Meditation at the United Nations

United Nations:

the Heart-Home
of the World-Body

Monthly Bulletin of
Sri Chinmoy Meditation at the United Nations

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MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF
SRI CHINMOY MEDITATION
AT THE UNITED NATIONS

Since January, 1973, Sri Chinmoy Meditation at the United Nations 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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Sri Chinmoy Meditation at the United Nations is an association of U.N. delegates, staff, NGO representatives and accredited press correspondents.

SRI CHINMOY MEDITATION
AT THE UNITED NATIONS

United Nations.

the Heart-Home
of the World-Body

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.

EDITOR'S NOTE

Sri Chinmoy Meditation at the United Nations is an association of U.N. delegates, staff, NGO representatives and accredited press correspondents, who believe that inner reflection and meditation can bring us in touch with the founding spirit of the United Nations and inspire renewed dedication to its ideals.

The main focus of our activities, both in New York and in Geneva, is our twice-weekly meditations, which provide an opportunity for quiet, spiritual renewal in an atmosphere reflective of the highest purposes of the world organisation. In addition, through an ongoing series of conferences and symposia, we provide forums where ambassadors, Secretariat officials and staff, religious leaders and other world-minded individuals can share and reinforce their spiritual vision for the United Nations.

The Meditation Group was founded in 1970, when interested staff members invited the distinguished spiritual leader Sri Chinmoy to conduct non-denominational meditations at New York Headquarters. Since then, the Group's membership has grown considerably and its expanded activities have been warmly received by the U.N. community.

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ALBERT EINSTEIN: SCIENTIST-SAGE

Last month friends and colleagues of Albert Einstein joined Sri Chinmoy Meditation at the United Nations in observing the scientist's centennial in two commemorative programmes. At the first, held in co-operation with Princeton University, members of the Princeton community gathered in the University Chapel on 18 March 1979. At the second on 20 March, United Nations diplomats and staff met in the Dag Hammarskjold Auditorium at United Nations Headquarters in New York. Featured in both programmes were songs Sri Chinmoy had dedicated to Einstein, several composed to the words of the scientist. Following are outlines of the programmes, excerpts from the talks and statements, as well as transcripts of the songs.

Centennial Commemoration
at Princeton University
18 March 1979

ALBERT EINSTEIN: SCIENTIST-SAGE

PROGRAMME
March 18, 1979

Welcome	Dean Ernest Gordon
Invocation	Sri Chinmoy
Choral Renditions	Sri Chinmoy Meditation Choir
Commemoration	Alan Richards Author of the forthcoming book: *Einstein As I Knew Him*
Commemoration	Dr. John Turkevich Eugene Higgins Professor of Chemistry, Emeritus Chaplain, Eastern Orthodox Fellowship
Choral Rendition	Princeton University Chapel Choir under the direction of Professor Walter Nollner

(2.)

Dr. Ernest Gordon, Dean, Princeton University Chapel Greetings and welcome. We are gathered here to pay tribute to Albert Einstein. He was our neighbour, who dignified the neighbourhood of Princeton by his presence. He has been, is being, and will be thought of as a great scientist, and that is most proper. Our tribute this afternoon, however, is one which emphasises Albert Einstein the man. I am sure that the respect which is accorded him is due to the fact that he was identifiable as a human being who happened to be awfully good at one of the scientific disciplines. Because he was human he reminds us that he stood at the meeting place of time and eternity, knowledge and truth, fact and mystery. He saw that dimension we designate as mystery as the source of all true art and science. He reminds us that we are morally responsible for our knowledge and its application.

Therefore, we are responsible for using the products and the means of science for the causes that support peace. We could affirm that science ought to be for peace, for its purpose surely is to be for people and peace most certainly is for people. The best tribute we may pay is to thank God for the man, Albert Einstein, for the glory that was reflected in his life, for the glory that shines in the eyes of all who dare to respond to the challenge of transcendent holiness and love.

Dr. Gordon then read out written statements received.

Mr. Alan Richards: I am honoured to have been invited to come to talk to you this morning about some of the years I spent with one of the greatest geniuses of the world.

I came to Princeton in 1943 as a photographer, and it was shortly after that that I met Dr. Albert Einstein. I want to dwell purely upon the great friendship that I enjoyed with him. I am not a scientist, and therefore my book, *Einstein as I Knew Him*, has nothing in it whatever about mathematics or science. It is written purely from the heart and includes possibly twenty photographs that I took of him over the years. In the area of photography I had a valuable experience with him.

Once toward the end of his life we were sitting in his study looking at some photographs when he said to me: "Do you realise what a wonderful profession photography is? Have you ever stopped to think

how very kind a photograph can be?" I said, "Dr. Einstein, I don't quite know what you mean." He said, "How nice it is to look at a picture of your father or mother taken many years ago and to see them as you remember them. A photograph can be so kind. You see, you and I change completely over the months and years, but a photograph never grows old."

I was born in Scotland and went to school there, and as a little boy I had a teacher in arithmetic. He wasn't very kind to me. In fact, he made me feel just like a dunce. I remember reading a little while ago how as a little boy Dr. Einstein didn't get along very well either, although he got along much better than I did. However, I told Dr. Einstein one day about my failure as a kid at school and he said to me: "I wouldn't worry about that. You know, sometimes the teacher can get you scared. They know their subject, but they don't know how to handle you." He said, "Don't stumble on that foolishness now." What he said was so kind and comforting, and it illumined something for me. He helped me to dispel a cloud that had been around me for many years. His help and counsel were wonderful.

I had little problems here at Princeton from time to time, and he was always helpful. I never heard a harsh word from him in all the years I knew him. You can understand that as a humble photographer, representing not only Princeton but the papers of the world, I had to be extremely diplomatic at all times. Although he was a wonderful and kind man, there were times when I discovered that he was inclined to be a little bit, shall I just say, not gruffy, but just not very happy that day. I

always made it a point to thank him for having me come, and then I would leave and come back in a few days when he felt better. I never pushed a point at all. I think perhaps that is why I was successful in lasting twelve years with him.

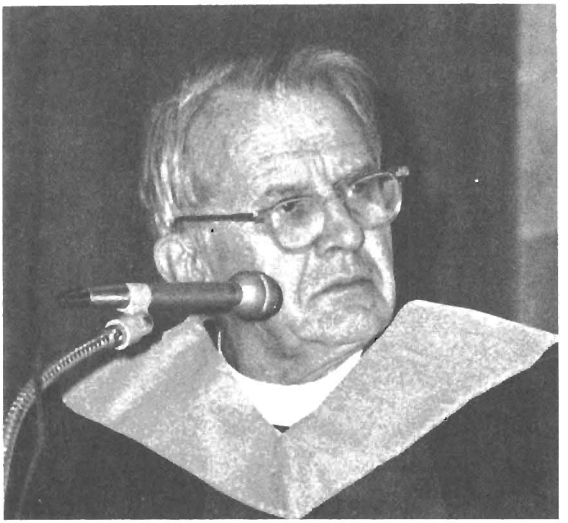
Now, I would just like to tell you something else about Dr. Einstein. He had great strength of character and sincerity of purpose. Perfection was his goal. He disciplined his students, but he disciplined himself first. He required perfection from all the students in the class.

One time, here at Princeton, an engineer from northern New Jersey built a beautiful telescope from parts that he had saved from the war in Germany, and he brought it to Princeton and assembled it on Dr. Einstein's lawn. I was there that day taking many pictures, and do you know that when the telescope was completed and assembled, Dr. Einstein went up and thanked this man and his wife very much for what they had done, and then he walked over to me with his hands extended. Sadly he said, "You know, I am ashamed of myself. All my life I have never made anything with my hands."

