

Meditation at the United Nations

**Monthly Bulletin of
the United Nations
Meditation Group**

Volume 4, No. 2



Our Hope For Mankind

27 February 1976

INSIDE FRONT COVER - BLANK

MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

(1)

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.

Editor:

Elizabeth Addison

Distribution:

Margarita Ignatieff

Cynthia Austin

Assistants:

France Vacher

Maureen Guiney

Anselmo Evans

For information:

Elizabeth Addison

Room 3401

Copyright © 1975 Sri Chinmoy

(2)

UNITED NATIONS MEDITATION GROUP



WE BELIEVE

... and we hold that each man has the potentiality of reaching the Ultimate Truth. We also believe that man cannot and will not remain imperfect forever. Each man is an instrument of God. When the hour strikes, each individual soul listens to the inner dictates of God. When man listens to God, his imperfections are turned into perfections, his ignorance into knowledge, his searching mind into revealing light and his uncertain reality into all-fulfilling Divinity.

Sri Chinmoy

(3)

EDITOR'S NOTE

The United Nations Meditation Group 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.

TABLE OF CONTENTS

1976: The New Year, New Opportunities, New Challenges	6
— <i>Dag Hammarskjold Lecture, 8 January 1976</i>	
Presentation Offered to Sri Chinmoy.....	8
— <i>Friday meeting, 9 January 1976</i>	
Questions and Answers.....	13
— <i>following Dag Hammarskjold Lecture, 8 January 1976</i>	
*on self-offering	
*on falling asleep	
*on the soul of the United Nations	
*on collective aspiration	
*on imagination	
Self-Giving and Happiness	22
— <i>talk given at UNDP, 29 October 1975</i>	
The Jewel of Humility	28
— <i>reproduction of newspaper article</i>	
Meditations for the Week	38
Songs and Music	40
— <i>O Bujhi Kanu Jai</i>	
<i>Kata Gan</i>	
Schedule for March	44
February Activities	45

(5)

1976: THE NEW YEAR,
NEW OPPORTUNITIES,
NEW CHALLENGES

On Thursday, January 8, 1976, Sri Chinmoy delivered the first lecture in the 1976 Dag Hammarskjöld lecture series at the United Nations.

A new year means a new experience. The new year experiences a new aspiration from human beings. Aspiration is a climbing cry that becomes an illumining smile.

Human beings expect a new satisfaction from the new year. Satisfaction is the embodiment and manifestation of happiness. When we embody happiness, each little individual world of ours becomes a big and vast world. When we manifest happiness, the mortal in us becomes immortal.

What is happiness? Happiness is not what God eternally has and what God supremely is. Happiness is not something inside the heart of self-giving. No! it is our unconditional self-giving itself. Self-giving is God-becoming, slowly in reality, steadily in divinity and unerringly in immortality.

Each new year reminds us of the ideal and the real in us. The ideal in us is to see the Truth. The real in us is to become the Truth. Truth is the Eye of God in Heaven; Truth is the Heart of God on

earth. God's Eye guides us and leads us. God's Heart feeds us and immortalises us.

Each new year is a new responsibility. A new responsibility is a new opportunity. What is the message of opportunity? Opportunity tells us that a goal, even our ultimate goal, does not have to remain always a far cry. The goal can be reached by transforming animal hunger to divine hunger. The goal can be reached by transforming human thirst into divine thirst. Animal hunger devours the divine vision in us. Human thirst dominates the divine reality in us. Divine hunger is for self-transcendence. Divine thirst is for self-perfection.

This new year of 1976 is the year of either destruction or satisfaction. If we please ourselves in our own human way, then we will undoubtedly meet with destruction. If we please God in God's own way, then we shall without fail meet with satisfaction. To doubt the divine in us and to indulge the human in us is to please ourselves in our own human way. To perfect the human in us and to fulfil the divine in us is to please God in God's own way.

PRESENTATION OFFERED TO
SRI CHINMOY

On behalf of the members of the United Nations Meditation Group, Mr. John Ofosu-Benefor presented Sri Chinmoy with a Christmas gift at the group's meeting on Friday, January 9th, at the U.N., and made the following statement:

The U.N. Meditation Group would like to present you with this gift in appreciation for your dedicated service to humanity. Ever since we came in contact with you, we found that our lives have been enriched on the physical, astral and spiritual planes; and for that we thank you and also the Supreme Pilot for sending you into our lives. We only wish that the Supreme Pilot will grant you a long life so that you can continue rendering dedicated service to the U.N. Meditation Group and to humanity as a whole. Thank you.

