MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE UNITED NATIONS MEDITATION GROUP

VOL. III, NO. 3

27 MARCH 1975

INSIDE FRONT COUOR

MEDITATION AT THE UNITED NATIONS

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MONTHLY BULLETIN OF THE UNITED NATIONS MEDITATION GROUP

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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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 APRIL 1975

Regular Weekly Schedule

Tuesdays, 12-1 p.m. April 1, 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, 12-1 p.m. April 4, 11, 18, 25

Every Friday at noon in Room 550 of the Secretariat, Sri Chinmoy conducts a meditation and, if time permits, invites questions on the spiritual life from those present.

*see "Other Activities," April 15.

Other Activities

April 9, Wednesday

International Spring Slide Show and Poetry Reading. See poster attached.

*April 15, Tuesday

On April 15, the fifth anniversary of the United Nations Meditation Group will be observed at a special meditation to be held in the Chapel of the Church Center for the United Nations at 12 noon.

April 16, Wednesday

Vegetarian Luncheon (members of the Meditation Group only). A 20 to 25-minute meditation will be followed by a light meal prepared by the boys in the Meditation Group—eighth floor club room at the Church Center for the United Nations at 1 p.m. Price: \$1.00 per person.

April 30, Wednesday

Our next vegetarian luncheon this month will be in the Boss Room of the Church Center for the United Nations from 1-2 p.m. 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. Tickets will be on sale on the 4th floor outside the cafeteria on April 28 and 29.

SPECIAL ANNOUNCEMENT

Please see poster regarding lunch-hour visits to the Jharna-Kala Gallery.

VISIT USI JII DEN 1 K II 1 GALLERS DURING YOUR LE NOTHIOUR

A minibus service will be leaving from the United Nations for the Phartin Kulk Calle v on Minibasy and Thursdays in Up in during the month of April

Scatting capacity on the bus is heared so anyone wishing to come should please make a reservation in advance by scading stant and extension to Thrabeth Addissor in Room (2011) or if Lane by calling Ken Peck (in Christopha 288).

We will meet at the round Information Desk in the Visitor's Entrance to the U.N. at 1 p.m. sharp. (Return by 'p.m.)

Jharna Kala ("Fountain Art")

C.K.G. is the attistic pen name of the Indian Yogi. Sri Chinmov. Born in 1931, Sri Chinmov entered an ashram at the age of 12 and spent the next 20 years in intense meditation and spiritual discipline. The mystical vision he achieved during this period is reflected in these works of art many of which represent realities from different planes of consciousness that the artist has personally seen with his inner vision.

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JHARNA-KALA

Innervisions of a Great Yogi an exhibit of paintings by

C.K.G. (Sri Chinmoy)

Jharna-Kala Gallery 154 Wooster Street (and Houston) New York

Everyday 10-6

April 1-28

Phone 523-3471





TELEVISION

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

April 6	Sunday	6:12 a.m.
April 7	wlonday	2-4 a.m.*
April 8	Taxisday	6:12 a.m.
April 9	Voldnesday	2-4 a.m.*
April 13	Sunday	6:12 a.m.
April 14	Monday	2-4 a.m. §
April 22	Tuesday	6:12 a.m.
April 23	Wednesday	2.4 a.m.*

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

TRIBUTE TO MOHAMMED

On Tuesday, March 25, 1975, in the Chapel of the Church Center for the United Nations, 3ri Chinmoy paid tribute to the great prophet Mohammed, whose birthday was being observed that day.

Sri Chinney: Dear seekers, I have been requested by Succedha. Mes. Elizabeth Addison, to give a short talk on Tuesdays. She is the general secretary for the Medication Group of the United Nations. Also, she is the editor of our U.N. bulletin. I am listening to her soulful request with greatest joy and deepest gratitude. Every week we shall have a very short talk.

The world is celebrating the birthday of Mohammed, the great prophet. On behalf of the United Mations Meditation Group I wish to offer our soulful substations to this great prophet.

Motionmed was the founder of the world religious, Islam. When he first saw the light of day, he saw the face of poverty too. Poverty dogged him and contured him practically from the start to the fluish of his carth-journey.

