

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

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Meditation at the United Nations is a monthly bulletin of the United Nations Meditation Group, compiled basically of transcriptions of the Group's regular meetings which are conducted by Sri Chinmoy.

<i>Editor:</i>	Elizabeth Addison
<i>Distribution:</i>	Margarita Ignatieff Cynthia Austin
<i>Assistants:</i>	France Vacher Maureen Guiney Rosemary Sweeney Anselmo Evans
<i>For information:</i>	Elizabeth Addison 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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*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 JULY, 1975

Regular Weekly Schedule

Tuesdays, 12-1 p.m.

July 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.

July 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.

Other Activities

See schedule printed below.



UNITED NATIONS MEDITATION GROUP SCHEDULE OF ACTIVITIES: JULY 23 — AUGUST 1

The United Nations Meditation Group is a group of U.N. staff members, delegates and NGO representatives who believe that there is a spiritual way to work for world peace as well as a political way. The Group meets twice a week for non-sectarian meditations and spiritual discussions. Meetings, conducted by spiritual Master Sri Chinmoy, are held on Tuesdays from 12-1 in the Chapel of the Church Center for the U.N. and on Fridays in Secretariat Room 550 from 12-1. All are warmly invited to attend.

Wednesday, July 23:

DAG HAMMARSKJOLD LECTURE: Sri Chinmoy will speak on "Human Art and Divine Art" in the Dag Hammarskjold Auditorium at 1 p.m. All warmly invited. Admission free.

Thursday, July 24:

NATIONAL DAY OF PRAYER OBSERVANCE AT THE UNITED NATIONS: At 12 noon in the Chapel of the Church Center to the United Nations. Spiritual leaders of many faiths will join together in this hour of prayer. (Sponsored by the Committee for the National Day of Prayer Observance at the UN)

Friday, July 25:

WEEKLY MEETING: Silent meditation followed by question and answer period. Room 550.

Monday, July 28:

VISIT TO JHARNA-KALA ART GALLERY: A blue and white Volkswagen mini-bus will leave from the circle in front of the Secretariat at 1.00 p.m. sharp for the Jharña-Kala Gallery, 220 Mercer St., where 7,000 of Sri Chinmoy's recently completed 27,000 paintings are on exhibit. The bus will return to the UN by 2.00 p.m. Since seating space is limited, please call Ralph Ireland on ext. 3519 to make your reservation on the bus. Price : 50 cents for round trip.

(Please note: If anyone would like a schedule of the Summer Series of Cultural Evenings at the Jharña-Kala Gallery, please contact Ralph Ireland, Ext. 3519. These programmes include poetry readings from Homer, Shakespeare, Hopkins etc., musical concerts and movies on art.)

Tuesday, July 29:

WEEKLY MEETING: Hour of silent meditation. The Chapel, Church Center of the United Nations.

Wednesday, July 30:

READINGS FROM WHITMAN AND THOREAU, WITH SLIDES: At 1.00 p.m. in the Dag Hammarskjold Auditorium. Refreshments will be served. Admission free.

Thursday, July 31:

VEGETARIAN LUNCHEON: At 1.00 p.m. in the Boss Room of the Church Center for the United Nations (8th floor). Tickets will be on sale on the 4th floor, Monday to Wednesday, July 28-30, from 12 to 2 p.m., or may be obtained in writing from Ralph Ireland, Room C-103A. Price per person: \$2.50

Friday, August 1:

WEEKLY MEETING: Silent meditation followed by question and answer period. Room 550.

For information re U.N. Meditation Group, please call : Elizabeth Addison, ext. 2412

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JOY

On July 28, 1970, Sri Chinmoy gave the following talk on Joy in the Peace Room of the Church Center for the United Nations.

Joy within is always a rarity.
Joy without is almost an impossibility.
Joy in oneness with God is a constant certainty and an eternal reality.

