MEDITATION AT THE UNITED NATIONS



# OUR HOPE FOR MANKIND

# MONTHLY BULLETIN OF THE UNITED NATIONS MEDITATION GROUP

VOL.1, NO.9

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# MEDITATION AT THE UNITED NATIONS

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 basically 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 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 associated organizations and 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 for the United Nations and on Fridays at 1:00 p.m. in one of the Secretariat Conference Rooms.

Membership is open to staff members of the Secretariat, delegates and representatives from Missions, Specialized Agencies and accredited NGOs to the United Nations.

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#### SCHEDULE FOR OCTOBER 1973

Regular Weekly Schedule

Thursday, 1-2 p.m. October 11

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 as well as to the individual seeker. This month Sri Chinmoy will speak on: "The Answer to World Despair." All are welcome. Admission free.

# Friday, 1-2 p.m. October 5, 12, 19, 26

Every Friday during the lunch hour, in a Conference Room of the Secretariat, Sri Chinmoy holds a brief meditation and then invites questions on the spiritual life from the seekers. All are welcome.

> Tuesday, 12-1 p.m. October 2, 9, 16, 23, 30

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

# Other activities

Please see notices.

# MEDITATION FOR WORLD PEACE



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Conducted by SRI CHINMOY

1-2 p.m Conference Room: \_7\_\_\_\_ Fnday \_\_\_October, 19 \_

TO COMMEMORATE THE 28TH ANNIVERSARY of the UNITED NATIONS

"War and peace Man invents war. Man discovers peace. Man invents war from without. Man discovers peace from within. The smile of war is the flood of human blood. The smile of peace is love, Low Divine, below, above. The animal in man wants war, war to devour the sleeping, snonng world. The divine in man needs peace, peace to feed the hungry world."

- Sn Chinmoy

For information please call U.N. Meditation Group (Eliz. Addison), Extension 2948.

# THE UNITED NATIONS MEDITATION GROUP PRESENTS:



A SELECTION OF ONE-ACT PLAYS BASED ON SIGNIFICANT INCIDENTS IN THE LIFE OF LORD KRISHNA; PERFORMED BY DISCIPLES OF SRI CHINMOY AND TAKEN FROM THE MASTER'S BOOK: "THE SINGER OF THE ETERNAL BEYOND."

> DAG HAMMARSKJOLD AUDITORIUM MONDAY, 22 OCTOBER, 1973 TIME: 1 - 2 p.m. ALL WELCOME

> > ADMISSION: \$1.00

PROCEEDS DONATED TO UNICEF

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A LECTURE ON

"NATURAL FOODS" - A guide to nutrition and vegetarian cooking -

> by BARBARA FRIEDLANDER

#### DAG HAMMARSKJOLD AUDITORIM MONDAY, 29 OCTOBER 1 - 2 p.m.

Admission free



Included in Mrs. Friedlander's talk will be helpful hints about shopping for basics as well as hard-to-find items, methods of cooking, time-saving devices and special menus which adapt themselves to the fast pace and changeable climate of New York City.

\* \* \*

Barbara Friedlander is a noted author and lecturer. In the introduction of her recent book *Earth*, *Water*, *Fire*, *Air* she says of meatless cooking, "Vegetarian recipes are for anyone who might like to experience the possibilities of meals without meat, fish or fowl — one needn't be a vegetarian to try them."

Sponsored by the U.N. Meditation Group and the U.N. Relaxation Club

#### RADIO

#### DAILY TWO-MINUTE MEDITATION BY SRI CHINMOY ON WNEW-FM

Every morning after the 7 a.m. news on WNEW-FM (102.5) in New York, the Dave Herman Show presents a two-minute meditation by Sri Chinmoy (at approximately 7:10 a.m.). Background music is played by Mahavishnu John McLaughlin and his wife, Mahalakshmi.

#### TELEVISION

#### OCTOBER SCHEDULE OF MORNING AND EVENING PRAYERS BY SRI CHINMOY ON CHANNEL 5 (WNEW-TV)

- October 5, Friday: 6:21 a.m.
- October 6, Saturday: 2-4 a.m.\*
- October 15, Monday: 6:21 a.m.
- October 16, Tuesday: 2-4 a.m.\*
- October 19, Friday: 6:21 a.m.
- October 20, Saturday: 2-4 a.m.\*
- October 23, Tuesday: 6:21 a.m.
- October 24, Wednesday: 2-4 a.m.\*
- October 29, Monday: 6:21 a.m.
- October 30, Tuesday: 2-4 a.m.\*
- October 31, Wednesday: 6:21 a.m.
- \* After the last movie, which ends sometime be-10 tween 2 and 4 a.m.

# SRI CHINMOY'S BIRTHDAY CELEBRATED BY THE U.N. MEDITATION GROUP

On September 4, 1973, the United Nations Meditation Group observed Sri Chinmoy's birthday (Aug. 27, 1931) and offered their tributes to the Master during the Tuesday noon-hour meditation.