He prayed on Mount Hira, Illumination cawaed. The angel Gabriel appeared and declared him the prophet of God. In Mohammed and with Mohammed a new and true religion-flower began to blossom. The prophet offered two courses, lower and higher. The lower course ran like this:

"The sword is the answer to the world's problem-question. Conquest is the answer to the world's difference-opinion. No compromise, no compromise. Declare war and conquer once and for all.

"If you really want to keep the world-citizens at your feet, under your feet, to grant them your own illumination in your own way, then fight, fight. Victory-dawn, satisfaction sun are for the brave.

"O Muslims, O followers of mine, indeed, you are those dauntless soldiers of true Truth."

Mohammed's higher course ran like this:

"Abandon idolatry. Conquer the pleasure-life in yourself. Conquer the sense-world in yourself. Replace them with purity's beauty."

Yes, like other mighty prophets, Mohammed too had a world-illumining message. There is one God and He is great. Alahu Illuh Akhar. Worship the One, the one true God. Nothing more. Nothing less. He is everything in everything and everything of everything.

The Koran, the great voice of his good soul, was fed sumptuously and energised considerably by

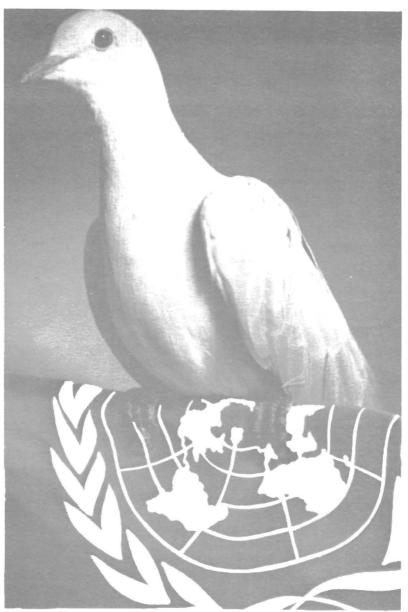
the lighthouse of the Old Testament. To our sorrow, the Cross and the Crescent are not good friends. Blind rivalry reigns supreme. But to our joy, one is serving the Father and illumining mankind according to its height of compassion-salvation. The other is serving Allah and illumining mankind according to its height of dedication-satisfaction.

Mohammed, O world prophet, to you we offer our soul's obeisance.

UNITED NATIONS STAMP COMPETITION

Irving Konopiaty, an assistant in the Media Department of the U.S. Committee for UNICEF, and photographer of the U.N Meditation Group, submitted a selection of his designs to a recent U.N. Stamp Competition, two of which are reproduced below.





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HUMAN WILL-POWER AND DIVINE WILL-POWER

This talk was given by Sri Chinmoy at the United Nations on Friday, February 14, 1975 in Room 550.

We are all seekers, and what we all need is divine will-power. What do we mean by will or will-power? Human will is an experience of the body in the material plane, in the human consciousness. Divine will is an experience of the soul in the body, vital, mind and heart.

In the hoary past, human beings used will in order to remain simple. They thought and felt that God was all simplicity; therefore, they too wanted to be simple. But in the modern-day world, human beings think and feel that God is not at all simple. They think that He is complicated and difficult to understand; therefore, the modern-day world looks for truth in a very complex and sophisticated manner. In the hoary past, humans wanted to realise what they eternally are. Now we try to become what we can ultimately claim as our very own.

Will is an experience. This experience we utilise to cultivate and manifest the truth in us. When we utilise the soul's will, we feel that God the Truth and God the Light are infinite and immortal. But when we utilise the will of the physical consciousness, the earth-consciousness, we feel that God is only a little better, only an inch higher, only a little more perfect than we are.

