

# MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE  
UNITED NATIONS MEDITATION GROUP

VOL. I, NO. 5

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INSIDE FRONT COVER- B. H. W. K.

# MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF THE  
UNITED NATIONS MEDITATION GROUP

*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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# TABLE OF CONTENTS

	<i>Page</i>
<i>March 1, 1973</i>	
Sri Chinmoy's Invitation to Friday Meetings	1
<i>Tuesday Meditation, May 1, 1973</i>	
Meditation for the Day . . . . .	4
<i>Dag Hammarskjold Lecture, May 3, 1973</i>	
Each Nation in its Place Is Great . . . . .	5
Question and Answer . . . . .	8
<i>Friday Meeting, May 4, 1973</i>	
Meditation and Reading of Spiritual Writings	12
<i>Tuesday Meditation, May 8, 1973</i>	
Meditation for the Day . . . . .	13
<i>Friday Meeting, May 11, 1973</i>	
I Long To Be One (poem) . . . . .	14
Hide-and-Seek (poem) . . . . .	15
I Am Happy (poem) . . . . .	16
Questions and Answers . . . . .	17
<i>Tuesday Meditation, May 15, 1973</i>	
Meditation for the Day . . . . .	21
<i>Friday Meeting, May 18, 1973</i>	
Questions and Answers . . . . .	22
<i>Tuesday Meditation, May 22, 1973</i>	
Meditation for the Day . . . . .	29
<i>May 22, 1973</i>	
Film Showing: "Sri Chinmoy" . . . . .	30
<i>Friday Meeting, May 25, 1973</i>	
Meditation and Reading of Spiritual Writings	31
<i>Tuesday Meditation, May 29, 1973</i>	
Meditation for the Day . . . . .	32

(iv) Bank

*The United Nations Meditation Group offers its deepest gratitude to the Church Center for the United Nations for the use of the Chapel, and to the United Nations Meetings Servicing Unit for the use of the Dag Hammarskjold Auditorium and Conference Rooms.*

## 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 in the Church Center for the United Nations, 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 in the Church Center for the United Nations and on Fridays at 1:00 p.m. in one of the Secretariat Conference Rooms.*

*Membership is open to the staff of the United Nations, Delegations and Missions to the U.N., and members of Specialized Agencies and accredited NGOs. Those interested are warmly invited to attend the meetings.*

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## 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

(vii)

## REGULAR WEEKLY SCHEDULE

### *TUESDAY —*

#### *Hour of Silent Meditation*

Every Tuesday at noon, Sri Chinmoy conducts a silent meditation in the Chapel in the Church Center for the United Nations, corner 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.

## SCHEDULE FOR JUNE 1973

*Friday, June 1, 1-2 p.m.*

Meditation and reading of spiritual writings.  
Conference Room\*. All welcome.

*Tuesday, June 5, 12-1 p.m.*

Hour of silent meditation. Church Center for  
the United Nations — Chapel, Corner 44th  
Street and 1st Avenue. All welcome.

*Thursday, June 7, 1-2 p.m.*

Dag Hammarskjöld Lecture Series: "What  
Does God Do With Each Nation?" — lecture  
cancelled.

*Friday, June 8, 1-2 p.m.*

Meditation and reading of spiritual writings.  
Conference Room\*. All welcome.

*Tuesday, June 12, 12-1 p.m.*

Hour of silent meditation. Church Center for  
the United Nations — Chapel, Corner 44th  
Street and 1st Avenue. All welcome.

*Friday, June 15, 1-2 p.m.*

Meditation and reading of spiritual writings.  
Conference Room\*. All welcome.

(ix)

*Tuesday, June 19, 12-1 p.m.*

Hour of silent meditation. Church Center for the United Nations — Chapel, Corner 44th Street and 1st Avenue. All welcome.

*Friday, June 22, 1-2 p.m.*

Meditation and reading of spiritual writings. Conference Room\*. All welcome.

*Tuesday, June 26, 12-1 p.m.*

Hour of silent meditation. Church Center for the United Nations — Chapel, Corner 44th Street and 1st Avenue. All welcome.