He was taken very seriously ill around the middle of April 1955. I learned later that the doctors had hoped to save his life, but he would not permit any surgery. I went over to the hospital, thinking maybe I could wish him well and just have a word with him. I got to the Princeton Hospital rather late in the day, and the nurse said, "Well, he is sleeping now, but I know he would love to see you." Then she said, "Don't bring your camera along." "No," I said, "this is just to say 'hello' to him." I thanked her and said I would come tomorrow

morning. My friends, there was no tomorrow – he passed on that night.

I went down to the Institute the next day. I hoped that I might get a picture of something to mark the very end of a great career. I went into the Institute and in his room I saw his desk, his jar of tobacco, his pipe, his matches, his glasses, piles of paper, and on the wall behind his leather chair the blackboard with the last equation. I took several pictures. I didn't want to make a mistake. No photographer is good enough to say he will always get a good picture the first time. I chose one that was quite nice and has been widely used. I remember folding my camera and leaving the room. As I did so, I closed the door and quietly went out into the sunshine. Then I realised that I'd lost a great friend, a kind and helpful man, one of the most gracious gentlemen it was ever my honour and privilege to know.



Dr. John Turkevich, Eugene Higgins Professor of Chemistry, Emeritus and Chaplain, Eastern Orthodox Fellowship: Albert Einstein was allied to order, harmony and beauty in nature—nature that he called mysterious but not vicious. In this nature God did His work, according to Albert Einstein, in simple ways. Einstein's God was the God of Spinoza. Just as Spinoza constructed a structure of philosophy, so Einstein set out to construct a consistent, unified structure of the physical world. Following the example set by Clark Maxwell, we unite electricity, magnetism and light into one consistent logical unity. Einstein did a greater task: he united gravitation, space, energy and mass in a beautiful, simple mathematical structure. Using the symbolism of tensor analysis and the logical formulation of advanced mathematics, he dared to go beyond that. He wanted to include in his

structure the structure Clark Maxwell did for magnetism, electricity and light. He and those who worked alongside him failed in this task. This structure remains still incomplete.

At the same time, new developments in quantum theory, which he himself helped to establish, threw doubt on the spiritual implication of a determinism which this structure implied. The behaviour of atomic and sub-atomic species was shown to depend on the laws of probability. And hence this anguished cry of Einstein: "But God does not throw dice!" Furthermore, the very mathematical formulation of this physical world lost physical significance in some of its formulations. The complementary principle of Niels Bohr, his close friend, further limited the scope of envisaging God . . . .

He did not include the God of the biological processes, the God that was revealed to us in molecular genetics. It was not the God who expressed himself in human relations. It was the God that showed discipline, that spoke to the prophets. Certainly, God could not be seen at the end of a telescope or at the objective of a microscope. He is certainly not to be found at the end of a syllogism or the unified theory of the physical world. God is the totality of all human experience. and His glory is often reflected in each of us. This glory is shown all the brighter in the achievements of the great and just human soul, Albert Einstein.

Centennial Observance
United Nations, New York
20 March 1979

Opening Meditation	Sri Chinmoy
Commemoration	H.E. Mr. Yehuda Z. Blum Permanent Representative of Israel to the United Nations
Commemoration	Dr. Robert Marshak President City College of C.U.N.Y.
Commemoration	Mr. Thomas Liggett Editor-in-Chief *World Peace News*
Commemoration	H.E. Mr. Zenon Rossides Permanent Representative of Cyprus to the United Nations
Choral Renditions	Sri Chinmoy Meditation Choir

His Excellency Mr. Yehuda Z. Blum, Permanent Representative of Israel to the United Nations: Ladies and gentlemen, five days before he died on April 18, 1955, Albert Einstein wrote his last words—a planned address on television and radio on the occasion of Israel's Independence Day. The subject of his talk: the prospects for peace between Israel and Egypt. Before he could finish the task, the greatest genius of the century was fatally stricken. We shall, God willing, complete this week the task to which Albert Einstein devoted the last days of his life. Indeed, there could be no more fitting tribute on the 100th anniversary of Einstein's

birth, than the signing of the first ever Arab-Israeli peace treaty, for this event brings together two of the consuming passions of Einstein's life: Zionism and world peace.

I cannot describe those passions better than he himself did. On November 27, 1949, he said, "There is no problem of such overwhelming importance to us Jews as consolidating that which has been accomplished in Israel with amazing energy and an unequalled willingness for sacrifice. When appraising the achievement, however, let us not lose sight of the cause to be served by this achievement: rescue of our endangered brethren dispersed in many lands by uniting them in Israel, creation of a community which conforms as closely as possible to the ethical ideals of our people as they have been formed in the course of our long history. One of these ideals is peace, based on understanding and self-restraint, and not on violence. If we are embued with this ideal, our joy becomes somewhat mingled with sadness, because our relations with the Arabs are far from this ideal at the present time. It may well be that we would have reached this ideal had we been permitted to work out, undisturbed by others, our relations with our neighbours. For we want peace, and we realise that our future development depends on peace."

But Albert Einstein had always believed that peace was possible. Twenty years earlier, in 1930, he had written to an Arab acquaintance: "I believe that these difficulties are more psychological than real, and that they can be got over if both sides bring honesty and good will to the task."

Honesty and good will have taken us one giant step towards peace. Indeed, if Einstein had one great sorrow in his life, it was that the survival of Israel for so long depended on the force of arms. Ten days before the end of the Palestine mandate in 1948, Einstein wrote that the Jews of Palestine, and I quote, "have done the only thing possible in the present deplorable conditions. They have taken their destiny in their own hands and fought for their rights. We may regret that we have to use methods which are repulsive and stupid to us, methods of which the human race has not yet been able to free itself. But to help bring about better conditions in the international sphere, we must first of all maintain our existence by all means at our disposal."

And a year later, addressing the Hebrew University of Jerusalem, he said, "In this last period of the fulfilment of our dreams, there was but one thing that reigned heavily on me: the fact that we were compelled by the adversities of our situation to exert our rights through force of arms. It was the only way to avert complete annihilation." Yet, despite the conflict, Albert Einstein's commitment to Zionism and to world peace remained life-long convictions. He was an instinctive pacifist who firmly believed that only through world government could war finally be eliminated, and he saw the rebirth of Israel as what he called the embodiment of the reawakening of a composite spirit of the whole Jewish nation.

On February 2, 1953, the world's most renowned scientist arrived with his wife at the sleepy little township of Tel Aviv to a tumultuous welcome from the local inhabitants. Four days later, he

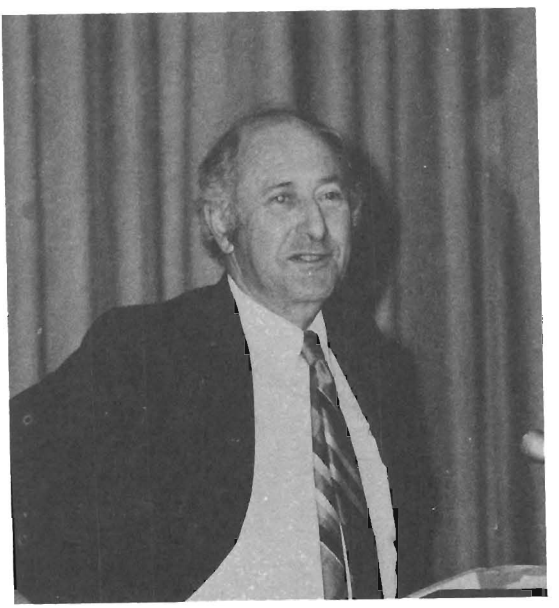
addressed the Palestine Zionist Executive and the Jewish National Council in Palestine, in Israel: "I consider today the greatest thing in my life. Today I have been made happy by the sight of the Jewish people learning to recognize themselves and to make themselves recognized as a force in the world. This is a great age, the age of the liberation of the Jewish soul. And it has been accomplished through the Zionist movement so that no one in the world will be able to destroy it." The next day he visited the Hebrew University, the construction of which he called "the greatest thing in Palestine since the destruction of the temple of Jerusalem." And there, in Jerusalem, he delivered the inaugural address and the first lecture of the University, speaking the first official words in Hebrew.