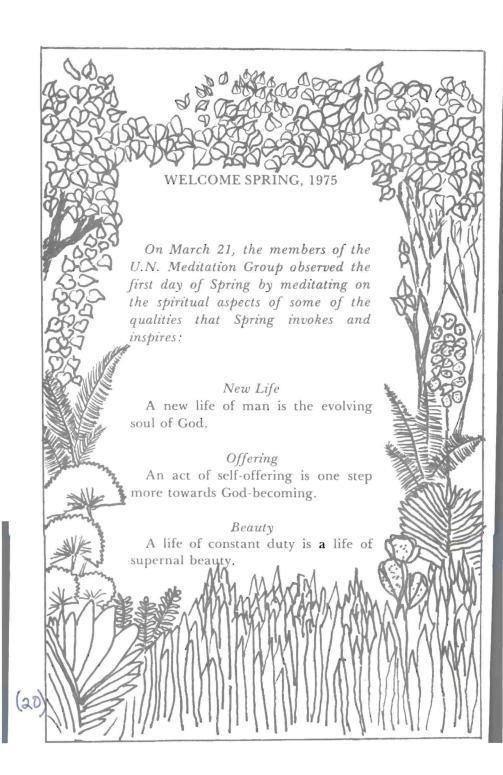
When we use the human will, we make a comparison between God's Height, Capacity and Reality and our own height, capacity and reality. But when we use the divine will, at that time we make no comparison. We know God is infinite, God is eternal, God is immortal. We also know that what God is, we inherently are. God is manifesting Himself—what He eternally is. We are trying to realise ourselves—what we eternally are. Right after our realisation, we shall also act like God; we shall also sing the song of manifestation.

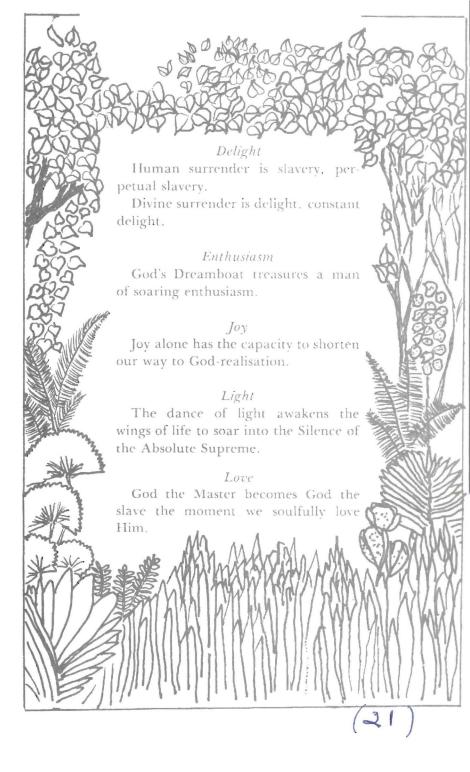
The world is progressing toward a specific goal. But the seeker in us is progressing toward the highest transcendental Goal. In the course of its progress, the world has succeeded in reaching the moon. It can travel down to the bottom of the ocean. But the world does not have the capacity to cover the distance between its eyes and its nose. Our eyes are closed shut, or, even if they are open, they are unable to see the truth. The nose is the life-breath; it brings in cosmic energy, cosmic light and power. But the present-day world denies the

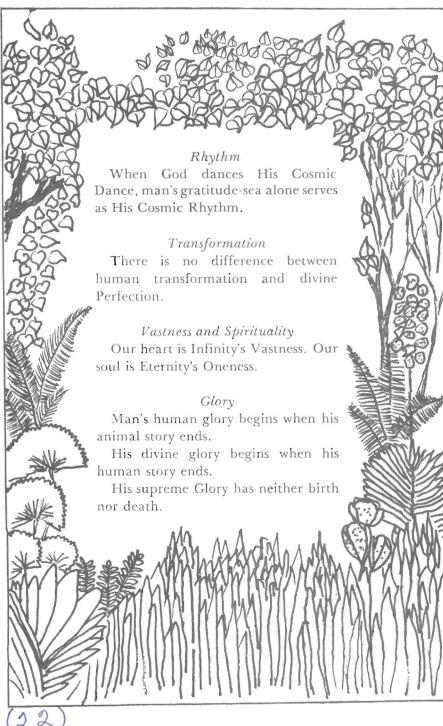
existence of light or feels that light is far beyond its reach or that, even it if it has the capacity to reach and become light, even then it will not gain satisfaction by doing so. The world feels that what it has so far received and achieved has not given it ultimate satisfaction and perfection, so why should it believe that there is something else that can give it ultimate perfection? But here the present-day world is making a deplorable mistake.

Will-power makes us see and feel what we are in God's Eye. In God's Eye we are more than perfect. Every conception of perfection is different. Once we attain to our ideal of perfection, we feel that we have played the game; our role is over. But in God's Eye, perfection is something constantly transcending itself, something constantly singing the song of Eternity's transcendence. God's idea of perfection constantly sings the song of self-transcendence.

