

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 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

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 JANUARY 1974

Regular Weekly Schedule

Tuesdays, 12-1 p.m.

January 8, 15, 22, 29

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).

Fridays, 1-2 p.m.

January 4, 11, 18, 25

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.

TELEVISION

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

January 1, Tuesday:	6:21 a.m.
January 2, Wednesday:	2 - 4 a.m.*
January 11, Friday:	6:21 a.m.
January 12, Saturday:	2 - 4 a.m.*
January 15, Tuesday:	6:21 a.m.
January 16, Wednesday:	2 - 4 a.m.*
January 21, Monday:	6:21 a.m.
January 22, Tuesday:	2 - 4 a.m.*
January 25, Friday:	6:21 a.m.
January 26, Saturday:	2 - 4 a.m.*
January 29, Tuesday:	6:21 a.m.
January 30, Wednesday:	2 - 4 a.m.*

* After the last movie, which ends sometime between 2 and 4 a.m.

THE YEAR IS ENDING . . .

The year is ending. My desires are ending. My
body's bondage is ending. My life's ignorance is
ending.

* * *

The year has ended. The role of my little "i" has
at last ended.

My Supreme is now teaching me how to smile His
transcendental Smile.

* * * * *

WHEN THEY NEAR THEIR END

When December-life
Nears its end,
Christmas comes.

When Doubt-fight
Nears its end,
Faith blossoms.

When Fear-night
Nears its end,
Courage roars.

When Ignorance-sea
Nears its end,
Perfection glows.

SELECTIONS ON THE CHRIST AND CHRISTMAS

THE SON

Jesus came. The world heard.
Jesus went. The world saw.
Jesus smiles. The world becomes.

Jesus wanted. The world gave not.
The world wanted. Jesus gave. In addition, he
became.

Jesus had the chance to tell the world the match-
less virtue of Forgiveness.

Jesus did not have the chance to tell the world the
unavoidable necessity of the Sword.

Jesus' human birth was the Question.
His Divine Death was not only an Answer, but The
Answer.

God was more than successful in sending down His
Son to the earth.

Humanity suffered worse than Defeat in not re-
ceiving the Son.

Jesus had. The world needed.
The world had. Jesus accepted.

Jesus did. He unveiled Himself.
The world did. It veiled Itself.

God smiled through Jesus' eyes.
Humanity cried through Jesus' eyes.

Jesus was Mary's earthly creation.
Mary was His spiritual creation.
She protected the plant.
The Tree sheltered her.
And she within herself shelters his Father's entire
creation.

Sensuality cannot live in Purity. But Purity can
live in sensuality. Mary's Purity touches not only the
ceaseless flow of human impurity, but also its fount:
ignorance.

Human impurity knows only how to cry out.
Mary's divine Purity certainly listens to its cry. But
her dynamic wand must wait for the Hour of God.
Furthermore, the receptivity of every individual is of
paramount importance.

Jesus' body showed the earth how to rise.
Jesus' soul showed the Heavens how to descend.

Earth's blunders are great.
God's Compassion is greater.
Jesus knew it.

He prayed for this blessing: "Father, forgive them,
for they know not what they do."

God is both Reason and Faith.

Protestantism wants to see God through His immaculate Reason.

Catholicism wants to see God through His implicit Faith.

Catholicism feels that Christ eternally Was.

Protestantism feels that Christ gradually Became.

Who is our peerless friend? One who consciously or unconsciously helps us to fulfil God's Will within and without.

Jesus knew it. "Friend," he addressed Judas. The significance of Judas' kiss Heaven knew, but the earth has yet to know.

[This article by Sri Chinmoy was originally printed in *The Bhagavad-Gita: The Song of the Transcendental Soul* published by Multimedia, Blauvelt, New York (\$1.95). Reprinted with the kind permission of the Publisher.]

MEDITATIONS ON THE CHRIST

The Christ told the Truth. The Truth existed before.

The Christ became the Truth. Hence the Truth lives and breathes on earth.

† † †

Jesus was great.
Greater was his mercy.
Greatest was his sacrifice.

† † †

The external Christ is the mystery.
The inner Christ is the history.