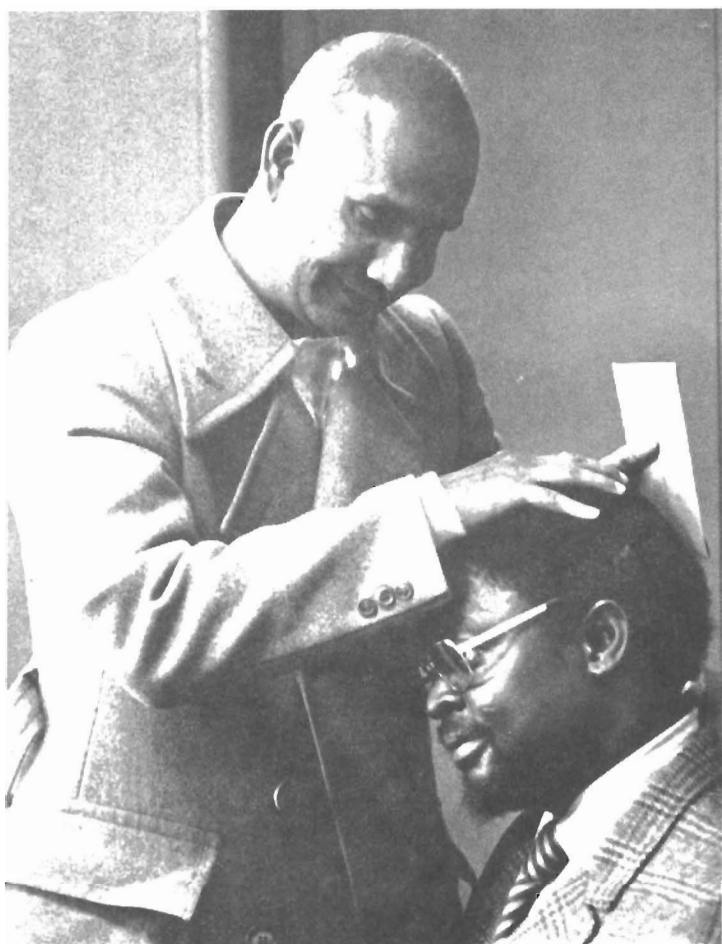
Sri Chinmoy: Dear John, I am accepting this with my heart's deepest love and gratitude. My life is a life of gratitude which I wish to offer to the seekers here and all over the world. This year and all the years that I will be on earth I will have only one purpose, and that is to offer my dedication, my

dedicated service. Today there are about fifty seekers in this room. But I wish to tell all of you that when we pray and meditate here, the soul of the United Nations observes us with deepest joy, gratitude and pride. What we do here is recorded in the soul of the United Nations, imprinted in letters of gold. And the appreciation that you have offered now on behalf of the Meditation Group I wish to place at the Feet of our Beloved Supreme, the Inner Pilot. For it is He who is acting in and through me; it is He who is acting in and through all of us.

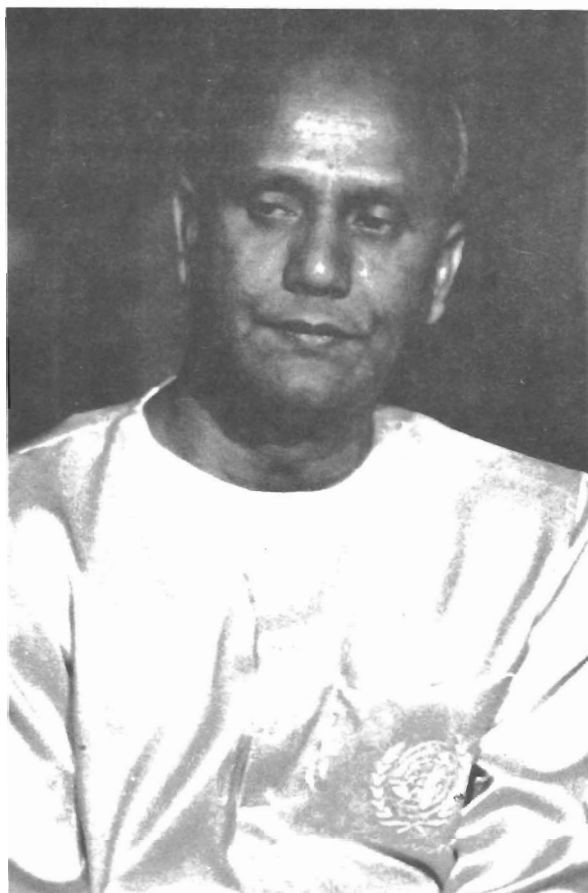
What we call dedicated service is nothing but His Compassion-fulfillment in and through us. What we do has already been done by Him. He just allows us to act on the physical plane to convince us that we are participating in His divine Game. Otherwise, there is nothing on earth that we do which has not been done by our beloved Pilot Supreme. Out of His infinite Compassion He makes us feel that it is we who have done it, for when we feel that we have done it we get greater glory and we feel that life is more fruitful. But to be absolutely honest with you, what we do here soulfully is actually being done by our Inner Pilot.