*Friday, June 29, 1-2 p.m.*

Meditation and reading of spiritual writings. Conference Room\*. All welcome.

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PLEASE NOTE: There will be no lecture in the Dag Hammarskjöld Series during July. The series will resume again in August.

\* For number of Conference Room please call Elizabeth Addison on extension 2948 a few days before the meeting.

(X)

## SRI CHINMOY'S INVITATION TO FRIDAY MEETINGS

*Dag Hammarskjold Auditorium*  
*March 1, 1973*  
*(after the monthly lecture)*

Every Friday we hold a most special and sublime meditation in a conference room of the Secretariat Building, for those who work at the United Nations. I wholeheartedly welcome the members of the United Nations who would like to join us in our meditation. After meditation I give a very short talk and answer questions, but I wish to say that no matter how many hours I talk about Peace, Joy, Love, no matter how many years I go on speaking, I will not be able to give these qualities to anyone. But when you concentrate with me on Peace, Light, Bliss, Satisfaction, even for five minutes, I assure you that if you do it soulfully your inner being will be inundated with Peace, Light, Bliss and divine Satisfaction.

I offer my most sincere invitation to those who are members of the United Nations to come and join us any Friday between one and two o'clock in conference room nine or ten. I am given the golden opportunity by the United Nations authorities to be of service to the United Nations, and all those who are participating with me in this meditation should feel

that they are building a palace of Peace and Love. You are serving your nations in a specific way, and since you are joined together with other nations you are serving the entire world. When you come to meditate with this group you receive peace, you become peace for half an hour or forty-five minutes. To become peace for even five minutes a day is a most difficult task, one which millions of people on earth have not yet accomplished. Individual accomplishment is not our goal, but it is through individual accomplishment that we can grow into collective accomplishment. If five people are soulfully meditating on peace today, then tomorrow ten people will do it. As undivine forces spread all around — forces of fear, doubt, anxiety, jealousy, aggression — so also divine forces spread all around provided we give them a chance. Here the divine forces of Peace, Joy, Love, Satisfaction and Fulfilment are being nourished and encouraged in a divine way.

Once more I make a fervent request to all the members of the United Nations to join us in our heart's prayer to the Supreme and in our meditation on the supreme Reality, which is Love, Peace, Harmony. All those who are spiritually crying for Peace inwardly, silently and soulfully in addition to their outer work for peace, are bringing world peace much closer to the realm of possibility.

If our inner beings are surcharged with divine Peace, Love and the feeling of Oneness, where will all this inner wealth go for its fulfilment? It will im-

mediately manifest itself in the outer world of reality. It is in the outer world that the inner world manifests itself. As long as we have no peace within, we can create no peace without. Right now those who are meditating for world peace are very few in number, but these very few are building up a palace of Peace which will one day house the entire world. The more builders there are, the faster this palace of Peace will be raised. And this Peace is eternal in the heart of mankind; this Peace is infinite in the life of the earth.

## TUESDAY MEDITATION

*Chapel in the  
Church Center for the United Nations  
12-1 p.m. May 1, 1973*

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

## MEDITATION FOR THE DAY

Not he who thinks, not he who feels, not he who  
aspires, not he who prays, not he who meditates, not  
he who becomes, but He who eternally is can and will  
change the face of the world. And that 'He' is none  
other than the Supreme Himself.

— Sri Chinmoy



MONTHLY LECTURE OF THE  
DAG HAMMARSKJOLD SERIES

*Conference Room 9*  
*May 3, 1973*

EACH NATION IN ITS PLACE IS GREAT

A nation is a limb of the universal body. Each limb is necessary, essential and indispensable. Each nation represents humanity's hope, humanity's promise and humanity's progress. Hope was our yesterday's treasure. Promise is our today's treasure. Progress shall be our tomorrow's treasure.

