

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

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INSIDE FRONT COVER - BEAN

MEDITATION AT THE UNITED NATIONS

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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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(2)

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

(3)

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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*We warmly invite everyone at the United Nations
and those officially associated with it to join us in
our regular weekly meetings and other activities.*

SCHEDULE FOR NOVEMBER 1974

Regular Weekly Schedule

*Tuesdays, 12-1 p.m.
November 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
November 1, 8, 15, 22, 29*

Every Friday during the lunch hour, in Room 550 of the Secretariat, Sri Chinmoy holds a brief meditation and then invites questions on the spiritual life from the seekers.

TELEVISION

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

November 3	Sunday	5:45 a.m.
November 4	Monday	2-4 a.m.*
November 9	Saturday	5:45 a.m.
November 10	Sunday	2-4 a.m.*
November 15	Friday	5:45 a.m.
November 16	Saturday	2-4 a.m.*
November 20	Wednesday	5:45 a.m.
November 21	Thursday	2-4 a.m.*
November 29	Friday	5:45 a.m.
November 30	Saturday	2-4 a.m.*

*Denotes that prayer goes on after last scheduled movie, which ends sometime between 2 and 4 a.m.

THE UNITED NATIONS AND WORLD UNION

[This talk was given by Sri Chinmoy on Friday, 18 October, 1974 as part of the continuing Dag Hammarskjöld Lecture Series.]

The United Nations is the seed. World union is the fruit. Both are equally important; both are of supreme importance. God-Vision embodies the seed. God-Reality reveals the fruit.

The United Nations is the morning. World union is the day. When the heart of the morning is flooded with inner light, divine light, the Light of God, then it is not only possible but almost certain that the entire day will be flooded with light. On very, very rare occasions we see otherwise. But most of the time morning shows the day.

The United Nations tells us where truth is. World union tells us what truth is. Where is truth? Truth is in self-giving. What is truth? Truth is man's transformation of his earth-bound nature.

The United Nations is a group of

pilgrims on a journey. As the pilgrims walk along the path of light toward the same destination, they feel mutual appreciation. From appreciation they go one step ahead to love. From appreciation comes love and from love comes oneness. Oneness is the perfection of man in God and the satisfaction of God in man. He who is a true member of the United Nations treasures a shared life in a shared world.

A divided mind and a separated heart cannot quench the inner thirst either of the United Nations or of the world. We must cultivate a new type of reality, a new type of truth. This truth is creative, illumining and fulfilling. This truth must awaken the dormant physical in us, marshal the unruly vital in us, illumine the doubtful and suspicious mind in us and strengthen and immortalise the insecure heart in us. This truth is world union.

Each individual must dive deep within and discover his pent-up reservoir of dynamic energy. This energy has to be released so that the human mind can enter into the universal Mind, so that the human heart can enter into the eternal Heart and so that the human life can enter into the Life immortal.

Both the United Nations and the world

have a special type of faith. This faith is evolutionary. It evolves from within to without, it evolves from unity to multiplicity and it evolves from multiplicity into the transcendental Reality.

The United Nations and world union have an evolutionary faith and a revolutionary life. This revolutionary life wants to challenge the untold poverty and teeming ignorance of the world. The golden day is bound to dawn when this world of ours will be totally freed from poverty. But the outer poverty can be transformed only when the inner poverty is removed. Inner poverty is our lack of faith in our divine reality, our lack of faith in our capacity to realise the ultimate Truth. Unless and until we have put an end to our inner poverty, the problem of the outer poverty cannot be solved.

Inner poverty is disharmony and restlessness; inner plenitude is peace, harmony and love. For the lover of the United Nations and world union, the watchword must needs always be peace. Peace is found in self-giving and in our recognition of others' good and divine qualities. The more we see the divine qualities in others, the sooner we will establish world peace.

