



# **Meditation at the United Nations**

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



**Our Hope For Mankind**

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# MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF THE  
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

(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.*

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## HUMANITY'S PROMISE

*On Friday, 6 February 1976, Sri Chinmoy delivered the second lecture of the 1976 Dag Hammarskjöld lecture series at the United Nations.*

Humanity's promise to humanity is a life of service. Humanity's promise to divinity is a life of oneness. Humanity's promise to God is a life of perfection. But this perfection is preceded and followed by service and oneness. Oneness has to be found in perfection and service has to be found in oneness. So we can safely say that humanity's promise to God is a life of service, oneness and perfection.

Service is Eternity's meaningful achievement. Oneness is Infinity's soulful achievement. Perfection is Immortality's fruitful achievement. Service is the transformation of the human within us. Oneness is the realisation of the divine within us. Perfection is the satisfaction of the Supreme within us.

God says to the body, "Body, promise Me that you will not always sleep." The body says to God, "Father, I promise You that I shall listen to You. Now, do accept a promise of my own. My promise to You is that I shall try to be always wakeful, alert and vigilant."

God says to the vital, "Vital, promise Me that you will no longer be aggressive." The vital says to God, "Father, I shall abide by Your Command. In addition, I wish to offer You a promise of my own. From now on I shall be divinely dynamic always."

God says to the mind, "Mind, promise Me that you will no longer cherish your friendship with doubt. Doubt can no longer be your friend." The mind says to God, "Father, I shall definitely listen to You. I also have a promise of my own, and that promise is that I shall make friends only with faith. I will have faith only as my friend. I shall live with faith and I shall fulfil my existence on earth only in faith, for faith—soulful, fruitful, all-offering, all-embracing faith."

God says to the heart, "Heart, promise Me that from now on you will not feel insecure under any circumstances." The heart says to God, "Father, I give You my word of honour that I shall not in any way feel insecure. I shall listen to Your Command. Now, my promise to You is that I shall establish my oneness-existence with each human being in Your entire creation. I shall feel and cherish my oneness with all throughout the length and breadth of the world."

The divine in us promises; the human in us forgets. Again, the Supreme in us revives all our countless promises and fulfils them. Our promise and our aspiration—the inner cry, the mounting flame—are two intimate friends. Promise says to,

aspiration: "Friend, I do know what to do. I have to establish a life of divinity here on earth. Then there will be no ignorance, no darkness, no limitations, no bondage. I know that this is what I have to accomplish." Aspiration says to promise: "Friend, let me tell you how you can do it. You can do it only on the strength of your self-giving. Give what you have, give what you are at every moment. Then only your goal will not remain a far cry. What do you have? A soulful cry. This is what you can give to mankind. And what are you? You are God's eternal Dream, the Dream that every moment is in the process of blossoming."

Humanity's promise is a movement forward, upward and inward. Humanity's forward movement leads us to the universal Reality and helps us claim the entire creation of God as our very own. Humanity's upward movement carries us to the transcendental Height and helps us claim the transcendental Reality as our very own. Humanity's inward movement leads us to God Himself: God the Dream, God the Reality, God the Silence, God the Sound, God the Omniscient, Omnipotent and Omnipresent. It is within our aspiration's abode that God's Presence looms large.

Our forward movement is for the recognition of the universal Reality. Our upward movement is for the recognition of the transcendental Reality. Our inward movement is for the recognition of the eternally Real in us: God the Supreme.

Humanity has a promise. This promise is self-discovery. Self-discovery comes from self-mastery, and again, self-mastery comes from self-discovery. When we dive deep within we discover our reality-existence, and when we spread our vision-light around us we achieve self-mastery. The most effective way to attain self-mastery is to spread our heart's light, which is the Vision of the Supreme within us. If we spread our vision-light, then the darkness around us surrenders and becomes transformed.

Humanity itself is a promise: a promise of God to Himself, for each individual is a portion of God's Reality-Existence and God's Vision-Existence. Each individual is a representative of God's ultimate Height on earth. In and through each individual God fulfils something unique in Himself. God's promise to Himself is His Aspiration, His Realisation, His Revelation and His Manifestation in and through each individual being.

Each individual has already made an inner promise to humanity. Again, humanity also has made an inner promise to each individual. Each individual, when he prays and meditates and enters into his highest transcendental Height, looks around and sees countless beings around him. At that time he feels it is his bounden duty to carry all and sundry – all human beings, all his brothers and sisters—to the highest Height. This is his promise. And humanity, as a collective soul, promises to

each individual that it will offer him the universal Light and Delight. Mere height is not all. The vision and reality have to embrace the entire creation. Length and breadth as well as height are equally needed. The individual will carry the collective soul to the height and humanity, the collective soul, will carry the individual to the universal Reality within all of us.

