

MEDITATION
AT THE
UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

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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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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

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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.

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.

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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 JULY 1973

Tuesday, July 3, 12-1 p.m.

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

Friday, July 6, 1-2 p.m.

Meditation and reading of spiritual writings. Conference Room No.* All welcome.

Tuesday, July 10, 12-1 p.m.

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

Friday, July 13, 1-2 p.m.

Meditation and reading of spiritual writings. Conference Room No.* All welcome.

Tuesday, July 17, 12-1 p.m.

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

Friday, July 20, 1-2 p.m.

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

Tuesday, July 24, 12-1 p.m.

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

Friday, July 27, 1-2 p.m.

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

Tuesday, July 31, 12-1 p.m.

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

NOTE: The lecture of the Dag Hammarskjold Series which was scheduled for July has been postponed to a later date. The series will resume in August. (Thursday, August 2: *You or I.*)

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

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NOTE FROM THE EDITOR

JUNE ACTIVITIES, JUNE BULLETIN

During the month of June, Sri Chinmoy was in Europe, lecturing and visiting his Centres there.

The Meditation Group continued to hold its regular Tuesday and Friday meetings — inwardly guided and strengthened by the force of Sri Chinmoy's concentration on us, particularly at these specified times.

Our Tuesday meetings were conducted by Dulal (Mr. Sol Montlack), President of the New York Sri Chinmoy Centre, to whom we offer our sincere gratitude for his inspiration and wisdom.

At our Friday meetings we meditated and read excerpts from the spiritual writings of Sri Chinmoy. As all these writings are published in various books we will not reproduce them in this issue of *Meditation at the United Nations*. However, we are taking this opportunity to print some of the questions and answers which were recorded, but never published, three years ago when the Meditation Group first started and was holding its meetings in the small Peace Room of the Church Center for the United Nations.

We are deeply honoured that this month it is our privilege to include in our bulletin a recent talk which Mr. Donald Keys, United Nations NGO representa-

tive, was invited to give on the subject of spirituality at the United Nations at the Annual Conference at Meditation Mount in Ojai, California, on April 14, 1973.

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FRIDAY:
MEDITATION AND
READING OF SPIRITUAL WRITINGS

Conference Room 10
June 1, 8, 15, 22, 29

(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. June 5, 1973*

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

MEDITATION FOR THE DAY

Peace conquers the animal in me.
Aspiration illumines the human in me.
Realisation immortalises the divine in me.

— Sri Chinmoy

TUESDAY MEDITATION

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

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

MEDITATION FOR THE DAY

To receive one thing with joy is to give ten things
in return with gratitude.

— Sri Chinmoy

TUESDAY MEDITATION

*Chapel in the
Church Center for the United Nations
12-1 p.m. June 19, 1973*

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

MEDITATION FOR THE DAY

Peace is fulfilled Delight.

Where peace is, the light of Delight has replaced the right of ignorance-night.

— Sri Chinmoy

TUESDAY MEDITATION

*Chapel in the
Church Center for the United Nations
12-1 p.m. June 26, 1973*

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

MEDITATION FOR THE DAY

The strength of my inner confidence lives in the loving Arms of my Lord.

The life of my inner confidence lives at the Feet of my compassionate Lord.

— Sri Chinmoy

QUESTIONS AND ANSWERS FROM 1970

*Peace Room
Church Center for the United Nations*

Mr. Paul Yu: When you are meditating on us and I am looking at you, I think perhaps I should try to be as humble, pure and receptive as possible. Is that right, or should I just forget about all this and keep my mind open?

Sri Chinmoy: This is a most significant question. It depends on the individual. If the individual is a student of mine, or a disciple of mine — that is to say, someone who has consciously given the responsibility for his spiritual life to me — if he becomes humble to me, if he becomes polite and very devoted, then he will get the utmost from me. If he is arrogant, stubborn and haughty, however, naturally he will not be able to receive anything from me.