Each nation can be great by virtue of a few divine qualities. A nation can be great by virtue of its simplicity. A nation can be great by virtue of its sincerity. A nation can be great by virtue of its humility. A nation can be great by virtue of its sense of duty, both national and international. A nation can be great by virtue of its prosperity, inner and outer. Finally, a nation can be great by virtue of its generosity, constant and supreme generosity.

A great nation is that nation which offers inspiration to other nations. A greater nation is that nation

which offers concern to other nations. The greatest nation is that nation which offers heart's love, spontaneous love, to other nations. With inspiration we begin to form our universal family. With concern we strengthen our universal family. With love we feed and fulfil our universal family.

The divine greatness of a nation lies in its self-offering today. The divine greatness of a nation lies in its God-becoming tomorrow. The divine greatness of a nation lies in its God-revelation today. The divine greatness of a nation lies in its God-manifestation tomorrow.

Self-offering, God-becoming, God-revelation, God-manifestation are possible through each individual nation. Each individual nation can be a perfect example of self-offering, God-becoming, God-revelation and God-manifestation. How? If a nation lives in its heart, then self-offering is not only possible but also inevitable. If a nation lives in the soul, then God-becoming is not only possible but also inevitable. If a nation tries and cries for the transformation of the whole universal family of nations, then God-revelation can no longer remain a far cry. God-revelation then is not only possible but practicable and inevitable as well. Finally, if a nation cares sincerely, devotedly, soulfully and unconditionally for the perfect Perfection, not only of its own existence but also of the entire universe, then God-manifestation is bound to take place.

In size, in capacity, in receptivity, all nations may

not have the same status. But each nation is indispensable in its own way. Each nation is like a drop, a tiny drop or a mighty drop, in the vast ocean of divine, fulfilling, fruitful consciousness. It is all the drops combined that make up the ocean. Again, it is the ocean that manifests or fulfils its existence through the different drops, small and big alike.

Each nation is humanity's conscious cry for perfect Perfection. It is in and through each nation that humanity can make the ultimate progress. This ultimate progress is spiritual brotherhood, divine reality, immortal life in the life of the mortal and infinite achievement in the heart of the finite.

## QUESTION AND ANSWER

*Miss Yvette Ripplinger: When you speak of a nation, you speak of it as if it were one person, but a nation is composed of thousands and millions of people with different levels of consciousness. Also, when you speak of a nation as an individual, it implies that there is such a thing as a karmic past. How can you reconcile the idea of karma for a nation with the fact that you have within the nation millions of people with their own individual karmic pasts, unless being born in one particular nation is part of an individual's karma?*

*Sri Chinmoy: Each individual can raise or lower the standard of his nation. If one person in a nation aspires, the consciousness of that particular nation is elevated. We must feel that a nation is like a body which is made up of millions of cells. If one cell achieves something great, it is the achievement of the entire body. If one cell attains a higher consciousness, the consciousness of the entire body improves. On the other hand, if one cell becomes weak, sick, diseased, then the entire body is weakened. The consciousness of a nation is a collective phenomenon. The achievement of each individual person adds to the achievement of the nation as a whole. Likewise, each nation should feel that it is a branch of the cosmic tree. The attainment of one particular branch is*

the attainment of the entire tree.

If we, as a nation, try to transcend our limitations or even our achievements, only then can we be perfect. As we are transcending our limitations and surpassing our achievements, we feel that consciously or unconsciously we are inspiring other nations. If they live in the vital they will be jealous of us. But if they live in the heart they will see that they, too, have the capacity to do as we are doing. A sincere nation will see and feel that another nation is rising or has risen to a high standard through its personal effort, through its aspiration to improve itself. A sincere nation will then ask itself what has prevented it from coming up to that standard, and it will see that it is just from lack of enthusiasm, lack of effort.

Some people say that opportunity is not given to some nations. I wish to say that this is not true. What is opportunity? Opportunity is the conscious acceptance of the presence of divinity within. A nation may say it has fallen or failed because it did not have equal capacity or equal opportunity. But I will say no! Opportunity came from above; capacity came from within. However, the nation did not seize the opportunity, it did not exercise its capacity. In this world no nation can remain unsatisfied or unfulfilled if it sincerely aspires — that is, if its citizens sincerely aspire.