We have to know whether we shall always remain with mere promise or whether we shall go one step ahead. That step is commitment. There is a great difference between promise and commitment. Promise can be a mere word, a meaningless, fruitless and lifeless gift. But when it is commitment, the soul's commitment to mankind, inside the commitment itself the illumining reality and the fulfilling reality abide.

The promises that we have made to God, to mankind, to ourselves must be transformed into conscious, constant and unconditional commitments. It is inside the heart of commitment that all the promises of the past, present and future can blossom into fulfilling reality. Humanity's promise to God: "Take me." God's promise to humanity: "I am accepting you."

Each soul offers a solemn promise to mankind when it enters into the earth-arena. Ordinary souls and special souls both make promises. In the case of ordinary souls, because of countless weaknesses and the teeming ignorance all around, it is difficult

for them to fulfil their promises. But great souls quite often fulfil their promises because they have an indomitable will. Souls of the superlative degree, who are constantly one with the Will of the Supreme, who are absolutely direct representatives of the Supreme, come into the world with the loftiest promise. Now, unlike ordinary souls or even great souls, they deal with the entire humanity. Their promise is most sublime and, at the same time, most difficult to execute. But they are not earth-bound. They are Heaven-free. They live on earth for a few years—thirty, forty, fifty, eighty—and then go back to their heavenly abode.

Three souls of the highest calibre, the highest magnitude, the highest order have come into the world. Sri Krishna came into the world to establish the divine code of life: righteousness must reign supreme; wickedness must give way to righteousness and a life of light. But his promise has not yet been fulfilled. There are still wicked people on earth; wickedness still looms large and reigns supreme. But he has not given up his promise. In and through you and me and each individual he is trying to conquer humanity's wickedness and replace it with the divine code of life, which is justice-light all around.

The Buddha came and promised to make the world at large a world without suffering. There will not remain an iota of suffering here on earth, he said. He tried his best, but the world is still suffer-

ing like anything. Yet he has not given up his promise. His promise is now being executed in and through us, in and through each individual seeker here on earth. Each seeker wants to free himself and also the entire world from suffering. So the loftiest promise of the Buddha is now being executed in and through each individual seeker on earth.

The third soul of the highest magnitude is the Christ, the Son, the Saviour. His promise to mankind was the establishment of the Kingdom of Heaven. We all know what the Kingdom of Heaven will look like. There will be no ignorance, no darkness, no bondage, no limitation, but only boundless light, boundless delight, boundless harmony, boundless peace. All divine qualities in boundless measure will comprise the Kingdom of Heaven. Right now, when we look around we see anything but the Kingdom of Heaven. Does it mean that the Christ has given up his promise to mankind? No, not in the least. His promise is now percolating, his promise is now flowing like a river in and through each individual seeker on earth. The Kingdom of Heaven must come into existence—either today or tomorrow or in the near future or in the distant future. The promise of the Saviour Christ will definitely be fulfilled in the course of human evolution. No God-Promise can remain unfulfilled. The promise that God made to mankind through Sri Krishna, the promise that God made to mankind

through the Buddha, the promise that God made to mankind through the Christ, the promises that God is offering to mankind through you, through me, through each individual seeker, will all be fulfilled.

A TRIBUTE TO THE  
NON-GOVERNMENTAL ORGANISATIONS  
ASSOCIATED WITH THE UNITED NATIONS

*On Tuesday, December 9, 1975, at a special function held at 5:30 p.m. in the Church Center for the United Nations, the United Nations Meditation Group honoured the dedicated service of the Non-Governmental Organizations (NGOs).*

*Mr William Davidson, a UNICEF staff member and member of the U.N. Meditation Group, spoke on behalf of the Group in opening the programme.*

The United Nations Meditation Group welcomes you to this evening's programme. We, the members of the U.N. Meditation Group, aspire to serve both God and man, and feel the Non-Governmental Organizations reflect the same commitment to dedicated action. In our function tonight we wish to salute the NGOs for their tireless service to the vision of the United Nations and the needs of humanity.

We will open our programme with a silent meditation conducted by Sri Chinmoy, Spiritual Director of the United Nations Meditation Group.