Right now you are coming to the New York Centre, so you can consider yourself a student of mine. In your case, when you offer your humility, please feel that this humility is not touching my human personality. Feel that this humility is entering into the Supreme in me who deserves everything from

you. I am not anybody's Guru. Your Guru, your Master, is God. Your real Master is inside me. My Master, my real Master, is inside you. Just because I have the inner light and inner wisdom, when you enter into me, I try to bring your aspiring soul to the fore. When there is a devoted feeling to me, devoted love, divine love, then when you become one with me, you get what I have. I lived a life of spiritual discipline for twenty years in an ashram, and the inner peace, the inner light, the inner wisdom that I have gained, I offer to you.

In the beginning, when you are a student, it is better always to enter into the teacher's heart consciously and with humility. This humility is not humiliation. When somebody is humiliated, he is crushed; but humility is a feeling of total oneness. You feel that you are absolutely one with me because God is the Lord of everything, the Cause of All. When you show humility, it is your own divine quality which enables you to become totally one with me. I am not superior and you are not inferior. But with your humility you can establish your oneness with me with the utmost sweetness. Try with your humility, softness, sweetness, divine love, to enter into me and feel your existence inside me. Once you enter into me, then it is my problem, my duty, my responsibility, to give you what you need by the Grace of the Supreme.

But some individuals come here just to get inner peace or inner joy. They are not my students; they

have not given me the responsibility for their lives, and I have not taken the responsibility. In their case, what they should do when they look at me is forget about everything and make their mind absolutely calm, quiet and vacant — like an empty vessel — and not allow anything to enter into it during meditation. If they keep in their mind-vessel fears, worries, doubts and so forth, the vessel will be full. Then what can I do? The vessel has to be emptied so that I can fill it with divine Peace, divine Love, divine Joy, divine Harmony.

When the vessel is empty, the divine thought can enter into the individual aspirant and grow. As ordinary thoughts, undivine thoughts, grow in us, so also divine thoughts grow in us. When the undivine thoughts grow in us, ultimately they destroy us. Doubt enters into us, then anxieties, worries, dependencies and destructive qualities. But the same vessel can hold divine Truth, divine Peace and divine Light instead. When the vessel is full to the brim with divine thoughts, ultimately it will open the door to divine Peace, divine Light. If the vessel is not filled with divine thoughts, all the visitors that come will be undivine. They will act like thieves, robbers and murderers. But when the vessel is filled with divine thoughts, one receives all the divine gifts which God has to offer.

This is to be done by those who are not my students, who just come here once a week and who want to have a little peace and nothing else. But those who

want to realise God in this life, who want to have infinite Peace, infinite Light and infinite Bliss, who really want to realise the highest on earth, have to follow a spiritual path. I have a path; so do other spiritual Masters. Each Master has a path of his own, and ultimately, each path leads to the same goal. All roads lead to Rome but one has to follow *one* road. Those meditating here who are not my students eventually will feel the necessity for a spiritual Master. Here I am giving them inspiration. Then, when they are inspired, when they want to go to the end of the road, to the ultimate Goal, they will try to get a teacher of their own. At that time, the teacher, the spiritual Master, will tell them what they should and should not do.

Mr. Paul Yu: It is said that if one can sit on the floor with his legs crossed for an hour or so without any thought or any feeling, just completely quiet and peaceful, some kind of inner energy or inner force would arise from underneath the navel, and that force would circulate within the body.

I never have had that kind of experience. When I practise concentration sometimes one foot will become warm, sometimes both feet will become warm, but I never have that experience of the navel energy awakening from inside. Some people call it Kundalini.

Sri Chinmoy: People say many things, books tell us many things, but the individual experience is of para-

mount importance. I am not saying that the books are telling you lies or that the people who have had this experience of energy are mistaken. No, they are right in their own assertion, in their own experiences. And what you are experiencing is also right for you. But unfortunately you are making one mistake. If you feel that just by sitting cross-legged for fifteen minutes or half an hour you are going to develop inner energy or get higher experiences, then you are mistaken. There are many people in the Indian villages who can sit for hours cross-legged. But ask them if they have had any spiritual experiences and, if they are sincere enough, they will say no. There are many who have been practising *asanas*, physical postures, for many years without ever having had even one solitary experience. Why? It is not just the actual posture. It is not the pose or how you sit. It is the aspiration. If you have the capacity, you can even lie down and meditate. You can run and meditate. Meditation has to come from deep within like the cry of a child hungry for food. When the child is hungry, he cries desperately, and the mother comes running, whether she is in the kitchen or in the living room, to feed the child, because she feels that the cry comes from the child's heart. If you feel the inner cry for God or if you feel that you need to develop this divine energy within you, then you are bound to develop it. This energy is bound to climb up.

