

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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Since January, 1973, the United Nations Meditation Group has published the monthly bulletin, *Meditation at the United Nations*. This publication offers a basic introduction to meditation techniques and spirituality through questions and answers and lectures, and also reviews the group's activities. Profits from the sale of this bulletin are donated to UNICEF.

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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 consists of U.N. staff members, representatives, delegates and NGO's who believe that a spiritual approach to world peace is inherent in the basic U.N. ideals and can go hand in hand with political striving for U.N. goals. The Meditation Group was inaugurated on April 14, 1970. At that time it invited the well-known mystic and philosopher Sri Chinmoy to lead its meetings in the Peace Room of the Church Center for the United Nations. As its membership increased and the scope of its activities expanded, the Meditation Group began holding additional meetings Tuesdays at 12 noon in the Chapel of the Church Center as well and on Fridays at 12 noon in the Secretariat.

Staff members of the Secretariat, delegates and representatives from Missions, Specialized Agencies and non-governmental organisations accredited to the U.N. are most welcome to join in these meetings, as well as in our other activities.

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Please note:

The January Schedule of Morning and Evening Prayers by Sri Chinmoy on Channel 5 (WNEW-TV) has not yet been released and will be printed in the following issue.

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PRAYER-LIFE, MEDITATION-LIFE, CONTEMPLATION-LIFE

On Friday, November 7, 1975, Sri Chinmoy gave the following lecture of the Dag Hammarskjold Series in the Chapel of the Church Center for the United Nations:

Dear seekers, here we are in a prayer room. This prayer room is dedicated to the United Nations to serve the spiritual life of the United Nations. In this prayer room I wish to give a very short talk on Prayer-Life, Meditation-Life and Contemplation-Life.

Why do we pray? We pray because we want to become great. We pray because we want to become good. When we become great, we feel that the entire world is at our feet, that the entire world is at our command. When we become good, we feel that the entire world is in us and that the entire world is for us.

By praying we can either become another Julius Caesar and Napoleon, or a Christ and a Krishna. When we become a Caesar or Napoleon, we will try to conquer the world to serve ourselves. But when we become another Christ or Krishna, we plead with the

world to grant us the opportunity to elevate and illumine the world-consciousness and make other human beings feel that ours is the task to serve and fulfil them the way the Eternal Beloved Supreme wants us to fulfil them.

A life of prayer is a life of simplicity. Simplicity is a very simple word, but it houses the highest truth. It houses God, who is all simplicity. When we are simple, we come to realise that there are very few things that we actually need. Each time we can eliminate one need from our list of necessities, we derive an iota of peace of mind. And it is peace of mind that is of paramount importance in our earthly life.

Right after simplicity we see that there is something else. This is a friend, a real friend, who is waiting for us and welcoming us. The name of that friend is sincerity. When we become sincere, we are bound to feel that our goal can be reached, that the goal need not and cannot remain always a far cry. The life of sincerity makes us feel that we are eternal travellers along the road of Eternity, and are constantly reaching a certain goal. Today's goal, as we reach it, becomes the starting point for tomorrow's new adventure. We are in the process of an ever-transcending goal, an ever-transcending reality.

Then comes the life of purity. Each time we pray, we feel that something within us is coming to the fore, and that something is purity. This purity-friend of

ours is liked most by our Eternal Father, our Beloved Supreme. Our Eternal Father feels that His Vision, His Dream, His Reality—whatever He has and whatever He is—can be expressed, revealed and manifested most soulfully, divinely and supremely through purity. A breath of purity holds God the Infinite, God the Eternal, God the Immortal.

Each prayer leads us to an experience. This experience can at times make us feel how helpless we are in comparison with infinite Light and Delight. And again, this experience can make us feel that Infinity, Eternity and Immortality are not vague terms but real realities within our easy reach.