We have to know what God wants from each nation. God wants my hand to work, my eyes to see, my ears to hear, my nose to breathe. If a nation goes

deep within, it will see what God wants it to be. If I can become what God wants me to become, then God will be more than satisfied. If God wants me to be an ant, then He will be pleased with me only if I become an ant, and not if I become an elephant. The role and goal of each individual nation has to come directly from within, from God. If I as a nation really want to do something for the world, then let me go deep within and do what God wants me to do, instead of competing with another nation which is doing something entirely different. As a nation, if I can become what God wants me to become, then I shall feel that I have fulfilled my own existence and I have fulfilled God's Divinity and God's Reality. If I want to compete, I should try to compete with my own ignorance, with my own limitations and bondage. I should try to surpass myself — my own achievements — instead of the achievements of other nations. If I have weaknesses as a nation, I should try to become strong by transforming and perfecting them. If I am sick I should try to cure myself, and not depend on another nation to cure me. Right now each nation is far from perfection. But each nation has the capacity to be absolutely perfect because the message of perfection dwells within each nation, the seed of perfection is sown inside each nation. Like any seed, it takes time to germinate.

A nation does have a karmic past, and when a person is born into a nation or lives in a nation, he participates or shares in that karmic past. He also helps

to build the karmic future of that nation. So you have to know that if a nation is undeveloped, it is not because of lack of opportunity, but because of lack of aspiration or lack of development in its inhabitants. If a nation has certain good qualities or good fortune, or certain bad qualities or bad fortune, it is because of the consciousness of the people of that nation.

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

FRIDAY:  
MEDITATION AND  
READING OF SPIRITUAL WRITINGS

*Conference Room 10*  
*May 4, 1973*

*(In Sri Chinmoy's absence, the Group  
meditated and listened to readings from  
the Master's spiritual writings.)*



## TUESDAY MEDITATION

*Chapel in the  
Church Center for the United Nations  
12-1 p.m. May 8, 1973*

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

### MEDITATION FOR THE DAY

For a sincere seeker every moment is a divine opportunity, every day a supreme discovery.

— Sri Chinmoy

FRIDAY:  
SHORT MEDITATION,  
POETRY READING,  
QUESTIONS AND ANSWERS

*Conference Room 10*  
*May 11, 1973*

Sri Chinmoy read out three poems from his book,  
*The Dance of Life, Part I:*

I LONG TO BE ONE

I long to be one  
With the Dust of Your Feet.  
I long to be one  
With the Smile of Your Eyes.  
I long to be one  
With the Love of Your Heart.  
I long to be one  
With the Oars of Your Boat.  
I long to be one  
With the Glow of Your Promise.  
I long to be one  
With the Flow of Your Life.  
I long to be one  
With the Victory of Your Banner.

## HIDE-AND-SEEK

Every minute inspires me  
    To attempt.  
Every hour perfects me  
    To ascend.  
Every day illumines me  
    To reach.  
In my attempt,  
    I have come to learn  
        what I can be.  
In my ascension,  
    I have come to learn  
        who I eternally Am.  
On my arrival,  
    God and I shall stop playing  
        our age-long Game,  
Hide-and-Seek.

## I AM HAPPY

I am happy  
Because  
My mind has forgotten how to  
Calculate.

I am happy  
Because  
My heart has forgotten how to  
Hesitate.

I am happy  
Because  
My life always knows how to  
Tolerate.