— Sri Chinmoy

Joy within is always a rarity. Most of us are living in the world of desire. We have no time to go deep within. There are people who feel that they do not have even one minute, one single minute out of twenty-four hours, to go deep within. Then, there are those who have the time to go deep within for a minute during the day. But when they go within for a minute during the twenty-four hours, they may not get joy. Inside us is a vast field and we have to cultivate it like a farmer. We have to plough the inner field and, after we have

ploughed, we have to sow the seed—the seed of our aspiration, the seed of our concern for the inner life. Then, after a few months or after a year or so, we may get a real glimpse of inner joy. Inner joy is always something rare. We think no matter how we meditate we get immediate joy. But this is not true. What we may get at times is only a kind of vital pleasure. Real joy we get only from our silent and profound meditation. In the outer life also, when we talk and mix with people, or exchange ideas with others, we may get a kind of satisfaction. But this is not real joy. It is only vital pleasure. Joy is something very deep, illumining and fulfilling.

When I say joy is always a rarity in the inner life, it means first of all that we are not crying for this inner joy. Once a day we don't have the time to go deep within even for a minute. And even if we do go deep within for a minute or two, we have to know that one has to meditate for hours, for months, for years in order to get real inner joy. If one tastes this inner joy even once, one is immediately transported into Heaven for awhile. When one has real inner joy, one sees that Heaven is all around him. He is in Heaven or he has become Heaven itself. This is inner joy.

In Sanskrit we use the term *amrita*, which means 'nectar'. The gods drink this nectar and that is why they are immortal. When we go deep within, we

also drink this divine nectar. When we drink this nectar just for a fleeting second, we feel that our consciousness is immortalised. But it is a very rare thing. Seekers don't get this *amrita* unless they are on the verge of realisation. Swamis, even yogis who are not absolutely realised or not of the highest calibre, may drink this nectar only once in their lifetime. Others say, "Oh, when you go deep within, you get tremendous joy." But real joy, *amrita*, is something else. This joy is pure. On those very rare occasions when we get real inner joy even for a fleeting second, it immediately expands our consciousness and makes us feel that we are really divine, that expansion is our birthright, liberation is our birthright.

In the outer world, what gives us joy is the fulfilment of desire. This moment I have a desire to have one house. Then, when God grants my desire, immediately I become a victim to the desire to have two houses. And when God grants this, the next moment I become a victim to still more desires. In the outer life we want only to grab—from one car to two cars, from one dollar to two dollars. All the time we are trying to increase our possessions. Each time a desire is fulfilled in the outer life, we become victims to a greater and more destructive desire, because in desire itself there is no end. A fulfilled desire gives us pleasure for a second, but

the next moment another desire comes with tenfold power and puts us into the frying pan again. In the life of desire we are never satisfied.

The very nature of desire is to possess. If desire sees a flower, it will try to possess it. If desire sees something beautiful, immediately it wants to grab it, and the ultimate result is that the beautiful thing is destroyed. Even when we see some spiritual person with light, we try to possess that spiritual person with our desire. We don't want that spiritual person to act in the divine way with his inner light, with his inner joy, with his inner compassion. No, we want to possess him and try to regulate his outer life and inner life.

The difference between man and God is this: man is possessed by his little possessions and God is released by His infinite possessions.

When we remain in the outer world, we are taking conscious or unconscious part in the game of desire. Each moment we are opening ourselves to desire. Desire, the thief, is entering into our heart to steal away our faith in God, our love for God, our concern for God, our dedication to God, our surrender to God. When our own will is one with desire, it eventually ends in destruction. But when

our will becomes one with our aspiration—which is desire purified and transformed, desire which has gone through a fire-pure change—at that time we can sit at the Feet of God. When we sit at the Feet of God and become one with God, our own will is one with God's Will. What is God's Will? God's Will is His Concern for humanity, His Love for humanity, His inner cry for the perfection of humanity. When we establish our oneness with God's Will, we enter into a constant flow of joy. There we see that God the creator, God the creation and God the reality are all one.

When we have established our oneness with God's Will we get joy, but humanity as a whole is still separated from God's Will. Every person wants something different. God has created millions and millions of people, and each one has a new idea, a new aim, a new ideal. When all the ideas and ideals become one and are still given the opportunity to flourish, to fulfil themselves in multiple form, then, too, we will get joy. The highest joy comes from oneness with God. When humanity as a whole enters into this oneness of God, we will feel that the multiplicity of God is also getting the same joy as the unity of God. We do not lose our joy if we also realise our oneness with God's creation. The joy of multiplicity and the joy of unity we must have. When we become one with

humanity and go to God together, then we get the joy of multiplicity. And when we go directly to God alone, then we get the joy of unity. Again, from unity, if we want to come to God's infinite multiplicity, we also get true joy. Either by taking everyone to God with us or by going to God alone and then bringing God to the rest of humanity, we get this boundless inner and outer joy.