† † †

Human evolution greeted the descending Christ.
Divine glorification greeted the ascending Christ.

† † †

The human Christ represented the process of Life.
The Divine Christ represented the success of Truth.

QUESTION ON CHRISTMAS

Ms. Wendy Brown: Does Christmas, the way it is celebrated, elevate the consciousness in any way?

Sri Chinmoy: If it is a matter of spiritual consciousness, it does not elevate the consciousness. But if it is a matter of enthusiastic consciousness, vital consciousness, exuberant consciousness, it does help. Only at rare places, in some private homes where people are really devoted to Christ, there in those few places, the consciousness is elevated. On the whole, the decorations that you see in stores and on streets and so many other places do not at all elevate the consciousness. It is only a game, just like children playing. It helps to some extent in this respect, that when you have Christmas or some other special occasion, it takes away tension from the mind and strengthens the possibilities of the vital — not in a bad sense, in a good sense. In the vital some hope dawns and the tension of the mind goes away; that is in a good sense and it is a great blessing.

WHAT DID YOU MEAN?

O Saviour-Christ,
Please tell me,
What did you mean
By your strongest affirmation:
'I and my Father are one'?
Tell me in what sense you and your
Father are one.

"O dear brother,
Of all people, how is it that
You, my wise brother,
Do not understand my simple message?
On earth I am my Father's Face,
In Heaven I am my Father's Eye.
In that sense we are one, inseparable.
This is what I meant when I said:
'I and my Father are one.' "

I SAW, I FELT, I CLASPED

I saw the Face
Of the Suffering Christ.
I cried and cried.

I felt the Heart
Of the Forgiving Christ.
I smiled and smiled.

I clasped the Soul
Of the Illumining Christ.
I danced and danced.

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 December.)

*December 4**

The soul slowly and steadily earns God's Grace
and the body lavishly and quickly spends it.

*December 11**

Man's occupation is cultivating joy.
Man's preoccupation is damaging fear.

*December 18**

Never follow fear and doubt if you want God's
Pride and Delight to follow you.

* These meditations appear in *God's Hour* by Sri
Chinmoy. 17

MARGARET WILSON

Peace Room, September 8, 1970

Sri Chinmoy: We all know about your President Woodrow Wilson. He had a daughter named Margaret Wilson. Here we have someone who happened to be her childhood friend, Mrs. Pearce K. Drake. Mrs. Drake, today I wish to speak about your friend, Margaret Wilson.

Many years ago she read a book written by the great spiritual Master, Sri Aurobindo. The book, *Essays on the Gita*, is about Sri Krishna's conversations with Arjuna in the *Bhagavad-Gita*. Sri Krishna was the divine soul and Arjuna was the aspiring human soul. We have many, many scriptures in India, but the *Bhagavad-Gita* is our matchless scripture. The quintessence of all our other scriptures can be found in the *Bhagavad-Gita*; it is India's Bible. Sri Aurobindo wrote some most beautiful, luminous essays on the *Bhagavad-Gita*. Once Margaret Wilson happened to find and read the book. She was extremely moved and wanted to meet the author. But in those days the author of the book was in complete seclusion; he never left his room. But nevertheless, Margaret Wilson went to the Sri Aurobindo Ashram and stayed there permanently. Four times a year she used to see the Master, as others did, for two or three seconds each

time. But she was deeply moved by Sri Aurobindo's books, by Sri Aurobindo's philosophy, by Sri Aurobindo's yoga. So she stayed in his Ashram.

Sri Aurobindo eventually gave her the name Nishtha, which means faith — divine faith, intense faith. One who has total faith in the Divine, in God, in the Supreme, is Nishtha. Nishtha became the perfect embodiment of divine faith. She led an exemplary life full of devotion and had a surrendering attitude towards the inner, spiritual life.

Unfortunately, we are all susceptible to disease. In her later years Nishtha developed a serious illness. The Indian doctors, in spite of their best efforts, could not cure her. So one of the doctors suggested to her: "Why don't you go back to America? American doctors are far more advanced than we are in the medical field. If you go back to America, the doctors there will take care of you and cure you." But Nishtha's immediate answer was: "True, the doctors in America can take care of my body, but who will take care of my soul? My soul is infinitely more important to me than my physical body. I shall stay here." So she stayed in Pondicherry. She delayed death for a few years more while leading a most dedicated, most spiritual life. Then she passed away.