After we have had the experience of the reality, we go one step ahead: we knock at the door of realisation. When we enter into the room of realisation, we see that the things we wanted to achieve, the things we have spent years or even incarnations trying to achieve, are already within us. From Eternity they have been within us, only we did not have the vision to see them. Now, we not only see them but claim them as our very own.

Each individual here is a seeker. That means each of us has a prayer within us and also something else within, which is called meditation. When we are in the prayer-world, each time we think of our body, our physical consciousness, we are reminded of something else, something more fulfilling. When we

think of our physical consciousness, our earthly frame, we feel that we need something else to satisfy ourselves and to satisfy the needs of the rest of the world. But when we dive deep within and establish a free access to our life of meditation, we see that we have everything; only we have to offer it and distribute it to others. When we consider ourselves as the soul, as the divine representative of God, the highest absolute Truth, then we see, we feel, we know clearly that we have everything within us; only we have to reveal it and offer it to the world at large.

Here we are at the United Nations Chapel. When we look at the United Nations Secretariat building from the outside, when we look at the body of the United Nations, we feel that the United Nations is like a beggar: it needs everything, everything in God's creation. A beggar needs everything for himself, not for anybody else. His is an unquenchable thirst. Once we are inside the Secretariat building, we feel the infinite Light, Peace and Harmony that is inside the soul of the United Nations. This soul is crying at every moment to be of service to mankind. If we can become one with the soul of the United Nations, then we see that it has everything: world peace, world harmony, world union, world oneness.

But if we look at the body of the United Nations, then we feel that it is infinitely worse than a street beggar. A street beggar feels in the inmost recesses of

his heart that some generous persons will give him alms. If we think of the United Nations as begging from country to country for support, then we feel that there is no certainty that the United Nations can last even a day beyond its present existence.

This is the case, not only with the United Nations, but also with each human being. Each time we pray with the body, in the body, for the body, we have to feel that we are acting like beggars. We feel that there is something else that we need in order to satisfy ourselves. But if we remain in the soul-consciousness, in our inner life, then we become the real emperors: we have everything.

There is a slight difference between a human emperor and a divine emperor. When a human emperor gives something to his subjects, he feels a sense of gratification. He feels that his subjects are at his mercy. They depend on his boundless compassion. But the divine emperor has a different story to offer. He feels that each human being on earth is part and parcel of his own existence. He is composed, like the ocean, of thousands of drops. Each drop is equally necessary. When he does something for an individual being, for the individual drop, he feels that he is only pleasing, satisfying, fulfilling his own dream, which is blossoming like a lotus, petal by petal.

The body reminds us of the necessity of prayer. The soul reminds us of the necessity of meditation.

Each time we pray, we feel that the finite consciously or unconsciously is trying to enter into the Infinite. And each time we meditate, we feel that we are cheerfully, devotedly and soulfully welcoming the Infinite to manifest itself in and through us. Then comes something else, a living reality which we call contemplation. In our prayer-life we go up to see, to feel, to bring down something. In our meditation-life we just become the recipient. In and through us the high, higher, highest Reality is manifesting itself. But when we contemplate, we feel that the finite and the Infinite are interdependent. The finite needs the Infinite; the Infinite needs the finite. Earth needs Heaven; Heaven needs earth. The divine lover needs the Supreme Beloved; the Beloved Supreme needs the lover divine. In contemplation we embody both earth-consciousness and heaven-consciousness. We embody the divine lover and the Eternal Beloved. We embody the finite; we embody the Infinite.

Now, when we want to sing the song of the many in the One, we play the role of the Heaven-consciousness, the Infinite and the Supreme Beloved. And when we want to play the role of the One in the many, then we embody the earth-consciousness, the finite consciousness and the divine-lover consciousness. Each individual has to feel that this moment he is the tree of the one absolute Reality

and the next moment he is the branches and the countless leaves, flowers and fruits. God the Creator and God the creation each seeker embodies and each seeker at every moment has the boundless duty to fulfil. And this duty he fulfils only when he feels that he is of the One for the many and he is of the many for the One.

