

# MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE  
UNITED NATIONS MEDITATION GROUP

VOL. II, NO. 1

January 27, 1974

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MONTHLY BULLETIN OF THE  
UNITED NATIONS MEDITATION GROUP

( 1 )

*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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| <i>Editor:</i>          | Elizabeth Addison  |
| <i>Distribution:</i>    | Margarita Ignatieff<br>Cynthia Austin                                |
| <i>Assistants:</i>      | France Vacher<br>Maureen Guiney<br>Rosemary Sweeney<br>Anselmo Evans |
| <i>For information:</i> | Elizabeth Addison<br>Ext. 2948                                       |

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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 FEBRUARY 1974

### Regular Weekly Schedule

Tuesdays, 12-1 p.m.  
February 5, 12, 19, 26

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.  
February 8, 15, 22

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.



## **Other Activities**

### **Vegetarian Luncheon**

We will hold our next vegetarian luncheon on 20 February, 1-2 p.m., in the Boss Room of the Church Center for the United Nations. Everyone is warmly invited to join us and, as seating space is limited to sixty persons, those wishing to attend are requested to obtain their tickets in advance. The price is \$2.00 per person. Tickets will be on sale on the 4th floor outside the cafeteria, or contact Elizabeth Addison, rm. 3401, ext. 2948.

### **Dag Hammarskjold Monthly Lecture**

This month Sri Chinmoy will speak on: "The Voice of Silence" on February 1, from 1-2 p.m. in the Dag Hammarskjold Auditorium.

## TELEVISION

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

|             |           |           |
|-------------|-----------|-----------|
| February 8  | Friday    | 6:21 a.m. |
| February 9  | Saturday  | 2-4 a.m.* |
| February 12 | Tuesday   | 6:21 a.m. |
| February 13 | Wednesday | 2-4 a.m.* |
| February 18 | Monday    | 6:21 a.m. |
| February 19 | Tuesday   | 2-4 a.m.* |
| February 22 | Friday    | 6:21 a.m. |
| February 23 | Saturday  | 2-4 a.m.* |
| February 26 | Tuesday   | 6:21 a.m. |
| February 27 | Wednesday | 2-4 a.m.* |
| February 28 | Thursday  | 6:21 a.m. |

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

## A NEW YEAR DAWNS

*[This talk was given by Sri Chinmoy at the Sri Chinmoy Centre in San Juan, Puerto Rico, on December 31, 1967.]*

A New Year dawns. A new year, a new aspiration, a new dedication, a new realisation enter into us. Let us enter into the Supreme with a new joy, a new achievement and a new, constantly surrendering attitude. We are always fond of the new. Tomorrow, on New Year's Day, that new newness will enter into us. What can we expect from tomorrow? We expect that which we do not have right now: freedom from bondage, freedom from limitation, freedom from disease, freedom from death. Our expectation is not enough. In addition to our expectation, we must cultivate deep within us the firm determination that we shall have it, that we are bound to have all these divine qualities.

I always say, "The past is dust." Once again I repeat, "The past is dust." Why? The past has not given us what we have been striving for. So the past is of no use. It is the present, and the golden future which enters into the present, which make us

feel what we are going to be, nay, what we truly are. We are not children of the past, but children of the glorious future.

There are many things that we want to do, want to achieve. But unfortunately we have not been able to achieve them. Why? Because our aspiration is not intense, our determination is not firm, our cry, our inner cry is not genuine. Yet there is no end to the progress we can make, and each New Year comes and stands in front of us to remind us of that very fact: that there is no end to our progress, both inner progress and outer progress.

How can we transcend ourselves? We can transcend ourselves the moment we feel that Self-realisation or the conquest of the self is our birth-right, our divine heritage. It is not that somebody has to come and thrust upon us this divine heritage. We have to leave aside, cast aside, throw aside doubt, one of our greatest enemies. Doubt does not allow us to go one inch forward or one inch backward. When we want to look forward, doubt says, "No, you are not so good." And when we want to look back, a kind of subtle doubt again tells us, "No, you cannot be so bad." Doubt never, never allows us to see the truth, to know where we actually stand. We stand right in front of God. And where are we seated? We are seated in the Lap of the Supreme.