Each nation has the strength and will-power of the Absolute. Each nation has the

golden opportunity in the inner world to offer to the outer world a living hope and a living promise. This hope and this promise are not a mental hallucination or a false aggrandisement of ego. They are an inner reality that the nation can easily bring to the fore. In the inner world all the nations are equally important, for in the inner world each nation has a free access to world peace, world light, world harmony and world perfection. But in the outer life the nations that consciously aspire and cry for light are in a position to help the less advanced nations that are walking behind.

In the evolutionary process of human life, the first rung of the ladder is the United Nations, the second rung is world union and the third rung is man's total and perfect Perfection. But if we do not place our foot on the first rung and then on the second, it will be simply impossible for us to climb up to the Highest.

Each nation is a promise of God for God Himself. What we call world union today has to be surpassed tomorrow by something else, and that something else is world perfection. Union as such is not enough; the perfection of union is what we actually want. We may stay in a family even if we quarrel, fight and kill one another. But

only if we can establish the sweetest feeling of oneness, does our union reach the acme of perfection.

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 October.]

October 1

Light received.
Peace achieved.
Truth revealed.
Delight manifested.
Then, nothing remains undone.

October 8

Live in darkness: utter destruction claims you.

Live in light: God's own Realisation and God's own Perfection claim you.

October 15

Life is not illusion.
Life is not frustration.

Life is constant awareness.
Life is total fulness.

October 22

The sky is useless.
The ocean is useless.
The mountain cave is useless.
None can protect me when I do something wrong.

It is not the outer space but my heart's inner room that not only protects me but also illumines me.

October 29

Unlike us, God has only two friends:
Love and Joy.

But unlike ours, His friends are real, dependable and fulfilling.

With His friend, Love, He made His appearance.

With His friend, Joy, He is manifesting Himself.

TRIBUTE TO
MAESTRO PABLO CASALS

At the United Nations Day concert on 24 October 1971 Maestro Pablo Casals performed with the Orchestra of the Festival Casals and conducted the U. N. Singers in their performance in four-part chorus of his "Hymn to the United Nations"—the music to which was written by Maestro Casals and the words by W. H. Auden.

The following poem was written by Miss France Vacher three years after this memorable occasion. She offered the poem in dedication to Mrs. Casals whose letter of gratitude is reproduced on the following page.

REMEMBRANCE

[*Dedicated to Mrs. Pablo Casals*]

As United Nations Day October 24th comes nearer
The memory of the great Casals to me feels closer,
So vividly do I recall
Those historical moments
Born of time eternal
When, in the Assembly Hall,
On that unique UN Day
In nineteen seventy-one
Our spirits rose,
Sensing the call,
And we sang
For the world to hear
Auden's words of Peace
Crowned with Pablo's Hymn,
Panacea of sunbeams,
Thunder and lightnings,
A thrill to our souls,
The touch of Life Real,
Whilst breathing of One Breath
Under the One Beat,
To the pulsating Heart
Of the One.

And of the many,
Sharing waves of Oneness
Spreading into the Universe.

France Vacher
New York
14 October 1974



FESTIVAL CASALS

PABLO CASALS, FUNDADOR

PERSONAL

October 30, 1974

Miss France Vacher
United Nations
New York, NY 10017

Dear Miss Vacher:

Thank you for your kind letter of October 14th and your words of remembrance for Maestro Casals. Your beautiful poem is meaningful and inspired.