When the seeker identifies himself inseparably and eternally with earth-consciousness, he feels that there is a constant hunger in him, a hunger that constantly mounts high, higher, highest. Then, when he identifies himself with Heaven-consciousness, he feels there is constant nourishment, boundless energy, infinite nectar-delight in him; he feels that Immortality is growing in and through him. He is at once infinite hunger and infinite Delight and immortal Life. In the body-consciousness he needs. In the soul-consciousness he not only *has*, but also he eternally *is*.

SIMPLICITY, SINCERITY AND PURITY

On Wednesday, November 19, 1975, Sri Chinmoy addressed Secretariat members of the United Nations Development Programme at their headquarters in the Alcoa Building in New York. Following is a transcription of Sri Chinmoy's talk:

I wish to give a very short talk on simplicity, sincerity and purity. All we need is simplicity. A child is simple; therefore everybody loves the child. All we need is sincerity. A child is sincere; therefore everybody loves the child. All we need is purity. A child is pure; therefore everybody loves the child.

Simplicity, sincerity and purity. On the one hand, these three things we are able to use at any moment in our day-to-day life. On the other hand, they are the most difficult things that we have to achieve. It takes only a few seconds to spell 'simplicity', 'sincerity' and 'purity'. Again, these are not mere words. These are not mere ideas or conceptions. They represent three illumining and fulfilling worlds: a world of simplicity, a world of sincerity and a world of purity.

Each individual on earth is running towards his destination. If the runner is simple, he will wear only the basic garments that are necessary. He will not wear something very heavy or expensive to draw the attention of the spectators. If the runner is sincere, then he will run in his own lane. He will not enter into the lanes of others and thus disturb them and create confusion in them. If the runner is pure, then in silence he will conquer the spectators' hearts. So by being simple, sincere and pure he will run the fastest. Not only will he run the fastest, but while he is running there will come a time when he will feel that the goal itself has been within his easy reach right from the beginning.

Each time an individual becomes simple, he feels an extra amount of peace and joy inside his restless mind. Each time an individual is sincere, he feels that he has gained a considerable portion of the world, of the length and breadth of the world. And each time an individual is pure, he feels that the whole world is not only *in* him but also *for* him.

Each human being—no matter how old he is, how mature he is, how developed he is, how intelligent he is—if he wants to have an iota of peace, abiding peace, then he must needs have simplicity, sincerity and purity. These are the three things that are most essential in each individual life and in the collective life.

There are people who are of the opinion that simplicity is almost tantamount to stupidity. A child is simple, yet inside the child's simplicity some people are apt to see stupidity. But I wish to say that simplicity and stupidity are like North Pole and South Pole. One can be as simple as a child and, at the same time, one can have boundless knowledge, light and wisdom. The great philosopher Socrates is a striking example. He was at once simplicity and wisdom. And, in his case, we can see something more. He was not only a man of simplicity, but also a man of inner sincerity and inner purity.

It happened once that a friend of his invited a palmist to read Socrates' palm. While examining Socrates' hand the palmist said, "I have never seen such a bad man! He is full of such undivine qualities. This man has impurity flowing through him like anything."

Socrates' friend became furious and said, "It can never be!" But Socrates replied, "Wait, my friend. I am sure the palmist has something more to say." The palmist said, "Yes, I have something more to say. All these undivine things that I am seeing are under his perfect control. The evil forces that I noticed have not manifested and will not be able to manifest in and through him. Socrates has the wisdom-power to keep them under perfect control like an animal that is tamed by the master."

Each human being wants satisfaction. Satisfaction in life can come only by acquiring some knowledge, more knowledge, abundant knowledge, infinite knowledge. In order to achieve infinite knowledge, we have to become students. Socrates, a great philosopher, a man of boundless wisdom, said, "I would like to become an eternal student." A child is a student. A child's life is the life of a student. A child feels at every moment that he has something new to learn and to become. A child grows; he opens his heart's door to the world-knowledge. And each time he learns something he feels there is something more he has to learn. A new sun has to dawn in his life.