Let us cry. The world needs seekers who will cry like a child for the Mother. We have forgotten how to cry. We know how to talk, how to impose truth on others, how to convince others of what we have acquired or what we have learned. From today on, let us cry from the innermost recesses of our hearts, Him to possess and Him to reveal. Without the Supreme, we do not exist. It is an unpardonable foolishness on our part when we say that we exist even for a second without Him. If you really, sincerely, wholeheartedly care for the Truth, my fervent request to you is to go deep within and try to discover your own divinity.

I am here to be your eternal slave. I shall wash the very dust of your feet the moment you feel that you are prepared to cry, cry wholeheartedly for the Supreme.

All of us present here, all the true members of our spiritual family must, once and for all, cast aside doubt. We must always feel that we are the children of the Supreme. We are growing together, we are fulfilling the Supreme together. The Supreme is entering into us to inspire us to dive into the deepest, to fly into the highest, to run toward the farthest.

In the name of the Supreme, I bless each and every one present here and all those who are in

my Boat, who need my help, my guidance, my assistance. It is not just for a year but forever, for eternity. I shall be a loving, dedicated servant, a slave, to all of you who care for the Supreme and for the Supreme alone. If one says or feels that the Supreme is his or hers, then at that very moment that very person can rest assured that I am there to serve him, to be of immediate service.

For me there can be no greater joy, no greater pride than to serve the seekers of Truth. And this is my soul's promise to each of you on the eve of the New Year.

### NEW YEAR'S MESSAGE FOR 1974

“In 1974 the seekers of the Transcendental Truth shall dive deep within and more within and become the perfection-smile of aspiration-power, realisation-love, revelation-oneness and manifestation-light.”

— Sri Chinmoy

**MAYORAL PRESENTATIONS  
HONOUR SRI CHINMOY**

**1.**

**KEY TO THE CITY  
San Juan, Puerto Rico**

On December 28, 1973 the Mayor of San Juan, Mr. Carlos Romero Barcelo, welcomed Sri Chinmoy to San Juan and presented the Master with the key to the city.

In his response, Sri Chinmoy replied:

“Mr. Mayor, my heart of overwhelming gratitude I offer to your most kind and liberal soul. You have given me the key of San Juan, the heart of Puerto Rico, the enchanted island of ever-growing beauty. I pray to God to grant you the key to open the door of His Heart at your sweet will so that His infinite Love, eternal Wisdom and immortal Bliss constantly flow in your life of most exemplary dedicated service for the awakening and enlightening of each citizen of this island.

“We have forty spiritual centres all over the world, and it was San Juan that first welcomed me to be of service to her aspiring children. Seven years ago with San Juan I started my spiritual journey in the West. Today San Juan is honouring me, or, to be precise, is blessing me with her significant appreciation-flower. And on my part, to San Juan I offer my aspiring heart’s dedication-fruit.

“Seven years ago I started sailing my dream-boat across the Caribbean. Today my dream-boat touches the Reality-Shore in you, the beloved pilot of San Juan.”



2.

**GUEST OF HONOUR**  
**Ponce, Puerto Rico**

On January 2, 1974 in the Mayor's Chambers of Ponce, Mr. Luis Antonio Morales, Mayor of Ponce, presented Sri Chinmoy with an official testimonial declaring the Master a guest of honour of the city of Ponce.

In his response, Sri Chinmoy replied:

“Mr. Mayor, your heart of genuine kindness and magnanimity has made me an honorary guest of Ponce. I wish to offer you my aspiring heart's fresh and vigilant gratitude-flower. To me, to become a guest of a city, particularly a great city like Ponce, is a matter of signal honour and tremendous responsibility. Honour I humbly place at the feet of the Supreme, my inner Pilot; responsibility I take upon myself. I shall most soulfully love the heart of Ponce and also I shall devotedly serve the soul of Ponce until I breathe my last. I shall become inseparably one with the aspiration-hunger of Ponce and her realisation-feast.

“Revered brother, I wish to tell you a supreme secret: God is at once our eternal Guest and our eternal Host. A man of aspiration knows that God

is his eternal Guest, and a man of desire knows that God is his eternal Host. God's infinite Compassion houses man's teeming, countless desires. God's immortal Pride takes shelter in man's soaring aspiration.