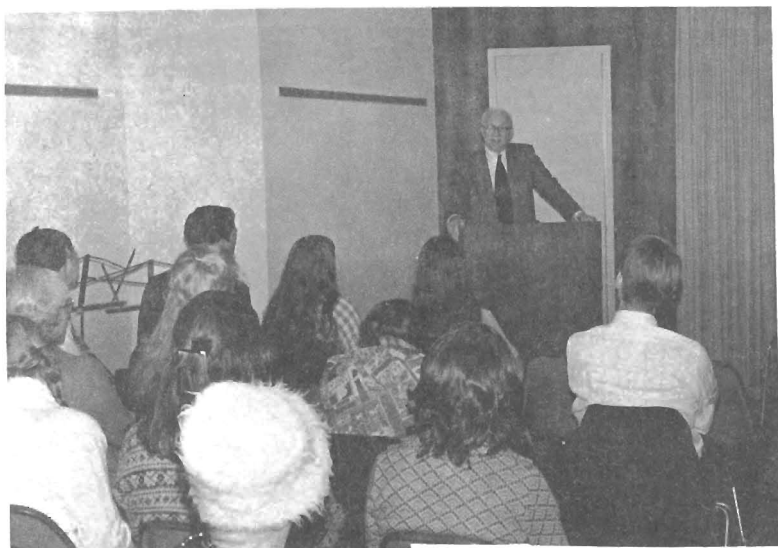


Sri Chinmoy conducts opening meditation (photo by Lloyd Hart).

*Sri Chinmoy conducted a silent meditation. This was followed by "Duet for Flute and Violin" by Telemann, and "Trio Sonata" by Vivaldi.*

*Mr. Davidson then introduced the guest speaker, Dr. Louis Longarzo, NGO Representative of Caritas Internationalis and an active member in the international community since 1952.*

*Dr. Longarzo:* Before beginning my short and modest address on the NGOs, I'd like to say one or two deeply personal things to all of you here this evening.



Dr. Louis Longarzo, NGO Representative of Caritas Internationalis, delivers his address (photo by Lloyd Hart)

First, I am deeply appreciative and do admire the spirit, the graciousness, the delicacy and the radiant smiles of the members of the U.N. Meditation Group—especially, of course, those whom I know personally. And I did notice during the musical performances here this evening that the women who played the flute and violin had the refinement—very befitting of women—and the men had all the brass. In International Women's Year the men have to admit that we do need the refinement and delicacy of women in our lives.

My talk tonight is entitled:

TRIBUTE TO THE  
NON-GOVERNMENTAL ORGANIZATIONS  
—A THIRTY-YEAR PERSPECTIVE

The year 1975 marks the thirtieth anniversary of the United Nations. The U.N. Meditation Group has come together today to honour the service of international non-governmental organizations and, as a U.N. Representative of an international NGO, I have been invited to address you on this occasion. I have approached this event in a spirit of meditation, prayer and Caritas Internationalis—the spirit of Universal Love.

May I invite each and all of you to reflect on:

Who are the NGOs?

Why are they deserving of tribute?

An eminent authority on NGOs has been critical of the term “Non-Governmental Organizations.” He feels that the term is ambiguous and misleading, that it has negative connotations and, in some cultures, might be considered anti-governmental. He prefers other designations, such as “transnational associations,” “professional associations,” “voluntary associations.”

NGOs are essentially *voluntary* associations. The key idea is contained in the Latin word “voluntas,” meaning an involvement resulting from a personal freedom of choice and action. NGOs are not manipulated, directed or controlled by governments. They represent the freedom of choice and action of their respective constituencies.

NGOs steadily increased in the nineteenth cen-

tury after the Congress of Vienna, which brought peace to Europe for many years after the Napoleonic Era. The latest *Yearbook on International Associations*, published in Brussels, Belgium, lists over four thousand NGOs in twenty-eight major categories. The total membership of these organizations runs into the millions, covering the full gamut of human concerns.

The vitality and vigour of NGOs at the San Francisco Conference in 1945 were instrumental in obtaining the insertion of the historic Article 71 in the Charter of the United Nations. Article 71 brought into being the "Consultative Status" of the NGOs to the Economic and Social Council. At the present time, several hundred NGOs have consultative status in the U.N. system in Categories I and II and the Roster, with varying privileges and responsibilities.

How do we characterise the U.N. NGO Representatives? The NGO representatives are essentially men and women of good will committed to the principles and purposes of the United Nations.

As the U.N. system depends on translators and interpreters for its effective functioning, the NGO Representatives are constantly interpreting the significance of what is happening in the U.N. system and translating it into meaningful language that makes sense to their constituency.

The NGO Representatives are transcendentalists; they endeavour in their thoughts, words and

deeds to transcend the passions, polemics, politics and polarizations that afflict the members of the United Nations on controversial issues. The NGO Representatives are governed by a sense of perspective, a sense of vision, a sense of direction and a sense of the frontiers and dimensions of the emerging future world society.