Human will gave the world its prosperity and glory. The divine will shall give us what we eternally have and what we eternally are. What we eternally have is God's Concern, and what we eternally are is God's Perfection and God's Manifestation.



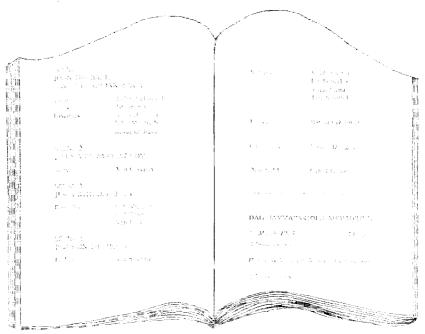




LLSTER, 1975

Performance of The Son

During the wack before Easter, on Monday March 24, members of the U.N. Meditation Group beformed scenes in the life of Christ taken from The Son by Sci Chiamoy. Following is the programme of the performance which was directed by Ms. Late Charten.



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Estimation this mon

Let the estimate with

Brother Jesus,
How do you like
The world appreciating you today,
Unreservedly and unconditionally?
Brother Chinmoy,
I should be satisfied
With the world's appreciation-meal,
But I am sure
You know that what I really want
Is action-salvation-feast.

3.

Brother Jesus,
Do you have any special message
For us today,
On the day of your
Earth-awakening
and
God-revealing?
Yes, brother Chinmoy,
A very short message:
Don't give up.

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 March.]

March 4

With its power of acumen, our mind can measure the bounds of the world in a few minutes.

With its power of love, our heart can measure the bounds of the world in a fleeting second.

With its power of illumining vision, our soul has already measured the bounds of the world.

But God Himself has already measured the bounds of the world for our souls.

March 11

Troubles torture you precisely because you do not wash them away in God's confidence in you.

March 18

Self-pity is a real stranger to self-perfection.

March 25

Aspiration's existence quickly appears as desire's existence slowly expires.

AN INNER DUTY AND AN OUTER DUTY

On Friday, March 28, 1975, Sri Chinmoy addressed the members of the U.N. Meditation Group gathered for their weekly meeting in Room 550, as follows:

I shall be extremely glad and grateful if all the members of the Meditation Group attend the functions that quite often take place here. If you are not actively participating, please do not feel sorry; you will be given ample opportunity to participate. Your very presence is of tremendous importance. Please feel that each of you is of paramount importance. In God's Eye, you are His chosen instrument. Whenever there is any function at the United Nations, I request you most sincerely to be there unless you have something very urgent or important to do. Your presence will give the aspiring soul of the United Nations tremendous joy. It is a great opportunity that all of us here have to serve not only the body and the soul of the United Nations, but also the living breath of humanity and God's constant, glowing, dream-fulfilling Reality.

Each member of the United Nations Meditation Group has an inner duty and an outer duty. Your inner duty is to pray and meditate and your outer duty is to serve and dedicate. All of you are working at the United Nations, serving the United Nations and the world according to your capacity. But "capacity" is a very complicated word. Although we know how to spell it, although we know the dictionary meaning of it, we do not know the actual secret or true wealth of our capacity; we do not know how much we can do for the world. Our capacity goes far beyond the flight of our imagination-bird. We have been given opportunity to serve this world-body and worldsoul. For the last five years we have tried, but we could have tried more. We could have tried in a more soulful way. What we have done is nothing in comparison to what we could have done. Political history right now does not value us, and it may not value us even in the future. But there is something called spiritual history. And I wish to say that spiritual history will bear witness to what we are doing. In spiritual history, our love of light, our love of truth, our love of brotherhood, our feeling of loving oneness, will be inscribed in letters of gold.

It is not for world-recognition, but to help bring about a better world and a more fulfilling life that each of us has to do something. We have to give ourselves consciously, constantly, unreservedly and unconditionally. Let us not miss this opportunity. If we miss this opportunity, we shall miss much, for we shall have to live in a poor and blind world, as we have been living up to now. But if we consciously dedicate ourselves to the supreme cause with our aspiration, prayer, meditation and devoted service, then in us and through us will grow a better world, a more illumining world and a more fulfilling world.