But you are making a mistake when you concentrate on your navel centre. At this point in your

spiritual development the navel centre is not a safe centre. It is the centre of dynamism, strength, power and so forth. You should meditate on your heart centre to get peace and love and joy. When you have peace, love and joy, you will feel that peace itself is power, love itself is power, joy itself is dynamic power. If you open the navel centre, where there is dynamism, and if you misuse this dynamism, it becomes brutal aggression. The navel centre is also the emotional centre. With this emotion you can expand yourself and become the Infinite. But again, when you start receiving the emotion of the navel centre, you may become a victim to pleasure, earthly pleasure and human weakness. So God is not allowing you to open this centre. He is protecting you.

God does not want you to misuse your dynamic qualities which you have inside and around your navel centre. What He wants from you is the inner cry for Him, and this inner cry is not here (navel) or here (throat) or here (third eye) or here (crown of head). It is only here (heart). The one place to cry for God is here. If you really cry for God, no matter where you are or in which position you are, you are bound to feel God's Presence. And when you feel God's Presence, you can feel that the divine energy, the Kundalini, is already awakened and is rising toward the highest. From one centre to another, it is going up, up, up. If you can feel God's Living Presence inside you, this energy that you are speaking of will be yours in boundless measure in a very short span of time. Please

cry for God's Living Presence. You cannot live without God; I cannot live without God. Everybody has to live with God, but to feel His Living Presence is something else. Those who have realised God feel God's Living Presence twenty-four hours a day. If you cry for that Living Presence, your whole being, your inner existence and outer existence, will be flooded with divine dynamism and boundless energy.

So please do not worry about sitting in the strict lotus posture, *padmasana*. Just sit straight but relaxed. When you meditate, do not stiffen your body. Sometimes people do *padmasana*, this cross-legged lotus posture, but they bend forward or make their whole body very stiff. And when the body is stiff, naturally the divine qualities, the fulfilling qualities, which are flowing and streaming, will not be received. So when you sit cross-legged, if your body is rigid, then please immediately forget about your posture. Only try to sit straight but relaxed. In your case, unfortunately, I can clearly see that your position is correct, but the thing that is actually needed in the lotus posture is missing. When you are sitting cross-legged and are breathing in, the whole body should consciously feel a stream of divine love flowing in and through it. Without love there is no God, and there is no human existence either. You love yourself, you love God, you love your dearest and nearest ones and you love humanity as a whole. So first please try to bring to the fore God's love aspect, and once you have established within yourself the love aspect, then

you will see all other aspects are bound to come. Love is the pioneer of all divine qualities. So when you cry for God, feel love — immediate, spontaneous, unreserved, soulful love. All the divine qualities of God are bound to follow this divine love.

Mr. Arnold Cohen: Sir, do you feel it is necessary to assume a particular posture when you meditate, to sit in the lotus position, for example?

Sri Chinmoy: It depends on the individual. If you can breathe in properly, you can have a proper meditation even while you are lying down. The main thing is to keep the spine erect and straight, and to keep the body relaxed. There are many people who meditate very well while they are seated in a chair. And there are many who sit in the lotus posture only to show off, while their mind is roaming elsewhere. You have to know how much control you have over the mind. If you have control over your mind, you can meditate while running, while talking to people; but if you do not have control over your mind, then it is better to sit in a particular corner of the room and keep your body, especially your back, erect. Usually when a beginner enters into a spiritual path, he becomes a victim to laziness. Meditation is something new to him and he may not get a satisfactory result all at once, or he may not have the necessary patience. So it is necessary for him to discipline himself as quickly as possible. But for one who has already

tasted some inner food — inner Light, Peace or Bliss — it is not necessary to go through this rigorous discipline because meditation has become spontaneous. While he is walking, while he is doing office work, his mind is on God, he is meditating on God. While he is talking to a person, only his mouth is functioning but his mind is somewhere else! In your case you are the best judge. When you start to meditate, what happens? If your mind roams, then you have to be very careful. If your mind does not roam, if you know that you can hold the reins, then it is not at all obligatory to sit in the lotus posture while you meditate.

