

MEDITATION
AT THE
UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

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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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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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NATIONAL DAY OF PRAYER OBSERVANCE AT THE UNITED NATIONS

Representatives of Christian, Jewish, Hindu, Buddhist, Baha'i and Muslim groups at National Day of Prayer Observance at the Church Center for the United Nations. Sri Chinmoy is standing at far left.

On July 24th, leaders of six of the world's major religious bodies marked this country's National Day of Prayer at a ceremony attended by 150 people in the Chapel of the Church Center for the United Nations. Sri Chinmoy, Director of the United Nations Meditation Group, presided at the hour-long ceremony.

The Rev. Dr. Dan M. Potter, Executive Director of the Council of Churches of the City of New York, called it the "most representative gathering of religious leaders ever held in this city".

Channel 11 TV News covered the event on their midnight broadcast that night.

The following telegram was sent to President Ford by Sri Chinmoy.

Dear Mr. President:

On behalf of those commemorating National Prayer Day with a service at the United Nations Church Center this coming Thursday, I would like to offer you our soulful gratitude for the lofty inspiration and illumining encouragement you have offered to America to observe a National Day of Prayer.

According to my inner feelings, America as a nation stands in the vanguard of fulfilling achievements precisely because its very being was founded on self-giving prayers.

The humble service we are holding this week will combine the efforts of the Council of Churches of New York City, the New York Bicentennial Corporation, religious leaders of many faiths and the United Nations Meditation Group. Our devoted prayers will be with you, the supreme Pilot of the supreme Country.

*Sri Chinmoy
Director
United Nations Meditation Group*

DEDICATION

On behalf of the *National Day of Prayer Observance at the United Nations Committee*, I would like to sincerely thank all the participants of this event, particularly Sri Chinmoy. His interest and continued support, from the initiation of the function right up to the actual ceremony was most inspiring and appreciated.

For the effort they gave to make our programme a success, we also thank Dr. Dan Potter (Council of Churches of New York City), Peter Stewart (Thanks-Giving Square Foundation), Maria Downs (the Presidential Bicentennial Office) and the members of *The Sacred Fire* Choral Group.

We have a special feeling of respect and gratitude to the visionary delegates of the Second Continental Congress who first recommended the national Day of Prayer, as well as to President Gerald Ford, who two hundred years later reaffirmed this part of our country's heritage.

Kevin Keefe
National Day of Prayer Observance
at the U.N. Committee

COPY OF A LETTER
TO SRI CHINMOY
FROM AYE AYE MYINT-U
(U THANT'S DAUGHTER)

April 1, 1975

Dear Sri Chinmoy,

My mother, my husband and I would like to thank you for the copies of "Meditation at the United Nations." It was so beautiful, and we are deeply moved by the warmth and affection you have shown towards my father. We will always be grateful for your kind words and will always treasure these issues.

We also want you to know that daddy had great respect for your spiritual leadership, and we send our best wishes for your continued success in helping to better mankind.

Respectfully,
Aye Aye Myint-U

P.S. We would be very happy to receive a few more issues of the bulletins to send to friends in Burma. Thank you.

[EDITOR'S NOTE: The bulletin referred to above is the November 1974 issue of Meditation at the United Nations which was dedicated to the memory of the late Secretary-General U Thant.]

ASPIRATION

Sri Chinmoy gave the following talk in the Chapel of the Church Center for the United Nations on July 8, 1975.

What is aspiration? Aspiration is speed.

What is aspiration? Aspiration is the fastest speed.

What is aspiration? Aspiration is Eternity's fastest speed.

What is aspiration? Aspiration is Eternity's fastest speed-communion between man and God.

What is aspiration? Aspiration is silence-vision. It is God the Supreme Beloved's Silence-Vision.

What is aspiration? Aspiration is sound-mission. It is God the Supreme Lover's Sound-Mission.