On behalf of the Group, Mr. Anselmo Evans presented Sri Chinmoy with a garland of flowers, an outer symbol of the inner garland of appreciation and gratitude silently offered to the Master.

Pramoda read out the following poem which she had written in honour of the occasion of the Master's birthday:

# GOLDEN BRIDGE AND SUPERSTAR

Answering An inner questioning, To my mind's eyes A vision of supernal beauty, Instantaneously Came.

Above the vast plain Enlaced by lofty mountains, A Stately Bridge Of Incandescent Gold

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Over the rolling river Laid.

O, Beloved Guru, Messenger Divine Of Love and Beauty, You are the Bridge Here to take us Across the valley Onto other shores Of Celestial Beyonds . . .

You are the Loving Hand Who, ceaselessly, Guides us Amidst joys and stumbles.

You are the Heavenly Soul Who will bring us To our Goal, God, The Supreme Eternal.

In his response thanking the Group, Sri Chinmoy spoke of how the Will of the Supreme for peace in the world will be accomplished through the United Nations:

Sri Chinmoy: Today you are celebrating my birth-

day. I wish to offer my gratitude to each of you, and to say that every day I observe my birthday in the hearts of my dear and near ones, in the hearts of those who are seated in the Boat of the Supreme, the Boat that is destined to carry us to the Shores of the Golden Beyond. I observe my birthday every day in your hearts with my deepest gratitude, and at the same time I observe your birthdays every day in the inmost recesses of my heart with deepest love and pride divine.

I came into the world to be of service to the Supreme in mankind. By forming this United Nations Meditation Group you have given me the golden opportunity to be of service to the United Nations and to the world at large, and for that I am immensely grateful to each member of this group. On Tuesdays in this Chapel and on Fridays in the conference room when we hold meditations, what do we actually do? We try to bring down Peace, Light and Bliss from above. In the outer world we are not in a position to show what we bring down from above, but in the inner world I wish to assure each of you that we do bring down these and other divine qualities. The Supreme out of His infinite Bounty showers His Blessings on us and on the United Nations as a whole. We are the chosen devoted instruments of the Supreme.

Again I wish to offer my deepest gratitude to all the members of the United Nations Meditation Group and to all the seekers who come and regularly, faith-

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fully, devotedly, soulfully meditate for Peace. History will bear witness to the fact that we have tried and we are trying and we shall continue to try with utmost sincerity to bring Peace into our lives and into the life of the United Nations. In the name of the Supreme I wish to assure you that we shall succeed. Our Pilot Supreme is the Absolute Supreme Himself. He will manifest and fulfil Himself in and through all aspiring hearts at His own choice Hour.

#### AUM

Sri Chinmoy then blessed each member of the Group individually and closed the meeting with a deep meditation. (The last part of the meeting was televised and broadcast on the September 4 evening news on Channel 9, WOR-TV.)

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#### BIRTHDAY TRIBUTE FROM MS. YVETTE RIPPLINGER

The following poem was written by Ms. Yvette Ripplinger and presented to Sri Chinmoy on the occasion of his birthday:

What is a flower.It is a thing of God that is meant to open.How does it open.Through the care and love of the gardener.What is a gardener.He who loves to grow the things of God.Who is the gardener.He whose face reflects God's love which is both sun and rain.

Sri Chinmoy offers Yvette his deep gratitude.

# DEDICATION TO MR. DONALD KEYS



Mr. Donald Keys, U.N. representative of the World Association of World Federalists, is blessed by Sri Chinmoy on his return from a series of meetings and lectures overseas. In his work at the United Nations, Mr. Keys serves as a liaison among various organizations and government representatives dedicated to the cause of world brotherhood. The Bengali song *Deshe Deshe* (English translation given below), written by Sri Chinmoy and sung by his choir of Bengali singers, was dedicated by the Master to Donald Keys in tribute to his dedicated services:

# DESHE DESHE (From Country to Country)

From country to country we roam, carrying the flame of Love Divine, smiling and smiling.

The secret thought of each country and the yearning of each life here become one.

On the road of Infinity, in the embrace of the covenant of the Light Supreme, O Boatman of our Heart-Boat, By loving You, we do all this.

Sri Chinmoy: With my heart's deepest joy and gratitude I am dedicating this song of mine to your most devoted heart and most illumined soul.

# TRIBUTE TO MR. KRISHNA GANESAN

On August 31, 1973, Mr. Krishna Ganesan's contract with the United Nations expired. Mr. Ganesan had been working on a short-term basis for the Board of Trustees of the U.N. International School, following his retirement from the Permanent Mission of India to the U.N. To mark this occasion, Sri Chinmoy blessed our revered colleague at the meeting on September 4:

Sri Chinmoy: On behalf of the Meditation Group I wish to say a few words. I wish to offer my deepest joy, love and gratitude to you, Mr. Ganesan, a genuine aspirant. Today is the end of your outer career at the United Nations. But this is only the outer task. The inner task, which is spiritually more important, infinitely more significant, does not end today. No, not until each and every soul has achieved the Highest and become one with the Highest does the inner task come to its sublimely fulfilling end.