"Mr. Mayor, you are a beloved son of Ponce and also an illustrious Puerto Rican. I am an aspiring Indian. The Puerto Rican heart and the Indian heart perfectly blend, amalgamate and fuse into one. We Indians and you Puerto Ricans have many good qualities in common, and among them the warm feeling of oneness, heart's oneness, preponderates. Geography tells me that I have covered 12,000 miles to be a brother-guest of yours, but my aspiring heart tells me otherwise. It tells me that in the heart of our Absolute Father you and I are one. We are all one, inseparably and eternally one, playing our respective roles in His cosmic Game.

"On this most auspicious occasion, let us invoke the presence of the Supreme, the highest Absolute. Nothing on earth is permanent, save and except Love. God the eternal Love is blessing you, Mr. Mayor, He is blessing me and He is blessing all those who are present here with His divine Love. Therefore, let us all bow to Him, the Almighty Father, our Supreme Lord. And to the Supreme in you I most devotedly bow."

3.

**HONORARY GUEST**  
Stamford, Connecticut

On January 27, 1974 in the Auditorium of Rip-powam High School, Stamford, Connecticut, where Sri Chinmoy conducted a large public meditation, the Mayor of Stamford, Mr. Frederick P. Lenz, Jr., welcomed Sri Chinmoy as an honorary guest of the city of Stamford with the following words:

“There was a time when giants walked the earth. Among the legends of the ancient Greeks, the story of Prometheus calls our attention today. It was Prometheus, the Greek god, who chose to defy the other gods and bring the symbolic light of fire from Mount Olympus to the unilluminated world of mankind. As Shelley tells us in his verse play *Prometheus Unbound*, it is the task of the true servant of mankind

‘to suffer woes which hope thinks infinite,  
to forgive wrongs darker than death  
or night, to defy power which seems  
omnipotent.’

“Although the world of the ancient Greeks has slipped behind the curtain of eternity, man’s need for light remains unchanged. Today, as in the past, the forces of darkness constantly battle with those of light. But today a giant of a different type walks the earth, and like Prometheus he has come to offer his own light to mankind. It is my pleasure to welcome him here today.

“Sri Chinmoy is a spiritual Master from India who has come to the United States to try to create a synthesis of the best of both the Eastern and Western worlds. His philosophy is considered so relevant to the lives of individuals in the West that for the last two years the University of Connecticut in Storrs has offered a credit course in his teachings. But perhaps even more important is Sri Chinmoy’s work with individuals, and particularly with the youth of our state. He offers a positive alternative to young people, and condemns the use of drugs and other artificial means of raising consciousness. Sri Chinmoy, at the invitation of the United Nations, currently holds bi-weekly meditations for United Nations delegates and members of the Secretariat. He seeks to bring peace to mankind in both the inner world and the outer world. In recognition of these activities, and particularly his work with both the youth and adult communities

of our city and state, it gives me great joy to extend my own personal welcome to Sri Chinmoy."

Mayor Lenz then presented Sri Chinmoy with a trophy bearing the inscription:

*"SRI CHINMOY GHOSE*

*'A Giant of the Earth'*

*Mayor Frederick P. Lenz, Jr.*

*Stamford, Conn. January 27, 1974"*

In his response, Sri Chinmoy replied:

"Dear Mayor Lenz, I offer my heart's most soulful gratitude to your soul's wisdom-light for comparing me with the immortal Prometheus. Prometheus stole fire from the cosmic gods and served mankind with the fire. Humanity made a significant step forward toward salvation, realisation and perfection. In the spiritual world fire means aspiration, and aspiration is the harbinger of a new dawn in our evolving human consciousness. My inner Pilot, the Supreme, has commanded me to steal aspiration-flame from His Compassion-sky to my heart's content, and serve mankind with it. Most devotedly I have obeyed His command.

"Prometheus was also known as a fore-thinker. To me, a fore-thinker is he who is a true lover of man-

kind and a true server of divinity in humanity. For the last ten years I have been serving the body and soul of America devotedly. To my extreme joy and satisfaction a number of American seekers claim me as their very own.

“This evening, Mr. Mayor, revered brother, with your heart’s magnanimity you are welcoming me to be an honorary guest of the city of Stamford. Since I have no adequate words to express my gratitude to you for this signal honour, I pray to the Supreme in you to grant you success illumining and progress fulfilling in your newly-attained office. May His Blessing-light inundate your searching mind, serving heart and loving soul.”

## 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 January.)*

### January 8\*

Three hundred and sixty-five opportunities to realise the Supreme, to reveal the Supreme and to fulfil the Supreme.