Mr. Paul Yu: In a recent talk you spoke about Light. Now, I am not afraid of seeing Light. My question is, how can I see Light, that is, divine Light? Of course, I know about concentration and meditation but aside from concentration and meditation what concrete or practical things can I do to see the divine Light? Also, during concentration and meditation, what kind of practical things can I do to see the Light?

Sri Chinmoy: You are using the word "practical". Here I wish to say that concentration is practical; meditation is practical. We have to know that God, who is all Light, is natural. Only what is natural can be practical plus practicable. So from now on please

feel that concentration is something natural in your life. Meditation is also something natural in your life. Feel that when you do not meditate, you are doing something unnatural, abnormal, unusual, because inside you is God and the effulgence of divine Light.

You are trying either to enter into the vastness of this Light or you are trying to bring to the fore the Light that you already have. This Light that you are referring to comes when the aspirant is ready. You want to see the Light. You say you are not afraid of Light. Wonderful! But there are many people who *are* afraid of Light. You have relatives, friends, neighbours, who say, "Yes, we want Light." But the moment Light comes to them, they feel that they are going to be exposed. People feel that if they can hide themselves in a dark room, from inside they will be able to see the whole world, appreciate or criticise or do anything. They think that they will be in a position to see the world and pass judgement, but that nobody will be able to see them. This is their hope. So their darkness, they feel, is a kind of safety, security. When Light comes and is ready to enter into them, they feel that all their weaknesses and limitations, all their negative ideas and negative thoughts, will be exposed. But the very function of Light is to illumine, not to expose; to transform our negative and destructive thoughts into positive and affirmative thoughts.

You want to know how you can receive Light or how you can bring Light to the fore. For that you

need preparation, and what is that preparation? The preparation is your pure concentration, your pure meditation. When you start your meditation or concentration, try to feel that you have come from Light and you are inside Light. This is not your imagination; this is not your mental hallucination. Far from it! When you start meditating, just feel what you are. It is a real, solid, concrete truth that you embody Light and that you are Light itself. You will see that there is a spontaneous flow of Light from within. First you will feel it inside your heart. Then you will feel it in your forehead, in the third eye; and finally you will feel it all over.

There is another way of seeing Light. While breathing, when you draw in the breath, please feel that you are breathing in something that is purifying all that has to be purified inside you and, at the same time, energising all that is unfed. In the beginning, there are quite a few things inside you that have to be purified. There are quite a few things which are hungry. So when you feel that you are feeding, energising and at the same time purifying, then you will see that Light becomes absolutely natural.

There is another way of seeing Light. Since you have accepted our path, please look at my forehead in my transcendental picture. Then you will be able to see your Light inside me, or my Light. You will see Light and that Light you will feel inside you also, because there is only one Light, and that is God. He is operating inside me, inside you, inside everyone. But

in my case I can consciously see it and make others feel it. So if you concentrate on my transcendental picture and soulfully repeat the word "Light" fifty, sixty, one hundred times, then I assure you that you are bound to see Light — either blue or white or gold or red or green — because from my transcendental consciousness I am ready to offer Light to anybody who sincerely wants it. This is the secret that I am telling you.

On Thursday at the New York Centre, when you sit in front of me, you can concentrate on my forehead when I am in deep meditation. Take your time and say the word "Light" silently, and while you are saying it, try to feel that you have formed a bridge between yourself and me. Then you will feel continually that you are entering into me and that I am entering into you. You don't have to meditate for four hours or ten hours. No! In a matter of a few minutes, if you have a soulful feeling of oneness with me, you are bound to see Light. This I will be able to do for you, and for other sincere seekers who are my students and disciples. But for others I will not be able to do this, because they have not accepted me as their own.

It is not at all a difficult thing for a sincere seeker to see Light. But those who want to see Light out of curiosity may be denied by God, because they only want to see, and not to grow into, Light. However, if God wants me to show them Light, in spite of their unwillingness, in spite of their disbelief in God,

I can show them. But that is God's way of acting. I cannot interfere in God's operation. It is God who knows what is best for us. In your case, today you will see the Light and tomorrow you will aspire to grow into it. This is what a seeker does: today he sees the Goal, tomorrow he reaches the Goal, and the day after tomorrow he grows into the Goal. So you try; I shall help you.