Right now the outer life and the inner life are like the North Pole and the South Pole. They will never meet together. The inner life has more light than the outer life, but this light is not enough to satisfy us. Right now the inner life is not strong enough to transform the outer life, which is like a stubborn child or even like a mad elephant. In spite of knowing that the inner life has more light, the outer life does not surrender to it. The outer life does not want to abide by the dictates of the inner life; it does not even want to co-operate with the inner life. The inner life has almost unlimited light and joy and the outer life has practically none. But a day will come when we *can* get joy from the outer life. When the inner life and the outer life have become one and are ready to be consciously dedicated at the Feet of God, at that time we will find joy within, joy without.

The outer life and the inner life have to become one. They have to feel the necessity of their oneness

with God. The younger brother is the outer life and the elder brother is the inner life, because inside the inner life is the soul. If the inner life listens to the dictates of the soul and the outer life listens to the dictates of the inner life, then the inner life and the outer life will go together. At that time we will have abiding joy, everlasting joy, here on earth and there in Heaven—here in our outer life, which will be totally transformed, and there in our inner life, which will be constantly aspiring to be one with the infinite and ever-transcending Joy of God.

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 June.

June 3

Universal love is the soul's eternal dignity.

June 10

Divine Love is our only haven.
Outside this golden Ark all is deluge.

June 17

Human experience is frustration after frustration.
Divine experience is illumination after illumination.

June 24

We can easily realise God if our mind does not
confine and define God.

SPIRITUAL WORDS

At the Friday meeting of the U.N. Meditation Group on April 4, 1975, Sri Chinmoy invited each of the seekers present to give him a spiritual word on which he would elaborate.

Time did not permit Sri Chinmoy to speak on all the spiritual words submitted. He will complete his elaborations on them at a subsequent meeting.

Sri Chinmoy. I wish to invite each seeker to give me a spiritual word, and I shall say a few words on that particular word or concept. I shall be extremely happy and grateful if you would offer me one spiritual word. Please meditate for a minute and then we shall start.

1.

SINCERITY

(*Mr. Richard Howard*)

A human being
Does not know
What sincerity is.

A divine being
Does not know
Anything else save
And
Except sincerity.

2.

INTENSITY
(*Mr. Bill Paradis*)

Concentration
Is
Intensity-power.

Meditation
Is
Immensity-power.

Contemplation
Is
Earth's,
Heaven's
And
God's
Utility-power.

3.

LOVE

(*Ms. Lottie Robbins*)

Human love
Tells the world
What it can do for the world,
 Although
It does not do it.

Divine love
Tells the world
That it is crying to be accepted
As a real friend
By the world of suffering,
The world of misunderstanding
 And
The world of constant miseries,
 Frustrations, trials and tribulations.
Love divine
Is begging this world of ours
Only to be accepted
So that it may then serve the world.

4.

TRANSCENDENCE
(*Mr. Robert Mueller*)

The human in us
Ascends for success,
 Greater success
 And
 Greatest success.

The divine in us
Transcends for self-giving,
 More self-giving,
 And
 Most self-giving.

5.

WILLPOWER

(*Ms. France Vacher*)

Willpower
Is the light of the soul.
This light of the soul
Does not expose
The darkness of millennia
Which we embody.
On the contrary,
This light of the soul
Illumines the ignorance-night
That has captured us
And wants to strangle us.
This light frees us,
This light liberates us
From ignorance-night
And
Then illumines the ignorance-night
That had enveloped us.

6.

ONENESS

(*Ms. Saroja Douglas*)

Oneness with the physical world

Teaches us

How to divide,

How to separate,

How to limit

And

How to bind;

It teaches us

How to destroy the thing

That we feel is real in us,

Which is love.