The NGO Representatives are also cooperators in advancing the universal common good. They manifest this in many ways: through diversified and substantial humanitarian activities; through participation in working task forces at U.N. Headquarters and Geneva on areas of human global concerns, such as Disarmament, Human Rights, Development, Human Environment, International Women's Year, NGO Committee on UNICEF and the Youth Caucus. Incidentally, I'm glad to see so many young members in the United Nations Meditation Group. I think it speaks well of the quality and future of your group.

*Sri Chinmoy then offered a presentation to Mr. Leon Marion, Chairman of the OPI (Office of Public Information) Executive Committee and NGO Representative for the American Council of Voluntary Agencies for Foreign Services.*



Sri Chinmoy presents a plaque to Mr. Leon Marion, Chairman of the OPI Executive Committee and NGO Representative for the American Council of Voluntary Agencies for Foreign Services (photo by Lloyd Hart).

*Sri Chinmoy:* Mr. Marion, I present this plaque to you with deepest joy and gratitude. The United Nations Meditation Group is trying to serve both the body and the soul of the United Nations and also the body and the soul of mankind. So here, with a sense of deep humility, I wish to offer this on behalf of the members of the Meditation Group.

*Mr. Leon Marion:* I must take this occasion to indicate that there are times in one's life, or in history, when time and space come together. This is

one of those times in history, in which a movement has decided to honour one person for a total community. And I feel extremely humble for this presentation. I am reminded of a man called Zukini in *Teahouse of the August Moon*. This humble servant decided he could solve almost any problem if he really thought and meditated on it. Zukini's words about how he solved all of those problems are as follows: "All of those years of pain, I feel, at the time, make men think. And thought makes man have wisdom. And wisdom makes life endurable."

But it is not only to endure life; there's an added ingredient that needs to be put into the mixture. That is the essence of life, which comes from only One Being, One Spirit. So I humbly accept this plaque and all that it means.

The Executive Committee has indicated that it will hang this plaque in the United Nations—it has not yet decided where to commemorate this night.

The NGOs have also brought an effective presence at all the recent International U.N. Conferences held: in Stockholm on the Human Environment, in Bucharest on Population Problems, in Rome on Food Problems, in Caracas on the Law of the Sea and in Mexico City on International Women's Year. At the present time they are preparing themselves for an effective NGO presence at the next International Conference on Habitat to be held in British Vancouver in 1976.

It can be seen, therefore, that in essence a tribute to the NGOs is:

- a tribute to the dignity and worth of each person;
- a tribute to freedom of association, thought and action;
- a tribute to the realistic possibility of a world community bound together by knowledge, understanding and ties of mutual love and service.

It is true that the realities always fall short of the ideals. To transform these ideals into everyday realities, powerful spiritual weapons are needed:

- the power of faith, hope and love;
- the power of meditation and prayer;
- the power of moral, intellectual and spiritual discipline.

It seems to me that the challenge of the next thirty years for the NGOs is to utilise all these powerful spiritual weapons to transform gradually a community of independent, sovereign states into a genuine World Community – a world community which will fully realise and implement Article I of the Universal Declaration of Human Rights

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood ”

May we all become worthy instruments for a World Community.

*A short musical interlude followed: "Duet for Violin and Cello" by Beethoven, "Gallery for Un-accompanied Cello" by Muczynski and "Trio" by Mozart.*



Musicians performing, from left to right: Mr. Phil Hirschi, Ms. Carol Shive and Ms. Mary Ellen Shepley (photo by Lloyd Hart).

The United Nations Meditation Group offers its deepest gratitude and appreciation to the musicians- Mr. Phil Hirschi, Mr. Lewis Kahn, Mr. Jack Nowinski, Ms. Mary Ellen Shepley, Ms. Carol Shive and Mr. David Taylor—for their musical contribution to the programme.

## QUESTIONS AND ANSWERS ON RELIGION

*Continuing a series of questions on religion started in 1975, Sri Chinmoy answered the following questions on 9 January 1976:*

*Ms. Linda Zwingenberg: How can the various world religions respond more cooperatively and effectively to humanity's aspiration?*

*Sri Chinmoy:* It is the followers of religion who have to come forward and offer the qualities of their respective religions to other religions. It is the followers of religion who can and must work effectively to create humanity's sincere aspiration. Religion as such cannot do anything, but the people who give life to religion and who breathe in the breath of religion must come forward and create a new aspiration in humanity's heart. If this is done, then all religions will be able to work together without losing anything of their own; on the contrary, they will gain everything for they will become one.