All those who are working at the United Nations or working for the United Nations are serving the United Nations individually and collectively according to their capacities. But if we want to increase this capacity, either in the physical world, the vital world, the mental world or the psychic world, then we all have to feel that we are students, that we are children.

The United Nations is at once the body and the soul of God's unique Vision. Those of us who serve the body and the soul of God's Vision will be blessed divinely, supremely, unreservedly and infinitely—but only when we feel the necessity of seeing in ourselves a child's heart, feeling in ourselves a child's life. The dreamer in us is a child.

He dreams of God's infinite Peace, Light and Bliss. And today's dream-life of his will tomorrow grow into reality-experience and reality-satisfaction.

The more we feel the necessity of simplicity, sincerity and purity, the more we become perfect instruments—not only of the nations that we represent, but also of the Almighty, whom we represent here on earth. Let us become simple. Let us become sincere. Let us become pure. If we can become simple, sincere and pure, then not only will the dreams that we treasure for our own countries soon be fulfilled, but also all the dreams that the Almighty has for His own Manifestation will be manifested in and through us. Not only our dreams for our own countries, but also the dreams for Manifestation that God has, in and through us will be manifested. At that time we shall grow into His Reality-Satisfaction and Reality-Perfection.

Simplicity, sincerity, purity: right now they are our most faithful, devoted instruments which will help us reach the ultimate Goal. There will come a day when we see that the Goal of the transcendental Heights is smiling in and through these three faithful and devoted friends of ours. And in this transcendental Smile we will see and feel that we are not mere mortals subjected to ignorance-life, but rather we are part and parcel of Infinity's Light, Eternity's Love and Immortality's all-embracing, all-illuminating and all-fulfilling Oneness.

QUESTIONS AND ANSWERS

Sri Chinmoy answered the following questions after his talk to UNDP staff members on November 19, 1975:

Sri Chinmoy: Now I wish to answer a few questions. If you have any questions, I shall be extremely happy and grateful to answer them, for this is my dedicated service to all those who are seekers, who need another life, a higher life of understanding, a more illumining life of conscious and constant satisfaction.

Question: What is the difference between Yoga, Zen and Hinduism?

Sri Chinmoy: The root was Hinduism. Then from Hinduism came Buddhism, and from Buddhism came Zen. Let us take Hinduism as the grandfather, Buddhism as the father and Zen as the son.

Let us think of Hinduism as an eternal religion, or we can take it as a form of self-discipline that

will one day allow us to feel boundless joy, boundless peace, boundless love. When we think of Buddhism, immediately the compassion-aspect of reality comes forward into our mind. The world needs compassion badly. I show compassion to you, you show compassion to me and with our mutual compassion we live on earth. When I am in need of your compassion, you show me compassion; when you are in need of my compassion, I show you compassion. In this way we exist together. If we don't show compassion to humanity, then we don't exist.

When we come to Zen, what we need is awareness. We have to be fully, consciously and constantly aware of what we are doing, what we are seeing, what we are growing into. Zen requires constant, conscious awareness. If we are meditating, we are aware of it; if we are eating, we are aware of it; if we are talking to our friend, we are aware of it.

When we come to Yoga, we sing the song of oneness. Yoga is a Sanskrit word that means oneness. Yoga says that if we establish our oneness with something or someone, with an incident or an experience, then we get everything. If I am one with you, then I know what is happening inside your heart, inside your mind. If I am one with somebody else, then immediately I have a free access to him and I know what is happening in him. And if I

can establish my oneness with an incident or experience, then I become part and parcel of that incident or experience in life.

At the highest point in Zen there is something called Satori or illumination. If once you are illumined, then there is nothing and no one on earth with which or with whom you cannot establish your oneness. Before illumination there is darkness on one side and light on the other side. This side of the sea is darkness, the other side is light and you are in between. But if you go and take shelter in illumination, then your own inner effulgence envelops and encompasses the whole world.