Oneness with the spiritual world

And spiritual life

Shows us

How to give,

How to serve,

How to grow into

And

How to become a divine being,

The Being Supreme

Who embodies the Love of the

World Beyond.

7.

VASTNESS

(*Ms. Kimberly Childs*)

Vastness

Is

The expansion of purity

In the human being.

Vastness

Is

The song of oneness

In the life of the seeker.

It is

The life of oneness

With the world of love

In the life of a genuine seeker.

8.

LIGHT

(*Ms. Maria Sliwa*)

Where is light?
Is it in the mind?
Yes, it is.
When will it come to the fore?
Nobody knows.
Only God knows.

Where is light?
Is it inside the heart?
Yes, it is.
When will it come to the fore?
Now, right now.
Not only does God know it,
But we all know it.

9.

PURITY

(*Mr. Ralph Ireland*)

Purity
In the mind
Can save the world.
Purity
In the vital
Can build the world for God's use.
Purity
In the body
Can alone create a
Kingdom of Heaven on earth.
Purity
In the heart
Is God-Perfection
In a human being.

10.

COURAGE

(*Mr. Bill Schott*)

With physical courage
We take pride
In breaking the world
In our own way.
With the courage of the spirit
We offer the world to God.
We place the world, our world,
At the Feet of God
So that He may guide and mould
The world, our world,
In His own way.

11.

HARMONY

(*Mr. John O'Brien*)

If you want to see
The world with your human eyes,
You can never see harmony.
If you want to see
The world with the eyes of the world,
You can never see harmony.

But

If you want to see the world with God's Eye,
Then you will see
That this world
Is nothing but cosmic harmony.
How do you see through God's Eye?
You see only through constant self-giving
To the Source within you.

12.

DELIGHT

(*Ms. Dolores Novoa*)

My yesterday's experience was:

Receiving is all delight.

My today's experience is:

Giving is all delight.

My tomorrow's experience will be:

God-becoming in God's own way

Is all delight.

13.

COMPASSION

(*Ms. Carolyn Bear*)

Compassion

Is God's Perfection

In man

And

Man's total, ultimate transformation

In God.

14.

HEART

(*Ms. Wendy Tashiro*)

A seeker's heart
Cares neither for success
Nor for failure.
A seeker's heart
Longs for the seeker's
Constant acceptance of God
And
God's constant
Unconditional experience
In and through the seeker's life.

15.

CHARITY

(*Ms. Anne Claxton*)

Charity needs a beggar,
But who wants to play
The role of a beggar?
Nobody.

Oneness-necessity needs reality
And
Reality needs oneness-necessity.

Not charity,
But oneness-necessity
Is reality's divinity.
Oneness-necessity
Is what God wants from us.

16.

HUMILITY

(*Ms. Helene Wall*)

Humility is not only
The swiftest speed to God-destination,
But something more.
Humility brings God-destination
Nearer to our starting point.

17.

VICTORY

(*Mr. Kevin Keefe*)

The hour of victory strikes within me
In my aspiring heart
Only when I offer the reality-second
To the hour of victory.
The reality-second
Which is flooded with aspiration-light
Has to be offered
To the hour of victory for its arrival.

18.

AFFECTION

(*Ms. Michele Hein*)

Sweet
Is affection-plant.
Sweeter
Is love-tree.
Sweetest
Is oneness-fruit.

19.

SPEED

(*Ms. Anne Agostini*)

My aspiration-speed
Will carry me to God.
My dedication-speed
Will carry me to God.
My surrender-speed
Will not only bring God to me,
But it will make God work in and through me
In a God-illuminated way.

20.

DIVINE BELOVED
(*Ms. Gail Gershon*)

The human beloved
Is a one-day wonder,
And then it becomes boring
And is all gone.
It is an experience
Of frustration-night.
The divine Beloved
Is He who grows in me,
Who makes me feel that
I am eternally of Him
And
I am eternally for Him.

21.

DISCRIMINATION

(*Mr. Patrick Brown*)

Discrimination is
A power of illumination.
In the mental world,
Discrimination is the height achieved
By the aspiring divine in us.

22.