What is aspiration? Aspiration is the crying man's duty. Aspiration is the smiling God's Beauty.

Aspiration is God's constant declaration of man's capacity. Aspiration is man's conscious necessity of God's real Reality within and without him.

Aspiration is not and cannot be the destination. Aspiration is the eternal journey. It is man's eternal journey to self-transcendence in the soul-light of perfection.

Aspiration is God's eternal journey of supreme manifestation in the satisfaction-heart of His transcendental Height, universal Length and unfathomable Depth.

With aspiration God started His journey. With aspiration He asks His children, His creation, to continue the journey.

* * *

PHILOSOPHY, RELIGION and YOGA

On Thursday, 12 June 1975, in the Chapel of the Church Center for the United Nations Sri Chinmoy addressed Professor Ralph Buuljen's Eastern religion and philosophy class of adult students from New York University. Mr. Donald Keys introduced Sri Chinmoy, and following is Sri Chinmoy's reply and talk.

I wish to offer my blessingful gratitude to Mr. Donald Keys, who so kindly introduced me.

I wish to offer my heart's deepest gratitude to the professor of Eastern philosophy who has so kindly given me the opportunity to be of service to the students and seekers of his school. Nothing gives me greater joy, nothing has greater value in my life than to be of dedicated service to those who love the truth and who need the truth.

I wish to give a very, very short talk on philosophy, religion and Yoga.

Your professor has told me that you are studying Eastern philosophy. Here I think it will be appro-

priate on my part to invoke the presence of the Lord Buddha, to bring down peace, light and bliss in abundant measure. The main reason is that your teacher is, I understand, a follower of the Lord Buddha. So, with your most kind permission, I would like to recite the most soulful and fruitful chant for the followers of the Lord Buddha.

Sri Chinmoy chanted:

*Buddham sharanam gacchami
Dhammam sharanam gacchami
Sangham sharanam gacchami*

[I go to the Buddha for refuge.
I go to the *Dharma* for refuge.
I go to the Order for refuge.]

Philosophy sees the truth. Religion feels the Truth. Yoga becomes the Truth. God-Perfection is the Truth.

Philosophy is in the searching mind. Religion is in the loving heart. Yoga is in the aspiring entire being.

A real philosophy teacher teaches the outer world. A real religion teacher loves the inner

world. A real Yoga teacher discovers his inseparable oneness with both the inner world and the outer world.

The inner world achieves.

The outer world reveals.

The inner world achieves God-Height.

The outer world reveals God-Depth.

God-Height is soulfully beautiful.

God-Depth is beautifully soulful.

When a seeker becomes soulfully beautiful, he embodies the cry of continuous self-transcendence. When a seeker becomes beautifully soulful, he reveals constantly the smile of self-transformation and self-perfection.

The human philosophy ignores the animal in us and belittles the human in us. The divine philosophy accepts the challenges of life, braves the buffets of life and finally, offers life a conscious awareness of the purpose of life.

Human religion is the song of the unfulfilling and unfulfilled many and the marked and isolated many. Divine religion is the dance of the liberating and liberated, fulfilling and fulfilled One in the aspiring many and of the many in the immortalising and immortal One.

The human Yoga needs God because God is great, absolutely great and because He is powerful,

eternally powerful. The divine Yoga needs God because God is good, in the sound-life of the finite and in the silence-life of the Infinite.

* * *

THE NEED FOR REGULAR MEDITATION

Sri Chinmoy gave the following talk in the Peace Room on May 26, 1970.

All of you kindly try to meditate twice a day for at least ten minutes in the morning and evening. If you meditate twice a day, you will feel abundant peace, light and bliss deep inside you. We feed our body twice or three times a day. Inside us is the divine child, which we call the soul, but this child we very often neglect. When it is a matter of the soul, we clearly manage to forget our duty. We do not feed it even once a day. Then what happens? When we do not feed the divine child in us, it becomes weak and helpless. Then we cannot reveal and manifest our inner divine qualities. The divine light is within us, but where? It is deep inside, concealed, hidden. We have to bring it to the fore. We have to manifest it in our own lives and we have to offer it to the world. Then only does our spiritual fulfilment take place. Otherwise, we remain unfulfilled and God also remains unfulfilled.