What do we learn from Margaret Wilson? The soul is infinitely more important than the physical body. But again, in the physical is the soul. We have to give the necessary importance to the physical, but when it is a matter of comparison, when it is a matter of

choice, the soul is far more important. If we care for the body all the time, then we shall lead a most ordinary human life. We shall live on earth to no avail. In Indian villages there are farmers who are more than one hundred and fifty years old. But they have no aspiration. Just to live here on earth and count the years on the calendar is of no avail. But if we can stay on earth for even forty or fifty years and can bring the soul's light and divine qualities to the fore and try to manifest them here on earth, then life is meaningful. But for that, we have to live in the soul, not in the body. If we live in the body, we become constant victims to teeming desires.

Today's meditation said that God works in our teeming desires. But again, we have entered into the spiritual life, so for us God is in our climbing aspiration. And tomorrow, in the future, we all shall realise God, and at that time God will be in our glowing realisation. Margaret Wilson knew what desire is. She was brought up in America, so desire was not foreign to her. But she left America for India, and there she lived the spiritual life, the life of aspiration. And what she wanted was realisation and liberation, the third and last step. We can all learn from her. We started our journey with desire. Now all of us here live at least sometimes in the world of aspiration. And in the future, near or distant, we all are bound to enter into the world of realisation.

Nishtha had a Corona typewriter. She typed on

that machine for many, many years. But when she passed away, after a few years I was given that typewriter to use. It is not a coincidence that out of two thousand or so disciples, admirers and followers of Sri Aurobindo in the Ashram, it was I who was given that particular machine, Nishtha's typewriter, to use. Thousands and thousands of times I have typed on Nishtha's machine. And whenever I typed, my soul used to show loving concern and sweet gratitude. From my highest concern, I used to bless her soul.

Thrice I visited her home in the cemetery; three times I paid my soulful homage to her soul there. The cemetery was three and a half miles from the place where I lived. According to our Indian tradition, one has to go to the cemetery with utmost love, concern, purity, simplicity; and finally, if one has real concern for the person's soul, then one has to go barefoot. One cannot carry an umbrella, one cannot wear shoes or sandals and one has to walk. So I walked all the way barefoot. And you can well imagine the scorching heat of South India! Three times I paid my deepest homage to Margaret Wilson. 'Faith' in its purest, simplest and highest form, this is Nishtha. I wish to say that all of us can have this kind of faith. It is already within us. We do not have to invent or create faith in ourselves. We have just to discover it. It is not something unknown or foreign or inconceivable or unimaginable to us. No, it is deep inside us. We have only to search, and then we will

be able to discover our own treasure. If we have faith in God, then there is no such thing as impossibility.

If one does not have faith in oneself, then one can never, never have real faith in God. This faith in oneself is not arrogance or a showing off of what one can do or say. This faith is the conviction of one's inseparable oneness with the highest Absolute: "I can do this, I can say this, I can go into this, I can become this precisely because deep inside me is my Supreme Lord. It is on the strength of my identification with the Highest Supreme, the Inner Pilot, that I can do this, I can say this, I can become this. I can help the world because God has made me His conscious instrument."

Faith in oneself and faith in God must run together. Otherwise, if one has faith in God and not in oneself or if one has faith in oneself and not in God, then progress will always be unsatisfactory and transient. But if we have faith in ourselves, if we can feel that God has chosen us and we are His chosen instruments, if we can feel that He is with us, in us, of us and for us, then here on earth we can achieve the message of Immortality in our consciousness and the message of universal Perfection in our day-to-day lives. Let us try. We shall succeed.

QUESTIONS AND ANSWERS

(The following questions were asked at meetings in the Peace Room during 1970.)

Ms. France Vacher: You have written an aphorism which says: "God is at once finite and infinite. He is space. He is beyond space. He is measured. He can be measured. He must needs be measured. He is measureless. He is boundless. He is infinite." Could you please explain this?