Elizabeth Addison: Could you please tell us the difference between concentration, meditation and contemplation?

Sri Chinmoy: When we concentrate we do not allow any thought to enter into our mind, whether it is divine or undivine, earthly or heavenly, good or bad. The mind, the entire mind, has to be focused on a particular object or subject. If you are concentrating on the petal of a flower, try to feel that only you and the petal exist, that nothing else exists in the entire world but you and the petal. You will look neither forward nor backward, upward nor inward. You will just try to pierce the object that you are focusing on with your one-pointed concentration. But this concentration is not an aggressive way of looking into a thing or entering into an object. Far from it! This concentration comes directly from the heart, or more precisely, from the soul. We call it the soul's indomitable Will, or Willpower.

Very often I hear aspirants say that they cannot

concentrate for more than five minutes. After five minutes they get a headache or feel that their head is on fire. Why? It is because the power of their concentration is coming from the intellectual mind or, you can say, the disciplined mind. The mind knows that it must not wander; that much knowledge the mind has. But if the mind is to be utilised properly, in an illumined way, then the light of the soul has to come into it. When the light of the soul has entered the mind, it is extremely easy to concentrate on something for two or three hours or as long as you want. During this time there can be no thoughts or doubts or fears. No negative forces can enter into your mind if it is surcharged with the soul's light.

So when you concentrate, try to feel that the power of concentration comes from here, the heart centre, and then goes up to the third eye. The heart centre is where the soul is located. The physical heart is tiny, but the spiritual heart — your true home — is vaster than the universe. When you think of your soul at this time, please do not form any specific idea of it or try to think what it looks like. Just think of it as God's representative, as boundless Light and Delight, which is in your heart. The Light comes from your heart and passes through your third eye, and then you enter into the object of your concentration and have your identification with it. The final stage of concentration is to discover the hidden ultimate truth in the object of concentration.

What concentration can do in our day-to-day life is

unimaginable. Concentration is the surest way to reach our goal, whether the goal be God-realisation or merely the fulfilment of human desires. It is concentration that acts like an arrow and enters into the target. He who is wanting in the power of concentration is no better than a monkey. A real aspirant sooner or later acquires the power of concentration either through the Grace of God, through constant practice or through his aspiration. Each seeker can declare that he has a divine hero, a divine warrior, within himself. And what is that divine warrior? It is his concentration.

When we concentrate, we have to concentrate on one particular thing. If I am concentrating on a certain disciple, then he will be the only thing in my mind, nothing else. He becomes, at that time, the sole object of my attention. But when we meditate, we feel that we have the capacity deep within us to see many, deal with many, welcome many — all at the same time. When we meditate, we have to try to expand our consciousness to encompass the vast sea or the vast, blue sky. We have to expand ourself like a bird spreading its wings. We have to expand our finite consciousness and enter into the Universal Consciousness where there is no fear, no jealousy, no doubt, but all Joy, Peace and divine Power.

When we meditate, what we actually do is enter into a vacant, calm, still, silent mind. We go deep within and approach our true existence, which is our soul. When we live in the soul, we feel that we are

actually meditating spontaneously. On the surface of the sea are multitudes of waves, but the sea is not affected below. In the deepest depths, at the bottom of the sea, it is all tranquility. So when you start meditating, try to feel your own inner existence first. That is to say, the bottom of the sea: calm and quiet. Feel that your whole being is surcharged with peace and tranquility.

Then let the waves come from the outside world. Fear, doubt, worry — the earthly turmoils — will all be washed away, because inside is solid peace. You cannot be afraid of anything when you are in your highest meditation. Your mind is all peace, all silence, all oneness. If thoughts or ideas want to come in, you control them with your inner peace, for they will not be able to affect you. Like fish in the sea, they jump and swim but leave no mark on the water. Like birds flying in the sky, they leave no trace behind them. So when you meditate, feel that you are the sea, and all the animals in the sea do not affect you. Feel that you are the sky, and all the birds flying past do not affect you. Feel that your mind is the sky and your heart is the infinite ocean. That is meditation.