The divine qualities that we have within us have to be brought to the fore and offered to the world at large. The world is God's creation; the world is our brother; the world is our sister; the world is our mother, our father, everything. We have to share our inner wealth with the world, with the members of our family. Those who are praying, concentrating, meditating daily, are feeding their souls. When the potentialities and possibilities of their souls are manifested in the outer world, divine reality blossoms. In divine reality we see the real face of Truth, the real face of Perfection, the real face of our divine oneness with God the Creator and God the Creation.

Try to meditate every day for a few minutes in the morning and in the evening. In the evening when you meditate, please meditate either one and a half hours after the meal or fifteen minutes before the meal. If you meditate before the meal, then rest for ten or fifteen minutes to allow the higher light, the higher power that you have invoked, to be assimilated. Otherwise, the light, the power, the peace that you have brought down will all be dispersed. If you prefer to meditate after eating, please wait at least an hour and a half. After you have had a full meal, immediately you will relax, your consciousness will become heavy and your meditation will be *no* meditation. The

nerves in our subtle body become very heavy, very sluggish after we eat, and they do not function properly. So your meditation will never be successful and soulful right after eating.

If you don't want to do high meditation or serious meditation, then you can meditate anytime. Everything depends on how sincerely you want to make progress. Every day, every second, you can make progress if you have sincere aspiration and, at the same time, if you have opportunity. Some people are really sincere but they do not get ample opportunity because of karma and the cosmic laws. But, if the cosmic laws are in our favour, we get opportunity also. This opportunity takes the form of a teacher. The spiritual teacher is like a private tutor. He helps us to pass the examination. The real spiritual Master is he who plays the part of a private tutor. When the student has to take the exam, he has to face ignorance. Ignorance says, "Where are you going? You have stayed with me for so many years." At that time you have to say, "No, I have passed beyond you. I know what you have offered me. Now I want to learn something more. You can't teach me any more. I am going to my inner wisdom." Those who have sincere aspiration and also have the opportunity to have a helper, who is the spiritual teacher, are divinely lucky. In a tug-of-war, if there are two people

against one person, naturally the two will win. Against you is ignorance and with you is your own sincere aspiration and also opportunity. So, when you have opportunity, sincerity and aspiration, ignorance will be defeated. But again, if one is extremely sincere, either today or tomorrow he is bound to reach his goal. If you are sincere, then sooner or later God will grant you the necessary opportunity.

So let us try every day to meditate early in the morning at least for ten minutes and, if possible, in the evening also for ten minutes. Regular meditation is absolutely necessary for those who really care for God and who feel the necessity of God.

AUM.

AUM.

AUM.

* * *

THE OUTER POWER AND THE INNER POWER

Sri Chinmoy gave the following lecture of the Dag Hammarskjöld Lecture Series on June 20, 1975.

Each human being on earth embodies the outer power and the inner power. He is aware of his outer power when he looks without, around himself. He is conscious of his inner power when he dives deep within.

Each human being is the outer power and the inner power. When he calls himself the head and the body-consciousness, nothing more and nothing else, nothing more and nothing less, then he is the outer power. When he calls himself the soul, the soul-light, then he is the inner power.

The body-consciousness has light of its own. The soul-consciousness has light of its own. The body-consciousness, because of its limitations, does not see far. For the body-consciousness the future always remains a far cry. The soul-consciousness,

because of its unlimited capacity, at one and the same time sees, grows into and becomes the achievements of the past, the realisations of the present and the vision-dreams of the future.