Our service to the United Nations will one day be felt by each and every individual who serves the United Nations. Right now their physical minds may not know what we are doing with our prayer and meditation. But every day their souls do feel

what we are doing and their hearts at times also feel it. A day will come when all parts of their being will realise that what we are doing is not for ourselves but for the body, vital, mind, heart and soul of the United Nations. We do not need appreciation now, we do not need recognition. What we need is our own constant feeling of oneness with the body, vital, mind, heart and soul of the United Nations. Our feeling of oneness is what we want from our lives. To all of you, only one thing I can offer and that is my ever-growing and ever-glowing gratitude-flower in the heart of the Universal Reality which you are, which we all are.



Sri Chinmoy blesses Mr. John Ofosu-Benefor, Economic Affairs Officer in the CAPPP Section of ESA, who presented Sri Chinmoy with a Christmas gift from the Meditation Group (photo by Ben Lieberman).



Sri Chinmoy wears the Christmas gift offered by the Meditation Group: a dhoti and kurta bearing the United Nations "We believe" and insignia on the breast pocket (photo by Ben Lieberman).

QUESTIONS AND ANSWERS

Sri Chinmoy answered the following questions after delivering the Dag Hammarskjöld Lecture on January 8, 1976.

Mr. David Burke: How can self-offering be distinguished from other kinds of actions?

Sri Chinmoy: Somebody may do something to fulfil his own purpose without a higher goal or even without a higher ideal. Each thing we do is not necessarily a self-offering. You may be working in an office—your physical is working, your vital is working, your mind is working—but your attitude need not be spiritual. Self-offering has to be done with a consecrated attitude inside the entire being. If the attitude is spiritual, only then is it self-offering. While working, you have to feel that this is what the divine within you, the Supreme within you is asking you to do. And then you have to go one step ahead. You have to feel that God Himself is acting in and through you for His own satisfaction. This is the divine attitude. Only when we embody this attitude is our work a self-giving and a self-offering.

It is the attitude inside the action that determines whether the action is selfless self-giving or

whether it is something done in a subtle way for self-glory. If an action is motivated and inspired by a higher cause, then only can we say it is self-offering. Otherwise, here on earth we do thousands and millions of things just because we have to meet with earthly responsibilities and earthly obligations. Here there need not be any divine inspiration; there need not be any divine inner awakening. If there is no inner awakening, if there is no inner awareness of what we are doing, why we are doing it and how it should be done, then we cannot call it self-offering.

Ms. Michele Hein: Sometimes when I'm meditating I fall asleep, not because I'm tired, but because I feel that I'm somehow trapped in my mind. I try to get into my heart, but I do not succeed; thoughts keep racing through my mind, and then I fall asleep.

Sri Chinmoy: You are having a terrible battle inside your mind and you are an unwitting victim. Your thought-world is attacking you and your life of aspiration is fighting with the thought-world, and finally aspiration gives way to the thought-world. Take thought as a soldier and aspiration as another soldier. Aspiration is trying to go up and thought is trying to put an end to aspiration. Now they fight and you are the battlefield. When soldiers fight in the battlefield and one side wins, they

win the field itself. In your case, they fight inside you. When the thought-world wins the fight, it takes you. At this time you are tired from the battle and you fall asleep. When you fall asleep, there can be no aspiration and there cannot be any thought either.

How can you prevent yourself from sleeping? There are various ways. The simplest way is to repeat the name of the Supreme or any other word you like, as fast as possible. Imagine that you are an express train with only one destination. The driver of that train is constantly repeating God's name to derive energy, strength, stamina, encouragement, concern and all divine qualities. Now, an express train stops only at the end of its journey, the goal; on the way it does not stop at all. Your goal will be to reach or achieve a profound meditation. Always try to feel inside you a dynamic and progressive movement, but not an aggressive one. This movement undoubtedly will take you to your destination. If there is a dynamic and progressive movement, then you cannot fall asleep. Inside you, feel that the train is running, running towards the destination; feel that you yourself are this very train. Then you cannot fall asleep.

When you meditate you try to create inside yourself a dynamic peace, not a lethargic peace. Peace need not be lethargic. Sometimes people feel that they are enjoying peace when they are fast asleep, but this is a lethargic peace.

Mr. Ian Johnson: What is the relationship between the soul of the United Nations and the soul of the world?

Sri Chinmoy: If you look at the body of the United Nations, then you can easily know what the soul of the United Nations is. The soul is the seed and the body is the tree. This is the relationship between the soul of the United Nations and the body of the United Nations. Now, if you think of the soul of the world and the body of the world, then you will also know what they actually are. The soul of the world is a vision in the higher plane, or in Heaven; and the body of the world is something that exists on the physical plane for manifestation.

The soul of the world embodies the soul of the United Nations. There are many nations which have not joined the United Nations. There are many places on earth which unfortunately do not have any connection with the United Nations. But the soul of the world must have some connection with everything that is in God's Creation. There is nothing on earth that does not have a direct connection in the inner world with the soul of the world. But the soul of the United Nations unfortunately does not have or has not yet established that kind of connection with the entire world. You can call this connection oneness or awareness of the things that have been created here on earth.