In your devoted part in the cosmic play you were an esteemed colleague of mine. When I worked at the Indian Consulate you worked at the Permanent Mission. And at that time I used to offer you in silence my deepest love, appreciation and admiration. In you I found a perfect combination of Eastern simplicity, Eastern heart, Eastern devotion, with the Western mind, the intellect and fulfilled diversity. This achievement is unusual, rare. This achievement is most praiseworthy.

I pray to the Supreme in you to continue to bless you with abundant inspiration. I know you are most conversant with our Indian scriptures, and I wish you to offer your books, the fruits of your searching mind and aspiring heart, to the world at large.

Mr. Ganesan: I wish to thank you, but I have no words. My heart is full. It is really a great fortune for us that you have such a vast treasure. The external treasure is nothing; the inner treasure is everything. This you are offering so generously to us. We want to have more and more.

# LETTER FROM MR. KRISHNA GANESAN: TO THE SEEKER

There was a time in ancient India when the seeker had to search for his spiritual guide in lonely ashrams, in forests, where such persons lived and practised spirituality in solitude, far away from the crowded cities. A seeker had to go through several spiritual disciplines and gain complete control of his mind before he could be guided to the Kingdom of God through meditation. The aspirant had to give up many things in life.

The members of the United Nations Meditation Group, however, are very fortunate indeed that they have a realised Master coming to them in their leisure time to guide them, out of his infinite love, in meditation and spirituality. Sri Chinmoy is a Master from India who, having practised meditation for many years in a spiritual community and having realised the Truth for himself, has come to the West to offer his precious wealth of spiritual experience to the seekers. He has dedicated his life to this sole purpose. Apart from being a spiritual Master of the highest calibre. he is a scholar of Eastern and Western philosophies; he is a poet, a composer, a dramatist and a writer. He is full of love and joy, and is young and very active. He is very practical in his approach to religion and presents his spiritual lessons in a most appealing manner to the scientific Western mind.

Sri Chinmov believes in the United Nations as the greatest hope for mankind to create better understanding between nations, to end all wars and bring about supreme peace and joy for the world. His spiritual goal is in tune with the goal of the U.N. and he aims at reaching all nations of the world through this great Organization. The seekers in the U.N. Meditation Group come from the various departments of the Secretariat, as well as from the various missions to the United Nations. Through meditation, he teaches them to gain inner peace, which is the most essential thing for happiness and world peace. Once inner peace is attained, a harmonious control of life vibrant with its energy for right action is established. As the meditation begins he surcharges the whole atmosphere with an inexpressible calmness and mental peace which helps and leads the group of meditators inward easily. When in meditation, he seems to be communing with the souls of others individually to the benefit of the aspirants. Everyone meditating with the Master can easily feel for himself what is happening. There is no doubt that constant and continuous practice will lead to ultimate God-realisation, the loftiest heritage of humanity.

After the meditation session Sri Chinmoy answers questions on spiritual matters. However abstruse and complicated the questions may be, his simple and convincing answers come out spontaneously from the wealth of his inner experience. These answers are later printed and issued for the benefit of those who need them.

No effort is too great to attain the Supreme and become one with Him. Especially when a great blessing comes readily to our door from a perfect Master of selfless love, how can we afford to miss the opportunity?

Come one, come all to join the Group and enjoy this spiritual feast. If anyone wants to see for himself and is earnest to know about the Master and the great good work he is doing, aiming at the perfection in life for all, a visit to one of his Centres will convince him of what he is missing in life and what tremendous, multifarious voluntary activities are going on under the banner of this great leader of spirituality.

> K. S. Ganesan 10 September 1973

TUESDAY MEDITATIONS The Chapel Church Center for the United Nations

(At each Tuesday meeting, Sri Chinmoy conducted an hour of silent meditation. Following are the "Meditations for the day" by Sri Chinmoy for the respective Tuesdays in September.)

#### September 4

Man's desire says, "Success is God." Man's aspiration says, "Progress is God." Man's realisation says, "Surrender is God." Finally God says, "Each creation of Mine is a

funally God says, "Each creation of Mine is a fulfilling God."

#### September 11

Man's teeming desires tell him that he is an unrecognized capacity.

Man's climbing aspiration reveals to him that he is an unrecognized incapacity.

Man's realisation assures him that he will be the supremely recognized God-capacity.

#### September 18

History, the descending and the ascending soul has.

Mystery, the growing and the flowing goal is. Mastery, the loving and the aspiring life needs.

# September 25

Meditate twenty-four hours a day. This is what you can try to do.

Meditate every day for an hour soulfully. This is what you should do.

Meditate at God's Hour. This is what you must do. And God's Hour is when you feel that you need God, and God alone.