Sri Chinmoy: God is finite and God is infinite. You have stressed the word 'finite.' It means that you cannot agree with the idea that God can be finite. Omnipotent — this is our feeling about God. God is omnipotent, God is omniscient, God is omnipresent. Now, let us take this divine quality which we call omnipotence. If God can be only as vast as the universe, but not as tiny as the tiniest atom, then where is His omnipotence? When we think of omnipotence, our human mind has a feeling of a power very vast, measureless. But the term 'omnipotent' simply means having unlimited power. This means that the Supreme has the power to be immeasurably vast or inconceivably small, at His sweet Will. At our sweet will we can do nothing, but just because God is omnipotent, at His sweet Will He can do anything He

wants to. God is infinite because He is omnipotent. Again, God is finite precisely because He is omnipotent. For He who is omnipotent can do and be anything He wants to.

As human beings, we are evolving towards our transcendental Perfection. God is infinite, but He entered into this finite body of ours which lasts for fifty, sixty or seventy years, then dies. God is infinite, but He houses Himself in each tiny child. Here in the finite, He wants to enjoy Himself and play the tune of the Infinite. Only then does He get the greatest joy. It is in the finite that we are aspiring towards the Infinite, aspiring to achieve the Infinite. Again, the Infinite gets the greatest joy by making itself as tiny as possible. Finite and infinite: to our outer eyes they seem opposite to each other, but in God's Eyes they are one. The finite and the Infinite always want to go together; the one complements the other. The finite wants to reach the absolute Highest, which is the Infinite. The Infinite wants to manifest itself in and through the finite. Then the game is complete. Otherwise it will be only a one-sided game. There will be no joy, no achievement, no fulfilment. In and through the Infinite, the finite is singing its song of realisation. And in and through the finite, the Infinite is singing its song of manifestation.

Ms. Eve McLaughlin: Could you please tell us the best way to conquer the ego?

Sri Chinmoy: The easiest, best and most effective way of conquering the ego is to feel constantly not only that we are *in* God, *with* God and, at times, *for* God, but also that we are *of* God. *In* God and *with* God: this is very easy for us to feel. Also, we can easily say that we are *for* God. God is good, so we are for God. But the moment we can say wholeheartedly that we are of God, that we are made of God as something is made of paper or wood or some other material, then immediately our consciousness is changed. If we are of God, we are not helplessly or hopelessly bound by earthly human limitations. We feel that naturally we will have Peace, Bliss, Power and all divine qualities at our disposal. And when we feel that these divine qualities are within us and we are of them, then our immediate feeling is one of expansion. Light cannot remain without expanding. Peace cannot last without expanding. The very nature of divine Peace, Light, Bliss, Power and other divine qualities is to expand, expand, expand. So if we have the conscious feeling of our oneness with God, the feeling that we are of God, immediately we will feel the automatic expansion of our limited selves into unbounded Peace, Light and Bliss. Then we can go beyond the earth-consciousness and transcend our limited ego-bound selves. We go beyond the creativity, beyond the manifestation of the earth-plane.

We have to feel every day, if not every second, that our body, vital, mind, heart, soul and everything is of God, and that God is not something vague, but some-

thing real. To a seeker, God is the *only* Reality — not *a* Reality, but *The* Reality. So, when we are crying for The Reality, we shall see that this Reality is all-pervading, all-fulfilling and, at the same time, all-transcending. This Reality is God and if we feel that we are a part of it, if we can have our conscious place in the lap of the all-pervading, all-transcending and all-fulfilling Reality, then we can easily conquer our limited earth-bound ego. At that time we will feel that God is not only here on earth, but everywhere. He is the vast universe and, again, He is beyond, far beyond the universe.

Ego is our earth-bound consciousness. This earth-bound consciousness tries to limit us. My and mine, it says. *My* family, *my* house, *my* friends, *my* children — everything my and mine. When we think of earth, immediately we think of possession. Earth has all our friends and relatives; earth has its own joy, suffering and so forth. The very function of ego is to bind us and also to make us want to bind others. We are bound by the earth-atmosphere and, at the same time, we are binding earth because we are unwilling to aspire. We are constantly in desire, but not in aspiration. When we desire, we try to possess and be possessed.