### January 15\*

God awakens my life with His purest concern. God blesses my life with His sublimest thought. God has awakened me. I am no longer asleep. God has blessed me. I have emptied my life of problems.

### January 22\*

Do you really want to entrap the Supreme?  
Then make yourself a perfect net of surrender.

### January 29\*

Life has an inner door. Aspiration opens it.  
Desire closes it. Aspiration opens the door from  
within. Desire closes it from without.

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\* The meditations for January 8 and 15 appear in *Meditations: Food for the Soul*; and the meditations for January 22 and 29 appear in *God's Hour*. Both books are by Sri Chinmoy.



## QUESTIONS AND ANSWERS

*Ms. Eileen Palley: What does power mean in the spiritual life?*

*Sri Chinmoy:* In the ordinary life, power means supremacy. If you have power, consciously or unconsciously you will try to be one step ahead of me or one inch above me. Human power tries to make you lord it over others. It does not allow you to be one with someone else.

But spiritual power, divine power, is the power of expansion, identification and oneness. With spiritual power you try to identify yourself with the rest of the world. The sufferings, the joys of all human beings will become yours for a while. When you first achieve spiritual power, it takes the form of identification. But then you will go higher and deeper to oneness. Human power tries to make you lord it over others.

Identification lasts for a short time — for an hour, a half hour, a minute. When you see a person suffering, you will momentarily identify with his suffering. And if you see someone in a very cheerful frame of mind, you will identify yourself with his happiness for an hour or so. Then it becomes, “out of sight, out of mind.” The particular person

is not in front of you any longer, so you do not know whether he is suffering or in a happy mood. But when you have established oneness, no matter where the person is, in some way or other the suffering or the joy of that person will become part and parcel of your life. When you have oneness, it is for twenty-four hours a day.

After achieving oneness, you have to reveal and manifest your oneness. One thing is to embody oneness; another is to reveal it; still another is to manifest it. The difference is this. Say that you have any kind of power, the capacity to write a poem, for example. This is also a form of power. This capacity or power you embody. When you actually write the poem you reveal the power. Anybody can see it if they come and ask you. Then, if the poem is published and people are getting benefit out of it in any way, that is called manifestation, which is a third kind of power.

In the spiritual life, power will enable you to identify and help make you one with the rest of the world. Then it will help you to reveal your capacity, and finally it will help you to manifest your capacity — all without any sense of supremacy.

*Sharani: In the message for the New Year for 1974 you mention diving deep within. Could you please speak about that?*

*Sri Chinmoy:* When we dive deep within two things usually happen: we see all our good qualities and we see all our bad qualities. Normally when we see our bad qualities, we become frustrated. We feel that we are full of imperfection, and that in every field we are weak, insecure and useless.

But when we go deep within and see these imperfections looming large, we are not disappointed or disheartened. Why? Because we see our perfections as well at the same time. We see our love for God, our love for mankind, our cry for Beauty, Peace, Light, Harmony, Bliss. Then it is up to us to choose either imperfection or perfection. When we choose perfection, we feel tremendous strength in ourselves. We feel that we can easily overcome the imperfections that we see within and around us.

But there is no end to our inner journey, and we can go still deeper within. When we go deep — very, very deep — at that time we do not see any imperfection either in ourselves or in anybody else. What we actually see is that we are having an experience and that they are having an experience. This experience is neither good nor bad. What you call bad I may call good, and somebody else may

say it is neither bad nor good. These distinctions of good and bad are all in the mind, which is very limited. If we go a little within, we see good and bad as two different things. But if we go to the deepest, there is nothing bad. All creation and all experience is good.

If you accept a path, when you go deep within you feel that that path is everything. If you have a Master, when you remain deep within, you feel that that Master is everything. Otherwise, you will feel that that path is very bad, the Master is very bad, your friends are very bad, everybody is very bad, even God. And you will feel also that you yourself are very bad. But when you go deep within, even your so-called enemies will seem good because you will feel at that time that God is having an experience in and through them in a different way. You will say: "What right have I to criticize my enemies? After all, they are also God's children." Because you are spiritual, you will try to feel your oneness with the whole world. As an ordinary human being you may find it difficult to accept your enemy as your own. But the moment you accept the spiritual life, the life of God, how can you have an enemy? You will only have friends whose views are different from yours.