# MONTHLY LECTURE OF THE DAG HAMMARSKJOLD SERIES

# Dag Hammarskjold Auditorium September 13, 1973

Before commencing his talk, Sri Chinmoy recited the English translation and then chanted in Sanskrit the following chants from the *Upanishads*:

Lead me from the unreal to the Real. Lead me from darkness to Light. Lead me from death to Immortality.

Asato ma sad gamaya Tamaso ma jyotir gamaya Mrtyor ma amritam gamaya

\* \* \*

Infinity is that.Infinity is this.From Infinity, Infinity has come into existence.From Infinity, when Infinity is taken away, Infinity remains the same.

Purnam adah purnam idam purnat purnam

# udacyate Purnasya purnam adaya purnam evavasisyate

\* \* \*

#### HOW SECURE ARE WE?

When we live in the body we are constantly insecure. When we live in the vital we are hopelessly insecure. When we live in the mind we are surprisingly insecure. When we live in the heart we are occasionally insecure. When we live in the soul we are divinely secure. Finally, when we live in God we are divinely, supremely and sempiternally secure.

#### AUM

What is security? Security is the endless smile of our inner self-confidence. What is our self-confidence? Self-confidence is our infinite achievement in the gradual process of our self-transcendence.

In our outer life, in our everyday life, we notice two deplorable things: insecurity and impurity. These two defects loom large in our day-to-day life. Insecurity is of ignorance and for ignorance. Impurity is of darkness and for darkness. Likewise, in our inner life, two divine qualities loom large: security and purity. Security is of Light and for Light. Purity is of Bliss and for Bliss.

How insecure are we? If we can offer an adequate answer to this question, then automatically we are running towards our eternal security. How insecure are we? We are extremely insecure. Both men and women are extremely insecure. Why are we insecure? We are insecure precisely because we do not claim vastness as our birthright. We are insecure because we do not claim oneness as our soul-right. In our outer life, the power of ignorance wants to offer us its security, which is nothing short of absurdity. In the inner life, the power of Light wants to offer its security, which is nothing short of complete fulfilment. It is only the power of Light that can offer us satisfaction and perfection.

Security does not lie in our material achievements. Security does not lie in our earthly possessions. The richest man on earth is not secure. His constant anxiety about maintaining and increasing his wealth makes him more insecure than the poorest man on earth. A king, a president or a dictator is not secure. His hunger for sovereign power in ever-increasing measure and his fear of losing the power he has do not allow him to be secure. He is more insecure than the most insignificant human being on earth.

As an individual cannot be secure by amassing material wealth and by acquiring heights of power, even so a nation cannot be secure by displaying geographical boundaries and by declaring historical achievements. Money-power is no security. Expansionpower is no security. Possession-power is no security. It is the soul-power that is all security. And our lovepower, which has free access to the soul-power, is always at our disposal.

A creator creates. Man is a creator; he is an inventor. He invents the atom bomb, a destructive power which annihilates all human security. Here it seems that the creation has more power than the creator. Once the creation comes out of the creator, the creation threatens the creator himself. But if the inner being of the creator is surcharged with light then the creator always remains omnipotent. He will not be at the mercy of his creation. It is the express will of the creator that the creation will have to execute. Man's inner wisdom-light is infinitely superior to his creation.

And who created man? God. God's superior power is oneness. This oneness, inseparable oneness, we can achieve, grow into and become only on the strength of our love. Love is oneness. Oneness is the universal life. Self-giving is God-becoming. Only in Godbecoming do we become all security.

AUM

#### QUESTIONS AND ANSWERS

(The following questions were asked after the Dag Hammarskjold Lecture and at the Friday meetings held during September, 1973.)

Mr. Philip Thorpe: Can an individual also have a feeling of insecurity because of a feeling of separation from God?

Sri Chinmoy: We feel insecure in our outer life because we are not one with the rest of the world. When we feel our oneness with the rest of the world then we never feel insecure. Now what after all is this feeling of universal oneness, oneness with the rest of the world? It is the Consciousness of God, who is allpervading and all-embracing.

An ordinary person may not think of God, but he immediately thinks of his brother, sister, friend, neighbour. Each human being appears to him as a stranger, someone alien and therefore unreal. He feels that only he exists. Others do not exist for him. The rest of the world is for someone else or for something else. But if he feels that the rest of the world is also for him and that there is no difference between his existence and the existence of others then his consciousness will immediately expand. There is only one existence. This One has become many, like a tree with many branches and many leaves, many flowers and many fruits. In the ordinary life, we immediately think of ourselves as individual entities. But if we can think of everyone as our very own, as part and parcel of our existence like the limbs of our body, then this problem of insecurity can be solved.

We feel insecure, we are bound to feel insecure as long as we do not feel the living Presence of God, as long as we feel that we are separated from our source, which is God. We feel insecure because we feel that our source is ignorance and that our ultimate destination is also ignorance. But if we can feel that we are not separated from God, but that God has sent us here to earth to be His instruments, then we shall not feel insecure. If we can feel that our source is Light and Delight, and that at the end of our soul's journey we shall return to that source, then we will not feel insecure.