When we are in meditation, we want only to commune with God. Now I am speaking in English and you are able to understand me because you know English well. Similarly, when you know how to meditate well, you will be able to commune with God, for meditation is the language we use to speak to God.

Through concentration we become one-pointed

and through meditation we expand our consciousness into the Vast. But in contemplation we grow into the Vast itself. We have seen the Truth. We have felt the Truth. But the most important thing is to grow into the Truth and become totally one with the Truth. If we are concentrating on God, we may feel God right in front of us or beside us. When we are meditating, we are bound to feel Infinity, Eternity, Immortality within us. But when we are contemplating, we will see that we ourself are God, that we ourself are Infinity, Eternity, Immortality. Contemplation means our conscious oneness with the Infinite, Eternal, Absolute. In contemplation we discover ourself. When we contemplate, Creator and Creation become one. We become one with the Creator and see the whole universe at our feet, the whole universe inside us. At that time, when we look at our own existence, we don't see a human being. We see something like a dynamo of Light, Peace and Bliss.

One should concentrate for a few minutes each day before entering into meditation. You are like a runner who has to clear the track — see if there are any obstacles and then remove them. Then when you begin meditating, feel that you are running very fast, with all obstacles out of your way. You are like an express train, an inner train, that only stops at the final destination. Then, when you reach the Goal, you have to become the Goal. This is the last stage, contemplation. Seekers who are just entering onto the spiritual path should start with concentration, for

a few months at least, and then enter into meditation. Then they must meditate for a few years and finally enter into contemplation.

WORLD FUSION AND THE UNITED NATIONS
(*edited version*)

by
Donald Keys

What I will do this evening is to take you into my meditative brooding over the United Nations for the past number of years and let you experience what I found there. I am going to begin by quoting from someone who can speak much better of what I found than I could, and who spoke as follows:

“A spiritual Goal for the United Nations: Is it practical? Without the least possible hesitation I venture to say that it is highly practical. It is not only practical, but also practicable. Something more: it is inevitable. We have to know what the spiritual Goal for the United Nations is. Its Goal is to become ultimately the saviour of the world’s imperfection, the liberator of the world’s destruction and the fulfiller of the world’s aspiration.

“My heart tells me that the United Nations has a divine Ideal. My soul tells me that this Ideal is going to be transformed into the supreme Reality. Soulful concern is the essence of the United Nations’ Ideal. Fruitful patience is the substance of the

United Nations' Ideal. Supernal fulfilment will be the essence of the United Nations' Reality. . . .

"Today's United Nations offers hopeful and soulful advice to mankind. Tomorrow's United Nations will offer fruitful and fulfilling peace to mankind.

"Today's United Nations feels Truth, Light and Delight in its loving heart. Tomorrow's United Nations will manifest Truth, Light and Delight with its all-embracing soul."*

If you allow me, one more:

"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. . . .

"The League of Nations was a dream-seed.

* *The Garland of Nation-Souls*, Sri Chinmoy, pp. 27-28.

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

There are many possible definitions of the United Nations. One possible definition at this time might be that it is the Council House of the Global Village, and mirrors all the global village's imperfections. There are as many United Nations as there are viewpoints. There is fundamentally mankind's vision of the United Nations that mankind intrinsically and intuitively knows the United Nations should be and which it ultimately will be. There is a United Nations as viewed by one group for which at the present time the United Nations is an instrument of their own foreign policies; that is to say, of their desires and their wishes. For another group of countries, the United Nations is the extension of their own selfless serving of mankind, whom they recognize as an extension of themselves.

For some, the United Nations is a place for "peaceful co-operation with competing systems." For others, the United Nations at this time is a forum for efforts to demonstrate the desire to lead the Third World countries. For still others, the United Nations is an instrument through which to seek justice for the world's many, or to provide security and through which to seek the backing of world public opinion against fears of neighbours. For the Third World, the United Nations is protector, refuge, haven, recourse,

* *Meditation at the United Nations* (monthly bulletin of the United Nations Meditation Group), Sri Chinmoy, Vol. I, No. 1, pp. 2-3.

teacher and parent, and it treasures the United Nations with the fullness of its heart.