If I want to play an instrument and my right hand plays well, then my right hand becomes my

friend. But if my left hand cannot play at all well, shall I call my left hand my enemy? No! The right hand has the capacity, so it plays. That is why I am very happy with my right hand. My left hand does not give me the same result as my right hand. It is not in a position to do the same thing for me that I expect from my loving and devoted friends.

In the inner life, if I see that somebody cannot do something, I immediately become one with that person's incapacity. If somebody is helpless, hopeless and useless in the outer life, I become one with that person in his incapacity, weakness and imperfection. I know I am quite safe in the inner world. There I have capacity, there I have perfection, there I have everything. The other person does not have it, but just because I have established my oneness with that person, I can go deep within and bring from there Peace, Light, Bliss in abundant measure to pour into him. And when I pour these into him, I see and feel that the person receiving my inner wealth is none other than myself.

Right now we feel that the outer world is one thing and the inner world is something else. In the inner world we feel safety, purpose and a sense of perfection. In the outer world we feel that everything is chaotic, everything is meaningless, everything is useless, everything is hopeless. The more we can stay in the inner world, which is the deeper

world, the easier it becomes for us to control our outer life. We see the outer world as an extension of our inner life. Once we accept Peace or Light as our very own, we feel that Peace is enough, Light is enough to carry us to our destined Goal.

To dive deep within means to cry for the perfection without. I go deep within for the perfection, harmony, peace and bliss of my outer life. The outer life is mine and the inner life is also mine. But if I do not have the seed, how am I going to get the plant and the tree? The seed and the tree must go together. The seed is the inner life and the tree is the outer life. If I sow the seed today, in a few months I will get the plant, which will gradually grow into a giant banyan tree. Without the seed, the tree cannot come into existence. And again, when there is only the seed and no tree, how will the world appreciate the capacity of the seed or get any benefit in the form of fruit? The ultimate capacity of the seed is the fruit, and it is with the fruit that we fulfil our daily need and hunger. But the first thing is the seed. So let us go deep within, to the life of the seed, and let us then grow into the life of the tree and the fruit. When the seed of the inner life has grown into the strong and sturdy tree of the outer life, the outer world and the inner world will perfectly harmonize.

*Mr. Anselmo Evans: Which is better: morning meditation or evening meditation?*

*Sri Chinmoy:* They can be equally beneficial, equally fruitful. But in the evening, meditation becomes a little more difficult because for eight or ten hours during the day you have been in the hustle and bustle of the world. You have met with many unaspiring people, and unconsciously their undivine thoughts and impure ideas have entered into you. Unless you are very powerful spiritually, you will have assimilated many unaspiring and uninspiring forces from the world. So it becomes very difficult in the evening to meditate with the same hope, with the same freshness. If you take a shower it will help. If you associate with spiritual people, it will also help you. But usually it will not be the same.

But the following morning, everything will be out of your memory, at least for a while. During the time that you slept, the distractions of the outer world were washed away. All the impurities that had come into you from others were washed away. During the eight hours that you are asleep your soul, like a divine thief, is observing. An ordinary thief will steal something from you. But this divine thief will only give and give. If you need peace at one spot, your soul will put peace there.

It is like a mother. A mother comes into the child's room secretly, early in the morning. So as soon as the child gets up, he will be able to get the things he needs and go to school. At night the soul gets the opportunity to do what is necessary for you while you are sleeping. But during the day, when you are absorbed in the activities of the outer world, it becomes extremely difficult for the soul to give and for you to receive. For these reasons, morning meditation is usually the best.

Now, when you sit down to meditate, if you are ninety-nine percent in the world of sleep and one percent in this world, then how can you have a fruitful meditation? In the morning if you can conquer your lethargy, take a shower and sit down fresh and alert for meditation, then it becomes one hundred percent good. Otherwise, your meditation will be useless.

Early in the morning there is no hustle and bustle, there is no commotion. You have taken several hours of rest, and you feel the strength of a lion. Next to early morning, the evening is the best time for meditation, because in the evening the atmosphere is calm and peaceful. You feel a kind of soothing sensation. In the evening you are tired, and you feel that the whole world is also tired. But there is a slight difference between the world's approach to the truth, and your approach, when



both of you are tired. When the world is tired, it will not aspire. It wants to rest. But you feel that your tiredness or lethargy can be overcome only by bringing more Light, more energy into your system. An ordinary person will not pray or meditate. If he is tired he will go to sleep. He will feel that there is nothing else to do. But you will say, "No! I am tired, but there is a specific way for me to energize my life, and that is to bring down Peace, Light and Bliss." When you pray and meditate, at that time new life, new energy enters into you and refreshes you.