We can feel that our source is God only when we aspire, pray and meditate. When we do not aspire, when we do not pray and meditate, we are bound to feel that our source is something unknown and unknowable. And this unknown and unknowable to us is ignorance. But the seeker who has launched into the spiritual path will feel that what is unknown today will become known tomorrow. Today his God is unknown but knowable. Tomorrow his God will be something known. The day after tomorrow his God will be at once the Knower and the Known.

When we know who the source is and who is piloting us all the time, we cannot be insecure. When we feel that we are responsible, that we are doing and must do everything, then we are insecure. But if we feel that there is a higher force guiding our destiny, and we are mere instruments, then we shall not feel insecure. When we feel that it is God's Will that we are cheerfully, soulfully and unconditionally executing, then how can there be any sense of insecurity?

Ms. France Vacher: What is our duty to our close ones living on earth and also to the ones in the other world? I think it is probably good to pray for them, but sometimes I feel close to someone and sometimes I feel a long distance away. Also, I have a feeling sometimes that people may be reincarnated.

Sri Chinmoy: Here we are dealing with the feeling of oneness. Somebody may stay beside you for twenty-four hours, but you may not feel any sense of oneness. Here at the United Nations you have quite a few friends and colleagues. Every day you spend seven or eight hours with them, but when you go home they are totally forgotten, obliterated from your memory. On the other hand, while you are in the office with all these people, some sweet memory of your mother, who is in France, may be constantly knocking at your heart's door. Then you become like a boat, constantly plying between the shores of America and France. Why? It is because of your oneness: your constant inseparable oneness with your mother, which is making you feel her presence.

Similarly, the departed ones are on another shore. You are on this shore of life and they are on the other shore of life. If you are very advanced in the spiritual life, or if you are realised, you will always have a boat in which to go to the other shore at your sweet will and enjoy the company of your departed friends and relatives. And if they have come back to this shore, reincarnated in a different body, that also you will always be able to know. This entirely depends on your inner growth and inner achievement.

Now sometimes you feel that your departed dear ones are not close to you, and sometimes you feel that they are very close. Why? When the inner bond is not strong, you are bound to feel that there is something missing, something lacking, something imperfect in your connection with these loved ones. But if it is God's Will that you should keep a close connection with your dear ones who are on the other shore of the life-river, then you are bound to feel their living presence in your day-to-day life. If it is not His Will, then you have to feel that this connection is not at all necessary. Only the ones who are your brothers and sisters in the spiritual realm, here on earth, are really yours. The departed and dear ones were once also yours. God gave you the responsibility to think of some people, to help some people once, and now He has given you the responsibility to think

of other people and to be of help and service to them. This does not mean that those departed souls do not exist in your life. They *do* exist, but the responsibility for them God has taken away from you. God has now given you a new responsibility, for new friends, for other souls who are on earth.

Again, you have every right, and it is a divine accomplishment if, during your meditation, you offer your good will to the departed ones. You may not know whether they are in Heaven or on earth. But if vou offer your heart's good will and your soul's light, no matter where they are, whether in Heaven or on earth, they are bound to feel some light from somewhere. Their outer mind, if they have taken human incarnation, may not know that it is coming from you. But it is not at all necessary that they should know from whom it is coming. The only important thing is that something is coming. Who gives it is of no importance. Whether I bring down Peace and Light from above, or whether your soul brings it down, or whether it descends of its own accord is of no importance. But whether Light enters into you from above, and whether your inner being is surcharged with Light, is of paramount importance.

So offer your soul's light to your departed dear ones if you want to, but also feel that God has given you the supreme task of serving Him in those who are on earth, and that you should fulfil that task. Mr. Krishna Ganesan: Now, I would very much like to learn something about what the spiritual heart is like, and what connection it has with the other chakras and with the Kundalini power. Also, how does the ajna chakra, the centre between the eyebrows, affect the spiritual heart?

Sri Chinmoy: First of all, let us know the difference between the ordinary human heart and the spiritual heart. The human heart is in the chest, a small muscle which the doctors can show us. The spiritual heart is something which a seeker sees, feels and grows into. The spiritual heart is vaster than the vastest. Right now Infinity is an imaginary concept for us. But when we discover our inner heart, our spiritual heart, Infinity is no longer imagination; it is reality.

The universe, the Universal Consciousness, the Eternal Consciousness, the Infinite Consciousness, Immortality, Divinity and so forth — where are they? They are all inside the spiritual heart. On the one hand, this spiritual heart houses Divinity, Immortality, Eternity, Infinity; on the other hand, it transcends everything. We use the term Transcendental Consciousness. Again, we speak of the evertranscending Transcendental Consciousness. The Transcendental Consciousness, Turiya, is the highest, but this Transcendental Consciousness is not static. It is also constantly being transcended. God is infinite, eternal and immortal. But all spiritual Masters know that God is also ever-progressing. God Himself is in the process of evolution. He is making progress, constant progress, in and through everyone, in order to establish perfect Perfection on earth.