When the soul of the United Nations grows into perfection, then it becomes the satisfaction-triumph of the soul of the world; it actually becomes the world soul. The soul of the United Nations must eventually grow into the world soul because it has to embody and embrace the length and breadth of the entire world. When we speak of the United Nations we have to speak of united creation. If it is united creation, then it becomes one world. When we use the word 'nation', at that time we imagine a plot of land, a country, a few thousand or a few million people put together. But when we think of creation, at that time we don't think of human beings or countries or plots of land; we just think of God in His Manifestation. Right now when we think of the United Nations, that idea does not immediately come forward. But a day will come when the United Nations will expand its vision and encompass the whole horizon. At that time it will be another world soul, another form of world-reality, where God the Creator and God the Creation can easily be found in every action.

Mr. Guy Girardet. Unless the peoples of the world as a whole aspire collectively, will there ever be abiding peace in the world?

Sri Chinmoy: Collective aspiration need not or cannot take place all at once. If collective aspira-

tion means twenty people all meditating and praying together for world peace, then I have to say that even among twenty people the standard or height need not be the same. If they are praying together but are not of the same standard, not of the same sincerity, then I tell you the result cannot be of deep value. Suppose your aspiration is of the highest and somebody else's is not as high as yours and the third person's aspiration is even lower. True, this kind of collective aspiration is better than nothing, better than no aspiration at all. But it produces many problems. When you meditate together, if you are of different standards, there will be some inner conflict. It is like somebody studying in college and somebody studying in kindergarten. It is very difficult to study together in the same class.

Suppose in your family there are three brothers. You are the eldest member in the family, so you know more about the inner world, more about God, more about spirituality. You have to run according to your own speed, according to your own inner light and wisdom, and they will also run in their own way. When we use the term 'collective', we have an idea of people sitting together or doing something together. But this is not the right approach. We will do it in our own way, according to our own capacity. You will begin to aspire when the hour has struck for you, and somebody else will begin to aspire two months or two years later when

his own hour has struck. The result in this case will be far better than that achieved by putting everybody together to meditate. Aspiration has to be spontaneous. You reach a certain goal, so you go and stand there as a perfect human being. Tomorrow my time will come and I will start aspiring sincerely; then I will go and reach the destination that you have already reached. And the following day somebody else will go.

Each day if some human beings can achieve perfection in the inner world, then that means that these particular human beings are freed from imperfections. No longer are they quarrelling and fighting. Peace will come about in the world from the perfection of individuals. When ten individuals have achieved perfection, then it becomes a collective perfection. But in the beginning, while you are walking along the path, if you feel that the whole world will aspire together, it will not work. The whole world will aspire, but in its own way according to its receptivity. And if your aspiration is genuine, it has to be much more sincere, much deeper and more profound.

It is the ideal for the world to aspire collectively. But the world is not ready. So collective aspiration will come when you aspire individually and somebody else aspires individually. But if you put all human beings together and meditate for world peace, it won't work out. It is through individual readiness that world peace will come into existence.

And when a number of individuals have established peace in themselves and are ready to bring down peace into the world atmosphere, then you can say that it is collective aspiration.

Mr. William Davidson: How can our imagination be used to help raise our consciousness or improve our meditation?

Sri Chinmoy: First of all, we have to know that imagination is not mental hallucination. If we take imagination as something unproductive, as something that has nothing to do with reality, then imagination will never be reality. If we think that imagination is the South Pole and reality is the North Pole, then it is all useless. We have to take imagination as a reality in another world, in an inner world or a higher world. And that world we have to bring into the world of reality that we are now living in. Imagination is a world of reality which is waiting for revelation and manifestation here in this outer world, which we know as reality.

Inside us are many worlds; imagination is one of these worlds. We have a free access to the world that is around us and before us, whereas we do not have a free access to the worlds that are inside us. So what we have to try to do is bring the world that is inside us into the world that is around us. It is like this: somebody is inside the house and somebody is outside the house. You are friendly with the

person who is outside the house. You know him well because most of the time you stay outside. But when you come inside, you see that somebody else is there. You can also make friends with that person and ask him to come out with you and make friends with the person who is staying outside.

So, think of imagination as a reality in its own right which is on another plane of consciousness. That plane of consciousness you are trying to bring to the fore and make one with the plane of consciousness which we call reality. You are trying to establish friendship between the two: between the imagination-world, which is a reality-world in another plane of consciousness, and the reality-world which is the outer plane of consciousness. But this you can do only if you take imagination as a reality in another plane, in its own world.

Imagination plays a most significant role in the spiritual life. Suppose you are not having good meditations, but six months ago you had a very good, powerful, high meditation. What you can do is try to imagine that powerful meditation. Then your imagination will become reality. After fifteen minutes or half an hour, you will get a good meditation. Vivekananda was such a great spiritual figure, yet sometimes for six months at a time he did not have a good meditation. What did he do? He used to imagine a time when he did have a good meditation, and inside his imagination was aspiration. So imagination is very good.