If you want to meditate in the evening, then meditate a half hour or forty minutes before you eat. If you are really pinched with hunger, you can drink a glass of water or juice or milk. But if you meditate after you have eaten a heavy meal, the thousands of subtle nerves in your body will be very heavy and you will not be able to meditate well. The body will be heavy, the consciousness will be heavy, the nerves will be heavy, and your meditation will be useless. When you meditate properly, your consciousness flies like a bird. If you meditate well, you feel that your whole existence, like a bird, is flying high, higher, highest. But when you become heavy, immediately you sink, and your consciousness will not rise.

So if you are unable to meditate in the morning, evening meditation is the next best thing, not noon or 11 a.m. or 2 p.m. At these times, meditation is not good. But once you become very advanced in the spiritual life, any time is good for you. The best thing, however, is to meditate both morning and evening. If you meditate well in the morning, you get one million spiritual dollars. And if you meditate well in the evening, you get ten thousand spiritual dollars. But if you can get even one dollar more toward the spiritual sum that you need for your realisation, then if you are wise you will take it.

## SILENCE INVITES NO PROBLEM

*[This story was told by Sri Chinmoy on January 11, 1974.]*

Many years ago in Bengal, India, there lived several spiritual Masters who were renowned for their sincerity. They were sincerity incarnate, but they suffered severely many times for being one hundred percent sincere. Nevertheless, they were determined not to swerve from the path of truth.

One day, with his fifty intimate disciples, the Master Kudal went to a religious festival. Thousands of seekers and hundreds of disciples with their respective Masters came to attend this religious festival. The disciples of various Masters sang spiritual songs and staged spiritual plays. It was a colossal gathering. In the street one afternoon, all of a sudden Kudal approached a young, beautiful girl of seventeen who was with her parents and cried out, "Mother, Mother, you are here! You were my mother in your last incarnation. Mother, bless me. I am your son, Kudal."

Kudal's disciples were at first amazed, because they had never encountered this kind of behaviour in their Master before. Sushila, the girl, was em-

barrassed and shocked. Her mother thought that Kudal was crazy. Her father became furious and threatened Kudal.

When Kudal's disciples saw that their Master was being threatened by the girl's father, one disciple said to him, "How dare you insult our Master? Our Master is a great Yogi! If you ever again dare to insult him, we shall send you to the other world. Fifty disciples of his are with him here now. If you don't want to believe what our Master says, don't believe it. If your daughter does not want to bless our Master, let her not bless our Master. But you are a fool! The entire world is eager to be blessed by our Master. He is a Yogi of the highest magnitude. Just because your daughter happened to be his physical mother in her last incarnation, he wanted to be blessed by her. The physical son, no matter how great and high he is, no matter how divine he is, offers his loving devotion to his mother. Do not ascribe undivine motives to a Master of his calibre."

Sushila's father said to the disciples, "For God's sake, let me take my daughter home. Enough of this Kudal, this spiritual rogue! I always knew that spirituality was a bosom friend of stupidity."

But something was happening in Sushila's heart meanwhile. During the disciple's angry outburst she had been looking at Kudal most affectionately

and soulfully all the time. When her father and mother led Sushila away, she began to weep. She said to her father, "Father, you have insulted a great spiritual Master. To insult a spiritual Master is a terrible sin. And I strongly feel that I *was* his mother in my previous life."

Immediately Sushila's mother cried, "Stop! Stop! He is a rogue and you are a fool! I don't want you to be fooled by a rogue, by a fake Master."

The father added, "He is not only a rogue and a fake, but an immoral character as well. The way he came up to you, my daughter, and talked to you in the street was utterly distasteful. His manners were nothing but callous."

Sushila said to her parents, "If you go on speaking ill of this great spiritual Master, I shall not speak to you anymore."

Suddenly the mother said, "A brilliant idea has struck my mind. Let us go to our own Master and ask him if it is all true, what this one has told us."