The outer power blinds the human in us. The outer power is devoured by the animal in us. The inner power clears and expands our vision; it shows our vision the way to reach the highest transcendental Goal.

The outer power is competition: conscious and constant competition. The inner power is conscious conception: conception of its own worth, its own reality and divinity. Divinity proceeds and succeeds, succeeds and proceeds. Reality eternally is. Again, in its silence-life, reality is at once the transcendental Height and the immanence-Light.

The outer power is supremacy. The inner power is accuracy: accuracy stating the fact of what it has and what it is. What it has is the source and what it is, is the manifestation of the source.

The outer power sings with imagination, dances with temptation, dies in frustration. The inner power is concentration, meditation and contemplation. Concentration accepts the challenges of life. Meditation purifies and illumines the challenges of life. Contemplation transforms the challenges of life into golden opportunities in life for the inner being, the Inner Pilot in us.

The outer power wants to strike and then immediately wants to escape. The inner power wants not only to embrace the world but also to convince the world that the world's existence and its own existence are eternally inseparable.

The outer power says to the inner power, "Look what I have. I have the capacity to destroy God's entire creation." The inner power says to the outer power, "Look what I have. I have the power to illumine God's entire creation."

The outer power is at times afraid of its own creation: the atom bomb and the hydrogen bomb. The inner power is constantly feeding its creation with love-light, concern-light and perfection-light.

The outer power feels that there is a height which has to be transcended and that if this goal is achieved, then satisfaction will dawn. The inner power feels that height and depth, the foot of the mountain and the top of the mountain, are all at one place. It sees that they are singing the song of one reality, that they are all inside the cosmic Heart in perfect union, enjoying inseparable oneness.

The outer power wants only to ascend. It is afraid of descending. The inner power wants to ascend and descend. It knows perfectly well that when it is descending, it is carrying down to earth the descending God; and when it is ascending, it is carrying up to Heaven the ascending God.

The outer power is the dance of sound. The inner power is the song of silence. The life of sound is the creation of the human in us. The life of silence is the creation of the divine in us. The human in us wants to prove its existence. It feels that unless and until it can prove its existence, the world will have no respect for us, the world will not care for us. The divine in us does not want to prove its existence for world-acceptance, world-appreciation and world-admiration. The divine in us feels that *its* existence is God's universal existence. God is experiencing His own ascending, descending and transcending Light in the divine in us.

The outer power is the human power. The inner power is the divine power. The outer power says, "I can do. I need no help, no assistance." The inner power says, "I can do nothing and I am nothing. At the same time, I can do everything because there is someone in me, the Inner Pilot, who will do everything for me." Furthermore, it says that the Inner Pilot has already done everything for us and that we only have to be aware of this.

When we live in the desire-world, the outer power lords it over us. The desire-world is the world of possession and frustration. When we live in the aspiration-world, the inner power illumines us and fulfils us.

The desire-world is the world without. The aspiration-world is the world within. Realisation has a free access to the inner world. And what is realisation? Realisation is the acceptance of reality as it is, reality at its present stage of evolution and reality at its ultimate height. Realisation tells us that the animal in us is for transformation, the human in us is for perfection, the divine in us is for manifestation.

* * *

HUMAN ART, DIVINE ART, SUPREME ART

*Sri Chinmoy gave the following lecture of the
Dag Hammar skjold Lecture Series on July 23,
1975.*

First see it and then do it: this is human art.
First feel it and then do it: this is divine art.

First see it and then draw it: this is human art.
First feel it and then draw it: this is divine art.
First live in the inner world with your capacity-light
and then live for the outer world's necessity-life:
this is supreme art.

Calculation of earth's beauty is human art.
Liberation of earth's beauty is divine art. Perfection
of earth's beauty is supreme art.

Human art declares, "Nothing succeeds like
success." Divine art affirms, "Nothing proceeds like
progress." Supreme art whispers, "Nothing satisfies
like service, divine service, soulful service."