Thus, the definitions of the United Nations reflect variously the needs, the wants, the desires, the wishes, and the ideals of the many nations, but there is no forsaking the fact of the United Nations' centrality in the life of all nations, no matter how they currently regard it.

Let us now speak of the people of the United Nations — the Secretariat. There are, of course, many kinds of people in the Secretariat. There are those who are fulfilling the ideal, bespoken in the Charter, of a true planetary civil service, who will serve mankind with no partisan thought; an ideal which was spelled out most clearly by Dag Hammarskjöld and whose speech on the subject remains the standard to which the U.N. civil service repairs. Then we have the career hunters, the glory seekers, the easy riders. But a very large number of people in the United Nations are drawn there by the magnetism of emerging brotherhood and human synthesis. And they are animated by the common spirit which is expressive of an incredible unanimity — which will have to be experienced to be understood.

Then we have the delegations, and their aides, and they, too, are of many kinds. Many only superficially represent the particular momentary selfishness of their countries. Others know that they have an opportunity to build toward an integrated world and miss no opportunity with all their skills and excel-

lence in pressing every point that their government will allow them or that the other member States will accept, toward the goal of human brotherhood. And we have, both in the delegations and in the Secretariat, what I would call a U.N. "mankind underground" — a network of these individuals. And I'm here to confirm to you, and to represent to you, that this nucleus of people is fighting day by day, week by week, month by month, year by year, for the ideals for which the United Nations stands.

There are various levels of integration and fusion among the nations and the people. I would like to quote to you from *Education in the New Age** something about these levels of fusion before we discuss them as applied to people and nations. First, the "fusion or integration of the different aspects of man's nature — physical, emotional and mental." The integrated personality, "self-directed, high-grade, human being," or if you will, nation. "The fusion of the personality and soul." This has to be carried out, we are reminded, "consciously and deliberately with the willingness of these related parts . . . to see the personality subjected to changes and transmutations." I must tell you that nations are no more willing to undergo those changes than many personalities or than any personality.

Let us look for a few moments at evidences of these in the lives of the persons and nations at the United Nations. We are told that the integrating personality suffers from disorders and upheavals, and

* *Education in the New Age*, Alice A. Bailey.

we see this in the lives of many new nations — nations which have gone through and are now emerging from disorders and upheavals. We see some who are demonstrating a surprising degree of integration and enlightenment in foreign policies and in their U.N. activities. We see also that long-avoided periods of turmoil are taking place presently, in others. And of course, we see many countries struggling for self-identity, trying to understand how to rule themselves. We have newly integrated national “personalities” which are suffering from duality and conflict between their ideals and their desires. There are old and crystallized national personalities, who are cynical and retrogressive at the present time in U.N. affairs.

Then we have evidences of the fusion or sporadic flashes of fusion of personality and national soul — in connexion with many for whom growing commitments, for instance, to development aid, stem not from any strains or sudden turns in policy, but only from the extension of long-held attitudes. We see similar trends, for instance, in countries who have long been identified with commerce and business and who are now producing Nobel prize-winning economists designing new world economic systems for caring and sharing. We have countries connected with standing up for human rights in the United Nations; others taking the outstanding leadership in the world in the processes of disarmament. We have leaders of the non-aligned who feel that it is important that the non-aligned world find an identity, and find a direction.

We have similar levels of integration to be found among members of the Secretariat and delegates. These are highly self-selected people. They are usually people of excellence in many ways. Sometimes they are persons who are aspiring, and many times not. They are sometimes the "perfected personality". One of the things that is most interesting, though, is the application without ceasing of individuals who come and hope for an opportunity to work in the matrix which the United Nations is because of the call they feel to what the United Nations ultimately and most deeply represents.

Humanity is now taking major steps forward in planetary awareness and therefore in self-awareness. In just the most recent years we have a new vision of the earth from the moon as a rare and fragile spaceship of limited dimensions, limited resources and infinite possibilities. We have become self-aware on this world of ours and we have intervened so mightily in its affairs that now there is no turning back. We must in all ways manage the planet. Having gained a dominion over the earth, even as it was said that we would, now we have the responsibility for it.