When we think of the *chakras*, we think of them as being inside something — that is, inside the subtle body. *Sthula sharira* is the gross physical body. Inside this body is the *sukshma sharira*, the subtle body. And inside the subtle body is *karana sharira*, the causal body. These bodies are totally different, but they are all members of the same family. The subtle body at times operates through the physical. At times the causal body, which is in seed form, can operate in and through the subtle body is like a tiny seed, from this seed a banyan tree can grow. It takes a few years, but then the banyan tree bears thousands of fruits. The potentiality of the seed is infinite.

Mentally we will never know what Infinity is. It is all imagination. But there comes a time when imagination is transformed into reality. If somebody had once told me that there is somebody by the name of Sri Krishna Ganesan, until I had seen that person, he would have remained all imagination. But now I have seen you. Now you are a reality to me. According to the physical reality, you are perhaps 5'6'' in height, but inside the physical reality is the inner reality your teeming inner experiences. Some of these experiences are very high, very deep, and some are not. Again, some of these experiences are from this incarnation, and some are not. When I see the experiences only of this incarnation I see that you have had thousands of experiences. Now, who is holding these experiences? The soul or what we call the psychic being. In Sanskrit we call it chaitya purusha. This psychic being has gathered and kept safe the experiences of previous incarnations as well as of this one. The quintessence of all your previous incarnations has been preserved by the psychic being. Deep inside our existence, inside the soul, inside the psychic being, inside the mind, inside the vital, inside the gross physical, all these experiences are there. But when the doctors operate, or when they examine you, they cannot discover it, this inner wealth of yours. Why not? Just because this infinite inner wealth that you have can be seen only by something which is also infinite. Only Infinity can measure Infinity; only Light can measure Light. We may see something right in front of us, but in order to evaluate it we have to have something which is equally powerful or equally illumined.

Here the third eye comes into the picture. Let us say that the heart is Consciousness and the third eye is Light, although there is no actual difference between the two. The third eye or *ajna chakra* can annul or destroy the previous karma, it can expedite the present evolution, and it can bring to the fore the future wealth. The third eye has infinite Light, and at the same time *is* infinite Light; and the heart or *anahata chakra* possesses infinite Consciousness, and

at the same time is infinite Consciousness. These two are eternal friends. Let us say that the infinite Light is a building, and inside it is the heart, which is the resident. But the next moment, the infinite Consciousness, which I am now calling the heart, can become the building, and the Infinite Light, which I am now calling the third eve, will become the resident. Like this they constantly change. Now, if the third eve is not fully open, the spiritual heart cannot function properly. That is why we try to open the third eye. Now, in order to open the third eye, this physical body must undergo some transformation. Purity must descend. We have to control the senses. We have to have infinite patience. We want to reach the Highest sooner than at once, but we cannot reach it by hook or by crook. We are crying for Infinity and Eternity, as a child cries for candy or milk. The Eternal Child in us is also crying, but we have to have infinite patience. Sri Ramakrishna used to cry every day to the Supreme Goddess, Kali: "O Mother, come! Come and stand in front of me." When the day had passed and the Mother had not come to him, he felt that the following day he would have to pray and meditate with more inner intensity. On the one hand, we must try our hardest to see our Beloved Supreme right in front of us; on the other hand, we have to feel that we are in the process of eternal time, and that we must have infinite patience. If we have infinite patience then the finite earthbound time expands itself into the infinite, or the infinite time enters into the finite.

God is omnipotent, not because He is larger than the largest but because this moment He can be the tiniest and most insignificant ant and the next moment He can be infinitely vaster than the ocean. Him we call God precisely because He can be whatever He wants to be: vaster than the vastest or tinier than the tiniest. Anoraniyan mahato mahiyan . . . The spiritual heart also has the same capacity. Although it is infinite, eternal and immortal, it can easily reside inside the gross physical heart. Again, it has the capacity to take the physical heart into its Vastness, into its Infinity, into its Eternity. At one moment the Infinite will separate itself from the finite: at the next moment it will welcome the finite into itself and become totally one with the finite. In the spiritual life, not only can the drop of water enter the ocean, but the ocean also has the capacity to enter into the tiny drop.