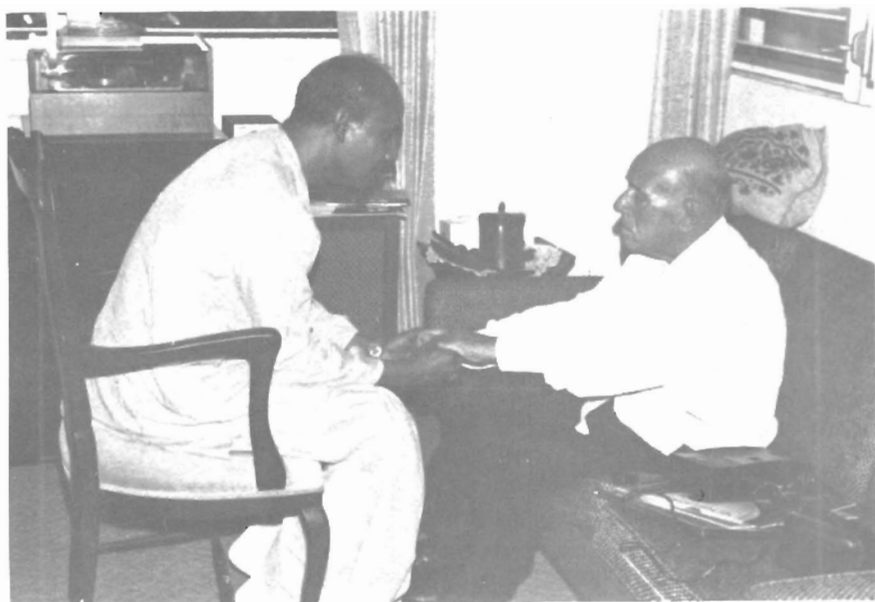
I appreciate sincerely the books that you sent of Sri Chinmoy. I will read them with utmost interest especially since we had such a lovely visit with him in Puerto Rico.

With warmest wishes and affectionate thoughts.

Sincerely,

Marta Casals

Marta Casals



Sri Chinmoy photographed with Maestro Casals during their meeting in Puerto Rico in 1972.

QUESTIONS AND ANSWERS

18 October, 1974

Sharani: What is the subconscious?

Sri Chinmoy: The subconscious is something of the past that usually remains inside the unconscious part of our life or the ignorant part of our life. It is the part which consciously or unconsciously does not want to be illumined. The subconscious plane is one step higher than the inconscient plane. The inconscient plane is the lowest, but the subconscious plane is only a few inches higher, let us say.

In the inconscient plane there is no light at all; but the subconscious plane also does not care for light. In the subconscious plane the undivine realities or qualities that do not want to progress come forward whenever they get an opportunity and try to fight against the qualities that are trying to invoke light from above. But it is not as difficult to bring light into the subconscious plane as it is to bring light into the inconscient plane. The subconscious plane is better than the inconscient plane, but eventually both these planes have to be conquered and perfected.

Light has to enter into all planes of our being, for only then can we be totally perfect. But it is not advisable for the seeker to enter into either plane in the beginning or middle of his journey, for there he will encounter powerful forces of darkness. Only when one is on the verge of illumination or when one has actually received some illumination is it advisable for him to enter into the subconscious plane to try to illumine it.

Ms. Anne Claxton: When I feel that my spiritual progress is not fast enough and that my meditation is not deep enough, sometimes I feel the Supreme is not happy with me. Then feelings of depression and frustration enter. How can I deal with this?

Sri Chinmoy: First of all, when you are not making progress the way you want to make progress, that is to say, when you are not making the fastest progress, it is because you are making some mistake. But if you become depressed, then you are making your problem worse; you are making another mistake. Depression is not the answer. In the spiritual life you have to try to be as cheerful as possible. Cheerfulness will never help to bring out the undivine in you. If you can be cheerful, then

automatically half of your spiritual fever is gone, and you can walk faster.

But why are you not running fast? This is the important question. Sometimes it happens that a runner, knowing well that the goal is very far, slows down. Since the goal is very far away, he says, "I can go slowly and, without fail, I will reach the destination. Why try to run the fastest and become totally exhausted?" But the runner has to know that there is not one but three goals. When he reaches his first goal and realises the highest Truth, he cannot stop and relax. He has gone only part of the way. There are two more goals: the revelation of the Truth and the manifestation of the Truth. If he loses his enthusiasm and relaxes before he reaches even the first goal, then he will reach the ultimate Goal at a very late date.