PERFECTION

(*Ms. Teri Schiffel*)

Human appreciation
Of perfection
Is a short-lived proclamation.
Divine appreciation
Of perfection
Is a continuous proclamation
Of perfection
And
A continuous transcendence
Of perfection.

QUESTIONS AND ANSWERS ON PATRIOTISM

At the meeting on Friday, May 30, 1975, Sri Chinmoy answered the following questions on patriotism:

Sri Chinmoy: I wish to invite a few questions on patriotism. I shall answer the questions from the spiritual point of view.

Ms. Cate Claxton: What is patriotism?

Sri Chinmoy: Patriotism is love of one's country, the country that has given one shelter, the country that claims one as her very own son or daughter. Patriotism is a golden opportunity for an individual to work together with his dearest motherland. When mother and son work together, they see their need of each other. The son needs the mother's sacrifice, sympathy, love and concern; the mother needs the son's heroism, dynamism and will-power. When all these divine qualities meet together, the country becomes a perfect instrument of God.

Some countries are regarded as the fatherland. In these cases, the father's wisdom, height, light, peace and bliss can meet with the dynamic qualities and boundless will-power of the son. At that time perfection dawns in the particular country. Both the country and the child become perfect instruments, supreme instruments for God-manifestation on earth.

Question: How can we be patriotic without separating ourselves from other countries?

Sri Chinmoy: I shall live in my own country, in my own home, and you will live in your own home. I will keep my house clean, and if you want to come, I shall welcome you as a divine guest and invite you to stay as long as you want to. I also will expect you to keep your house clean and welcome me when I want to come and visit you.

According to my experience and my capacity, I have built a house. According to your capacity, your talent, your aspiration and your determination, you have also built a house. Now our aspiration, capacity and ability have become one. We will come together, but your home will remain your home and my home will remain my home. While staying in my own home and loving my own

home, I shall not criticise or belittle yours. I won't say that my home is far superior to yours. I will feel that mine is good for me and yours is good for you. When the time comes, you will visit my house and see what it looks like and I will visit yours. This means we shall accept each other and derive benefit from each other's experience.

When I love my country first, then my real power of love never becomes stagnant; it always runs, runs toward the Source, which is all-pervading. It is like a river flowing toward the sea. If I really love my country, then I will be able to love other countries, because by loving my own country I will learn to know what a country is to its children.

If I really love one thing, then I have the capacity to love something else. If I really love my body, I will some day have the capacity to love my soul or to love my vital or to love some other part of my being. But if I do not have love for myself, then I won't be able to love anybody. I won't even love God. Patriotism is a kind of expanding capacity. Today I love my mother, tomorrow I love my father, the day after tomorrow I love my brothers and sisters. Then, when I go to school, I love my teachers. Gradually I learn to love my town, then my province, then my country, then the whole world. But I start by loving one thing which is very close to me. From there my vision increases. From

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my mother I go to my father, then to my brothers and sisters and so on. But if I don't love my own country, how will I be able to love somebody else's country? If I really love my country, then gradually, gradually I will be able to expand my consciousness until finally I love the whole world.

Divine love, true love expands and expands. It has the power of constant expansion. If I really love my country divinely, then I will have a cosmopolitan view; I will love other countries as well. But if I constantly and deliberately try to find fault with my country, then gradually I will try to find fault with my city and with the members of my family, with myself and everything I have. I will find that my nose is not beautiful, my eyes are not beautiful, my hands are not beautiful and so on.

We start by loving something small and gradually we learn to love the whole universe. For a child, his mother is the whole universe. Then, as he grows older, gradually his vision expands. That doesn't mean that he loves his mother less, but inside his mother he learns to see the whole world, little by little. Similarly, inside your country you can see the existence of all other countries. Then, if you love your country, naturally you will also love all the other countries that exist inside the heart of your own country. Inside the divine qualities of your own country you are bound to see the exist-

ence of other countries; for anything that is good is vast, anything that is divine is all-pervasive. And since patriotism is good and divine, it is vast, it is infinite, it is all-pervasive.

Sumedha: If we love our country but live elsewhere, how can we serve our country?