The spiritual heart is here (in the chest), here (in the forehead), everywhere. Because it is infinite, it pervades the entire universe. But although Consciousness and Light are inseparable, some spiritual Masters have seen Light before Consciousness, or Consciousness before Light. And the one which they see first, they feel is the Source of the other. It is like this. These two fingers are on the same hand. Suppose the name of this finger is Light and the name of this finger is Consciousness. If you see this one first then immediately you will say, "The Source is Light." And

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you will see that Consciousness itself is inside this Light. But if you have seen the Consciousness finger first, then you will say, "The Source is Consciousness." And you will see that Light is inside this Consciousness. Some spiritual Masters of the highest order see Consciousness first, while others see Light first. And depending on which they see first, they feel that the Source of everything is either Light or Consciousness. But a time comes when they see that both Light and Consciousness are inseparable. They go together, like the obverse and reverse of a coin. When I am buying something from you, if I give you a quarter, it does not matter which side is turned toward you. You accept it because you are sure that the other side is there, too. Whatever is required is there. So Light and Consciousness always go together.

Yes, we can separate them when we use our human knowledge, human wisdom. But when we use our divine wisdom, divine light, divine consciousness, we cannot separate the heart from the *ajna chakra*. They are complements, like husband and wife. We can say the third eye is the husband and the heart is the wife, since the heart usually is all sweetness and love, and the third eye is power and illumination-light. The wife's main quality is softness, kindness, while the husband's main quality is knowledge, wisdom and other mental things. But again, those who are very wise feel that the third eye is also the heart, for what else is the heart except that which gives us satisfaction? And what can give us satisfaction? Only Light! Only Light can give satisfaction. So if Light from the third eye gives us satisfaction, naturally we are dealing with the heart quality. What can give us a constant sense of wisdom? Wisdom comes only when we are deep inside the inmost recesses of our breath, inside our heart where Infinity, Eternity and Immortality play. To possess Infinity as our very own, to possess infinite Light and Bliss eternally as our very own — this is wisdom. So we can say that wisdom also comes from the heart. When we have the feeling of eternal wisdom, we feel that it comes from the heart. Like this the heart and third eye, the *anahata chakra* and the *ajna chakra*, go together. Like Purusha and Prakriti, God as the Father and God as the Mother, the heart and the third eye go together.

Now, about the connection of the heart with the chakras and the Kundalini power. There are six chakras. Starting at the base of the spine, they are: Muladhara, Svadhisthana, Manipura, Anahata, Vishuddha, Ajna. A seventh chakra, Sahasrara, at the crown of the head, is not counted along with the other six, because it is not directly connected with them.

Kundalini power, you can say, is on the surface, absolutely on the surface of the spiritual heart. It is this way. On the surface of the sea are waves and all kinds of movement. When a child sees the waves of the ocean he is so fascinated. But an adult will try to go deep within the ocean to where there is quiet and calm, absolute tranquillity, for there he will get the greatest joy. The adult cares for the silent and eternal depths.

All the miracles that you may have heard of or may see are like the play of children in a garden. A child has the capacity to pick a flower or to pinch someone or to show how much strength he has by throwing a brick and doing all kinds of mischief. The Cosmic Mother observes the games of her children. Like an ordinary mother, she enjoys having her children playing around her. "My children can jump, they can run, they can throw," she says. "Let us enjoy the game, this Cosmic Game." But the Father feels that the children cannot go on playing all the time. They have to study sometimes, or they will remain fools.

When a child is playing he is getting joy, physical joy. But when he studies he gets another kind of joy, a joy which is deeper and more fulfilling. On the physical plane when somebody achieves something we appreciate him. If somebody does something great on the mental plane, we appreciate that person more. When somebody achieves something on the psychic plane, those who are in a position to appreciate him appreciate him even more. And when somebody achieves something on the soul's plane, God's plane, those who know of it appreciate him most of all. Maharshi Ramana did not care for study; Sri Ramakrishna did not care for study. There are many spiritual Masters who did not care for study. But all the scholars of the Western world should go and touch the feet of these illiterate men of infinite Wisdom. The higher, the deeper we go, the more convincing, the more illumining, the more worthwhile is the wisdom we get. In the spiritual realm, Kundalini power is like the achievement on the physical plane.

A mother feels that even if her son is sixty years old, he is still her young child, her baby. But when a father sees that his son is thirteen or fourteen years old, he immediately tries to give the son all his wisdom. He says, "You cannot call yourself a child any more. Tomorrow I may die and you will have to replace me and take full responsibility for all my jobs." But the mother says, "No! No! No! I want my children to remain here with me." Now I am not saving a word against the Mother. Only it is the Mother's nature to regard Her sons as Her eternal children. The Father says, "Yes, you are eternal children, true, but you have to work for Me. You have to take the responsibility of the entire universe. Showing off and doing all these things is good for five years, ten years, twenty years, but it cannot last forever."

The son of God, Jesus Christ, was on earth for thirty-three years, and only during the last three years of his life did he perform miracles. But do you think the world still adores and worships him because he could walk on water or cure people or resurrect a dead man? No, it is not because of his miracles that he is still worshipped, but because he brought down the Eternal Consciousness, the Infinite Consciousness within him. Ramakrishna performed practically no miracles, and there were many, many spiritual Masters who did not do miracles. They felt that performing miracles on the physical plane would be like acting in the capacity of a child in comparison to what they were capable of doing on the spiritual plane, in the heart's region where infinite Peace, Light and Bliss abide.