All those who are sincere seekers must know that the realisation of Truth is still a far cry. Once they have realised the Truth, the game is not over. If you have three things to study, you won't relax as you would if you had only one thing to study. If you know that there are three things you have to learn, one after the other, you will be more alert, more conscious, more devoted, more aspiring. So please feel that in order to make the Supreme happy in your spiritual progress, you have to study three subjects one after the other. Do not feel that you

have Eternity at your disposal. No! You have to be alert and feel that every moment is either helping you to reach your Goal or preventing you from reaching your Goal. So let each moment be utilised to dive deeper, run farther, fly higher. Then you can easily make the Supreme happy.

Question: Is there something that we can consciously do or practise to cultivate humility?

Sri Chinmoy: You can meditate on a tree. A tree that does not have fruits, that has nothing to offer, stands proudly erect. But a tree that has hundreds of fruits always bends down with utmost humility and offers its fruits to mankind. When it bends down to offer its countless fruits, it is not looked down upon by others. On the contrary, the tree is appreciated, admired and adored. Why? Because it is offering most delicious, nourishing fruits to us. The tree with fruit has humility. The tree that possesses some light and truth is humble while the tree that does not have light is not humble. So when you see something that has achieved some truth—like the tree with fruits—and when you see how humble it is and how it is appreciated by others, this helps you develop your own humility. When you have some fruits, some achievements,

you are of greater necessity to mankind. And when you offer your fruits with humility, the world needs you and loves you infinitely more than it would do otherwise.

The mother is very tall, but when she wants to offer food to the child, she bends down. The child's love for the mother is not less just because she bends down. On the contrary, it increases considerably. The child sees that the mother is tall and could easily stay at her own height while the child struggles to grow up. But out of her kindness she does not do that. When we have something and want to give it to the world, if we do so with humility, then we get appreciation and admiration from the world in boundless measure. When we realise the after-effects of humility, then we can easily cultivate humility.

Question: How can I have deeper meditation?

Sri Chinmoy: You can have deeper meditation through constant remembrance of your goal. Always think of your goal as something high, higher, highest. If your goal is not the highest, if your goal is not boundless Peace, boundless Light, boundless Bliss, then your meditation cannot be very deep. Only when you pitch your aim to the

highest, do you go high, higher, highest. If you want to be satisfied with only an iota of Peace, Light and Bliss, then you cannot go deeper; you cannot go higher. Always when you meditate, try to bring into your being boundless Peace, Light and Bliss or throw yourself into something infinite, something vast. These qualities will act like a springboard. If you press hard on the springboard, then you jump higher.

In order to have good meditation you should also try to dedicate your life to the right cause. The right cause is to see the divine in others and the divine in yourself all the time. If you can see yourself only as divine, then you are bound to have a deeper meditation. The moment you think of yourself as a bundle of ignorance, as a sea of ignorance, you are taking the wrong way of approaching the truth. Try to see the divine in yourself as often as you can; then automatically your meditation becomes deeper, more illumining and more fulfilling.

12 February, 1971

Question: Sir, since you have attained to the highest consciousness as you tell us, would you help me resolve one of my doubts? Are you aware of your past incarnations?

Sri Chinmoy: Yes, I am fully aware of them, only I don't tell in public about my past incarnations. I know what my past incarnations are, but these are all personal matters, and I do not discuss them in public. Only if one becomes intimate with me and becomes my disciple will I tell what I was. But if I tell in public, there will be many who will doubt me. Why should I give them the opportunity to doubt me? And if they believe me, even then they are not gaining an inch of spiritual accomplishment. It only arouses curiosity, and curiosity does not help the seeker at all.

We need to know only what we are now and what we are going to be in the future. There are many here who are sincere seekers in this incarnation. But if they come to know from me all the undivine things that they did in their past incarnations, then what will happen? They will be doomed to disappointment. They will think, "If I was that, how can I

realise God? It is absurd. I may as well give up!" In this case ignorance is bliss. If in this incarnation you are meditating and praying, that is enough. If you try to recapture your past, you will be delaying your own progress.