The father immediately agreed to this proposal, saying, "Indeed, that is an excellent idea. Undoubtedly our Master is infinitely greater and higher than this Kudal, whom Sushila now seems to be on the verge of accepting as her own."

Sushila said, "Father, I don't want you to be little Kudal, and I am not sure whether our Master is greater than he is."

Her mother became furious and scolded, "Shame, shame on you! How dare you compare our Master with that silly man!"

"Mother, don't call him silly, for I inwardly feel that he is really good and great."

Her father, in an ironic voice, uttered, "Divine, too, no doubt."

Sushila said to her parents, "Why are you torturing me? Let us go to our Master and solve our problems."

The mother replied, "Forgive us. Let us go."

On their arrival at their Master's home, the father blurted out, "Master, today has been the most inauspicious and trying day of my life. That Kudal, who styles himself as a great Master, has created a terrible problem in our family! Thousands of people are enjoying the religious and spiritual festival, and we wanted to do the same. Alas, all of a sudden a hostile force had to attack us. This hostile force was none other than Kudal, the great fake. Master, do you know what he told us? He told us that our dearest daughter Sushila was his mother in her last incarnation! And what is most painful is that Sushila believes it. Please, Master, tell us once and for all that it was all false. Once she hears from you that he was not her son, Sushila will not be so attached to him and fascinated by him."

The Master went deep within. In fifteen minutes he came out of his trance and said, "Kudal was right, perfectly right." The mother burst into tears, the father flew into a rage, and Sushila fell at the feet of the Master with overwhelming gratitude.

Sobbing, Sushila's mother said to the Master, "Master, already it is almost impossible for us to keep our daughter at home. Now I am sure she will go and join Kudal. He will ruin our dearest daughter. She is our only daughter. She is the only child in our family."

The father said, "Impossible! As long as I am on earth, I shall not allow my Sushila to go near him."

Sushila smilingly said, "Let us see."

Then the father said to the Master, "Master, we came to you to be saved. Instead of saving us, you have totally destroyed our family. I tell you, you and Kudal are two unthinkable and unbearable fakes. I had great faith in you, but today you have shattered all my faith - in you, in myself and in God. I am giving up the spiritual life for good. Tonight I shall set fire to your house and burn the whole thing to ashes!"

The Master replied, "My son, you can do anything you want with my house or with my life. I shall always speak the truth. I shall never waver an inch from the truth."

“But don’t you see that your truth will destroy my whole family?” cried the father. “What kind of truth is it that destroys a sweet, loving and affectionate family? I hate your sense of truth, and I literally hate you!”

At night Sushila’s father kept his inhuman promise to set fire to his Master’s house. In the middle of the night, the unfortunate Master had to take shelter in his garden. Before his very eyes, his house burned down to the ground. Yet his compassion and forgiveness prevailed. He did not report Sushila’s father to the authorities.

Early in the morning the spiritual Master of this Master came to him occultly during his meditation and said, “My dearest son, compassion is good, forgiveness is good, but you have to know that wisdom is equally good. Truth is unparalleled and incomparable. But on the physical plane if you use the truth in its pristine form all the time, the ignorance of the world finds it extremely hard to bear. The world stands against the one who offers truth, and so at times silence is the best truth, and not the revelation of one’s realisation.

“Look how Kudal’s sincerity was misunderstood. And your sincerity was met with ingratitude and destruction. I tell you, although sincerity is of utmost importance, at times silence is the only medicine that can cure this world of ignorance.



Speak the truth when it is inspiring, encouraging, illuminating and fruitful. But when the truth will create measureless misunderstanding and untold suffering in individual cases, silence is by far the best truth, the only truth.”

## CHOICE

*[This lecture was delivered by Sri Chinmoy in the West Chapel of the University of Maryland, College Park, Maryland on January 16, 1974.]*

Dear seekers, dear sisters and brothers, dear aspirants for the highest ultimate Goal, I wish to give a talk on the subject of choice. Who has made the first choice: God or I? My mind thinks that it is I who have chosen God. My heart feels that God and I have chosen each other simultaneously. My soul knows that it was God who chose me first, long before I dreamt of choosing Him.

## AUM

Each human being is a chooser. He chooses mankind to obey his express orders. He chooses God to listen to his soulful prayers. The animal in man chooses life-destruction. The human in man chooses world-admiration. The divine in man chooses God-realisation. The Supreme in man chooses perfect Perfection.