## QUESTIONS AND ANSWERS

*Mrs. Cynthia Austin: When I first began meditating at 3:00 in the morning, I used to have very good meditations and I was very inspired. But when I continued, I didn't have the same inspiration and it became very difficult.*

*Sri Chinmoy: When we start something for the first time, we get inspiration. Anything that is new gives us tremendous inspiration, just because it is something new. But if we continue doing it we do not have the same enthusiasm, the same impetus, the same inspiration. We want to get something very deep, very high, very sublime, something most illumining from our early morning meditation. We are like a long distance runner. When the starter fires the gun, at the very beginning he is so inspired and he starts running very fast. But after about two or three miles, he becomes very tired. Running becomes tedious and difficult. Now if he gives up running just because he is tired and because his inspiration is gone, he does not reach the goal. But if he continues running he will finally reach the goal. Then he will definitely feel that it was worth the struggle and suffering of the body.*

*It is like that in the spiritual life also. When you start your journey at three o'clock in the morning, feel that tomorrow is the continuation of that journey. Do not take it as a new beginning. And the third*

day, feel that you have travelled another mile. Every day you feel that you have travelled another mile. The day you start your spiritual journey is actually the most important. You will have the most inspiration at that time. But if you can feel that each morning during your meditation you are travelling a little farther, you will know that you will one day reach your Goal. Even if your speed decreases, you have to continue running and not give up on the way. When you reach the Goal you will see that it was worth the struggle. So every day when you meditate, it will help you if you think that it is a continuation of your previous day's meditation. One step at a time you reach the Goal.

*Mr. Geir Vilhjalmsson: I was wondering about the relationship between the heart and the mind. How can we integrate the two?*

*Sri Chinmoy: There are two ways. One way is for the heart to enter into the mind. The other way is for the mind to enter into the heart. Let us take the heart as the mother and the mind as the child. Either the child has to go to the mother, who is calm, quiet and full of love, or the mother has to go to the child, who right now is uncertain, doubtful and restless.*

Now when the mother comes to the child, the child has to feel that the mother has come with good intentions: to calm the mind, free the mind, to fulfil the mind in a divine way. If the doubting and restless

mind feels that the mother has come to bother him, and that his restlessness is something very good which he wants to keep, then he is lost. If the child is restless, doubtful, suspicious and if he cherishes all these undivine qualities and feels that they are his best qualities, then what can the poor mother do? The heart will have the good intention of transforming his doubt into faith, and his other undivine qualities into divine qualities. But the mind has to be prepared, has to feel that the heart has come with the very idea of changing him for the better.

The other way, when the child has gone through everything negative and destructive — fear, doubt, suspicion, jealousy, impurity — he comes to a point where he feels that it is high time for him to go to someone who can give him something better. Who is this someone? The mother, the heart. The mother is more than eager to illumine her own child. If the mind is aspiring, it will immediately feel that the heart is the mother, the real mother. And the heart will always feel that the mind is a child who needs instruction.

Both ways are effective. If the mind is ready to learn from the heart, the heart is always eager to teach it. The mother is ready to help the child, to serve the child twenty-four hours a day. It is the child who sometimes becomes irritated, disobedient or obstinate, who feels that he knows everything and has nothing to learn from anybody else. But the mind must learn from someone else. Even the mother, the

heart, gets knowledge from someone else — from the soul, which is all Light. Let us call the soul the grandmother. From the grandmother the mother learns, and from the mother the child learns. The soul teaches the heart, and the heart teaches the mind. If we can see the relationship between the heart and the mind as a relationship of mother to child, that is the best way to integrate the two.

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



## TUESDAY MEDITATION

*Chapel in the  
Church Center for the United Nations  
12-1 p.m. May 15, 1973*

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

## MEDITATION FOR THE DAY

O Yogi, where is your Motherland?  
My Motherland is in the Heart of God the Mother.  
O Yogi, where is your Fatherland?  
My Fatherland is in the Eye of God the Father.

— Sri Chinmoy

FRIDAY:  
SHORT MEDITATION,  
QUESTIONS AND ANSWERS

*Conference Room 10  
May 18, 1973*

QUESTIONS AND ANSWERS

*Miss Yvette Ripplinger: Yesterday when I was meditating, I got a message from the silence which said, "Love one another. If you love one another, then you will be known as my disciples." When we get this kind of message in our meditation, should we meditate on it and take it into ourselves?*

*Sri Chinmoy: When we get a message in our mind during meditation, we have to know whether it is in the lower mind, the physical mind — the restless, aggressive, destructive and doubtful mind — or in the calm mind, the vacant mind, the silent mind. When we receive a message in the silent mind, we should accept it and feel that it is the foundation stone on which we can build the Palace of Truth, Love, Divinity and Reality. This message actually originates in the soul or in the heart, and then enters into the mind. When the mind is absolutely still, calm and*

peaceful we can hear that message.