Question: How does a beginner start out on the spiritual path?

Sri Chinmoy: For a month or two, the beginner has to read spiritual books. He should read books written by spiritual Masters and not by scholars and professors, because spiritual Masters actually live the truth that they offer in their books. And then, when one feels the necessity to go deeper within, one has to go to a spiritual Master who can give him further illumination.

When we study spiritual books, we will get inspiration. The book plays its role by offering us inspiration. But more than inspiration we cannot expect from books. Then a spiritual path and a Master are necessary. The Master energises the seeker with aspiration and then, in the course of time, as the seeker makes progress in his life of aspiration, out of the Infinite Grace of the Supreme the Master offers illumination to the seeker. With a true Master you start with aspiration and end with realisation.

So it is always advisable to start with religious or spiritual books. But if the beginner is fortunate enough to have a Master of his own at the very start of his spiritual journey, then he will get not just inspiration, but also aspiration. The Master does have abundant aspiration at his command, and aspiration is infinitely more important than inspiration. Again, the Master has realisation as well, and this is infinitely more important than aspiration. Much depends on the aspirant's opportunities. But if one wants to start immediately without waiting for a Master, a Master will come when it is destined. In that case, it would be advisable for that particular beginner to start with spiritual books written by spiritual Masters.

Question: When you speak about reading spiritual books, do you mean books of your own religion?

Sri Chinmoy: Each religion has spiritual books. If a Christian reads books on Christianity, it will be easier for him to enter into a deep philosophy of life. But if a Westerner reads complicated Indian scriptures, say the Vedas or the Upanishads, it will create for the beginner more complication than illumination.

We do not follow any specific religion. That doesn't mean that we are criticising any religion. Far from it. We follow a spiritual discipline called Yoga. Yoga means union, union with God. Yoga says, "How can we realise God unless and until we have established our conscious oneness with God?" First one has to identify himself with something or someone. Only then can one say that he has realised that person or thing. To practise Yoga one can belong to any religion, any denomination. Religion is like a house. You have to live in your house, I have to live in mine, somebody else has to live in his. There is no hard and fast rule that says one has to leave one's own religion in order to realise God. True Yoga will not demand renunciation of any religion.

At the same time, when one makes inner progress, the highest progress, he feels that he cannot be bound by the limitations of any one particular house. We accept all religions and at the same time we go beyond the boundaries of all religions, because the ultimate aim of all religions is God-realisation.

Question: When you meditate, do you reject thought or do you think?

Sri Chinmoy: If uncomely thoughts, undivine thoughts enter into us, we reject them. If it is a divine thought, we can allow it to grow. Let the seed grow into a tender plant, and finally it will become a huge banyan tree. But unfortunately, in the case of beginners, I have always seen that undivine thoughts enter in. Fear, doubt, jealousy, hypocrisy and so forth enter into the beginner's aspiring life, so it is advisable for the beginner to reject all thought mercilessly during meditation. For fifteen minutes he may cherish divine, aspiring, spiritual thoughts, and then in just a fleeting second an undivine thought will enter in and ruin his meditation. So the best thing is not to allow any thoughts during meditation.

However, in the highest meditation there will be no thoughts at all. The very aim of meditation is to free oneself from thought. There should be no thought whatsoever. Then only can we grow into reality. Thought is like a dot on the blackboard; whether it is good or bad, it is there.

Question: What do you think of prayer? Is it the same thing as meditation?

Sri Chinmoy: Prayer is of greatest need. When we

pray, what we actually do is elevate our entire consciousness toward the Highest. In prayer we go up, up, up toward the Highest. But when we meditate, we welcome Infinity, Eternity and Immortality in our aspiring consciousness. When we pray, our whole existence goes upward like a flame. When we meditate, we expand. The entire universe of Light and Delight we feel and we grow into. So we have to know which we want.

Question: Can one overcome one's fears through meditation?