In 1952, Chaim Weizmann, first President of Israel, passed away. David Ben-Gurion, the Prime Minister, proposed that the Presidency of the State be offered to "the most illustrious Jew in the world, and possibly the greatest man alive, Albert Einstein." With characteristic modesty, Einstein declined the post, saying, "I know a little about nature and hardly anything about man," and at the same time affirmed, "My relationship to the Jewish people has become my strongest human bond."

My friends, I was invited to participate in this tribute to Albert Einstein because of his close ties to Israel. And it is, therefore, natural that as Representative of Israel I dwelt on this aspect of his life. But as a Zionist, as a pacifist and as the man whom Bertrand Russell called "not only the ablest man of science of his generation, but also a wise man," Albert Einstein's message was a universal one,

addressed to all the peoples of the world. It is to all of us, without exception, that he addressed this fervent plea: "May the conscience and the common sense of the peoples be awakened so that we may reach a new stage in the life of nations where people will look back on war as an incomprehensible aberration of their whole purpose."

Thank you very much.



Dr. Robert Marshak, President, City College of the City University of New York: I would like to take my allocation of time to give you a little vignette of Einstein in connection with a subject

that I was involved in after the war, namely international control of atomic energy. As you know, Einstein was the person who signed the letter to President Roosevelt urging him to start the Manhattan Project, because he was very fearful that Nazi Germany would develop this terrible weapon first. This was another example of Einstein's tremendous mixture of idealism with a touch of pragmatism. He was a pacifist, as you know, for a long time, but in the mid-1930's, when Hitler came to power, he and Winston Churchill and others urged the re-armament of the Western nations in order to prevent Hitler from achieving his goals. This mixture of his tremendous idealism and practicality I think will show up in my brief discussion of our interaction.

As a result of his persuasive powers, the Manhattan Project was started, and I was one of the young scientists who was involved at Los Alamos in the design of the first atomic bomb, and in fact, in the first test. As you know, most of the scientists, including myself, tried very hard to avoid the use of the bomb, particularly since Germany was out of the war even before the bomb was completed. But decisions were made elsewhere, and when the war ended, the scientists who were on all these atomic projects formed an association called the Federation of Atomic Scientists. I was National Chairman of the organization from the spring of 1947 to the spring of 1948. Einstein also reacted to the new situation by forming the Emergency Committee of Atomic Scientists, which was a small group of about fifteen of the senior scientists who believed that by functioning through that Committee they could achieve similar objectives to our own, that is,

the objectives of the Federation of Atomic Scientists, which at that time had about 3,000 members.

In 1947, those two organisations came out with a joint statement. The basic paragraph said: "We have learned many valuable lessons during the past two years. We now know that the problem of atomic energy cannot be solved apart from the consideration of other issues. At the same time, we maintain that human security can never be assured until the world has been made safe for atomic energy. It is necessary to pursue every avenue toward one world, taking full advantage of the opportunities offered by the United Nations and its agencies."

Since I only have a few minutes, I will jump to a very important statement by Dag Hammarskjold, since we are meeting in this hall, which Einstein applauded with a personal note, and which had pleased Dag Hammarskjold very much. Hammarskjold said, "There must be a middle road, a world organisation which would respect the sovereignty of nations and would inevitably evolve into a world community, which for our civilisation is the only alternative to disaster."

Einstein was very dedicated to the achievement of his ultimate goal, which was world government for mankind, where the rule of law would then maintain world peace. However, along the way, I believe, on several occasions, including my own discussions with him, he was willing to recognise, along with Dag Hammarskjold and some of the younger scientists who were involved in the Federation of Atomic Scientists, that the United Nations had to play, if you wish, a transition role. He would be willing to and did support special initia-

tives that contributed to the ultimate goal of world peace. I think he had this combination of great idealism and love of humanity, with a savvy, as we say, for the practical measures to achieve those goals. And that is why I think his contribution to world peace will be recognised for a long time to come.

Thank you.

Mr. Thomas Liggett, Editor-in-Chief, World Peace News: According to an unfinished manuscript, left by Einstein the day of his death, April 17, 1955, Einstein's last written words were:

". . . the conflict that exists today is no more than an old-style struggle for power . . . the development of atomic power has imbued the struggle

with a ghostly character; for both parties know and admit that, should the quarrel deteriorate into actual war, mankind is doomed. Despite this knowledge, not one statesman in a position of responsibility has dared to pursue the only course that holds out any promise of peace, the course of supranational security . . . Political passions, once they have been fanned into flame, exact their victims . . ."

In view of what everyone knows about Einstein and the human condition, you will agree, perhaps, that Einstein will be remembered more for his world governmentalism than for his relativity.

Perhaps you will agree that a happy outcome of today's weapons-nationalism crisis depends on our willingness to vibrate to what Einstein meant to world politics.

Perhaps, even, you will share contempt for, even anger with, the popular Einstein Centennial emphasis on Einstein's scientific achievements, with a nod to his pacifism. The emphasis on these two things, you will agree, perhaps, has led to a de-emphasis on that which is, relatively, infinitely more important to human survival, much more courageous and pertinent, much more obsessive in Einstein's own life . . . .

Sri Chinmoy greets Queens Councilman Morton Povman, who attended the Einstein programme.

His Excellency Mr. Zenon Rossides, Permanent Representative of Cyprus to the United Nations.

What I want to bring out as the summary is that a great man like Einstein was recognised by all the world because of his scientific achievement, but there was also the other side, the spiritual background of Einstein. He combined an old national tradition with great scientific achievement, and he brought the spirituality of religion into science, which is so important because at that time the scientist was so absorbed by matter. Einstein was pre-eminently spiritual, and it is a second fact that he was a brilliant scientist. All the time he had in mind that the achievements of science or matter, in relation to the spirit, are not enough. And there is

his greatness. His greatness is that he brought the spiritual element of man into his achievements.

Nuclear power was a tremendous achievement, but it might be used for the wrong purpose. But if the spirit of man is together, then there is no fear of it going to the wrong purpose, because the spirit of man is his link with his Creator. That link was in the mind of Einstein all of the time. And that is why I want to end the address with his greatest achievement, as he himself expressed it: "The value of man depends upon the degree of his liberation from self." Now, the intellect is very often connected with selfishness, with self-aggrandisement, with power, with domination, but the spirit never is, and the spirit of all men is the same. So there is the link which makes one humanity—the spirit.

This is the time when the spirit of man must come forward to save him. And this is the legacy of Einstein—his great legacy, as a great man, a great scientist. It is not merely idealism, it is the scientist who is speaking, the man who sees the dangers to human survival, to the physical survival of man. If the spirit of man comes in, if all men join together in the spirit, then a world government or this international authority will come out naturally.

We have reached the state where man can be saved, and the environment of this earth not destroyed. But it will be destroyed if we continue, even without a war, preparing continually in an arms race for a war that should never come and cannot come. But this mere preparation, this mere antagonism, is eroding the physical and moral existence of man.

Thank you.

STATEMENT FROM GOVERNOR BRENDAN T. BYRNE OF NEW JERSEY

On behalf of all New Jerseyans, I am pleased to join in honoring Dr. Albert Einstein.