The lofty height of human art is the
inspiration-moon. The sublime depth of divine art
is the aspiration-sun. The illumining goal of supreme
art is Eternity's perfection-day.

Beauty's possession is human art, the art of
earth. Beauty's distribution is Heaven's art.
Beauty's satisfaction is supreme art.

Earth's possession of beauty is earth's art.
Heaven's compassion for beauty is Heaven's art.
God's Perfection in beauty is supreme art.

Human art looks around while running towards the goal. Divine art looks ahead while running fast, faster, fastest towards the goal. Supreme art does not run, does not fly, does not dive; supreme art becomes what the Inner Pilot, the Supreme Artist, wants it to become.

Human art is the reality that we have, the reality that needs its expression, the reality that needs world-acceptance, world-appreciation, world-admiration, world-adoration. Divine art is the divinity that we see in the inner world and the outer world—in the world of our earthly experiences, earthly realisations, earthly sacrifices and earthly achievements. Supreme art is the divine reality that is constantly transcending its own height for God's ever-new creation, ever-new revelation, ever-new manifestation and ever-new perfection.

Human art is the leaf-experience of our life-tree. Divine art is the flower-realisation of our life-tree. Supreme art is the fruit-perfection of our life-tree.

A leaf inspires us; therefore, we run towards our destination. A flower purifies us; therefore, our speed becomes tremendous and we run fast, faster, fastest. A fruit energises us; therefore, we become

chosen instruments to fight against teeming darkness and ignorance, to conquer the undivine forces within us and finally, to establish in ourselves the real, the divine, the eternal silence-life and eternal perfection-beauty.

Each creation of God has the real in it. This real reality is the soul. Now, the soul of a bench or a chair need not and cannot be as developed, as illumining, as fulfilling as the soul of an advanced seeker or a realised Master. So if we want to draw a bench or a chair, we may draw it well; but our inspiration is bound to fail us after a few minutes when we try to draw a chair, a bench or a table. But if we draw something or someone that has contributed considerably to the world of aspiration and light, then naturally our inspiration will last a long, long time. In this case, inspiration is the precursor of aspiration, aspiration is the precursor of revelation and revelation is the precursor of manifestation, which is none other than God-perfection: complete, absolute perfection.

The human artist is great, undoubtedly great. The divine artist is good, unmistakably good. The supreme artist is he who cares neither for greatness nor for goodness, who longs for only one thing: God-satisfaction, the satisfaction of God the Supreme Artist in and through him. He doesn't need greatness, he doesn't need goodness; he only longs for God-satisfaction in his life.

The human artist eventually becomes in the process of evolution what God wants him to be. The divine artist has the capacity and potentiality to expedite his journey sooner than at once and to become what God wants him to be. The supreme artist is he who knows he is neither the doer nor the action, nor the witness of the action; but there is Somebody else who is the action, who is the actor, who is the experience, who is the seed in silence and the fruit in sound.

* * *

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 weeks in July.

July 1

Man has freedom of choice and voice. God is Freedom in action and Freedom of action.

July 8

Books are food for the mind. Love of concern is food for the heart. Bliss of oneness is food for the soul.

July 15

To know is to sow. To sow is to grow. To grow is to flow. To flow is to blow God's Trumpet. To blow God's Trumpet is to row God's Dreamboat, soulfully and eternally.

July 22

My heart's consideration is my mind's
comprehension.

My heart's consideration is my life's affirmation.

My heart's consideration is my soul's manifestation.

My heart's consideration is my Lord's Perfection.

July 29

Between my life and death I see only God the
Aspiration.

QUESTIONS AND ANSWERS

Sri Chinmoy answered the following questions in the Dag Hammarskjöld Auditorium following his lecture on 3 June 1971.

Mrs. Margarita Ignatieff: When a person who doesn't belong to the chosen few is faced with a decision in life, how does he or she know what is God's Will in matters like marriage, studies, professions and things like that?