But the consciousness of our aspiring soul makes us want to transcend, expand. When we expand, we transcend; and when we transcend, we expand. When we aspire, at that time we consciously enter into our own infinitude, divinity and plenitude. We came from

Infinity, Eternity and Immortality. When we aspire, we enter into them consciously, but not with a sense of possession. We cannot possess anything — certainly not Infinity, Eternity and Immortality. But we can consciously, on the strength of our aspiration, re-enter our Homeland whence we came. We have every right to go back home with our conscious aspiration. To make a journey back home on the physical plane, we need money. In the spiritual life, our constant inner aspiration buys our return ticket to our eternal Home. Desire is pulling and pushing. Aspiration is just letting ourselves be carried back to our eternal Home.

If we live in the world of aspiration, ego is bound to be conquered because the fire of aspiration will purify the ego. It will not kill the ego, but it will purify it; and when purification takes place, realisation is bound to dawn. At the end of the road of purification is realisation. The more our outer nature is purified, the closer we are to God. And the quicker we are purified within, the faster is our realisation of the Ultimate Goal. Ego can be conquered, must be conquered and will be conquered only through constant aspiration.

Aspiration is the inner flame that is glowing all the time and spreading its flames all around, within, without. Aspiration is bound to carry us to the land of our origin. Here there is no ego, but only all-pervading Oneness — all-embracing, all-fulfilling, all-

illuminating Oneness. In this Oneness there is a constant sense of divine fulfilment, boundless fulfilment. In boundless fulfilment, there can be no limited ego, no limited bondage. Nothing limited, nothing imperfect, nothing obscure, nothing destructive, nothing binding can last there. It is all Infinity, all Reality. There Reality grows in the soul of Infinity, and Infinity grows in the soul of Reality.

THE WORLD WITHIN
AND
THE WORLD WITHOUT

*(This lecture was delivered by Sri Chinmoy
in College Hall at Dartmouth College, Han-
over, New Hampshire on January 11, 1974.)*

Dear seekers of the infinite Truth and Light, I wish to give a very short talk on the two worlds: the world within and the world without, the inner world and the outer world.

The citizens of the outer world are brooding doubt, teeming fear and strangling jealousy.

The citizens of the inner world are blossoming faith, soaring courage and glowing love.

Doubt destroys the universal Brother in us.
Fear destroys the supernal Dreamer in us.
Jealousy destroys the transcendental Lover in us.

Without the Brother our body is helpless.
Without the Dreamer our mind is hopeless.
Without the Lover our heart is fruitless.

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Faith inspires the divine seeker in us.
Courage feeds the eternal server in us.
Love fulfils the immortal runner in us.

With our soulful faith we knock at God's Heart-door.

With our adamant courage we confidently walk to God's Heart-room.

With our serene and pure love we run into God's Heart-room and occupy the special seat right beside God's Throne.

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Two worlds: the outer world and the inner world. The outer world constantly demands. There is no end to its demands. When its demands are not fulfilled, the outer world begins to expect. When its expectations are not fulfilled, the outer world becomes frustrated and wants to destroy everything around it.

The inner world does not demand, does not expect. The inner world only accepts. It accepts human beings as they are. Once it accepts them, it tries either to transform or to fulfil them. Each human being has imperfections and limitations. The inner world tries to transform our limitations into plenitude, our imperfections into perfections. And again, within each individual there are divine qualities like hope, dream and promise. The inner world fulfils our hopes, ful-

fuls our dreams and fulfils our promises. What is our hope? Our hope is to become good and divine. What is our dream? Our dream is to enter into the vastness of the Infinite and become the Infinite itself. And what is our promise? Our promise is to create here on earth the Kingdom of Heaven. The inner world helps us, inspires us, energizes us and finally fulfils our promise at God's choice hour.