Dr. Einstein was a man whose formidable reputation never undermined his simple humanity. His academic excellence was matched by his outspoken concern for social justice. He was driven by a compelling desire for simplicity and truth.

I would like to extend my best wishes to Miss Einstein and all who have come together for the memorial program today.

STATEMENT FROM U.S. SENATOR BILL BRADLEY OF NEW JERSEY

Few men could leave the world a greater legacy than Albert Einstein did. Had it not been for his extraordinary efforts to learn the secrets of the universe, our lives today would be far less advanced in many respects.

In honoring him now, however, it is important to remember that this brilliant theoretician coupled his scientific work with a deep personal commitment to the cause of peace, to freedom and to human rights.

He was an incessant and outspoken advocate of these ideals—participating in demonstrations, signing petitions, making speeches. His activism brought him many labels: socialist, Zionist, pacifist.

But above all else, he was a humanitarian.

So he did not hesitate to condemn Germany's invasion of Belgium in 1914, at great risk to himself, because he was teaching in Berlin at the time. And years later he solicited funds for the emerging Jewish nation in Palestine. And he was not afraid to become a vocal opponent of McCarthyism.

The list of world issues that disturbed him enough to draw his active involvement is too long to mention here. Even just before his death, he was working with Bertrand Russell on a statement warning of the peril of the nuclear arms race.

In short, despite his complex and demanding scientific work, Albert Einstein felt he had a responsibility to try to help resolve problems, and he always found time to do so.

What makes this all the more significant now is that we are living in what has been labeled the "me" generation, a time when people are said to be increasingly concerned only about themselves and reluctant to speak out when they sense wrongdoing or injustice.

If he were alive today, Albert Einstein would have none of that. And we have a need for more people like him. People who will focus attention on humanitarian causes that often suffer from lack of publicity.

We need more people with his spirit to show us, by example, what personal commitment can mean to our nation.

My hope is that in celebrating this great man and his contributions, we will be inspired by him and bring ourselves closer to the ideals he represents.

STATEMENT FROM MR. GERALD HOLTON, MALLINCKRODT PROFESSOR OF PHYSICS AND PROFESSOR OF THE HISTORY OF SCIENCES, HARVARD UNIVERSITY, CAMBRIDGE, MASSACHUSETTS

Albert Einstein's aims live today in the work of the scientists; but they also are very much alive among the millions of people everywhere who to this day read his essays, not only those in science but also those on social, political, and philosophical issues—subjects on which Einstein actually published more articles than in physics itself. You can find a translation of these works in almost every civilized language. For while Einstein was a builder of a new view of the physical world, he also accepted energetically the task of educator and voice of conscience. As he challenged current science, he challenged philosophies, both of science and of the state. Unlike so many of his fellow scientists at the time, he felt it necessary to speak out for individual liberty and dignity, for a homeland for his people, and against persecution, bigotry, nationalism, and war.

He himself never quite understood the worldwide interest in him and his work. He would have wondered about all the celebrations for him. But historians are beginning to understand the reason for them. Perhaps his meaning for us lies in the fact that his constant fight for democracy, for the sacredness of the individual, against totalitarianism

and collectivist thinking was part of his discovery in science that arbitrary boundaries, barriers, classes, hierarchies, and absolutes do not exist in nature anywhere. It is widely felt today, perhaps without being fully understood, that here was a unifier and healer, whose labors went into the construction of one world view that could accommodate science as well as issues of ethics, religion, social institutions, and personal conduct. The various aspects of his life's work are not different fragments, not so many incongruent realities. Rather, they are different planes of focus in one coherent world.

Whether there shall be anyone left in 2079 to celebrate Einstein's second Centenary may well depend on how well mankind learns to respect the sanity and wisdom of Einstein's message.

STATEMENT FROM DR. ADOLF GASSER, PROFESSOR OF HISTORY, UNIVERSITY OF BASEL, BASEL, SWITZERLAND

I belong to those few fortunate people that have known Einstein personally. He was a friend of my parents, and I was always extremely happy to see Uncle Einstein. His heart's goodness, his love for children and his happiness were just amazing. His whole attitude can be condensed into one sentence that he has once written:

> "I believe in the brotherhood of all men and in the singularity of each individual."

This was the motto of his harmonious personality, which he never denied.

STATEMENT BY PROFESSOR V. L. GINZBURG MEMBER OF THE ACADEMY OF SCIENCES OF THE U.S.S.R.

[*excerpt translated from Russian*]

Albert Einstein was an exceptional person, the greatest among the great. Moreover, for me personally he occupies a leading place in the history of science, even in the entire culture of mankind. Here, naturally, it is of importance to note that as a physicist I am able to assess the main accomplishments of Einstein—his contribution to physics and to all of science . . . . Discovery of a common theory of relativity, which has a decisive role in the building of a special theory of relativity, and the remarkable work in the field of quantum theory and statistical physics—that all this was accomplished by Einstein, and without modern physics, is unconceivable . . . . From published articles and especially from Einstein's letters, we see clearly how well he understood practical life (and, in particular, political reality); how interested he was in, and knew, the history of science; and what a simple, sympathetic and good person he was.

STATEMENT FROM DR. JEHLE, PROFESSOR OF PHYSICS, UNIVERSITY OF MUNICH, MUNICH, WEST GERMANY

I knew Einstein as a very, very kind and very congenial, modest and friendly man. His main concern after the war was on peace and international relations . . . He was extremely friendly and had a lot of wit and humour.

STATEMENT FROM MR. LEON VAN HOVE, DIRECTOR, EUROPEAN RESEARCH CENTER FOR NUCLEAR PHYSICS (CERN), GENEVA, SWITZERLAND

Albert Einstein, a great man, a simple man—
He taught us how to understand the world—
To his last day he fought for peace and freedom.
Remember the great scientist,
Remember also the simple and courageous man.

STATEMENT FROM DR. MAX FLUCKIGER, DIRECTOR, ALBERT EINSTEIN SOCIETY BONN, WEST GERMANY

If we want to understand the great scientist on his 100th birthday, we have to know that all his inventions happened in an intuitive-meditative way and not alone by mathematical, logical thinking.

A month before he died he sent us the following personal note to Switzerland:

> "Inventing is not the work of logical thinking, even if the final product is bound to a logical structure."

Let me conclude with another word from Einstein that I am sending for your celebration of his 100th birthday:

> "The most beautiful thing in the world is a beaming face."

STATEMENT BY MR. BANESH HOFFMANN, DEPARTMENT OF MATHEMATICS, QUEENS COLLEGE, FLUSHING, NEW YORK

We should not think of science as something cold and logical. At its most profound it is one of the creative arts. When Einstein contemplated the Universe he was filled with awe and wonder, and in creating his theories he was guided by a powerful aesthetic intuition, seeking above all—and often finding—beauty and simplicity. His chief scientific motivation was a profound Spinozan religious belief in the sublimity of God.

Although he did not believe in a personal God, he spoke of God frequently when discussing science. In arguing against the probabilistic interpretation of quantum mechanics, he said, "God does not play dice." In dismissing certain dubious experimental claims, he said, "God is subtle, but he is not malicious." And these are only the better-known instances of Einstein invoking the concept of God in his science.

Einstein's masterpiece, the General Theory of Relativity, is a thing of beauty. It stands with Newton's great synthesis as a testament to the wonders of which mankind is capable, and to the wonders of the Universe that are glimpsed by such insights. But if we are awed by the achievements and revelations of our Newtons and Einsteins, how much more should we be awed by the thought that Nature has created living beings such as they. The

wonder of their existence contains and far transcends the wonder of their achievements.