We are aware of the spreading of a neural network across the earth. We communicate anywhere at the speed of light and travel anywhere at the speed of sound. The physical nervous system of the globe is rapidly being constructed. And for the first time man is beginning to say, as a whole, "I am I." We see this integration as an organism taking place in the affairs

of the United Nations — most recently and most dramatically in the case of the Stockholm Conference on the Environment, when one brilliant man, Maurice Strong of Canada, sensitized the planet to its ecological interdependence, not only with itself but with all kingdoms of nature. We see this also in the case of the Conference on the Law of the Sea-bed now in preparation, in which the U.N. will undertake to try to manage as a “common heritage of mankind,” which it has so declared it to be, seventy percent of the globe’s surface. And we see the same thing in the developing rules and laws of outer space.

The U.N. is totally imperative to meeting these global needs, totally imperative to planetary stewardship and helmsmanship. Through the U.N., the needed policies and programmes, although embryonic and incipient, and often disregarded, are emerging. We see in the United Nations the gradual emergence of global values in many, many areas. Particularly we have witnessed the development of a global system of values concerning human rights — the ways in which human beings are to be treated. We see the same emergence in the setting forth of a new Declaration on conduct of relations between States which is regarded by most as being a major expansion of the United Nations Charter. I’m sure this is unknown to the public.

Humanity at the United Nations is to be experienced. This is perhaps uniquely in the world a place where components from every aspect of humanity gather. And I must tell you it is a quantum jump dif-

ference from meeting any of those components separately. It is only here that one can experience what *humanity* is. This is the locus of the interpenetration of all human substance, and it can be experienced as such. The U.N. exists always on this fundamental level no matter what else at any given moment is transpiring in that building. It is the only place in the world where the essence of humanity, the species, the fourth kingdom can be directly experienced. At the U.N. the relation between man and mankind can be recognized and can be explored. The whole is greater than the sum of its parts, and you can hear some of the first faint notes of the song of humankind in the halls.

It follows, therefore, that the U.N. represents rather an index of a process — an index of the culmination of a process of growth in the fourth kingdom. It is a symbol of human convergence, in the words of Teilhard de Chardin, mankind organizing itself as a self-conscious entity. To the degree that the communication of mankind becomes possible in the U.N. temple of man, just to that extent, communication, relation, interpenetration, circulation of the fourth and fifth kingdoms and with the centre of planetary purpose can be acknowledged as possible.

Where humankind is gathered together for the first time as a species, there is a field created upon which the highest impressions can play, and there is an unobstructed channel potentially created. Or we might say from the spiritual point of view, “. . . The United

Nations is struggling and striving for something meaningful and fruitful. What it needs, it has: the Divine Compassion. The Compassion of God has been unceasingly descending upon the United Nations,"* and I find that to be the case.

The present stage of the vibratory activity and integration of humankind as symbolized in the United Nations has attracted there the presence and intervention of a member and representative delegate from the fifth kingdom, although it is only one of his many duties. And it is he, Sri Chinmoy, whom I have been quoting to you this evening. It is he who conducts meditations in the conference rooms of the United Nations. He also, once a month, gives a Dag Hammarskjold lecture in the Dag Hammarskjold Auditorium. The significance of his presence to me is indicative of the increasing fusion, of the new day of opportunity for humanity, of the new opportunity of a major shift in consciousness.

In this person an energy of light, love and purpose is personified which is reachable, present, and applied within the framework of the United Nations. It is a privilege to witness, a privilege to collaborate with him.

In a word, then, the United Nations represents the vivification of a new centre in the body of World Man, the highest centre. It is flickering, it is unsteady, it is resented and it is cherished. It is rebelled against and it is sought. Through the U.N. pours the soul force of humanity with all the usual reactions to the

* *The Garland of Nation-Souls*, Sri Chinmoy, pg. 67.

contact of that energy. But there is no doubt, as there never is: it is completely and totally inevitable that sooner or later that force will control. And what is required of nations? The first thing that is required is atonement to each other in order to bring about at-one-ment, as a prelude to surrender, only after which can follow fusion.

The United Nations is the locus, then, for the first global collaboration between all the kingdoms of nature. The degree of this developing collaboration, the birth of responsibility, can be measured by the relation to and the attitude toward the United Nations by nations.

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