*Mr. Peter Donovan: Is man growing away from organised religion and moving towards meditation?*

*Sri Chinmoy:* In some countries it is true that people are growing away from organised religion and running towards meditation. In other countries people are still fond of their religions and they feel religion is the only answer. On the whole, many people from various religions have resorted to meditation, but they feel that meditation is in no way an obstacle to their religious beliefs. On the contrary, meditation increases the power and the light in their own religious beliefs.

*Ms. Barbara DeLong:* *People are often afraid of practices like meditation which are not prescribed by their own religion. Why is this?*

*Sri Chinmoy:* People are afraid of practising meditation just because meditation is something new to them. Anything that is new to us often creates fear in us. Something more: in the West especially, prayer is given much more importance than meditation. People feel that if they meditate instead of praying, then they are being disloyal to their religious beliefs. This is one of the reasons why some people, especially in the West, are afraid of meditation. They have not been habituated to meditate whereas they have all along been praying. So anything that is new to our system, to our mind, to our understanding, creates a kind of conscious or unconscious fear in us.

*Ms. Barbara DeLong: Can one find the fulfilment of his life in religion?*

*Sri Chinmoy:* It depends entirely on the individual, on what kind of fulfilment he wants and needs from his own life and what kind of religion he is practising. If his religion is not broad, wide, all-embracing, then he is not going to get a fulfilment that is everlasting and complete. Partial fulfilment he will definitely get if he sticks to his own religion and does not want to come out of it. If he wants total fulfilment, however, then he has to enlarge his vision: he has to bring his religion into one world religion and he has to increase his heart's capacity. His capacity has to increase infinitely so that his own religion can function in and through all religions.

Again, if one really wants fulfilment, he has to know that real fulfilment will not come just from following a particular religion or even all religions. Real fulfilment can come and will come only from one's own sincere cry. Religion is like a house. Either in this house or in that house you can remain. But if you do not pray while you are inside the house, then there can be no real fulfilment. It is not following a religion but practising the principle that inwardly dictates the form of a religion which offers the way to real fulfilment. And this is what we call prayer and meditation.

*Mr. Edwin Castro: Is your path a religion?*

*Sri Chinmoy:* No, mine is a path. A path cannot be a religion; a path only accepts—gladly accepts—the votaries or followers of all religions. It is a path, therefore, that anybody can follow. People from different countries, different cultures, different backgrounds can walk along the same path, but they perhaps will not be able to follow the same religion. One can walk along the spiritual path regardless of religion, regardless of culture, regardless of his inner and outer growth.

*Mr. Edwin Castro: How can religion be made more spiritual?*

*Sri Chinmoy:* Religion can be made more spiritual just by bringing to it more widening beliefs, more illumining compassion and more fulfilling satisfaction, which are founded on one's consecration to God's Will. In order to make religion more spiritual, spirituality in its pristine purity must be brought into the heart of religion.

*Ms. Michele Hein: How can I lose my suspicion of the outer world?*

*Sri Chinmoy:* How can you lose your suspicion

of the outer world? First you have to ask yourself whether your suspicion has helped you in any way. The answer will be no. It has not helped you at all. On the contrary, it has only lowered your consciousness, lowered your aspiration. Then you have to ask yourself one more question: are you wise or are you a fool? If you are a wise human being, then you will always act wisely. You are not a fool, so you are supposed to act like a wise individual. Anything that stands in the way of your God-discovery or Truth-discovery or life-manifestation has to be discarded.

Then you have to know where your suspicion is. Is it in the mind? Is it in the vital? Is it in the body? There can be suspicion in the physical and in the vital, but the suspicion that exists in these places is negligible. But the suspicion that is in the mind is like a mountain. So first you will enter into the place where suspicion is lurking all the time, which is the mind. Then you can tell suspicion, "Look, I have got nothing from you except misery, so why do I need you? You pretend to be my real friend, but you are not. A real friend does not create problems. It is only an enemy that creates problems. For a long time I did not know that you were an enemy; I considered you to be my friend. For this reason I allowed you to remain inside my mind. But now I know that you are not my friend. Just because you are my enemy, you have to leave. This is my house, absolutely mine. Here you have no place."

But again, you have to realise that nobody and nothing can remain an eternal enemy. You will invoke and create boundless light inside the mind and then either you shall allow suspicion to come into your mind for its illumination, or your illumined mind will enter into the human suspicion which has been discarded from the mind. The mind will enter in order to transform and illumine suspicion.