SILENCE

The following talk was given by Sri Chinmoy in the Chapel of the Church Center for the United Nations on Tuesday, April 1, 1975:

Silence, silence.
Silence is our aspiration-plant.
Silence is our realisation-tree.

Silence, silence. Silence transcends our mind-seed. Silence transcends our thought-fruit.

Silence, silence.

On earth, silence speaks most eloquently. In Heaven, silence acts most powerfully. In God. silence lives most fruitfully.

Silence is the illumination of our earth-bound greatness. Silence is the illumination of our heaven-free goodness.

Silence, silence.

Silence is the world-teacher yet unappreciated. Silence is the world-student yet unrecognised.

Silence, silence,

Silence is at once the beauty of the universal creation and the duty of the transcendental Creator.

Silence, silence.

Silence is man's ascendence in God, for God. Silence is God's transcendence in man, for man.

QUESTIONS AND ANSWERS

Question: After we stop meditating, how can we maintain the level of consciousness we reached during our meditation?

Srì Chinmoy: Here we are all aspiring; that is why our consciousness is elevated. The meeting will last for about half an hour more. Then we shall go home and our consciousness will go down. How can we maintain our present level of consciousness? We can do it through constant remembrance.

After you leave the Centre and go home, you may not retain the same level of aspiration because of some family difficulty or other problems. But even if there is nothing to prevent you from continuing to aspire, your own limited being will not allow you to stay on the top of the tree. You aspire for half an hour with utmost smeerity and then relaxation starts. You feel that you have worked very hard and now you are entitled to rest.

But the spiritual life is not like that. If you want to maintain your standard, if you want to maintain the height of your aspiration, then your aspiration should be flowing constantly. Suppose you have meditated for an hour; then you may not be able to meditate again for another hour or so. It is difficult right now for all of us to meditate for eight hours. But no harm. For half an hour you can easily meditate. Then you can do something which will maintain and preserve your meditation. For the next half hour you can read spiritual books; then after that you can sing spiritual songs. Then you can go to the house of one of your spiritual brother or sisters or, if that is not possible, you can call up someone on the phone and speak only about spiritual matters.

Again, you can write about your own experiences in your own way, not with the thought of publishing them but just to help your own consciousness. While you are writing them down, you are perfecting your spiritual nature. For half an hour you can write them down; then you will read what you have written. As soon as you have written down your experiences, you have created something. The creator always wants to enjoy his creation. Look at a gardener when he sees a beautiful rose. First he took great pains to plant a rose bush and tend to it; then after six or seven months when he sees the rose, he deeply appreciates and admires the beautiful flower. Similarly, you also may get joy from reading about your own experiences.

It takes fifteen or twenty minutes for you to eat.

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See and married your enderstances, Normalites for analysis has a second enderstance of immediate which has been accounted as the least of ed. Then, we have marry to one red as the least of ed. Then, we have marry to one red as the least of ed. The least of the leas

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at work and we are unfortunately compelled to mix with people who are unaspiring. We are thrown into a world of desire, fear, anxiety, worry and so forth, and our consciousness falls. So what do we do? Please meditate early in the morning and read spiritual books, sing spiritual songs, mix with spiritual people. Then, when you are in the office or involved in some other activity, try to remain in the consciousness of your early morning meditation and other spiritual activities. In your early morning meditation you have gained Peace, Light and Bliss, which is spiritual money. Keep that inside your own heart, which is the safest of all banks. Then, when you enter into the world, when you are in the office where it is all anxiety, worry and desire, you withdraw some of your spiritual wealth. You concentrate on your heart and bring forward a little of the Peace, Light and Bliss which you acquired early in the morning. It is your own wealth and you can use it. In this way you will be able to maintain your spiritual standard and keep your level of consciousness high.

Right now, we have to be very careful and wise in our day-to-day life about how we spend each hour. But a time will come when our life itself will be a continuous flow of aspiration. Now after our meditation we use the mind and think, "Oh, the

time has come for me to read some spiritual books." But one day we won't have to make any conscious effort. Our inner being will inspire us to read spiritual books. Right now the inner being is inside, deeply bulden, but we are trying our best, through Yoga, to bring it to the forc.

Question: From the spiritual point of view, does the new year have any specific significance?