SELF-GIVING AND HAPPINESS

On October 29, 1975 Sri Chinmoy addressed staff members of the United Nations Development Programme at their secretariat headquarters in New York.

Dear seekers, I hope at the very beginning I can make you feel what we mean by the term 'seeker'. A seeker need not be an individual who only cries and tries to realise God. A seeker can be someone who sees something that he does not have right now. He wants something that will give him joy and satisfaction in life, but he does not have that very thing.

Here we are in the company of some distinguished individuals of various professions. In order to become proficient in a particular profession, deep inside us we have to have an inner cry. We want to do something, to grow into something, to become something. This means we are seekers. In your case, this seeking eventually bore fruit and you have now become men and women of profession.

Each profession is like a quality that we offer to the world at large, a quality that satisfies and fulfils us. We have a human family and in that family one member is a doctor, another member is a

professor, a third is a lawyer and a fourth can be a soldier. All feel an illumining and fulfilling bond among them. Each one plays his respective role in the family, and by playing that role he brings peace, light and delight into the family. The help of each one is needed. The help of each one is of paramount importance.

Each profession is a signal capacity of God. If we are afraid of using the term 'God', let us use the term 'happiness'. Each capacity offers us happiness. If someone is endowed with a special capacity, that means he has happiness and this happiness makes him go forward. In his life he embodies capacity, he represents capacity and he manifests capacity for the satisfaction of human life on earth.

In this world we notice only two things: quality and quantity. Let us take quantity as ignorance-sea and quality as wisdom-light. We observe an overwhelming quantity of ignorance in us and around us, within us and without. Again, in the inmost recesses of our being we observe quality, divine quality, which wants to illumine us and, at the same time, illumine the rest of the world. So let us take quality as something illumining and quantity as something that has kept us under the jurisdiction of ignorance-night.

Each individual has some special quality. That means he has capacity in abundant measure, in boundless measure. Yet, as individuals, we are not perfectly happy, in spite of having capacity in one

particular field. How can we be happy? We can be happy only if we believe in the theory of change. We have to change ourselves. We have to change what we have and what we are.

What do we have? We have the physical body, the vital, the mind and the heart. The body is right now unconscious. The vital is aggressive. The mind is doubtful. The heart is insecure. The body is unconscious like a solid wall. The vital is aggressive like a hungry wolf. The mind is doubtful like a doubting Thomas. The heart is insecure like a child in the woods. Again, this can all be changed, transformed. We can have a conscious body, a dynamic vital, a believing mind and a secure heart. When we cry like a child, in silence, and our prayer is sanctioned, we get a conscious body, a dynamic vital, a believing mind and a secure heart.

What are we? We are followers of the neutral life. In this world very often we try to compromise as a last resort. We feel that we are not in a position to know right from wrong, that we are not in a position to judge; or we feel that the only way to remain in peace is to surrender or compromise. But this is a deplorable mistake. Compromise can never give us abiding joy. He who compromises is consciously surrendering to a neutral life. Someone who is neutral is not sure of what the truth is or what the truth should look like. We know we are in between ignorance-night and knowledge-light. It is up to us to accept knowledge, which is wisdom,

and to free ourselves totally from the snares of ignorance.

We want happiness—happiness from life and happiness in life—and we want to offer this happiness to our near and dear ones. In order to achieve happiness in life, we have to give unreservedly what we have and what we are. What we have is the body, vital, mind, heart and soul. And what are we? We are God's constant Concern, constant Compassion and constant Manifestation. Again, if you don't want to use the term 'God', you can use the term 'happiness' or 'truth.'

We feel that everything in life disappoints us and deserts us with the exception of one thing and that thing is truth. To live in truth is to live in happiness. There are various ways to achieve this truth in life. But only one way is most effective and that way is the way of self-giving—unreserved and unconditional self-giving to our own extended, expanded, enlarged, boundless, unlimited existence.

When we enter into our unlimited existence, we feel that we are of the One and for the many. At the same time we feel that we are in the many, for the One. This moment we are the tree; next moment we are the branches. The tree needs the branches, the flowers, the leaves and the fruits in order to prove to the world that it is actually a tree. And the branches need the trunk, the tree as such, to prove to the world that it is part and parcel of the tree.

Each profession here is a branch of the life-tree. And again, each profession knows that there is a root to the tree, to the capacity-tree. For if there is no root, then there can be no branches, fruits, leaves and so forth. We have to live in the root and this root is happiness. How can we live in the root all the time? We can live in the root only by self-giving: giving what we have and what we are. What we have is love and what we are is oneness. By offering love in any form to mankind—to our so-called superiors and so-called inferiors, or to our brothers and sisters of the world—we come to know what we ultimately and eternally are: oneness inseparable.