Nothing negative, nothing undivine can always remain undivine, for God's Vision is eventually to make everything divine. But in the meantime certain things stand in our way inwardly and create problems for us. You have to tell them to remain far away and to let you reach your destination. Then, from the destination you can bring infinite Light to them. Or you can say, "Once I reach my destination, if you want to come and visit me, I shall allow you because at that time I shall have full authority and full capacity to transform you." At that time, either suspicion will come to you for transformation or you shall come to it with illumination. For once you are illumined, you are no longer afraid of your existence. So in this way you can conquer suspicion.

*Ms. Dolores Novoa: Is there one divine quality which encompasses all the rest or does a seeker have to meditate on each one?*

*Sri Chinmoy:* For a seeker, one quality is enough in his own life and that is gratitude. And in God's Life one quality is also enough, and that is God's Compassion. God's Compassion encompasses all His divine qualities, and the seeker's gratitude encompasses all his divine qualities. So if one wants to feel the presence of all his divine qualities, then he has to look in his gratitude. And if he wants to feel all the divine qualities of God, then he can easily find them in God's Compassion. If one wants to see all God's good qualities or all one's own good qualities individually, one can easily do that too. But if one wants to see one good quality which embodies all the good qualities, then in God's case it is His Compassion and in man's case it is his gratitude.

*Mr. Mike Salafia:* Is the reason for this that there is a feeling of oneness in human gratitude and God's Compassion? Is that why these two qualities are so all-encompassing?

*Sri Chinmoy:* In oneness you get everything. A child has established oneness with his parents, so he knows he will get everything. If the parents have material power or any power, any capacity, then it is all his: the parents are going to give it to him. If you are one with someone, that means all his qualities are your very own, and vice versa. Your eyes are one with your legs and arms. Your arms want



to perform some thing at a particular place. Your eyes show you how to get there and your legs take you. ~~Just~~ because oneness has been established in all your limbs, one complements and fulfils the other. So if you establish your oneness with God's Compassion on the strength of your gratitude for God's Compassion, then inside God's Compassion you will get everything.

But again, if you find it extremely difficult to think of God's Compassion all the time or your own gratitude, then try to bring to the fore individual aspects of God's Capacity. If God's Power is what you want, then concentrate on God's Power. If you want inner cry, which you need, then try to bring this to the fore. Or if you need sincerity, try to get this. Anything you need, you bring forward individually.

But if gratitude is there, then inside gratitude you will find power, sincerity, simplicity and all divine qualities, because gratitude means oneness. God has played His role by giving; you have played your role by expressing your gratitude. By giving, God has shown his oneness with you; and by offering your gratitude, you have become one with Him.

*Ms. Denise Yarkovsky Is the way to get rid of anxiety to ignore it?*

*Sri Chinmoy:* You can get rid of anxiety for a short time by ignoring it, but if you want to get rid of it permanently, then you have to bring light into it. In the beginning, if you are weak, then ignore it. If you can convince your mind that anxiety does not exist, then you get temporary relief. If even for one day you are freed from anxiety, then you have accomplished something. By ignoring it you can keep it away for a few days, a few weeks or a few months, but you cannot indefinitely ignore it. The anxiety still exists and it will come back.

But in the meantime, while it is away, you may create or develop or acquire or achieve light. Then, if you have brought light into your system, when anxiety comes you can put light into it. At that time, anxiety is transformed and then it no longer exists. In this way it will not bother you again.

If you do not have enough light or illumining power inside you, then the next best thing is to ignore anxiety. But unless and until you have illumined anxiety, there can be no abiding satisfaction. In the beginning you ignore it and wait for God's capacity to develop in you, which is light. Then, when the hour comes, you must enter into anxiety itself with your soul's light. But if you have this capacity right from the beginning, why do you have to ignore your anxiety? Everything in God's creation needs God's attention for its perfection. Anxiety is not a good quality; it has to be perfected. Since you have the capacity, pay attention to it and perfect it.

## CONFIDENCE

*Sri Chinmoy gave the following talk in the Peace Room of the Church Center for the United Nations on Tuesday, 4 August 1970.*

We are all God's chosen children. God has perfect faith in us. Let us try to have an iota of divine confidence in ourselves.

If we want to have confidence, we have to be true to ourselves. If we want to hear from God that we are good, great and divine, then we must always be true to ourselves.

Temptation, depression, frustration and destruction go together. Man's confidence and God's acceptance go together. Man's confidence is man's joy and God's divine Pride.

Confidence is growth. It is the flowering of our human aspiration and divine liberation. Aspiration is what man has and offers to God. Liberation is what God eternally is, and He offers Himself to mankind. He scatters liberation all around us.

Confidence is the illumining conscience deep within us and our fulfilling inheritance.