We choose God when we come to realise that the world does not need us, the world does not

care for our wisdom-light. Only when the outer world has disappointed us, when our immediate world has deserted us, do we think of choosing God. God chooses us because He does not want to drink the nectar of Immortality alone. God chooses us because He does not want to reveal His transcendental Reality alone. God chooses us because He does not want to manifest His universal Oneness alone.

Our body chooses rest, pleasure-loving rest. Our vital chooses aggression, titanic aggression. Our mind chooses information, encyclopaedic information. Our heart chooses love, all-fulfilling love. And God chooses perfection within and perfection without, perfection in our outer life of manifestation and perfection in our inner life of realisation.

Before we enter into the spiritual life we choose the might of the outer world. But once we enter into the spiritual life we choose only the Light of the inner world. Before we enter into the spiritual life we choose the name and fame of the outer world. But once we enter into the spiritual life we choose to participate most soulfully and devotedly in God's cosmic Game in order to please Him and fulfil Him in His own way.

AUM

Now what is the spiritual life? The spiritual life is the life of our conscious God-awareness. What else is the spiritual life? The spiritual life is the life of our constant God-loving and our ultimate God-becoming. I choose God, not because He is all-Power, not because He is all-Wisdom, not because He is all-Light and all-Peace, not even because He is all-Love, but because He and I are one, eternally one. God and I are eternally one. You and God are eternally one. We all are eternally and inseparably one with God.

I am God's Heart's Dream-Boat and God is my life's Reality-Shore. This is the realisation each individual seeker here and everywhere is bound to achieve sooner or later. We are all inseparably one with God. It is for this reason and no other reason that we choose God. As long as we are unconscious of the fact that we are one with God, we wallow contentedly in the pleasures of ignorance. But once our inner being is awakened, our soul comes to the fore and convinces our outer physical mind of the fact that we are not only God's chosen instruments but also God's eternal comrades. He needs us, as we need Him. He is the Tree and we are the branches and leaves. The Tree-trunk and the branches and leaves need each other. He chooses us for His manifestation, as we choose Him for our realisation. Without Him we cannot realise our

highest absolute Height. Again, without us He cannot manifest His Vision-in-reality, His Reality-in-vision.

Each human being on earth represents God according to his capacity and according to his receptivity. In and through each human being God manifests Himself in a specific way. Each individual is of paramount importance to Him, for He Himself has chosen each individual to play a significant role in His cosmic Drama. But we have to know that it is God who chooses us first, and not we who choose God. The Creator creates the creation, and then the creation admires the Creator. The creation is the choice of the Creator and admiration is the choice of the creation. It is through our heart's admiration and adoration that we become consciously one with the Supreme Pilot, and it is through His conscious, compassionate choice that He has established His inseparable oneness with each human being, each child of His on earth.

## AUM

Duty is the supreme choice of God. He feels there can be nothing more important than duty. He discharges His Duty at every moment, for He feels that in performing His Duty He is not only

awakening the earth-consciousness but also bringing down the Heaven-Delight into the very heart of earth.

We are at once the representatives of Mother Earth and of Father Heaven. As the representatives of Father Heaven, our first and foremost choice should be self-giving to the Supreme Beloved. It is in our self-giving that we can manifest the transcendental Reality on earth. As the representatives of Mother Earth, we feel that it is our bounden duty to spread our wings like a bird – not to cover the length and breadth of the world, but to extend and expand our earthbound consciousness, to transcend the limits of our earthly existence. Here on earth we have to go deep within and try to spread our wings of Light and Delight so that we can consciously grow into the ever-transcending and ever-widening Universal Consciousness.

God made His choice in choosing us; now let us make our choice in choosing Him. His choice is the song of manifestation. Our choice is the song of realisation. And today's realisation is tomorrow's manifestation. Again, tomorrow's manifestation is only the beginning of a forward and upward and inward journey. Today, on the strength of our inner choice, we move forward, upward and inward and reach our chosen destination. Tomorrow our destination of today will be the starting point for

a farther, higher and more fulfilling goal. There is no fixed goal, for we are all evolving. In the process of evolution we are running, flying and diving toward an ever-transcending, deepening and widening goal. To run farther, fly higher and dive deeper is the only choice that each individual seeker on earth should consciously, devotedly, unmistakably and unconditionally make.

AUM

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