Sit Chiamay: From the spicinal point of view, the new year less a specific significance. On the eve of the new year, a new one leasness dawns or earth. Cool nece again inspires each human being, each creature, with new hope, new light, new peace and new basis. God always wants us to more ahead; He does not want as to look back. We know that while a camer is running fast, if he looks back, he drops to the ground. Similarly, if we are constantly looking behind at the year that we are leaving uside we will think of our somew, misery, frustration, fellure and so forch. But if we look forward, we will see hope dawning ahead deep within us. We will see a new light illumining our consciousness.

Each new year is like a rung on the ladder of consciousness that we have to climb up. When the

new year dawns we have to make ourselves conscious of the fact that we have to transcend ourselves this year. We have to go beyond our present capacity, beyond our present achievement. When we have that kind of firm determination, God showers His choicest Blessings upon our devoted heads. God says, "The new year dawns and a new consciousness dawns within you. Run toward the destined Goal." We listen to God. We listen to the dictates of our Inner Pilot and we run toward the ultimate Reality. The new year energises as, encourages us and inspires us to run toward that ultimate Goal.

Question: How can I know the quintessence of Infinity?

Sri Chinmoy: Mentally we will never know what Infinity is. It is all imagination. But there comes a time when imagination is transformed into reality. If somebody had once told me that there is a person by the name of Krishna Ganesan, until I had seen that person, he would have remained all imagination. But now I have seen you. Now you are a reality to me,

According to the physical reality, you are perhaps 5'6" in height, but inside the physical

reality is the inner reality your teeming inner experiences. Some of these experiences are very high, very deep, and some are not. Again, some of these experiences are from this incarnation and some are from previous incarnations. Even when I see the experiences only of this incarnation, I see that you have had thousands of experiences.

Now, who is holding these experiences? The soul or what we call the psychic being. In Sanskrit we call it *chaitya purusha*. This psychic being has gathered and kept safe the experiences of previous incarnations as well as of this one. The quintessence of all your previous incarnations has been preserved by the psychic being. Deep inside our existence, inside the soul, inside the psychic being, inside the mind, inside the vital, inside the gross physical, all these experiences are there.

But when the doctors operate, or when they examine you, they cannot discover it, this inner wealth of yours. Why not? Just because this infinite inner wealth that you have can be seen only by something which is also infinite. Only Infinity can measure Infinity; only Light can measure Light. We may see something right in front of us, but in order to evaluate it we have to have something which is equally powerful or equally illumined.

You will be able to see, feel and become one with

Infinity when you become one with your spiritual heart, which is itself Infinite. And this oneness you achieve through prayer and meditation.

Question: Is there any real difference between one religion and another?

3ri Chinmoy: There is no fandamental differand between one religion and another because cacle religion embodies the estimate Trath. Each a become right, absolutely right, because each religion conveys the message of Truth in its own way. If you dive deep within, you will see that there is no difference at all between the religious. It is all one Truth called different names by different seekers. four religion may say one thing and my religion may say something else. But our religious will never differ when it is a matter of the highest Truth. The aidmate Goal of every religion is to realise the highest Truth. On the way to our Goal we may quarrel and disagree, we may misunderstand each other. Why? Precisely because there are many roads that lead to the Goal. Some will follow one road and some will follow another road. Each road will be able to offer inspiration. After a while, one person will say that his road is by far the best because it is pleasing him. Then another person will

say that his road is the best. But when both reach their destination, they will be at the same Goal: Truth. In Truth there is no quarrel, no conflict; Truth or God-realisation transcends all religions.

Question: Can you define the soul?

Sri Chinmoy: The soul is subtler than the subtlest, finer than the finest and, at the same time, larger than the largest. This is the description of the soul that you get in the Gita and also in our sacred Upanishads. This truth can be seen, felt and realised when we meditate.

The soul is the representative of God here on earth, a spark of God. God the Omniscient, the Omnipotent, the Omnipotent, the Omnipotent is one; but here in this world of multiplicity each soul represents a different aspect of God's multiplicity. When the soul takes human shape, it tries first to create possibilities and then inevitabilities. Then the soul tries to manifest the truth that it has already achieved. It sees the world of ignorance and tries to transform this ignorance into knowledge and wisdom,

There is an unmanifested Self, which we call Purusha, and again, there is a manifested Self. The Self that is going to manifest on earth through the soul is called Prakriti. Purusha is not indifferent, but it will always remain on the highest transcen-

dental level of Consciousness. And the other Self, *Prakriti*, will take part in the Cosmic Game through the individual soul.