For Einstein, the scientific search for beauty in the Universe was a profoundly religious endeavor. Back in 1920, Isidore Brozel spoke of all innovators as Prophets of God. The term applies well to Einstein. And it is more than merely apt. It bespeaks a broader concept that touches the lives of all of us. For Brozel saw all religions as essentially one, and all our worthwhile activities as sanctified and fundamentally religious. He spoke, for example, of those who produce goods useful to man as Levites of God, and of managers as Priests of God. On all of us he imposed a religious obligation of the sort that Einstein did not shirk.

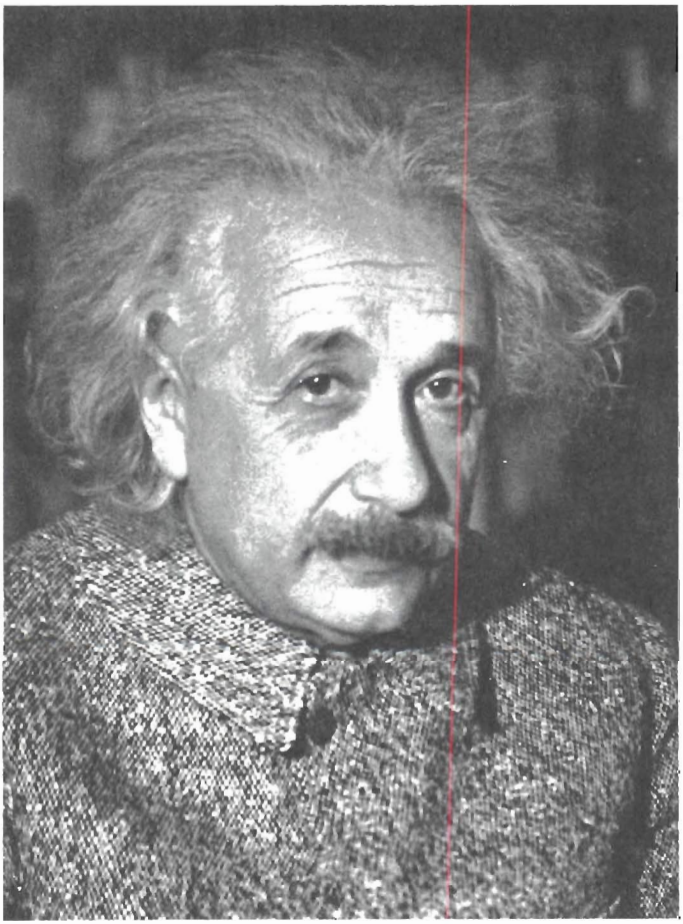
It took Nature billions of years to produce our species here on Earth—a species capable of hideous crimes, yet also capable of great nobility. Let us dedicate ourselves to act together in brotherhood in such a way that our species will not destroy itself and with its destruction make an empty mockery of the achievements of its Prophets.

STATEMENT FROM MR. LEON M. LEDERMAN, DIRECTOR DESIGNATE, FERMILAB, BATAVIA, ILL.

I am an experimental physicist but I became one after reading Einstein's *The Meaning of Relativity*. To a 14-year-old, this exposure to a clarity of mind was seminal. The more physics I learned, the more one could marvel at this blinding clarity.

SONGS DEDICATED TO ALBERT EINSTEIN

To commemorate Einstein's centennial, Sri Chinmoy set music to several aphorisms by Einstein and also composed three songs about him.



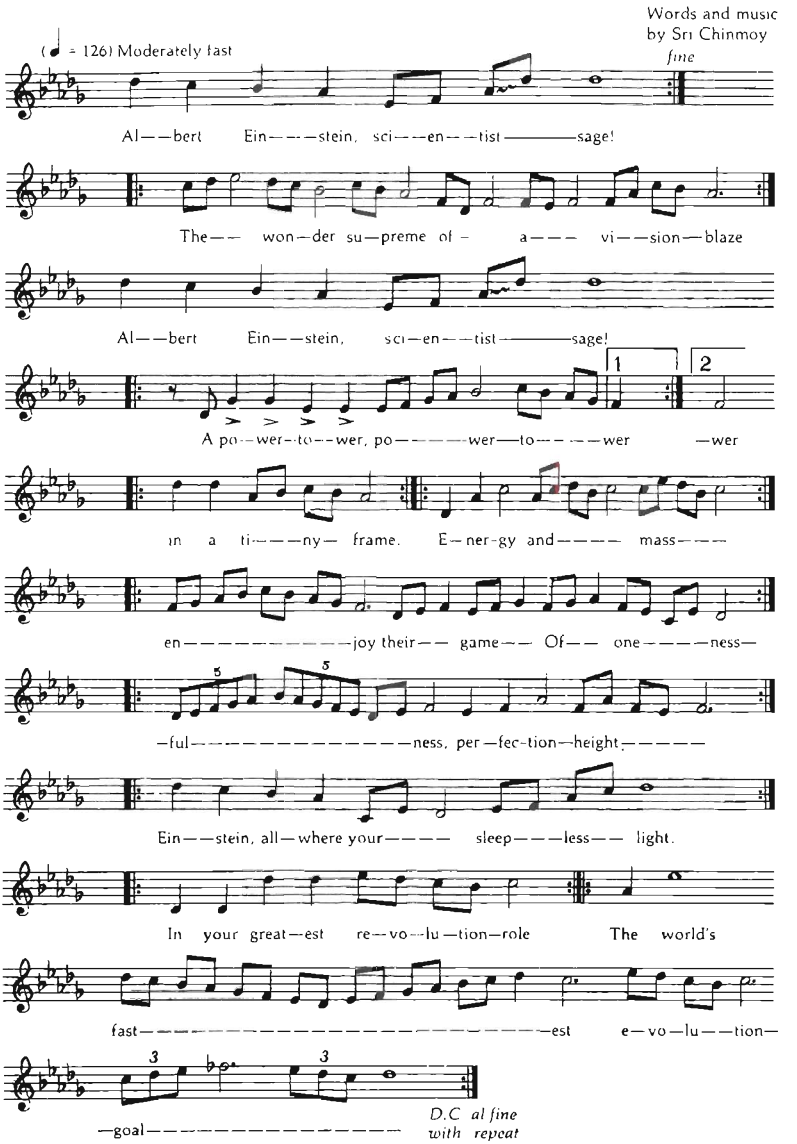
ALBERT EINSTEIN, SCIENTIST-SAGE

Albert Einstein, scientist-sage!
The wonder supreme of a vision-blaze.
A power-tower in a tiny frame.
Energy and mass enjoy their game
Of oneness-fulness, perfection-height.
Einstein, all-where your sleepless light.
In your greatest revolution-role
The world's fastest evolution-goal.

