. Human possession comes and goes. Today you have millions of dollars; tomorrow you may be an absolute beggar. But in God's case the possession and the Possessor cannot be separated.

The best way to repeat a *mantra* to attain purity quickly is to ascend by steps. Today repeat the *mantra* 500 times; tomorrow, 600; the day after tomorrow, 700; and so on, until you reach 1,200 in one week's time. Then begin descending each day until you reach 500 again. In this way you can climb up the tree and climb down the tree. When you climb down please feel that you are trying to distribute this fruit through your heart to the aspiring people around you.

There are two ways to do *japa*. One is audible, the other is inaudible. If you repeat the *mantra* out loud, you will get physical purity. If you repeat the *mantra* in silence, you will get purity in your inner existence. Physical purity is necessary in the spiritual life, but if inner purity is lacking the seeker will make no progress. A person may be physically clean, physically pure, but in his mind he may be thinking of undivine, impure things. Inner purity is lacking at that time. So it is better to practise *japa* in silence and feel that there is somebody inside you, your inner being, who is repeating the word on your behalf. From this use of the *mantra* you will get inner purity;

your heart will be pure, your mind will be pure. Just by repeating your *mantra* devotedly and soulfully you can have everything, the Highest, the Supreme.

Question: In your talk yesterday you said that if we do less thinking and planning we will be happier. Could you elaborate on this, please?

Sri Chinmoy: Yes, yesterday I said think less and meditate more, and plan less and act more. This is absolutely necessary. We see that cultured men, educated men, think in one way and ordinary men, uncultured and undeveloped men, think in another way. But both the mentally developed and the mentally undeveloped constantly suffer from one thing: confusion. They go on thinking and thinking, and the moment they think they have arrived at the Truth, they discover that it is not Truth at all, but just more confusion. The difficulty is this: when we think of someone or something, we form a positive conception which we think is absolutely true. But the next moment doubt comes and changes our mind. And a few minutes later, we ask ourselves, "Who am I to judge this person?" This moment you will think that I am a nice man. The next moment you will think that I am a bad man. Then after that you will think something else. Eventually you will see that there is no end to your questions and there is no solution.

Each time we think we are lost. But each time we

meditate we are illumined. Thinking is done in the mind, but the mind is not yet liberated. Only the soul is liberated. Our problem is that we want to be liberated by thinking. But the mind itself is still in the prison cell of darkness, confusion and bondage, so how can we expect liberation from the mind? No matter how highly developed a person is mentally, he is still extremely limited.

When we plan we very often are frustrated because we do not see the truth right from the beginning. We plan to do something because we feel that if we do it we will achieve a certain goal. But in between planning and executing, different ideas, different ideals enter into us and create confusion for us. Then our planning goes on and on forever and we never enter into the world of action because our plans are never complete or certain. There is a yawning gap between our mental plan and the action itself.

But if we have an inner will, soul's will, which has come to us from meditation, then the action is no sooner conceived of than it is done. At that time there is no difference between our inner will and our outer action. But if we plan something with our ordinary will, with our human mind, it may take five years to execute that plan, or it may all come to nothing after all. When we enter into the totally dark, obscure, unlit room of action with our mental plan it is like carrying a candle. But when we enter the room with our soul's light the room is flooded with il-

lumination.

The mind is in the prison cell of thoughts, ideas and habits, whereas the soul is a free bird. It has accepted the cage like a fort, but at any moment the bird can fly away. And although the bird stays inside the body, when we pray and meditate it constantly brings us the message of the Infinite. In the soul's world, realisation is spontaneously followed by action. But in the ordinary life thinking is the realisation, and one person's thought-power is contradicted by another person's thought-power. But will-power cannot be contradicted by will-power, because will-power comes directly from the soul. Will-power is flooded with infinite Peace, Light and Bliss, and it always brings oneness. But in thought-power there is no oneness. In the mental world my thought-power will not be the same as yours, and your thought-power will not be the same as mine. We will always be confused and at variance. But when I use my will-power, immediately you will feel your oneness with my will-power, because it has come directly from the soul, and in the soul's world we are all one.

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

TUESDAY MEDITATION

The Chapel
United Nations Church Center
12 - 1 p.m. April 10, 1973

(In Sri Chinmoy's absence the Group meditated for 50 minutes.)

MEDITATION FOR THE DAY

God's Face is the immortal beauty of an ever-changing form.

God's Heart is the immortal beauty of an eternally fixed form.

— Sri Chinmoy

FRIDAY MEETING

*The Chapel
United Nations Church Center
12 - 1 p.m. April 13, 1973*

THIRD ANNIVERSARY CELEBRATION OF THE UNITED NATIONS MEDITATION GROUP

On Friday, April 13, 1973, the United Nations Meditation Group celebrated its third anniversary with a special meditation in the Chapel of the U.N. Church Center.

Sri Chinmoy: "We are the members of the United Nations Meditation Group.

"We know who we are. We are the chosen children of the Supreme. We know what we can do for the Supreme. We can dedicate our earthly existence to the Supreme; we can love the Supreme; we can fulfil the Supreme, here on earth.