Before illumination takes place, you are in ignorance and you feel that the world is in ignorance. But once illumination takes place, which is called Satori in Zen, you become one with the Vision of the Absolute. At that time, you live in silence-life, you live in sound-life, but everywhere is illumination and you grow into this illumination. Once you are illumined, you are freed from the meshes of ignorance. For millennia you lived in ignorance, but once illumination has taken place, then there is no ignorance in you at all. This room is dark, but then an electrician brings in some light. For days and months and years this room has remained unlit, unillumined, dark, but then the

electrician comes and the room is illumined. So the greatest gift of Zen is illumination: the highest illumination, all-illumining illumination, all-fulfilling illumination.

Yoga's greatest contribution is not only illumination, but also perfection in our constant oneness with what God has offered to us, what God is going to give us and what God Himself is. If somebody is suffering, then Yoga becomes totally, inseparably one with that sufferer. If somebody is in the seventh heaven of delight, then Yoga becomes one with him in the seventh heaven of delight. Illumination, on the other hand, is a process, a regular process in which we come out from ignorance-night and enter into wisdom-light. Once we grow into wisdom-light, then we are totally freed from bondage, from limitation, from imperfection, from so-called death.

If we follow the path of Zen, then we go from ignorance to illumination: and when our whole consciousness is illumined, we derive boundless satisfaction. If we follow the path of Yoga, then on the strength of our identification we feel that we *are* that which we want and we actually become that thing. So Yoga is oneness and perfection, whereas Zen is illumination and liberation.

Question: Does this mean that Zen and Yoga have different goals?

Sri Chinmoy: No. They are like two members of a family. They belong to the same family and they deal with the same basic thoughts and ideas. Only in practice each may apply something a little new, although in a sense it is not new at all. Here is the goal. The father is reaching the goal from one direction and the son is reaching the goal from another direction. In going toward the goal, they may use different methods to some extent. But the goal always remains the same. If one becomes liberated from ignorance as a result of spiritual discipline, then naturally he is illumined. And if one identifies himself with Light and illumination itself, then naturally he also is liberated and illumined.

I touch water and immediately I get the consciousness of water. I touch a wall and immediately I get the consciousness of the wall. Again, if I touch the feet of a saint, then immediately I get the consciousness of the saint. This is Yoga: oneness, oneness, oneness. But you don't have to touch anything. Just through identification you can get the consciousness of the person who is a saint, the person who has illumination. In the Zen process, you get what the saint has by concentrating on

what you want. The process in yoga is to identify oneself with the goal. But the goal that you reach by concentrating in Zen and the goal that I reach by identifying myself with someone is the same.

There is a very good Zen teacher in Rochester named Philip Kapleau. He is a friend of mine and a great authority on Zen. He wrote a book called *The Three Pillars of Zen*. If you are interested, you can learn from him. Again, if you feel like coming to our meditations on Tuesdays and Fridays here, you can see what we get from our meditation. If you can come and join us, I assure you that you will feel something.

I am in no way trying to take you away from Zen; far from it. Let us take meditation as one shop and Zen as another shop. If you come into a shop, there will be some items that may please you. Basically, these two shops offer the same thing: love of truth. You enter into one shop and it has the thing that you need; you enter into another shop and it has the same thing. It is you who have to make the choice from which shop you want to get the thing that you need.

Question: Is there no sense of strong discipline in Yoga?

Sri Chinmoy: The Zen process demands a strict discipline, almost like military discipline. But the Yoga process is relaxation based upon confidence. It is like a child's confidence that comes from his oneness with his mother and father. A child does not have a nickel with him. But if his father is very rich, then he feels that he also is very rich. Even if right now he does not have a single dollar, in a few years' time he will be able to utilise all his father's riches. He feels his oneness with his father, with the members of the family. Whatever the members of the family have, he rightly and legitimately claims as his very own. If his father has a car, then immediately he feels that it is his car. He does not think that it is his father's car or that it belongs to his family. No, he will tell his friends, "Look, this is my car." He is absolutely right on the strength of his oneness. And a day will come when he is older and he is going to be the one to drive that car.