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In the outer world the highest achievement is the mind. There are three types of mind: the physical mind, the intellectual mind and the intuitive mind. The physical mind is the mind that is involved in and controlled by the gross physical consciousness, the mind that operates in and through the physical only. The intellectual mind is the mind that dissects and examines everything and everyone from a distance without becoming inseparably one with the object of its scrutiny. The intuitive mind is the mind that runs like the fastest deer. It enters instantly into an object or subject and becomes the very essence of that thing. Then it transforms dream into reality. It becomes part and parcel of the thing it enters into on the strength of its God-given capacity to feel its oneness with everything around it.

This intuitive mind most of us do not have, but we try to cultivate it. When we pray and meditate we

gradually cultivate the intuitive mind. Once we have developed the intuitive mind we have free access to our inner realms where the bumper crop of realisation grows. Realisation is the song of plenitude, fulfilment and God-victory in our still obscure, impure, unaspiring and unfulfilled life.

In the inner world the highest achievement is the heart — the aspiring heart, the surrendering heart, the ever-transcending heart. The aspiring heart wants to climb up high, higher, highest. While climbing it illumines the world around it. The surrendering heart offers its very existence to the Will of the omniscient, omnipotent and omnipresent God, the Inner Pilot. The surrendering heart knows that it is a tiny drop that has to surrender to the mighty ocean, God. By surrendering to this ocean it does not lose its individuality and personality. On the contrary, it gains the individuality and personality of the ocean. When it merges into the ocean, the tiniest drop becomes the mighty ocean itself. The ever-transcending heart knows that there is no end to our achievement. Today's goal is tomorrow's starting point. Again, tomorrow's goal will be the starting point for the day after tomorrow. There is no end to our progress, to our achievement, since God Himself is endlessly progressing and eternally transcending His own infinite Heights.

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The inner world and the outer world can perfectly go together. But we have to know that at the outset of our spiritual journey, we have to change our priorities. That is to say, we have now to pay utmost attention to the inner world, instead of to the outer world. Once we are well established in the inner world we can again turn our attention to the outer world. When we are fully established in the outer world on the strength of our achievement of divinity acquired in the inner world, we shall successfully unite both the outer world and the inner world. The outer world and the inner world must eventually go together. But in the beginning, first things come first. We have to go without from within, not the other way around. First we shall give utmost importance to the inner world, then gradually to the outer world, until finally we love and serve both worlds equally at the same time.

The inner world is the seed. The outer world is the banyan tree. We have to pay attention to the seed first. When the seed germinates it grows eventually into a banyan tree, but without the seed the tree cannot come into existence. Again, without the tree our expectations from the seed can never be fulfilled. So in the beginning the seed is important. In the end the tree itself is important, because it has grown from divine origins.

The inner world is the soul and the outer world is the body. Without the body the soul cannot manifest. But without the soul the body cannot realise. If we

pay attention to the soul and allow our inner being to be surcharged with the soul's light, then we can successfully enter into the obscurity, impurity and darkness of the outer world and illumine it. Once the outer world is illumined it can live harmoniously hand in glove with the inner world.

The outer world is the horse. The inner world is the rider. The horse has to carry the rider, its master, to the destined goal. If there is no master to inspire and energize the horse and direct it to the destined goal, the horse will reach the goal very slowly, if at all. The master, the soul, needs the help of the horse, which is the body; and the body needs the guidance of the soul.

In our spiritual life, if the inner world comes to the fore we become really confident in our self-discovery. In our ordinary life, no matter how much material wealth we have, no matter how much outer authority we can exercise, we shall not be satisfied. Satisfaction is not to be found in the present-day outer world, no matter what we do, what we say, or what we achieve. But when the light of the inner world looms large and comes to the fore, satisfaction automatically dawns on our devoted mind and surrendered heart. What we want from our lives is satisfaction — nothing more, nothing less. This satisfaction we are bound to achieve, provided we do the first thing first: that is to say, dive deep within and then, from the inner world, approach the outer world.