When we become one with our soul, we enter into infinite Peace and Bliss--the highest Consciousness, which we call Sat-Chit-Ananda. This is the triple Consciousness, where Existence, Consciousness and Bliss come together. When we live in the soul, eventually we enter into this triple Consciousness.

Question: You say that when the body dies the soul goes back to its own world. What is the soul's world?

Sri Chinmoy: The soul goes back to where it came from, to its original home, to take rest for some time. As earth is our body's world, so also there is a world which we call the soul's world. You have a home. You go to play in the playground and after you have played for a few hours you come back to your home. Then, after taking rest, tomorrow you go again to play. Similarly, the soul comes here on earth to play for a few years and then the soul goes back to its own region. Then it returns to earth in another body.

The soul's original abode is Sat-Chit-Ananda. It means Existence-Consciousness-Bliss. There is a Bengali song, "Phire Chalo". It means, "Let us go home." This home is the home of the soul. The soul, the aspiring soul, is returning home, where it is all Light and Delight. In this home there is no death, no suffering, no sorrow, no decay; it is all Joy, Light and Delight.

Question: Can the soul experience sorrow?

Sri Chinmoy: No, the soul cannot experience sorrow. It is the outer senses—the emotions and the vital—which feel frustration and sorrow. The soul, which is in constant touch with the Source, is the fountainhead of constant joy.

Question: If a soul is more evolved, will it take on a body that is more physically beautiful, or is there no correlation between physical beauty and spiritual development?

Sri Chinmoy: No, there is no correlation at all. There have been many spiritual Masters who were physically quite ugly, and there have been many who were very beautiful. If you ask God whether

my soul is more beautiful or more developed than that of some handsome movie actor, God will sincerely tell you that my soul is far more developed. It depends entirely on God's Will and on the individual soul's will what kind of house his soul will live in

If somebody has plenty of money, even then he may not care for a big mansion. He feels that a small room is enough. And somebody who has very little money will spend everything he has to rent a big house to show off. But this trig house may get bim into tremendous financial difficulty. Then he has to get a loan from the bank in order to pay the rent, and perhaps he will not be able to buy proper food for himself. So, although he has a very big house, he is starving and bankrupt.

The beauty that we see in spiritual Masters is the soul's beauty rather than physical beauty. That beauty does not create any problems, either for its possessor or for others. Just because of your aspiration you see their inner beauty and you accept them because of it.

Question: When someone feels a beautiful poem inside, what prevents its outer expression?

Sri Chinmoy: There are two main reasons. The

first reason is that when you feel a poem, you doubt it; you doubt whether it is real or not. You feel, "Oh, how can I have that kind of beautiful feeling? Fire minutes ago I tobl a lie, ten minutes ago I was jealous of somehody, so it is impossible to feel this way now." But what happened five minutes ago has nothing to do with what you are feeiing right now. The mind is so clever, When you have a wonderful experience, a very good, high experience, your mind will immediately try to throw cold water on it, breause your mind does not want you to have joy in its pure form. Your mind will immediately ask you how you can experience this kind of thing when you acted to untilvincit just a little white ago. The naind who say at is all a mental hailm in gam. And the moment you give up the experience, the same mind will rocae and say, "See, you are such a foot! You have lost everything; you have thrown away everything. God alone knows how many mouths it will take you to get this experioner back again."

The second reason why you cannot express a poem dust you have inside you is toot there is a gap between your feeling and your becoming. When you feel something, if you do not immediately become that thing, then your vital being revolts. The vital being feels that you have allowed a stranger to enter imp you, and it becomes jealous. It acts just

like a child when he sees that his mother and father have allowed somebody else to come and stay at his house. Naturally he becomes jealous because he feels that now his parents won't be able to pay as much attention to him as before. When you feel something inside you, it means that you have invited someone or something to your house, but he has not yet entered. If once he enters, the expression is as good as achieved, but before he enters the child may revolt. He may start crying and say, "I don't want him: I don't want him." But if the parents become serious and say, "I have invited him and he will definitely stay," then it is all over. Once you become what you feel, the difficulty is over. These are the two main things that keep you from manifesting in your outer life what you feel within yourself.