—*Sri Chinmoy*

ALBERT EINSTEIN, SCIENTIST-SAGE

Words and music
by Sri Chinmoy



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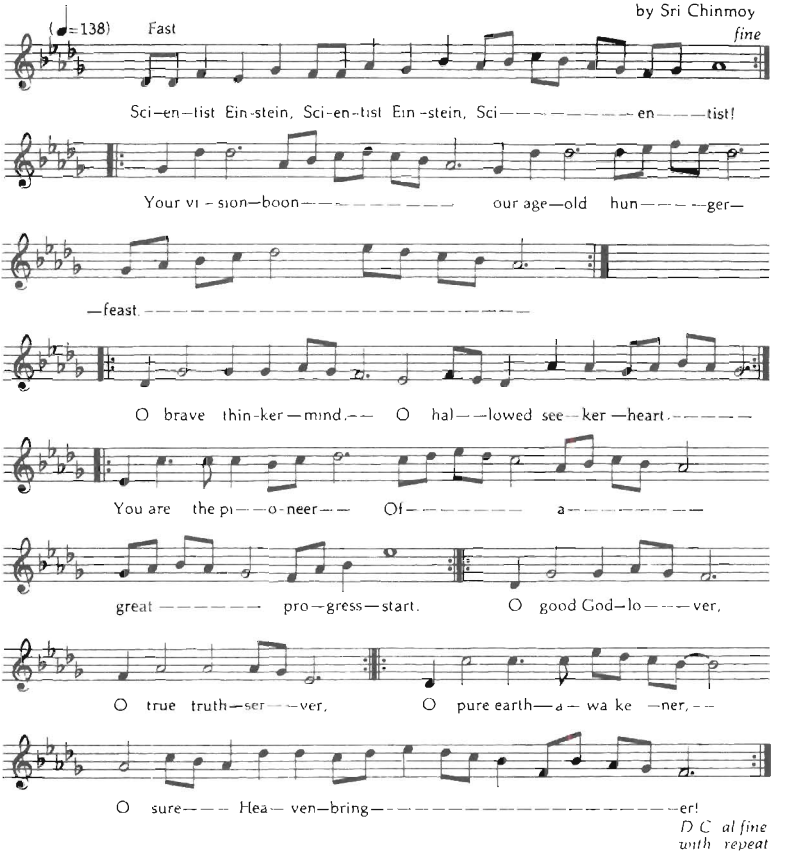
SCIENTIST EINSTEIN

Scientist Einstein, Scientist Einstein, Scientist!
Your vision-boon our age-old hunger-feast.
O brave thinker-mind,
O hallowed seeker-heart,
You are the pioneer
Of a great progress-start.
O good God-lover,
O true truth-server,
O pure earth-awakener,
O sure Heaven-bringer!

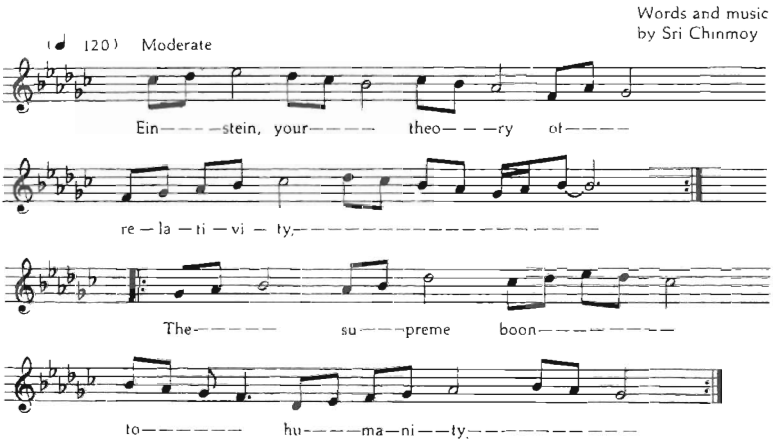
—Sri Chinmoy

SCIENTIST EINSTEIN

Words and music
by Sri Chinmoy



EINSTEIN, YOUR THEORY OF RELATIVITY

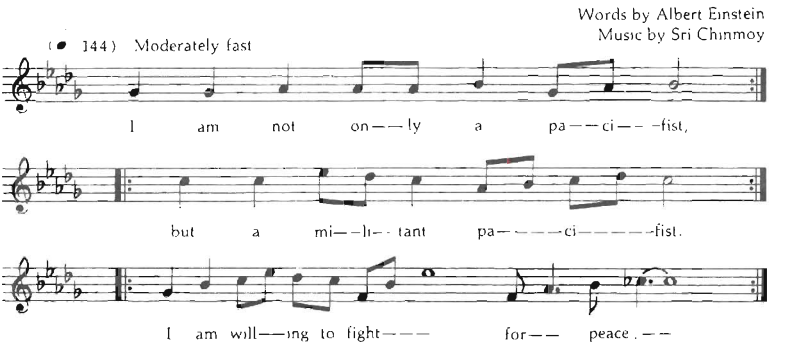


EINSTEIN, YOUR THEORY OF RELATIVITY

Einstein, your theory of relativity,
The supreme boon to humanity.

—Sri Chinmoy

I AM NOT ONLY A PACIFIST

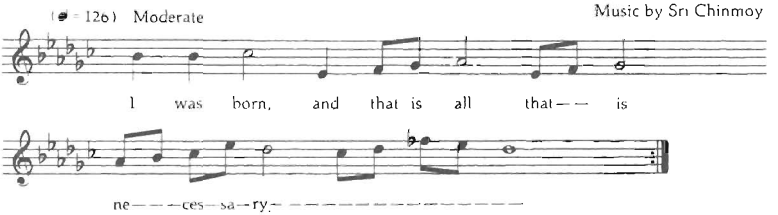


I am not only a pacifist, but a militant pacifist.
I am willing to fight for peace.

—Albert Einstein

I WAS BORN

Words by Albert Einstein
Music by Sri Chinmoy

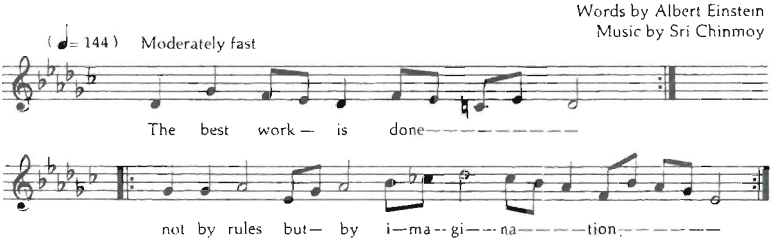


I was born, and that is all that is necessary.

—*Albert Einstein*

THE BEST WORK

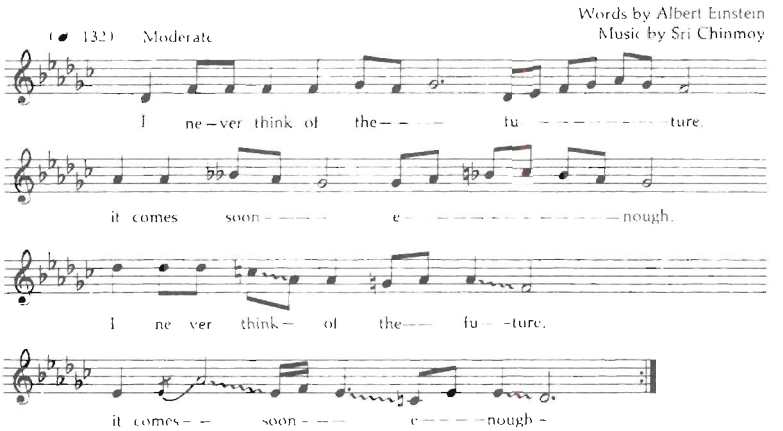
Words by Albert Einstein
Music by Sri Chinmoy



The best work is done not by rules but by imagination.