Some of you may wonder why we have invited today only the professionals and not ordinary people. On other occasions we always invite people irrespective of mental capacity or vital capacity, but today we wanted to observe something special here. We feel that each profession represents a special quality of the everlasting reality. And sometimes we do feel like being in a group where each member is well understood by the others. Birds of a feather flock together at times in order to add beauty, joy, light and delight to one another. It is with this understanding that today we have invited people of profession. Each one has something special to offer to the rest of the members. As a matter of fact, each individual has a special quality, a special capacity of the Source,

and that Source is delight, happiness. Happiness is seeing what has to be seen, happiness is feeling what is actually to be felt, happiness is self-giving, happiness is becoming one with the eternal Source.

Following is a reproduction of an article which appeared in the November 1975 issue of the New Age Community, a monthly publication published by the New Age Community Centre in Vancouver, B.C., Canada.

THE JEWEL OF HUMILITY

— as embodied in a short talk
with Sri Chinmoy,
world-famous Yoga Master—

The New Age Community staff visited the Vancouver International Airport recently to greet Sri Chinmoy. At the time he was departing from the Vancouver area after a brief visit to Victoria, where he had given a talk on the devotional path of life. A sincere, centered individual, Sri Chinmoy honoured the New Age Community with the following interview. [The New Age Community is hereafter referred to as NAC.]

NAC: It is a great honour to meet you; we've heard a lot about you over the years. What does your work generally consist of?

Sri Chinmoy: My work is love and my work is service. I try to love mankind and I try to serve mankind according to the limited capacity that God has granted me. To love Him in aspiring mankind and to serve Him by serving mankind—this is my only work.

NAC: *What shape does your activity take in that service?*

Sri Chinmoy: We have about sixty centres all over the world. From time to time I visit all the centres and they keep inner contact with me. I have written over two hundred fifty books. I go to the United Nations twice a week and hold meditations for the delegates and the members of the staff. We try to serve mankind in the committee of nations according to our inner capacity, which I call my devoted soulful service. This is what I do. Everywhere I try to serve and whenever I get an opportunity to serve, I feel my life on earth is worth living.

NAC: *Do you relate to the politicians at the United Nations?*

Sri Chinmoy. Yes and no. Not in their political capacity. But when they come to me as seekers,

since I myself am a seeker, I can talk to them on a spiritual level, but not on a political level. Politics is not my forte, whereas I know a little bit about spirituality. So, when the politicians come to me as seekers, I try to offer light to them.

NAC: Are there many politicians seeking actively?

Sri Chinmoy: That is a difficult question to answer. There are some politicians who do not want to disclose their names, but they do take my help secretly. They don't want to be exposed; they don't want to attach themselves to the so-called religious or spiritual life. But when we have soulful meetings, they come and join us in their capacity as seekers and not in their capacity as politicians.

NAC: From the point of view of a lot of people, the world is a very cruel and negative place and their consciousness is not in a position to absorb the negativity. What can you say, or what service can we perform ("we" in the largest sense of the word) to help with that situation?

Sri Chinmoy. I fully agree with you. What we should do is to cultivate more soulful patience. Right now the world is far from perfection. It is an

almost half-animal world that we are living in. We are constantly quarreling and fighting. But again, there is an inner cry in us to do something, to become something, to grow into something that will give us abiding satisfaction. This inner cry is something that wants to transcend what we have now and what we are now. But perfection does not come into existence overnight. It takes time.

So, what you need, what I need, what others need, is one thing: soulful patience. We have to know that patience is not something weak. If we are patient, it does not mean that we are forced to surrender to the hard reality of life. No, it is inner wisdom. Our inner wisdom needs patience, a length of time. It is like a seed. As soon as we see a seed, we expect the seed to grow into a plant and become a tree, a huge banyan tree. But if we know that the seed takes time to germinate and gradually will become a plant and then a tree—if we have the vision of our patience—then one day we will see that truth will manifest and grow into Reality. So what the entire world needs is soulful patience. Then the truth can grow in its own way.

NAC: When one is engaged in a way of life which is not satisfactory to the person and one feels the first tug to begin seeking (I am asking this question because a great many people who will be reading this interview will be in that position), one has the impulse to do something. The philosophy and the ideals and so on make some sense, but here in the West people have the impulse to do something and make it happen. Is there anything practical, direct, that you can suggest for someone to do?

Sri Chinmoy: Here I wish to say that the best policy is to first become something and then do something. First achieve, then give what you have. This is the golden rule. First you become the fruit, the most delicious fruit, and then you offer yourself for everybody to eat. But, in cases when one is being guided by a higher force, a special rule applies. If the higher force says, "I need you as my instrument," or "I have accepted you as my instrument, so you please me in my own way," at that time the process is reversed. In that case, if the Inner Pilot or spiritual Master tells us to "Do this," then in the process of doing we are becoming. When this happens, then one has to listen to the dictates of one's Master, for the Master is representing God for him. When Krishna says to Arjuna, "Surrender to me; I will do everything for you," at that time Arjuna is only an instrument. Here Arjuna has obtained free access to the Inner Pilot.

The Inner Pilot says, "Do this, and in the process of doing, you will become what I want you to become." But we have to know whether we really have free access to the Inner Pilot or not.