Let us enter into the inner world and bring forward the plenitude, the Eldorado of the inner world, and share it with the outer world. Only then will satisfaction dawn in our outer life, the life that is now lame and blind and deaf. Today's insufficiency is not and cannot be a permanent reality in our lives. Today we are having a kind of experience, an unfulfilling or unfulfilled experience. But tomorrow we can without fail have fulfilling and fulfilled experiences of divinity and immortality, provided we aspire. What do we aspire for? We aspire only for the Highest, for the Ultimate, for the absolute Supreme. How do we aspire? We aspire through constant self-giving. And today's self-giving is tomorrow's God-becoming.

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THE LIFE OF SRI CHINMOY
PART I

by
Nancy Elizabeth Sands

Chapter 4 (First half)

“Eternal Gurudeva!
By thee is awakened
The Soul in me.”

— Dulal (Mr. Sol Montlack)

The beautiful lines above are taken from the book of tributes from his followers and disciples in the West published in honour of Sri Chinmoy's thirty-sixth birthday, August 27, 1967. Dulal, who is the President of the AUM Centre in New York, has, in this one perfect sentence, expressed for all of us the essence of our response to the blessing of the Guru's presence among us. The reality of our own souls, so long obscured and even ruthlessly denied, is now, to our everlasting wonder and infinite delight, triumphantly confirmed!

Although I have selected this one line from Dulal as representative of all, my ardent desire is to quote the book in full; for each has made a contribution so uniquely personal and so moving that all are super-

latively worthy of special mention. From the wise appreciation of the most learned and venerable to the simplest expressions of the youngest children, each page overflows with love, joy and devotion. Although I have read some passages over many times, each reading awakens within me the radiant delight, wonder and gratitude that the authors have so marvelously expressed. Each one in his own way, responding to the ineffable inspiration of the Guru, has surpassed himself, until I stand quite in awe at the power of communication of my own friends and fellow-devotees. Many have remarked that they find it difficult even to recognize themselves, Sri Chinmoy having brought forth from their inmost beings qualities and abilities they had never imagined and would never have developed in the absence of his divine influence.

In the most eventful month following the Guru's return from the Caribbean, it is difficult to arrange the many memorable incidents in an order that would facilitate their recording. It seemed as if there was a simultaneous flowering in all areas, and that with his midwinter return, came the perpetual springtime of the blossoming islands he had just left.

The exceptional meditation on the evening of his return proved to presage a continuing series of increasingly remarkable meetings, filled to abundance with luminous peace and joy. In conjunction with this came the arrival of so many new devotees that the meditation room itself, which had so comfort-

ably contained our group for more than a year, was often filled far beyond capacity, necessitating the urgent search for larger quarters for the Centre.

On the thirteenth of February, 1968, Sri Chinmoy began a series of lectures on the *Bhagavad-Gita* which will unquestionably prove to be immortal. His unique insight, arising from his intimate knowledge of the Source of all scriptures, in combination with his surpassing powers of self-expression make these discourses a priceless gift for the world. Though it is certain that the lectures, when completed, will be published in book form, a number of the devotees attending have ensured their own preservation of this experience by making tape-recordings of the entire series.

The same date, February 13, marked the publication of *The Songs of the Soul*, thirteen most beautiful and profound talks which had been given the previous year during the period between August 13 and November 5, 1967. These talks were read over station WITA in San Juan by Sudha (who had translated them into Spanish) at the same hour that the Guru was speaking at the New York AUM Centre. In sublimely lyrical form they offer the essence of the Master's deepest perceptions concerning man, his basic characteristics, and his relationship to God. Their publication was made possible, as acknowledged in the preface, by contributions of the group of disciples in Jamaica. These members of the most

recently established AUM Centre have been meeting regularly each Saturday for meditation, while Sri Chinmoy, in New York, joins them inwardly. So that he can concentrate completely on each distant group in turn, the Guru had scheduled the meditations on different nights. Tuesday for the devotees in Florida, Wednesday for the San Juan Centre, Thursday for New York, and now Saturday for Jamaica.

In this way, every member of every group is individually blessed by the Master.

* Since July 1973 we have been reproducing in series, chapters from the book: *The Life of Sri Chinmoy* by Madhuri (Nancy Elizabeth Sands). Madhuri, who has been a disciple of Sri Chinmoy for seven years, started the book in 1967 and the first edition was published in 1969.

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