Sri Chinmoy: Meditation is the only way to overcome fear. There is no other way. No matter how many injections we take from the doctors, our fear will not leave us. Why does meditation help us to overcome our fear? In meditation, we identify ourselves with the Vast, with the Absolute. When we are afraid of someone or something, we are afraid because we do not feel that that particular person or thing is a part of us. But when we have established conscious oneness with the Absolute, with the infinite Vast, then everyone and everything is part of us. So how can we be afraid of ourselves?

Meditation relaxes us and then expands us. If we don't meditate we become separate. Then comes

destruction or extinction. The very purpose of meditation is to unite, expand, enlighten and immortalise our consciousness. When we meditate, we enter into our own Divinity. When we talk to our friends or move around, we are not consciously aware of our Divinity. But when we are meditating, we are consciously trying to be aware of our inmost Divinity. Divinity has not to be afraid of humanity. Far from it! Divinity has infinite power. Humanity, in comparison with Divinity, has no power. When we have free access to Divinity, when our entire existence, inner and outer, is surcharged with Divinity's boundless and infinite Power, how can we be afraid of humanity? It is impossible!

Through meditation, outer fear and inner fear are bound to leave us. Inner fear is infinitely more difficult to cast aside. But with the help of meditation, our inner fear has to leave. Now you are afraid of fear. You have become a victim to fear because you do not know how to expand your consciousness. That is why at every moment you are at the mercy of fear. But when you take refuge in Divinity, with the help of meditation, then fear has to leave you, for fear feels that it is knocking at the wrong door. Now you are helpless, but fear will be helpless the moment it sees that through meditation you are in touch with something powerful, most powerful.

Now, if we want to conquer fear in the vital, then we should concentrate on our own inner being. But this is difficult for beginners. So I tell them that if they want to conquer fear in the vital, they should try to expand the real vital in themselves. We have two types of vital. One vital is aggressive and the other vital is dynamic. Every day we use the aggressive vital, with its fighting quality. But the dynamic vital wants to create something sooner than at once in a divine way, in an illumined way. So if we can concentrate or focus our attention on that vital, the dynamic vital, then we will expand our consciousness there. Then there can be no fear in the vital.

If we want to conquer fear in the unaspiring heart, we have to take help directly from the soul. How many of us have seen the soul or felt it? When you meditate here, directly on the heart centre, you have to know if you are really and truly meditating on the heart centre proper. Then, try to feel at every moment, or, let us say, every time you breathe in, that you are digging inside. This is not violent digging. No! It is only a divinely intensified feeling that you have inside your heart that you are going deep, deep, deep within. Each time you breathe in, feel that you are going deeper within. And then, a few days or a few months later, you are bound to feel a tinge; you will hear a very tiny sound. When you

hear the sound, try to see if the sound is caused by something or not. Normally when we hear a sound, it is because two hands are clapped together or two objects are struck together. But this sound in the soul is not the result of anything. It is spontaneous. So, when you feel that sound inside, like a celestial gong, then you are bound to conquer fear in your unaspiring heart.

Question: Does meditation stipulate any fasting or can you do it after eating?

Sri Chinmoy: If you want to have a deep meditation, a meditation of the highest order, you should not try to meditate just after eating a large meal. We have thousands of subtle nerves, spiritual nerves in our bodies. These nerves become heavy after a big meal and will not permit us to have the highest type of meditation. So it is always advisable to meditate on an empty stomach. If you want to have a most successful meditation, you should wait for at least an hour and a half or two hours after having a meal. But if you are really pinched with hunger when you go to meditate, your meditation will not be satisfactory. Your hunger, like a monkey, will constantly pinch you. You have to feed the monkey to quiet him for a few minutes. It is advisable at that time to have just a glass of milk or

juice before meditating. This will not ruin your meditation.