—*Albert Einstein*

I NEVER THINK OF THE FUTURE

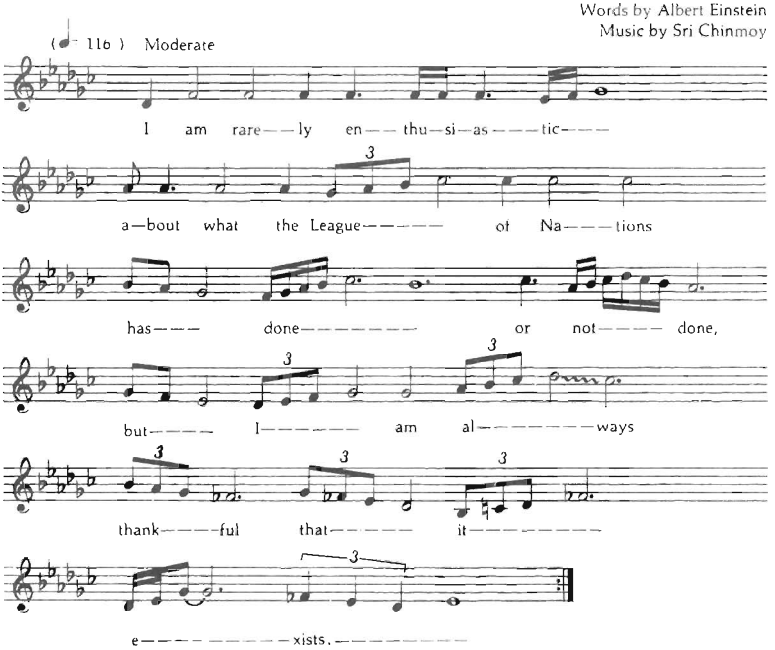


I never think of the future, it comes soon enough.

—*Albert Einstein*

I AM RARELY ENTHUSIASTIC

Words by Albert Einstein
Music by Sri Chinmoy

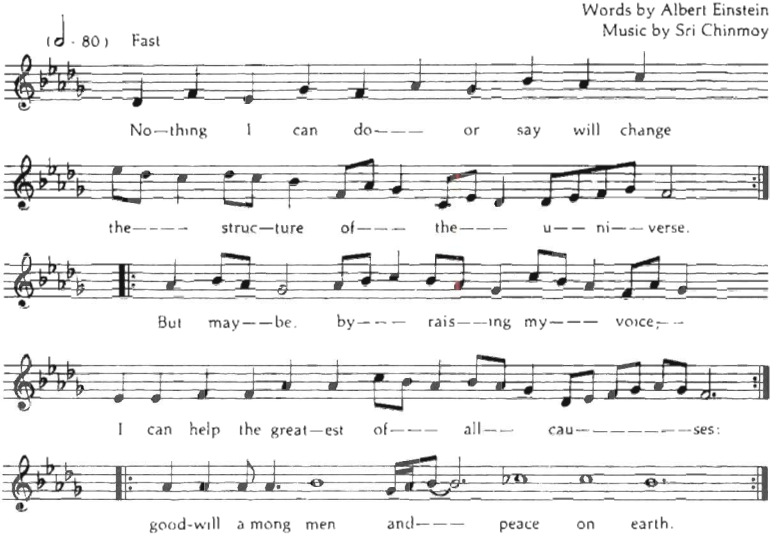


I am rarely enthusiastic about what
the League of Nations has done or not done,
but I am always thankful that it exists.

—Albert Einstein

NOTHING I CAN DO OR SAY

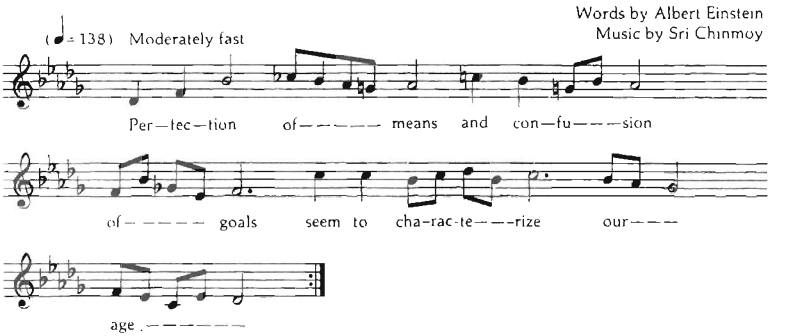
Words by Albert Einstein
Music by Sri Chinmoy



Nothing I can do or say will change the structure
of the universe. But maybe, by raising my voice,
I can help the greatest of all causes:
goodwill among men and peace on earth.

—*Albert Einstein*

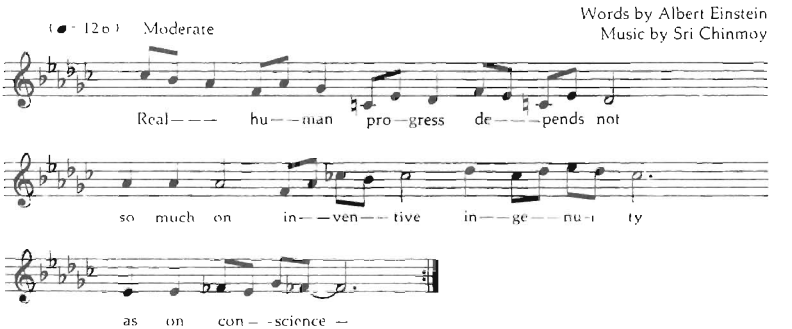
PERFECTION OF MEANS



Perfection of means and confusion of goals
seem to characterize our age.

—Albert Einstein

REAL HUMAN PROGRESS



Real human progress depends not so much on
inventive ingenuity as on conscience.

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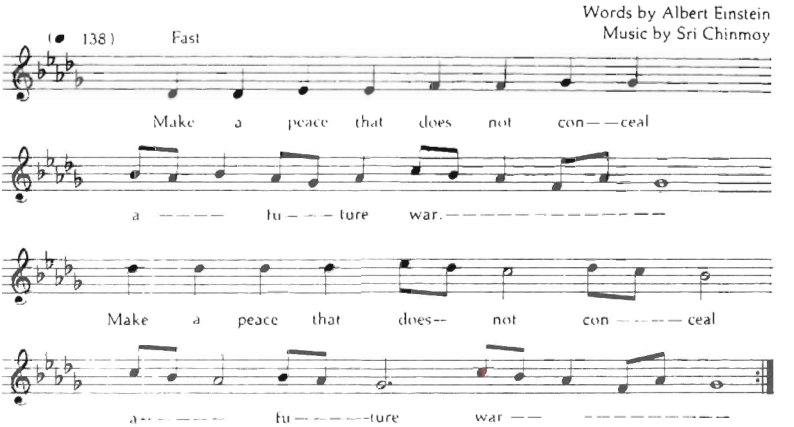
—Albert Einstein

MAKE A PEACE

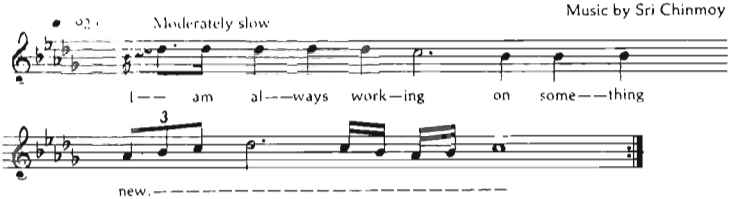


Make a peace that does not conceal a future war.

—Albert Einstein

I AM ALWAYS WORKING

Words by Albert Einstein
Music by Sri Chinmoy

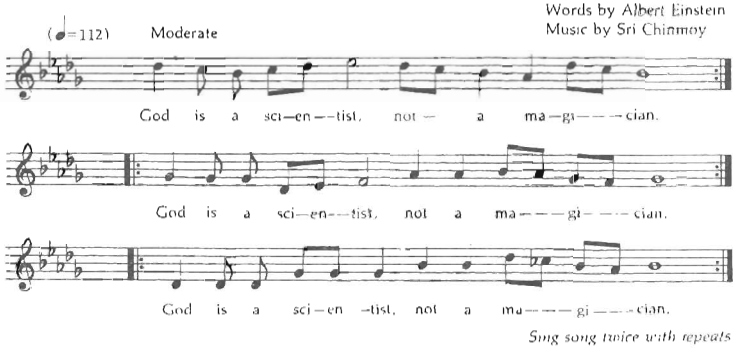


I am always working on something new.