Sri Chinmoy: If one is among the chosen few, then naturally one has a free access to one's inner world, and from there one gets the direct message from the Inner Pilot. But if he is not one of the chosen few, what should he do? Since he feels that he is not in a position to decide what is best for himself, he should go to someone in whom he has all faith. Then his problem can easily be solved. Suppose you are sick. If you cannot cure yourself, you go to the doctor because you have faith in him and you feel that he will be able to cure you. You

already have this faith in him; it is not something you have to acquire. In the spiritual life also, when you want to make a major decision regarding your earthly life—marriage and so forth—go to a spiritual person in whom you have faith. He will be able to enter into your soul and bring to the fore the real message from your soul. He will be able to tell you whether the marriage is a good idea or not.

But if one is not among the chosen few, this doesn't mean that he will never be. Today he is not among them, but tomorrow he has every possibility of becoming one of them. In the spiritual life a time will come when the seeker will have more aspiration, abundant aspiration, boundless, infinite aspiration. When he has constant, burning aspiration, naturally he will become one of the chosen few. At that time, he can solve his own problems. But right now, if one feels he does not have the necessary capacity to solve his earthly problems, then it is advisable for him to go to a spiritual Master, who is bound to give him the correct message.

Question: How does spirituality help one decide between what is right and what is wrong?

Sri Chinmoy: Even a child knows what is right and what is wrong. He has something in his inner being which we call conscience, and this has been there from his very birth. Seekers of the infinite Truth, who walk along the path of spirituality, will especially be able to know what is right and what is wrong, because at every moment they try to listen to their inner voice or, you can say, conscience. The further we go along the path of reality, the deeper within we go, the clearer it becomes to us what is right and what is wrong. When we live on the surface, it is next to impossible for us to distinguish what is right from what is wrong. But when we follow the inner life and have the capacity to bring forward the inner message, then at every moment we are safe. From within we get the inner urge to do only the right thing.

The very purpose of spirituality is to enable us to have conscious oneness with the ultimate Truth. If somebody has this conscious oneness, naturally he will be able to distinguish right from wrong. Whoever practises the spiritual life has a special advantage as well. When he gets an inner message, he also gets the inspiration to obey the message. He gets additional inspiration or, let us say, aspiration, to do the right thing. But an ordinary person very often does the wrong thing in spite of knowing that he is doing something wrong. Why does he do it?

Because his inner urge is not strong enough to compel him to do the right thing. In the case of a spiritual seeker it is otherwise. When a seeker feels the right thing, he gets abundant capacity from within to do it.

Question: Could you please explain why you give your followers spiritual names?

Sri Chinmoy: Everyone has all the divine qualities, but one quality is often pre-eminent. One divine quality is usually more manifest in a certain person than the other divine qualities, and the soul has a way of manifesting the highest Truth through that particular quality. One soul will manifest through light, another through beauty, a third through power, a fourth through compassion, a fifth through peace, a sixth through joy. Each Sanskrit name I offer has a spiritual significance, and each aspirant has the capacity to realise and manifest the Highest through a particular quality which his name reveals and embodies. If the soul wants to realise and manifest the Highest on earth, then if the aspirant knows that particular quality, it becomes infinitely easier. When the disciples have spiritual names and they meditate on their names, at that time their divine qualities come to

the fore most powerfully and make them feel what they are here for and why they have come into the world. That is why we give these names.

Question: Why should spiritual people accept life around them?

Sri Chinmoy: If you say that those who enter into the Himalayan caves and neglect society will find less difficulty in realising God, I may agree with you. But if they do not accept humanity, what do they ultimately gain? If I love God, my Father, and if I see that my brothers and sisters cannot yet approach Him, if I am a really fine person, what will I do? I will offer my light and my achievement to my brothers and sisters. I have received realisation from my Father, but if I do not give it to my brothers and sisters, then is it not shameful on my part?