Then, if you have meditated properly for half an hour or an hour, you should wait for at least fifteen minutes or a half hour before having a meal, because the result of the meditation should be assimilated before you enter into the world of food. During that half hour, you can move around or read if you like. You may take a very small quantity of milk, soup or juice; but do not immediately eat a full meal. If you want to make a choice between meditation before the meal or after the meal, I always advise the seeker to meditate before the meal. Meditate for half an hour or so, then take fifteen minutes' rest and then eat. In that way the result of the meditation will be assimilated. But if you want to meditate after eating, even if you take an hour and a half rest, sometimes a lethargic consciousness will stand in the way of your highest meditation.

But fasting, as you use the term, is not necessary for God-realisation. The Buddha tried that method. He adopted an austere life but found that it was of no use; so he embraced the middle path. By fasting we can purify ourselves to some extent. Once a week, or once a month, we can fast to purify our existence, our outer aggressions and greed. But by fasting every day we approach death, not God; for

God is All-Life. Fasting is not the answer. The answer is constant meditation, soulful meditation, unre-served love for God and unconditional surrender to God.

Question: Should a person shut himself away all alone and reject humanity in order to meditate?

Sri Chinmoy: He who meditates has to act like a divine hero amidst humanity. Humanity is part and parcel of God. By throwing aside humanity, how are we going to reach Divinity? We have to accept the world as it is now. If we don't accept a thing how can we transform it? If a potter does not touch the lump of clay, how is he going to shape it into a pot? The world around us is not perfect, but we also are not perfect. Perfect Perfection has not yet dawned. We have to know that humanity at present is far, far from perfection. But we are also members of that humanity. How are we going to discard our brothers and sisters who are our veritable limbs? I cannot discard my arm. It is impossible! Similarly, when we meditate soulfully, devotedly, we have to accept humanity as our very own. We have to take it with us. If we are one step ahead of others and in a position to inspire them, then we have the opportunity to serve the Divinity in the ones who are

following us.

So we must not enter into the Himalayan caves. We have to face the world here and now. We have to transform the face of the world on the strength of our dedication to the Divinity in humanity. We have to serve the Divinity in humanity. While serving we are guiding; while guiding we are serving. Meditation is not an escape. Meditation is the acceptance of life in its totality with a view to transforming it for the highest manifestation of the Divine Truth here on earth.

Question: Why is it that some people seem to search for years and years and never seem to find the right Guru?

Sri Chinmoy: First of all, if one is absolutely sincere, the Master is bound to come. It is only a matter of time. There is no seeker on earth who will remain without a Teacher if he is desperately in need of one. If his aspiration is intense, if his inner cry is constantly mounting and he desperately needs a spiritual Master, how can God remain asleep? It is God who has kindled the flame of aspiration in that particular seeker, and it is God who will bring a spiritual Master to him or place him at the feet of a spiritual Master. No sincere seeker will be denied.

God does not want a sincere seeker to remain unfed, unrealised. The very purpose of God's Divine Game is to make everyone realise the highest Absolute Truth. Since this is His aim, He is bound to bring the Teacher to the aspirant. But God does it only when the seeker has genuine aspiration.

Opportunity is always there, but the seeker has to be wise, careful and discriminating. Some seekers change their Teachers almost every month. Today this Master, tomorrow that one, the day after somebody else. These students are extremely restless, but they will never have illumination until they become calm. Constantly changing Masters will not expedite God-realisation for these seekers. On the contrary! So my request and advice to you is to make yourself ready. If you are ready, if you are really ready, then opportunity will knock at your door; you won't have to knock at opportunity's door.

Question: Is there as much reality in astral traveling as in meditation?

Sri Chinmoy: Real meditation transcends all astral traveling. Real meditation means conscious oneness with the Absolute. When we have conscious oneness with the Absolute, we do not have to travel

anywhere because the Omnipresent is within us and the Omniscient is within us. The highest meditation will offer us the Omnipresence of God. And if the Omnipresent is **within us**, we do not have to travel to any particular corner of the world for anything. The entire universe is within us. The conscious realisation of this truth is what meditation can and does give us.