The child feels that the father is everything for him and a day will come when he will be able to claim everything the father has. Even now he claims it. Since he is a child, he may squander his father's money, so his father is not giving it to him. But when he is mature, since he has established his

oneness with his father, he will be able to get his father's property and utilise it properly.

In the Yoga process, you just feel that God is yours, that He loves you and you love Him. You feel your oneness with the Almighty. And if you feel your oneness with the Almighty, He is bound to give you what He has and what He is.

In the Zen path, you have to prepare yourself. If you do this, then you will get something. But if you are not following strict discipline, then you are not going to get anything. In Zen it is personal effort, personal effort. But in Yoga we believe in grace. We feel that the father will show his affection, love and compassion and the child will reciprocate. When the child gets love from his father, he himself gives love; when the child shows love to his parents, they give him love in return. Always there is give and take, give and take. But with Zen, first you have to become something and then only you will get something. And you become something, you grow into something by following strict discipline. If you follow strict discipline in your own life, if you do this, if you do that, then you become something. Once you become, then naturally you deserve, and illumination takes place.

QUESTIONS AND ANSWERS ON RELIGION

Sri Chinmoy recently invited members of the Meditation Group to submit questions on religion which he would answer at the Group's Friday meetings. The following questions were answered on November 14, 1975.:

Mr. William Davidson: When the follower of one religion meditates on the ideals of his religion, will this produce the same results as when the follower of another religion meditates on the ideals of that religion?

Sri Chinmoy: Each religion has an ideal of its own. All religious ideals cannot be of the same type and the same standard. Also, the meditation cannot be of the same height and the same standard in every religion. The result will depend on the type of meditation and the ideal of the particular religion, the height of the ideal. If the ideal is high, and at the same time the meditation is very soulful, the result will be extraordinary.

Ms. Linda Serlin: What are the major obstacles to praying meaningfully?

Sri Chinmoy: There are two major obstacles. When one does not have enough feeling for one's own religion, one cannot go very far. So first one has to develop a sincere feeling. Then he has to make his religion a living reality, just as the body, the vital and the mind are living realities. Unless one knows and feels that religion is a living reality, he will not be able to make progress through his religion.

Ms. Linda Serlin: Why don't religions love and respect each other more?

Sri Chinmoy: They do not love and respect each other more precisely because the capacity of their heart is limited and not unlimited. They do not care for the universality that is in the heart; they care only for the individuality in their existence. If they could feel universality, then automatically all religions would have abiding love and respect for one another.

Ms. Estelle Sumper: If each religion claims to teach the truth, which religion is the most true?

Sri Chinmoy: Each religion not only *claims* to teach the truth but actually teaches the truth. But merely teaching or preaching the truth is not enough. If the religion can live the truth—that is to say, if it can bring to the fore the living breath, the reality-light of truth—then that religion is the most true. The religion that lives the truth in all its aspects—in its height and depth, in its universality and transcendence—that particular religion is the most true. The religion that embodies and lives the ultimate truth of love and oneness is by far the most significant, the most important and indispensable religion.

Ms. Estelle Sumper: If one has great faith in one's own religion, how should he view other religions and those who follow other religions?

Sri Chinmoy: If one has great faith in his own religion, then he should cultivate the same type of faith in other religions, only he should not follow all the religions. Religion is like a road. If one tries to walk along all the roads while heading towards his destination, then his progress will be very slow.

This moment he is on one road, the next moment he is on another road and the following moment he is on a third road. Each time he changes roads in order to reach the destination, naturally he is losing time. So the thing to do is to feel that each religion is true in its own way but that he prefers to walk along the path of the particular religion that he has. But all religions in God's Eye are equally significant and equally important.