You may say that other paths are easier than mine because there the seeker escapes from the world. But in the ordinary world only a culprit wants to escape. If one has done something wrong, he tries to escape. Some spiritual Masters do want to escape even though they are not thieves. They are sick of the world and sick of the world's ingratitude. Constantly they try to help humanity,

but humanity ignores them, misunderstands them, criticises them, abuses them. They become disgusted and feel that the thing to do is to escape from the world. Again, there are some who are real heroes. They say, "Let humanity insult us, speak ill of us; still we shall give humanity what we have to offer."

Our path is the path of acceptance. If we do not accept something, how are we going to transform it? If the potter does not touch clay, how is he going to shape and mould the pot? If his ultimate aim is to make a pot or pitcher, he has to touch the clay. This clay is the world. A spiritual Master enters into the inconscience and ignorance of the seekers and throws light into them. Then he moulds, shapes and gives strength to their inner being. Our path is undoubtedly the heroic path. Those who follow our path are playing the role of divine warriors. Divine warriors are those who fight against doubt, worry, fear, obstruction, limitation, imperfection, bondage and death. Our path is a path for the brave.

At the same time, the results one gets from following our path come in infinite measure, because our path has accepted humanity. If you have a large plot of ground and if you have the capacity to cultivate it, then you are bound to get a bumper crop of realisation for humanity. But if

your plot of land is very tiny, then what are you going to get? Our path is difficult because it has accepted the outer life. If you don't love God, everything is difficult. But nothing is really difficult when you have true love for God. If you really love God, our path does not seem difficult at all; it seems very safe, secure, easy.

Our path is the path of acceptance. We accept our brothers and sisters as they are; then we give them what we have and what we are. Only then is God pleased with us and will He be eternally pleased with us, because we have consciously made our life a life of self-dedication. This is the easiest path for the sincere, the most fulfilling path for those who are totally dedicated and the best path for the brave souls who want to walk, march and run along the road of Eternity.

* * *

INTERNATIONAL SPRING

On 9 April 1975, in the Dag Hammarskjöld Auditorium, the U.N. Meditation Group held a slide show and poetry reading on the theme of spring around the world. The following is a selection of poems and pictures from this function:

God's favourite season is spring, when new hope, new life and new creation dawn. What God always wants from Himself is transcendence. This He can do only when He exercises new hope, new life and new creation constantly.

— Sri Chinmoy

*

Here in my hand
Lies the precious Key
To the secret door
Of my inner garden,
The timeless garden
Of my ever-growing heart.

Fly, fly, bird of my heart,
Sing of a joyous Spring,
Dance, dance, flower of my heart,
To the caressing breeze,
Grow, grow, flower of my heart,
Drink of the morning dew,
Behold
Your radiant
Midday Sun!

Rise, rise, rose of my heart,
Breathe in rainbow kisses,
Glide, glide,
O'er ethereal skies,
Smile, smile
At God's Love Gardens,
Abode
Of Eternal Blooms...

— *Pramoda*

*

In the garden of Love-Light,
In silence-dream,
O Beauty Eternal!
This heart of mine is in Your embrace.

— *Sri Chinmoy*

Alone in his secret growth, he found kinship with all living things.

— *Dag Hammarskjöld*

*

The sky calls me,
The wind calls me,
The moon and the stars call me.
The green and the dense groves call me,
The dance of the fountain calls me.
Smiles call me, tears call me.
A faint melody calls me.
The morn, noon and eve call me.
Everyone is searching for a playmate,
Everyone is calling me, "Come, come!"
One voice, one sound, all around.
Alas, the Boat of Time sails on.

— *Sri Chinmoy*

The dandelion's pallid tube
Astonishes the grass,
And winter instantly becomes
An infinite ALAS.
The tube uplifts a signal bud,
And then a shouting flower;
The proclamation of the suns
That sepulture is o'er.