NAC. Most of our minds are so confused and our bodies so tense that we can't listen to the inner self, or even if we can, there are so many conflicting voices that we don't know which one is true. How can we cut through all that?

Sri Chinmoy. It is a most interesting question. The mind here creates tremendous problems for us. If you want to recognise the message of the voice of the Inner Pilot, then you have to know one thing: as soon as you get the message of the Inner Pilot, you will see that this message is giving you inner joy, inner satisfaction. Then, as soon as you carry out the message, the message will bear fruit in the form of success or failure. The mind will regard it as a success or as failure. But if you can take the result with the same cheerfulness, the same amount of inner strength, inner courage and equanimity, whether it is success or failure, then you can be certain that the message is coming from the soul. Otherwise, you will be raised to the skies if something comes in the form of success and you will be doomed to disappointment if failure appears.

So, if the message comes directly from the deep

inmost reaches of your heart, from your soul, then the result will not be important. If you can see both success and failure as an experience which is helping you to grow into the supreme Reality, if you have that kind of feeling for the message that is coming forward, then you are getting the message from within, from the Inner Pilot.

NAC Are you optimistic about the future of humanity?

Sri Chinmoy One hundred percent optimistic. God, I know, will not allow us to ruin His creation. We are His creations; nobody likes to destroy his own creations. We are God's children. We may do everything wrong, but out of His infinite Bounty, God will give us eternal time to turn over a new leaf.

NAC Do people look to you and bow to you as Master?

Sri Chinmoy. They look to me and bow to the Supreme in me. I always tell them: everybody's Master is only the one God and this Master is inside me and inside you. When they bow to me, I know who is getting it -- it is the Supreme in me -- and when I bow to you, I know who is getting it -- the

Supreme in you. Not to me, not to the body, not to Sri Chinmoy, but to the Inner Pilot of Sri Chinmoy they bow, and I bow to the Inner Pilot of their own existence.

NAC: What shall we do with these characters who go around calling themselves "perfect Masters"? How shall we talk to them?

Sri Chinmoy: I am not the right person to pronounce judgement. Everybody knows what is good for himself. I know what is good for myself; they know what is good for themselves. They are doing the right thing according to their receptivity and inner light. We are trying to do the best thing according to our own inner light. We are all responsible for our own rooms. They are responsible for their rooms; I am responsible for my room; you are responsible for your room. You can come to see what I have in my room. I have no right to say what they have in their rooms.

NAC: How old are you, Sri Chinmoy?

Sri Chinmoy: I am 44.

NAC: You appear in the Vancouver Airport as an ordinary, middle-aged businessman in your summer suit. Why is that? Why are you not clad in your Indian robes and all that?

Sri Chinmoy: When I am holding a meditation, I wear Indian robes, because this makes it easier for the seekers to identify me as a spiritual teacher. If I am in need of a policeman, I look for someone wearing a policeman's uniform. If I see someone in a policeman's uniform, I immediately have confidence in him. So when I hold meetings at the United Nations and elsewhere, I wear Indian robes in order to represent outwardly what I inwardly am. Inwardly I know that I am a spiritual person, a seeker, twenty-four hours a day. I don't have to wear Indian robes to know who I am. But for the seekers I do it.

NAC: I don't know if it is possible, but do you feel any sort of urge to create a song right now?

Sri Chinmoy: I can sing you a significant song, a song which has stood first out of hundreds of songs, "O my boatman, do carry me to the golden shores of the Beyond."

Sri Chinmoy sings a beautiful song in Indian style and dialect. Then he says: I am extremely grateful to you for having given me the opportunity to be of service to the aspiring mankind through your own most exemplary practise and spiritual discipline.

NAC: Thank you. God bless you.

"MEDITATIONS FOR THE WEEK"

The following "Meditations for the Week" were offered to all who attended the regular weekly meetings of the Meditation Group.

Peace is fulfilled Delight. Where peace is, the light of Delight has replaced the right of ignorance-night.



- U. N. Meditation Group
30 January - 5 February



God's plan is steady evolution. Man's plan is quick revolution and immediate destruction.

U. N. Meditation Group
6-12 February

If you think of God, your life will have
real meaning.

If you meditate on God, God's Confi-
dence-Tree will grow inside your heart.



— *U.N. Meditation Group*
13-19 February



The confidence of the heart proposes.
The doubt of the mind opposes.

— *U.N. Meditation Group*
20-26 February

*Line drawings are reproduced with the kind
permission of Sri Chinmoy.

O BUJHI KANU JAI

$\text{♩} = 69 \text{ Mod.}$ *fine*

O bu-jhi Ka-nu jai----- nu-pur--- Ji-ye

pai----- Shu-----ni cha-ran--- dhwa--ni

du-----re uth-i--che ra---ni Ja-di---- phi-re ta-kai

ra-khal----- shu-dhu jai O bu-jhi Ka-nu jai-----

na-yan--- je-na dhai----- Je pa-the Ka-nu rai-----

God-hu-----li be-la--- she---she mad-hur----- ha-si---

he---se Go-dhan--- ni-ye jai----- D.C.