Suppose you are meditating and after a few minutes a thought or idea comes into your mind. Let us say that it is about sacrifice, that you will sacrifice something for a friend or relative or someone you know. This is not just an idea at that time; it is an ideal. When you accept an idea as your own, the idea does not remain an idea but becomes an ideal.

Whenever a divine thought enters into your mind, try to expand it. When an undivine thought comes into your mind, either reject it or, if you have enough inner strength, transform it. It is like this. Somebody has knocked at your door. If you know that you have enough strength to compel him to behave properly once he enters, then you can open the door and allow him to come in. But if you do not have the power to compel him to behave, then it would be wise to keep your door closed. Let it remain closed for a day or for a month or for a year. When you gain more strength, then accept the challenge and open the door. For if these wrong thoughts are not conquered, they will come back to bother you again and again. First you reject, then you accept and transform, then finally you totally transcend.

We have to be a divine potter with the dirty clay of our thoughts. If the potter is afraid to touch the clay, if he refuses to touch it, then the clay will remain clay and the potter will not be able to offer anything to the world. But the potter is not afraid. He touches the clay and shapes it in his own way into something

beautiful and useful. It is our bounden duty to transform undivine thoughts. But when? When we are in a position to do it safely. If I am not a potter, what can I do with a lump of clay? If I touch it, I will only make myself dirty.

In the spiritual life a beginner should not allow any thought to enter his mind. He would like to allow his friends to enter, but he does not know who his friends are. And even if he does know who his friends are, when he opens the door for them he may find that his enemies are standing right in front of them, and before his friends can cross the threshold, his enemies are deep inside the room. Once the enemies enter, it is very difficult to chase them out. For that we need the strength of solid spiritual discipline.

There will come a time, as in your case, when you can build on your divine ideas. Build your life of love on this thought that came to you. Love is absolutely necessary in the spiritual life. This is the love which permits us to see that all human beings are God. If we truly love God we love all mankind as well. We cannot separate Divine Love from man and God. Man and God are like a tree. If you go to man, the foot of the tree, with your Divine Love, from there it is very easy to go up to God, the top of the tree.

*Miss Yvette Ripplinger: Do you feel that parents should give young children religious instruction, or should children be free to choose their own form of*

*worship when they are old enough?*

*Sri Chinmoy:* When a child is young, he does not know which food is nourishing and which food is bad, so as a mother or father it is your responsibility to give him what you feel is good for him, and you do it. This is not an imposition; it is an offering. You have discovered that something is true, that something is good or bad. Is it wrong for you to then offer your discoveries to your child? When the child is old enough to make his own discoveries, let him discover his own path. When he is thirteen or fourteen and his mind has developed, at that time he can make his own choice.

At the beginning a child is absolutely innocent and ignorant. If we do not feed the child because we do not know what he will like, then he will simply starve to death. In the spiritual life also, if we do not feed a child right from the beginning by teaching him to have faith in God and pray to God or repeat God's name, to be generous, kind and so forth, then how will he learn these things? It is the bounden duty of the parents to teach their children. When the children grow up, if they do not stay with their parents' path, if they feel that they know everything better, then that is their business. But the parents should at least give them some foundation upon which to build good lives.

When a child is born, the parents do not say, "We do not know whether he will like our home or not,

so the best thing is to leave him in the street, and when he grows up he can decide whether he would like to live with us or with somebody else." The idea of doing such a thing would strike them as ridiculous. But if parents do not give their child any religious instruction when he is young, they are doing essentially the very same thing to their child's inner life. So parents are making a terrible mistake when they say that children should be left alone to discover their own path when they grow up. If children are not offered any path when they are young, when they grow up they will have no path at all.