Sri Chinmoy: If geography separates you from your country, you can offer your good will to the soul of your country. You are from South Africa. Do you think that your good will, your love, your concern in the inner world will not enter into the soul of South Africa? When a mother is in India and her son is in America working in an office, the moment he gets a letter from his mother his whole face changes, his whole consciousness changes. He swims in the sea of his mother's affection and love. Then immediately gratitude grows inside his heart; he becomes gratitude itself. And even if he has not received a letter, how many times his mother's consciousness enters into the son when she thinks of him with her boundless love and concern. The mother may be far away and busy with many projects, but she constantly feels the existence of her son inside her.

If you really love your country as a son loves his mother, geographically you may remain far away, but spiritually your mother-country can be inside you and you can be inside your mother-country. This feeling is not an illusion or a product of the imagination. Far from it. From the inner world you have come to the outer world. When you cherish a divine thought, the world is divine. When you cherish an undivine thought, the world is undivine. The moment you cherish a divine thought you are bound to feel your existence inside that world. The moment you think of your mother's love and concern for you, immediately you create a divine world of your own. And inside that world you feel the existence of your dearest mother. And when your mother thinks of you with all her affection, love, concern and blessings, she immediately creates a world of her own for you to exist inside her heart.

It is not the outer location but the inner feeling that is important. Where real concern exists, where real love exists, there the bond of oneness, inseparable oneness, reigns supreme. The son can stay in any part of the world and the mother can stay in any part of the world, but the bond of oneness which is inside their hearts can be felt and utilised at every moment. The mother will see the fulfilment of her existence inside the son no matter

where he is. And the son will feel his success, his progress and the meaning and purpose of his life inside his mother.

Mr. Krishna Ganeshan: Is not patriotism restrictive even at its highest level?

Sri Chinmoy: If the patriotism is based upon the physical consciousness or the vital consciousness or the mental consciousness, then it restricts, because that patriotism does not want to go beyond the boundary of the physical, the vital or the mind. But if the patriotism comes from the soul's oneness with the universe or from the feeling that the soul is a divine instrument, a perfect instrument of the Supreme and for the Supreme on earth, then it will not restrict. Then the physical in us, the vital in us, the mind in us will want to become part and parcel of the soul's light and the soul's acceptance of light here on earth. That kind of patriotism is not a hindrance at all. It is a real benefit.

Some people have tremendous feeling for their country, but it is all on the physical level or on the vital level or on the mental level; it is not on the psychic level. In the psychic there is always oneness, constant oneness, and it is the nature of oneness to expand. If I love my country, I have become one

with my country. Then, if I feel the inner urge to expand my oneness, to embrace other countries, I will find no inner restriction in my patriotism. But if I keep my love and oneness only for *my* country, naturally I will be restricted. This kind of patriotism will not allow me to go to the Highest, the Absolute, the Universal.

We have to know that oneness is not enough. From oneness we have to grow into vastness. I can have oneness with one finger, but I want to have oneness with all my fingers. If I love my eyes, I can establish oneness only with my eyes. But my poor nose, my poor ears—what will they do? I have to establish my oneness with them too. The moment I establish oneness with everything within me and around me, I enter into universality. There God is omnipresent. While I am for all, I am also in all. At that time I am in God, I am with God and I am for God. The real reality in me is the omnipresence of God—inside me, inside you, inside everything. If I consider the omnipresence of God as the only reality, then patriotism is a true blessing.

So our patriotism has to be based in our psychic consciousness. If it is in our psychic consciousness, it is constantly expanding its oneness and entering into the Infinite. This kind of patriotism will never limit our God-realisation. On the contrary, it will teach us the process of growing from the one to the

many. As I expand my consciousness, gradually, gradually the whole world becomes mine. If we accept our country for the fulfilment of the real reality in us, and not for the pleasure of our physical or the fulfilment of our vital or mind, then patriotism is a gift, a real gift, the highest gift from above which will illumine and liberate the human in us.

Otherwise, patriotism can become a curse. When it becomes narrow-minded, then I am only for my village or my country, and against yours. Narrowness comes when patriotism is in the physical, the vital or the mind, which are limited. But in the psychic, in the soul, there is no boundary. The soul's feelings are based on oneness inside vastness. That kind of patriotism is all God-embodiment, God-revelation and God-perfection on earth. This is what God wants from patriotism.