—*Emily Dickinson*

*



Le temps a laissé son manteau
De vent, de froidure et de pluie,
Et s'est vêtu de broderie,
De soleil luisant, clair et beau.

Il n'y a bête ni oiseau,
Qu'en son jargon ne chante ou crie:
"Le temps a laissé son manteau
De vent, de froidure et de pluie."

Rivière, fontaine et ruisseau
Portent en livrée jolie
Gouttes d'argent, d'orfèvrerie;
Chacun s'habille de nouveau.
Le temps a laissé son manteau.

— *François Villon*

*

Beyond the mountain
I watched the rainbow
Painting
The sage's vision.

— *Haiku*

Jewels of small shells
in ripples
of sand, tangles
with kelp and rubbish.

—*Haiku*

*

A little madness in the Spring
Is wholesome even for the King,
But God be with the Clown,
Who ponders this tremendous scene—
This whole experiment of green,
As if it were his own!

—*Emily Dickinson*



The golden door of light
Opens up
And my life dances
With the ecstasy of the Beyond.
The dawn-goddess has arrived,
Sailing the boat of light.
It has touched my life of somnolence
And awakened me to the heights of light.

— *Sri Chinmoy*

*

Flowers, flowers, flowers:
We are the flowers of the sky;
Our destination is within our ken.
Fruit, fruit, fruit:
We have become the fruit
Of our surrender light.
Let us declare, let us declare, let us declare,
Our Mother's feet
Embody our journey's nectar-goal.
Let us march on, let us march on, let us march on;
Dauntless are we, the hero-warriors
Of the blessing-light of the Supreme.

— *Sri Chinmoy*

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 AUGUST 1975

Regular Weekly Schedule

Tuesdays, 12-1 p.m.
August 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, 12-1 p.m.
August 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

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

| | | |
|-----------|----------|-----------|
| August 3 | Sunday | 6:12 a.m. |
| August 4 | Monday | 2-4 a.m.* |
| August 8 | Friday | 6:12 a.m. |
| August 9 | Saturday | 2-4 a.m.* |
| August 21 | Thursday | 6:12 a.m. |
| August 22 | Friday | 2-4 a.m.* |
| August 28 | Thursday | 6:12 a.m. |
| August 29 | Friday | 2-4 a.m.* |

*Denotes that prayer begins after last late-time movie ends.

Other Activities

Please see poster reprinted below.

UNITED NATIONS MEDITATION GROUP

SCHEDULE OF ACTIVITIES: AUGUST

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.



Monday, August 4 at 1 p.m.:

LUNCH-HOUR 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 Jharna-Kala Gallery, 220 Mercer Street, 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.

Seating space on the bus is limited, so it is necessary to make a reservation in advance by calling Ralph Ireland on extension 3519.

Tuesday, August 5 at 12 noon:

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

Wednesday, August 6 at 1 p.m.:

LUNCH-HOUR VISIT TO JHARNA-KALA ART GALLERY: See note under Aug. 4 above.

Thursday, August 7 at 1 p.m.:

DAG HAMMARSKJOLD LECTURE: Sri Chinmoy will speak on: (Title to be announced) in the Dag Hammarskjöld Auditorium at 1 p.m. Admission free. All warmly invited.

Friday, August 8 at 12 noon:

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

Monday, August 11 at 1 p.m.:

LUNCH-HOUR VISIT TO JHARNA-KALA ART GALLERY: See note under Aug. 4 above.

Tuesday, August 12 at 12 noon:

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

Wednesday, August 13 at 1 p.m.:

LUNCH-HOUR VISIT TO JHARNA-KALA ART GALLERY: See note under Aug. 4 above.

Friday, August 15 at 12 noon:

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

During the last two weeks of August there will be no additional activities besides the regular weekly meetings on:

Tuesdays, August 19 and 25 and Fridays, August 22 and 29.

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