BIRTHDAY POEM

*Offered by Pramoda
to Sumedha
October 2, 1973*

Angel Sumedha,
Today was your birthday;
Such a happy day!
Draped in lacy white
You were a true image
Of pure loveliness.

Bestowed upon you
By Sri Chinmoy's loving hands,
I saw,
Being showered upon your head,
Our sweet Lord's
Countless gifts and blessings,
Whilst I,
Together with you,
Was taken up
Flying high
Over rainbow-waves
In a world
That is called
Paradise.

Such is the Light we share. . .

And then,
As we UNers
Had all gathered
At the Master's Feet,
I could see,
Atop a growing UN family tree,
The blazing flame
Of our mystic fire,
A steady flow of gold,
Strong and bold,
Rising, rising, spreading,
An infant's cradle yet
Of tomorrow's universal oneness
And everlasting happiness.

*Blessings and more blessings
for our dearest Sumedha
on her birthday
— Pramoda*

SELECTION OF POEMS

This selection of poems has been taken from Sri Chinmoy's latest thousand-poem collection, Europe-Blossoms, which the Master wrote during his European lecture tour in June/July of this year:

MAN THE SAVIOUR SUPREME

Be pure like the golden dawn.
You can and shall easily be
Man the seeker supreme.

Be sure like the dauntless noon.
You can and shall unmistakably be
Man the lover supreme.

Be true like the dutiful earth
And
The dutiful sun.
You can and shall eventually be
Man the saviour supreme.

THE RIGHT PERSON

Heaven-born freedom
I know not
Whom to share with.
Ah, I know the right person.
I shall share with my brother, man.

Earth-born bondage
I know not
Whom to share with.
Ah, I know the right person.
I shall share with my Father, God.

NOT TOO LATE

Not too late to see a new world.
Start trying!

Not too late to create a new world.
Start crying!

Not too late to please the Absolute Supreme.
Start smiling!

ECSTASY

What is Peace?
Fulfilment-ecstasy.

What is Light?
Truth-ecstasy.

What is Delight?
Love-ecstasy.

What is Perfection?
God-ecstasy.

A WICKED THING

A downright wicked thing to say:
Earth-life is not for a good man.

A downright wicked thing to do:
Withdraw deliberately from earth-life.

A downright wicked thing to become:
The man of one's own necessity.

ANCIENT AND MODERN SPLENDOURS

Three are the splendours
Of the ancient world :

Faith-moon,
Concern-sky,
Sacrifice-sun.

Three are the splendours
Of the modern world :

Indifference-house,
Doubt-walls,
Suspicion-gate.

MY SWEET FATHER-LORD

My sweet Father-Lord,
I forgot the taste of tears
When I slept inside Your Heart.

My sweet Father-Lord,
I forgot the taste of fears
When I sat at Your Feet.

My sweet Father-Lord,
I forgot the taste of doubts
When I drank the beauty of Your Eyes.

THE INNER SUN

The rainbow comes and goes
 With a charming body.
The outer sun comes and goes
 With a vast body.
The inner sun stays and stays
 With its boundless
 And deathless
 Love-light.

BORN AGAIN

My desire-life is crying
 Because
Death is born again.

My aspiration-life is dancing
 Because
A living God is born again.

SWIMMERS IN THE SEA OF PEACE

When I was
A river of thought,
I cried to flow
Into the sea of Peace.
Fruitless were my cries.
But now my surrender-life
Swims in the sea of Peace
Together with three other swimmers:
God the Compassion-swimmer,
God the Perfection-swimmer,
God the Satisfaction-swimmer.

I SHALL DO IT FOR YOU

Daughter,
You do not have to think;
I shall do the thinking for you.
You do not have to pray;
I shall do the praying for you.
You do not have to meditate;
I shall do the meditating for you.
You do not have to surrender;
I shall do the surrendering for you.
I shall do everything for you.
Just give Me a smile,
A soulful smile every day.

(— — — —)

(48) Beckmark