People say that America is the land of freedom and that when children grow up they will do what they feel is best. Right from the beginning they give their children endless freedom to do anything they want, and when the children grow up to be ignorant and undisciplined, the parents say, "Oh, I never expected my children to be like that." But this is a mistake. When children are being brought up, the parents cannot simply lead their own lives and ignore their children. They must give boundless love, affection and concern to their children. If they give love to their children and one day the children do not respond, the next day they must be ready to give more. Parents have to know the meaning of patience. They have to give unreservedly today and, even if they do not get any response, tomorrow they have to do it again. Parents' business is to give, give, give, and not to expect. When the time comes, children will be grateful.

*Mr. Nandlal Ramdya: What is the best way to get peace of mind?*

*Sri Chinmoy:* We do not have peace of mind because we feel that we are the most important people on earth. We feel that if we do not do this, if we do not say that, then the world will collapse or everything will go wrong immediately. We can get peace of mind if we can consciously feel that we are not important, we are not indispensable. The moment we can sincerely feel that we are not indispensable, we will not have to go anywhere to get peace, for peace will immediately come to us. If we feel that it is our duty to serve the world, that is good. But if we feel that it is our duty to illumine the world, and that if we do not illumine the world the world will remain full of darkness, that is wrong. I am not indispensable. You are not indispensable. Only God is indispensable.

Another easy way to have peace of mind is to feel that nothing is unduly important. If we have lost something, we must feel that that thing is unimportant in our life, that our life will not be ruined just because we have lost it. Everything on earth can desert us as long as we do not desert God and God does not desert us. God will never desert us because He is all Compassion, and even if we try our hardest, we will not be able to desert God because He is omnipresent. So we need not worry about anything on earth. We need not become upset or agitated about anything on earth.

We have to know and feel that, except for God and our inner cry for Truth, nothing on earth is indispensable. If we have the inner cry, then we get God. And once we consciously get God as our very own, we have everything. Ordinary people do not pray, do not meditate. God is only a vague idea to them. They know that God exists, but where is He, who is He, what is He doing? They cannot answer these questions. Only spiritual people know that God is inside the heart, that He is all Love, and that He is playing His divine Game in and through us. For spiritual people, God is a Reality, a constant Reality.

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



## TUESDAY MEDITATION

*Chapel in the  
Church Center for the United Nations  
12-1 p.m. May 22, 1973*

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

### MEDITATION FOR THE DAY

God's chosen instruments ~~are~~ those who privately steal from God and publicly offer God's Treasure to mankind.

God's chosen instruments are those who privately shake hands with God and publicly touch God's Feet.

— Sri Chinmoy

FILM SHOWING:  
"SRI CHINMOY" — THE EXPERIENCE  
OF MEDITATION IN THE DAILY LIFE OF  
AN INDIAN SPIRITUAL MASTER LIVING IN  
AMERICA

*May 22, 1973*

*Dag Hammarskjold Auditorium*

On Tuesday, May 22, at 5:30 p.m. the film "Sri Chinmoy" was shown to delegates and staff members in the Dag Hammarskjold Auditorium of the United Nations. This feature length, colour, documentary film on Sri Chinmoy is an intimate study of a spiritual teacher who devotes himself to helping people experience and enter into their own higher nature.

Original music for the film is by Mahavishnu, who utilizes vina, tambura, acoustic guitar, auto-harp, voice chorus and bell.

Profits from the showing were donated to UNICEF.

FRIDAY:  
MEDITATION AND  
READING OF SPIRITUAL WRITINGS

*Conference Room 9  
May 25, 1973*

*(In Sri Chinmoy's absence, the Group  
meditated and listened to readings from  
the Master's spiritual writings.)*

## TUESDAY MEDITATION

*Chapel in the  
Church Center for the United Nations  
2-1 p.m. May 29, 1973*

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

### MEDITATION FOR THE DAY

Aspiration is the first step toward God.

Surrender is the last step toward God.

In between there are only three steps: the mind's sincerity, the heart's purity and the life's humility.

— Sri Chinmoy