"Today we are three years old. We are growing in the heart of Eternal Time. For each year I wish to offer a present: my divine Love, my infinite Gratitude and my eternal Oneness.

“The Supreme has infinite children, but the name of His fondest child is Peace.”

Sri Chinmoy conducted a sublime meditation and offered *prasad* [blessed food] to everyone present.

The members of the Group offered Sri Chinmoy traditional gifts of fruit and flowers as a token of their deep gratitude for his illumining spiritual guidance and constant inspiration. The following tribute was paid to the Master:

“On this joyous occasion we the members of the United Nations Meditation Group wish to express our sincere appreciation and heartfelt gratitude to one who, during these last three years, has become not only our most revered Spiritual Guide, but also a constant source of inspiration.

“During these last few years, the Meditation Group, under your direction, has grown considerably and has accomplished much. Perhaps the most remarkable thing you have taught us is the need for a complete, balanced integration of spirit, mind and matter. Through meditation you have fed our spirit; your frequent lectures and patient illumined answers to our spiritual queries have enlightened our searching, questioning minds; and as a natural consequence of our spiritual growth there has come an awareness of our responsibility toward our fellow man. This new

awareness has materialized in the form of a concert for Bangladesh and a monthly bulletin, the proceeds of which are donated to UNICEF. Thus, by our exposure to your grace, we have grown spiritually and become more effective channels for the Divine.

“Since no material gift could possibly express our gratitude, we have drawn upon Indian tradition for inspiration and shall humbly offer you a few traditional symbolic offerings as an expression of our inexpressible gratitude.”

MEADOW LAKE

*Dedicated to Sri Chinmoy
with deep gratitude.*

Sur le Lac de la Prairie
aux ondes voilées de gris,
mouettes et hirondelles
volent en rondes éternelles.
Un caneton nonchalant,
sur une crête argentée,
par la brise légère
se laisse bercer.
Ainsi vont et viennent
les rêves de mon passé,
mer calme,
mer houleuse,
vague brisée,
sur un rivage
échouée.

Mais ne vois-je point,
au loin, sur la colline,
un grand spectacle se dévoiler . . .
Mon soleil longtemps cherché,
soudain, s'est révélé.
Perdu au sein des longs roseaux
dansant sous un ciel nacré,

mon coeur, épris d'un amour infini,
au souffle de l'univers entier
a chanté.

C'est alors qu'une douce rosée,
jaillissant de mon être embrasé,
de mes yeux est tombée,
larmes de gratitude,
perles d'une nouvelle aurore
née de l'Eternité.

— Pramoda
March 25, 1973

MEADOW LAKE
*(English Translation
from the original French.)*

Over the Meadow Lake,
Rippled in gray,
Sea-gulls and swallows
Swirl everlastingly.
A nonchalant little duck,
By a soft breeze cradled,
Over silvery crests,
Gently, is gliding.

Mirror of fleeting clouds,
My old dreams come and go,
Calm sea,
Broken waves,
On the shore
Grounded.

But do I not see
Afar, over the hills,
A grandiose spectacle
At the horizon rising . . .
My sun long sought for,
At last,
Is here.

Nested amidst motherly reeds
Dancing under a nacreous sky,
My heart, enamoured of love infinite,
To the pulse of the universe
Now is beating.
Springing from my entire being
Consumed with fire divine,
The sweetest drops of dew
From my eyes begin falling,
Tears of gratitude,
Pearls of a new dawn
Born of Eternity.

— Pramoda
April 11, 1973

TUESDAY MEDITATION

The Chapel
United Nations Church Center
12 - 1 p.m. April 17, 1973

*(Sri Chinmoy conducted a fifty-minute
meditation.)*

MEDITATION FOR THE DAY

God is supremely great because He always is.
Man is eternally great because he needs God and
God alone.

— Sri Chinmoy

FRIDAY:
MEDITATION

*Conference Room 6
April 20, 1973*

(Sri Chinmoy conducted a silent fifty-minute meditation. No talk or questions and answers.)

TUESDAY MEDITATION

*The Chapel
United Nations Church Center
12 - 1 p.m. April 24, 1973*

*(Sri Chinmoy conducted a fifty-minute
meditation.)*

MEDITATION FOR THE DAY

Within the span of a single lifetime I can be what I want to be, I can be what God wants me to be and I can make God what He wants Himself to be. What I want to be is constant aspiration. What God wants me to be is constant surrender to His Will. And what God wants me to make Him is a constant smile.

— Sri Chinmoy

FRIDAY:
MEDITATION

*Conference Room 7
April 27, 1973*

(Sri Chinmoy conducted a silent fifty-minute meditation. No talk or questions and answers.)

EXCERPT OF LETTER FROM UNICEF
(dated 24 April 1973)

. . .

We are deeply appreciative, not only of your decision to make UNICEF the beneficiary of the profits accrued from the sale of your publication so far but also of your intention to donate future profits to our work.

Kindly convey our sincere gratitude to the members of the United Nations Meditation Group. . .

(Signed: B. H. Fraser
Office of Executive Director)

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