The Father tells the child to go beyond the Cosmic Game. For it is only when one goes beyond the Cosmic Game that one will attain infinite Peace, Light and Bliss. The Father says, "You have to go beyond the Kundalini into a higher state of consciousness. First enter into the *sushupti*, the state of deep sleep. Then go into *swapna*, the dreaming state; then into *jagriti*, the waking state; and finally enter into *Turiya*, the Transcendental Consciousness. And, My children, you can even go beyond that and remain in *sahaja samadhi*, a constant, spontaneous and dynamic oneness with Me on all planes of reality."

The same Mother, the same cosmic Divine Mother who holds all the Kundalini power, who is the Kundalini power, is far, far beyond it. With Her aspect of the ever-transcending Beyond, She is mixing with Her consort, Purusha, Shiva, or the Absolute. With Her ever-transcending Consciousness, She is one with the Absolute. Again, with Her playful consciousness, She is playing with Her children in Her Cosmic Game.

Kundalini power, and all the miraculous powers on earth, are fleeting, for Kundalini power is an earthbound power. But the Power of the Self is infinite,

the Power of the Transcendental Self is infinite and immortal. The most important thing on earth for a spiritual seeker is the realisation of the Self, the awakening of the consciousness, for this is eternal. If somebody comes here and performs some miracle, we will be fascinated. But the moment we go home there will be nothing to sustain our faith in it. It seems to be all magic and trickery. And how long can we cherish the magician inside us or before us? But when somebody lifts up our consciousness even for a second or we ourselves do it on the strength of our intense aspiration, our faith in that experience lasts, because it is our own experience, our inner experience. Anything that lasts forever we need. It is Immortality, inner Immortality that we need, and this comes through the awakening and elevation of our consciousness.

Ms. France Vacher: I would like to know the difference between prayer and meditation.

Sri Chinmoy: The difference between prayer and meditation is this: prayer is something absolutely intense and upward-soaring, while meditation is wide and vast, expanding itself ultimately into the Infinite. When we pray, we feel a vibration from the sole of our feet to the crown of our head. Our whole being is praying, invoking, calling upwards. Where meditation is concerned, we throw ourselves into a vast expanse, into a sea of Peace, a sea of Delight, into Infinity; or we welcome the Infinite Vast into us.

In prayer, we feel a one-pointed flame rising and soaring upward. The very nature of prayer is to reach God by going up. Our entire existence is going up like a flame. Even if we pray to God for humanity, for the entire world, we will see that by the very nature of prayer, we are going up. Prayer is intense and ardent. It does not usually spread. But meditation does spread; in fact, it is immediate expansion. Meditation, like the wings of a bird, is always spreading, widening into Peace, Light and Delight. The entire universe of Light and Delight we see, feel and grow into when we meditate.

Whenever we pray there is a subtle desire or aspiration for something. We pray to become good, or to have something divine which we do not now have, or to be free from fear, danger, doubt and so on. There is the feeling of being — let us use the term — a divine beggar. We are praying because we need something. Even when we pray for Peace, Light and Bliss, there is still a certain feeling of demand. Sometimes there is a personal feeling of give-and-take and the prayer takes this form: "I am bringing my prayer to You, Lord. I am giving, Lord. So You please do something for me. You please save me, help me, fulfil me."

But in meditation we do not do that. We just allow ourselves consciously to enter into the effulgence of Light, or we invoke the Universal Light to transform our ignorance into wisdom. The aspirant who has become successful in his meditation, and has been able to enter into the deeper regions of Infinity or Eternity, does not pray the way we pray in churches or synagogues or temples. In his meditation, he enters into the divine consciousness and leaves everything in God's Hands. Here we see the true surrendering attitude. The seeker feels it is not necessary to ask God for anything, since his divine Father knows exactly what he needs and when to give it to him. He lets God do what is best for him, what will allow him to manifest God in God's own way. In the deepest meditation, the seeker just enters into his own infinite aspect. He dives deep into what he already has: an inseparable oneness with his Eternal Father. Then it is his Father's business to do what is best for him or give him what is best for him.

Now I wish to say something which you Westerners may not like. According to strict Indian philosophy and Yoga, prayer is not on the same level as meditation. It is a lesser form of aspiration than meditation. Some yogis have stated that prayer is just a beginning for sincere seekers who aspire to later enter into deeper meditation.

For the real seeker, I must say that meditation is more important than prayer. But prayer is also of great importance. I will never say that prayer is not needed at all. Prayer *is* needed, but if one meditates, then it is easier to attain the universal Consciousness or the unlimited Consciousness. When one prays, he most often has a definite objective in mind. But when one meditates, he is encompassing and embracing the entire universe. One has to know what one wants from life. If one wants Infinity, Eternity and Immortality — infinite Peace, Light and Bliss — then meditation will be of greater and more immediate help.

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