Ms. Jody Yeates: Is a mutual understanding and respect possible between the different religions of the world?

Sri Chinmoy: It is not only possible but practicable and inevitable. If there is no mutual understanding, then there can be no respect; if there is no mutual respect, then there can be no mutual understanding. Mutual understanding and mutual respect go together. If there is mutual understanding and mutual respect, then only can the different religions feel an abiding harmony.

Each religion has to realise that in order to be complete, perfect and whole, it has to feel its presence in the heart of other religions. Likewise, the other religions also have to feel the presence of that particular religion. Each religion must feel its

presence in the heart of other religions. Also, each religion has to feel that it is only a branch and not the whole tree. The tree is God or Truth. Some religions do not believe in God or find it difficult to reveal the existence of God, but they do believe in the existence of Truth. There is no religion on earth that does not believe in the existence of Truth. So if a religion believes in the existence of Truth, then that is more than enough. This Truth-existence is the Reality-tree in life on earth. If Reality is a tree, then naturally it will have a few branches, and each branch is a religion.

Ms. Jody Yeates: Can one be extremely devoted to a religious figure such as Jesus or Buddha and to a living spiritual teacher as well, or is it better just to follow one teacher?

Sri Chinmoy: If the seeker fails to feel and understand that the living teacher is an embodiment of Jesus or the Buddha, then it is advisable for the seeker to have faith either in Jesus or in Sri Krishna or in the Buddha or in another spiritual Master who is not in the physical. If the seeker finds it difficult to feel or see the presence of the previous Masters in the living Master, then he should meditate on the one who he feels is best, according to his

inner capacity, inner receptivity, inner devotedness, inner surrender. But if the seeker can feel that the living Master embodies Krishna-consciousness or Christ-consciousness, then he has no difficulty in approaching either the Christ or Sri Krishna through the living Master. The living Master is also the son of God, who has assumed a different name and different form. And the new form means a new personality, a new divine personality. Sri Ramakrishna declared, "He who was Krishna, he who was Buddha, he who was Rama, in one form is Sri Ramakrishna." Only the name or the form will change. The inner reality is one and the same.

So if the seeker is advanced, then he is bound to feel that if the living Masters are real, then they are serving the same purpose. They are leading humanity to one goal.

Mr. Russell Tubbs: How can we as individuals encourage a world-wide recognition of the basic unity of all major religions?

Sri Chinmoy: There is only one way we can encourage a world-wide recognition of the basic unity of all major religions. First we have to become perfect ourselves, as individuals. If we become God-loving and all the time are serving God in humani-

ty, then our perfection will automatically encourage others to become perfect. When we become perfect, automatically our perfection will permeate the votaries of other religions. So, as individuals, we have to become perfect no matter which religion we belong to. Then our perfection will spread the perfume, the fragrance of the divinity-flower which is meant for all religions and lovers of religion. That flower is for everyone to appreciate and to grow into. Once everyone grows into his own divinity-flower, then everyone will see and feel the basic unity of all religions for the worship of the ultimate Truth in life.

TUESDAY MEDITATIONS

*The Chapel
Church Center for the
United Nations*

At every 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 December.

December 2

My definition of love is man's conscious manifestation of God's Light.

December 9

The animal life is stubbornness.

The human life is nervousness.

The divine life is devotedness.

December 16

Introduction is God the Love.

Conclusion is God the Peace.

December 23

Yesterday God saw me with Compassion.

Today I see God with love.

Tomorrow God and I shall see each other with
our surrender-light.

My surrender-light is my heart's cry. God's Sur-
render-Light is His Soul's Smile.

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 JANUARY, 1976

Regular Weekly Schedule

*Tuesdays, 12-1 p.m.
January 6, 13, 20, 27*

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.
January 2, 9, 16, 23, 30*

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

To be scheduled in the New Year