God says to man, "My son, I have all confidence in you because you are of Me." Man says to God,

"Father, I have full confidence in myself because You are for me."

God says to man, "My son, I have all confidence in you because you want the Truth and the Truth alone." Man says to God, "Father, I have full confidence in myself because I know that You are not only *the* Truth but You are also *my* Truth."

God says to man, "My son, I have all confidence in you because of our present divine conversation." Man says to God, "Father, Father, Father. I have full confidence in myself because of Your present and eternal Compassion for me "

## PATIENCE

*Sri Chinmoy gave the following talk in the Chapel of the Church Center for the United Nations on Tuesday, 15 July 1975.*

Patience is our unrecognised capacity; patience is our unrecognised achievement. Capacity succeeds; achievement proceeds.

Physical power, vital power and mental power are no match for patience-power. When physical power is misused against someone, the patience-power of that person will eventually triumph. In the outer life and the inner life, the victim will eventually succeed.

Human power is nothing short of animal power, destructive power, if we do not aspire, if we do not long for truth, light and beauty. Patience is our soul's light. This light is always unconditional.

Here on the physical plane we notice patience in the mother and in the father. The mother's compassion-light is patience; the mother's concern-light is patience. The father's wisdom-power is patience in his son. The father's wisdom-power, his all-seeing wisdom for his son, is patience.

God created this world. In His creation vast He

considers only one person as His friend: Patience. God and His Patience are inseparable.

God's creation is not complete; perfection is still a far cry. God with His infinite Patience-Light aspires in and through each creation of His. God feels that His Patience-Light is a divine, magic power that can undo the past and transform it into the golden future.

There is nothing on earth that can undo the past but patience. If we have patience we can easily undo the past. The past is a morning mist, a meaningless experience in comparison to our future realisation. The past brought us the message of suffering, sorrow, weakness, limitation, bondage and death. Again, the soul's light, which is patience, will eventually conquer delusion, illusion, temptation, limitation, everything undivine. God's Patience-Light will conquer everything in and through us.

Man needs patience in order to discover what he truly is and God needs patience in order to make man feel not only that he is God's son, God's dearest creation, but that he is exactly the same as God. Man has to realise what he eternally is: God Himself. Man is now God veiled; with patience-light man will unveil his inner divinity. Man is God yet to be consciously and constantly realised and God is man yet to be manifested totally, completely and unmistakably here on earth.

Deliberately and consciously man claims some-

thing as his own which is not actually his: ignorance. But there is only one thing that man can claim as his own: God, nothing less and nothing else. Unless and until man comes to realise this, he will never know who he is. Man is divinity's reality. This is the only thing that he has to discover: his real reality which is dormant within him.

When he is in the desire-life, each man should realise that in him there is God-seed. That God-seed is going to germinate eventually into a plant, and from a plant it will grow into a banyan tree. Again, when the same person enters into the spiritual life, he has to feel that the fruit, the eternal fruit, is already there just for him to eat. In the desire-world he has to discover God the seed so that he can grow and grow in aspiration. In the aspiration-world he has to discover God the fruit so that he can recognise what he eternally is.

Patience is our revealing and revealed faith in God, the Supreme Pilot, and our revealed and revealing faith in our own existence. Patience is our faith in our own discovery that we are not only *of* God but also *for* God.

The human cry that climbs up from the inmost recesses of our heart makes friends with patience in order to see the smiling face of Heaven and the Eternal Pilot. Again, the Eternal Pilot makes friends with patience so that one day He can see here in humanity's cry the perfect liberation, everlasting salvation, complete illumination and total transformation of humanity.

## “MEDITATIONS FOR THE WEEK”

*The following “Meditations for the Week” were offered to all who attended the regular weekly meetings of the U. N. Meditation Group:*

A desiring man is his own future failure.  
An aspiring man is God's constant Victory.

— *U.N. Meditation Group*  
5-11 March



A drop of evening dew: this is what your life is.

Start thinking of God.

When nothing else has any meaning for you, O drop of dew, you will be transformed and enlarged into the Ocean of Nectar.

— *U.N. Meditation Group*  
19-25 March



Human life has many friends.  
Divine life has only three friends: love,  
faithfulness and devotedness.



— *U.N. Meditation Group*  
12-18 March



Faithfulness waters the seed of Peace.  
Devotedness waters the seed of Delight.

— *U.N. Meditation Group*  
27 February - 4 March

\*Line drawings above are reproduced with the kind permission of the artist, Sri Chinmoy.