O BUJHI KANU JAI

*O bujhi Kanu jai nupur diye pai
Shuni charan dhwani dure uthichhe rani
Jadi phire takai rakhal shudhu jai
O bujhi Kanu jai nayan jena dhai
Je pathe Kanu rai
Godhuli bela sheshe madhur hasi hese
Godhan niye jai*

There goes my Beloved, my sweet Lord,
the anklets ringing on His Feet.
I hear the music of His Flute
vibrating through the horizons.
If ever my cowherd boy should cast a glance
behind Him, still He only goes forward.
Let my eyes follow the track my
Beloved treads.
In the twilight hour of the day, with a sweet
and serene smile,
Leading the herds of varied light,
My cowherd boy goes.

KATA GAN

$\text{♩} = 52 \text{ Slow}$

fine

Ka-ta---- gan a--mi ge-ye-chi--- dha-rai-- ka-ta gan a-jo ba-ki

Shi-ta----re ba-hi-re san-git-- ma-----jhe a-ma-re kun-ji-ya

tna-ki Ga-hir-- bya-thai kan---de hi-ya mor swa-ru-per

de-tna mai Su-bi-----shal e-i bha-La pa-ra-ba-re

a-mi-e bha-si-ya jai---

D.C.



KATA GAN

Kata gan ami geyechi dharai
Kata gan ajo baki
Bhitare bahire sangit majhe
Amare kunjiya thaki
Gabhir byathai kande hiya mor
Swaruper dekha nai
Subishal ei bhaba parabare
Amije bhasiya jai

How many songs have I sung?
How many more have I still to sing here on earth?
Within and without I have been
 searching for myself through my songs.
With deep pangs my heart cries;
My self-form is not visible yet.
In the vast life-ocean, I am floating all alone.

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 MARCH 1976

Regular Weekly Schedule

*Tuesdays, 12-1 p.m.
March 2, 9, 16, 23, 30*

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.
March 5, 12, 19, 26*

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

Other activities, in addition to the regular weekly meetings, will be scheduled during the month and announced on Secretariat bulletin boards.

FEBRUARY ACTIVITIES

In addition to its regular Tuesday and Friday meetings, the Meditation group sponsored the following activities:

THE UNITED NATIONS MEDITATION GROUP

PRESENTS

The second talk of the Dag Hammarskjöld

Lecture Series of 1976

“Humanity’s Promise”

by
SRI CHINMOY



Friday, 6 February 1976
Dag Hammarskjöld Auditorium
1 p.m.

Admission free

All are welcome



The
Dag Hammarskjöld Lectures
for
1976



March — *The Dream of the United Nations*
April — *The World Mind*
May — *The World Heart*
June — *The World Soul*

July — *Earth's Perfection — Aspiration-Cry*
August — *Competition or Competence*
September — *The United Nations — The Beckoning Hands of the Fulfilling Beyond*

October — *The Ideal and the Real*
November — *The Path-finder and the Goal-possessor*
December — *The United Nations: Humanity's Cry, Divinity's Smile*

(76)

DONATION FROM PROCEEDS TO BE OFFERED TO
GUATEMALAN RELIEF FUND



All homemade baked goods

Cakes ♥ *Cookies* ♥ *Pastries*

Pies ♥ *Breads*

There will be a special Valentine's Day Cake raffle!



Friday 13 February 1976
Starts at 12:15 P.M.
South Lobby - Secretariat
(Lounge Area)



BUY FOR YOUR FAMILY AND FRIENDS

Sponsored by the United Nations Meditation Group

*The United Nations Meditation Group
warmly invites you to*

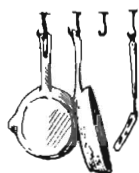
THE *Second* VEGETARIAN MEAL OF 1976:

A Spanish-Style Luncheon

WEDNESDAY 18 FEBRUARY 1976
1 P.M.

The Boss Room
Church Center for the United Nations
8th floor

*Tickets \$3.00
Tickets will be on sale on the 4th floor of the Secretariat
12 noon - 2 p.m. Tuesday 17 February
or call for reservations, ext. 3589, Mr. Sims*



(48)

*The United Nations Meditation Group
warmly invites you to*

A Classical Concert

THE FIRST OF FOUR CONCERTS
IN THE 1976 SERIES

WEDNESDAY 25 FEBRUARY 1976
1 — 2 P.M.

Dag Hammarskjöld Auditorium

The programme includes:

Beethoven Piano Trio in C Major—1st movement
violin, cello, piano

"Le Cygne" by Saint-Saëns
cello, piano

Mozart Trio in C Major
flute, violin, cello

Brass Quartet Ensemble—Gabrieli, Palestrina

Telemann Duets
flute, violin

Admission free

Light refreshments

(50) BLANK