United Nations  
Room 820, New York, N. Y. 10017

754-1234, Ext. 3918/4531

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Dear Ms. Addison,

For myself and on behalf of the Chairman and Members of the Board of Trustees of UNIS, I wish to extend our heartfelt thanks to the Meditation Group for all the assistance given to Miss Toncich for the UNIS benefit, The Ramayana. As you know, this cultural event was an enormous success.

With your help and faith as well as that of countless others, we will surely realize a dream of making UNIS an international centre for elementary and secondary school learning and living in keeping with the ideals of the UN Charter.

Yours sincerely,

R. K. Basu  
Secretary  
Board of Trustees

Ms. E. Addison  
Secretary  
Meditation Group  
Room 3401  
United Nations

## TUMI AMAI KHAMA KARO

### Bengali Transliteration

*Tumi amai khama karo*  
*Taito benche achi*  
*Tumi amai bhalobaso*  
*Taito benche achi*  
*Tumi amar darecho hath*  
*Taito benche uchi*  
*Ami tomar kripa banshi*  
*Taito benche achi*

### English Translation

You forgive me;  
Therefore I am still alive.  
You love me;  
Therefore I am still alive.  
You have caught my hand;  
Therefore I am still alive.  
I am Your Compassion-Flute;  
Therefore I am still alive.

TUMI AMAI KHAMA KARO

*♩ = 80 Slow*

Tu-mi a--mai kha-ma ka-ro ta-i--to ben-che--- a--chi

tu-mi a--mai bha-lo----bha-so---- ta-i-to ben-che--- a--chi

tu-mi a--mar da-re---cho hath ta-i--to ben-che--- a--chi

a--mi to-mar kri-pa ban-----shi---

ta-i--to ben-che--- a--chi D.C.



*We warmly invite everyone at the United Nations and those officially associated with it to join us in our regular weekly meetings and other activities.*

## SCHEDULE FOR APRIL 1976

### *Regular Weekly Schedule*

*Tuesday, 12-1 p.m.*

*April 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.*

*April 9, 16, 23, 30*

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.

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

*The United Nations Meditation Group  
invites you to see*

# "AWAKENING"

A 30-minute colour film



Created for television, this film deals with the current trend toward Yoga and meditation in the world today.

The film studies one of the movements here in New York City, and shows how it has achieved a successful synthesis of East and West.

THURSDAY 4 MARCH 1976  
1 P.M.

Dag Hammarskjöld Auditorium

*Admission free*

*Light refreshments*

*The United Nations Meditation Group  
warmly invites you to*

THE *Third* VEGETARIAN MEAL OF 1976:

# A Benefit Luncheon for UNICEF



WEDNESDAY 10 MARCH 1976  
1 P.M.

Church Center for the United Nations  
2nd floor

*The Menu, in Mid-Eastern Style:*

Turkish Salad  
Vegetable Kebab  
Moroccan Couscous  
Mid-Eastern Vegetable Pilaff  
Savoury Stuffed Apples  
Date Spice Cake

*Tickets \$3.00*

*Tickets will be on sale on the 4th floor of the Secretariat  
12 noon - 2 p.m.*

*Friday, Monday and Tuesday - 3, 6, 9 March  
or call for reservations, ext. 3589, Mr. Sims*

*There will also be: A BAKE SALE and A SPECIAL RAFFLE!*



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*The United Nations Meditation Group  
invites you to a lecture on*

# **The Techniques of Meditation**

*by David Burke*

Mr. Burke has studied meditation for 5 years with a contemporary spiritual master. He is currently an executive with Mobil Oil Corporation and formerly a reporter for Associated Press.

He has written several books and pamphlets on meditation and yoga and has also lectured at several U.S. and European universities.

**WEDNESDAY 24 MARCH 1976**

**1 P.M.**

**Dag Hammarskjöld Auditorium**



*Admission free*

*Light refreshments*

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*The United Nations Meditation Group  
warmly invites you to*

# **A Benefit Concert for UNICEF**

*An Indian Classical Concert  
featuring*

VASANT RAI  
*sarodist*



Vasant Rai, director of the Alam School of Music in New York, was a student of the renowned Ustad Allaudin Khan, father of Ali Akbar Khan and uncle of Ravi Shankar.

WEDNESDAY 31 MARCH 1976  
6 P.M.  
Dag Hammarskjöld Auditorium

JYOTI PANDIT  
*vocalist*



Jyoti Pandit, vocalist from Northern India, will perform a variety of songs in Sanskrit, Gujarati, Hindi and Bengali.

Tickets: \$3.00  
on sale starting Wednesday 24 March  
12 P.M. - 2 P.M.  
4th floor - Secretariat  
or call for reservations, Mr. Sims, ext. 3589

*Light refreshments will be served*

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