—*Albert Einstein*

GOD IS A SCIENTIST

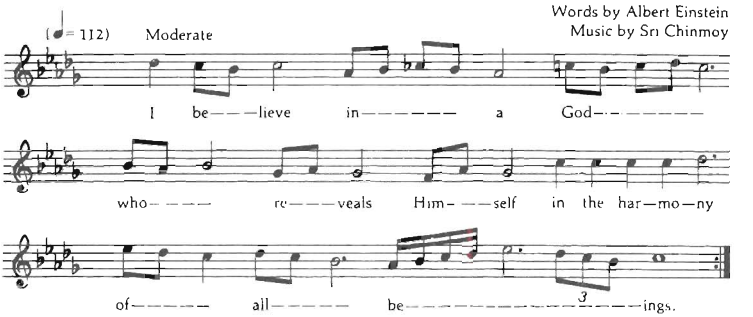
Words by Albert Einstein
Music by Sri Chinmoy



Sing song twice with repeats

God is a scientist, not a magician.

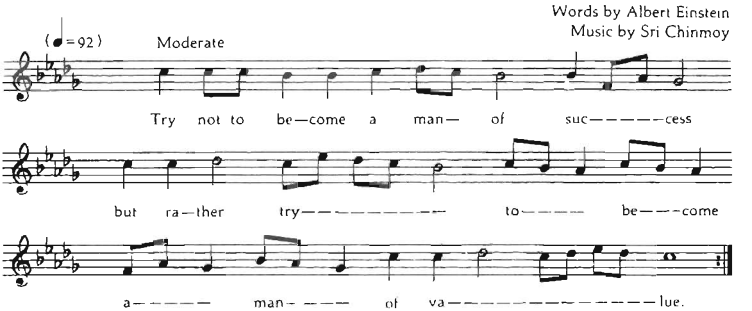
I BELIEVE



I believe in a God who reveals Himself in the harmony of all beings . . .

—*Albert Einstein*

TRY TO BECOME



Try not to become a man of success but rather try to become a man of value.

—*Albert Einstein*

Following are excerpts from Sri Chinmoy's soulful tribute to the scientist, Einstein: Scientist-Sage; Brother of Atom-Universe.

LIFE-PHILOSOPHY

Each human being is a unique reality in himself and has a standard of his own. Although he is a part of an integral reality, it is wise to let him develop his own standard according to his inner receptivity and outer capacity. Standardisation will be a deplorable mistake. The unique individualist in Einstein illumines our minds: "*Standardisation robs life of its spice.*"

The thinker in Einstein tells us something most significant: who is qualified and who is not qualified for life. The thinker-scientist, who is a staunch supporter of truth, awakens the human in us and fulfils the divine in us when he says: "*The man who regards life . . . as meaningless is not merely unfortunate but almost disqualified for life.*"

* * *

To succeed in life, devotion is necessary and patience is necessary. Devotion has to be spontaneous. Patience has to be sleepless. There is no other way to succeed in life.

Greatness and devotedness perfectly rhyme. Patience is nothing short of strength; devotion is Eternity's Length. Both devotion and patience are of supreme importance. Devotion wants to run fast, faster, fastest. Patience says to devotion, "You run the fastest. I shall conquer all obstacles on the way for you." To quote Einstein: *"If one gets hold of something that will not let go its hold on him – in short, if one has the devotion for a great work – what more is necessary? Patience! Then a little more patience."*

* * *

What we need is a clear mind. What we need is a pure heart. A mind of clarity and a heart of purity can alone give birth to courage. And what is courage? Courage is that which surmounts the torturing and destructive fear. *"When we are clear in heart and mind—only then shall we find courage to surmount the fear which haunts the world,"* Einstein said.

* * *

To avoid danger out of insecurity or fear is not the answer. As Einstein showed in his own life, danger should be avoided only because of a noble principle or a great realisation. Otherwise, one should give up thoughts of danger and insecurity-life, for a life of fear is the awakening of death-dragon. *"If a man constantly thinks of avoidance of danger, the result can only be insecurity and fear."* Principle comes first and foremost. The pleasure of life, the satisfaction of life, the perfection of life can come later on.

* * *

Einstein saw divinity in all human beings, no matter how small their achievement on earth or how deplorable and meaningless their human life. Even when he had to face a volley of criticism, never did he give up this conviction. Indeed, poor Einstein was even criticised once for speaking in the same manner to a cleaning lady as to the president of his university.

* * *

Belief is a blessing, Einstein realised. This supreme blessing expedites man's inward, onward and upward journey. Each individual believes in something in a unique way, and achieves something that is also unique. What is his achievement? A feeling of oneness.

On being asked if there is anything in which a person can believe, the supreme lover in Einstein offered this special message to the world at large: "*I believe in the brotherhood of man, the uniqueness of the individual.*" When asked to prove his belief, Einstein declared, "*The mind can proceed only so far upon what it knows and can prove. There comes a point where the mind takes a leap—call it intuition or what you will—and comes out upon a higher plane of knowledge, but never can prove how it got there. All great discoveries have involved such a leap.*"

* * *

The scientist-seeker knew that imagination is a reality. This reality is a world of its own. Slowly and steadily this reality enters into the human life to inspire the world with a new creation. Imagination is indeed the harbinger of a new creation. In Einstein's words, *"Man's conquest over his own ignorance must rest on intuition. It is imagination that makes man able to talk to the stars."*

We marvel at the transformation as the scientist-sage became the seeker-seer and offered the esoteric and supreme truth in a visible and tangible manner. *"I claim credit for nothing. Everything is determined, the beginning as well as the end, by forces over which we have no control. It is determined for the insect as well as for the star. Human beings, vegetables or cosmic dust, we all dance to a mysterious tune, intoned in the distance by an invisible player."*

* * *

INTERNATIONALISM

His conviction was that nationalism is not the answer, but internationalism. Said Einstein: *"Nationalism is an infantile disease. It is the measles of mankind."*

Internationalism only can and will save the world. Some think it is from nationalism that one should eventually enter into internationalism. They feel that first one has to know what one is in one's little self, and then only one will be able to know what one is in one's larger self. But the scientist felt that we should think only of our higher self, our better self, our more illumining and more fulfilling self, for there alone lies our abiding satisfaction.

Think not of what you are, but of what you eventually can become: this is his philosophy. Him to quote: *"I believe it is of utmost importance that everybody who is aware that necessity—not to speak of idealistic considerations—demands in the present condition of the world a greater unity of material and spiritual co-operation, should resolve never more to ask, 'What can be done for my country?' but much rather, 'What must my country do to make it possible for the greater entity to exist'?"*

Einstein firmly believed that it was essential to achieve oneness: *"I hold it to be of extreme consequence that wherever the possibility arises, men of different languages, of different political and cul-*

tural ideas, should get in touch with one another across their frontiers—not with the feeling that something might be squeezed out of the other for their and their country's benefit, but with a spirit of good will to bridge the gap between the spiritual groups in comparatively independent spheres.

"Only thus can we hope to accomplish such a political unity. . .as will give us assurance of being able to survive economically and safeguard our spiritual existence. Only then will life be worth living."

The scientist-prophet, humanity-lover and truth-server illumines the members of his world-family with his lovingly complete wisdom-authority. In an open letter to Sigmund Freud, Einstein said, *"The quest of international security involves the unconditional surrender by every nation, in a certain measure, of its liberty of action, its sovereignty, that is to say, and it is clear beyond all doubt that no other road can lead to such security."*

THE LEAGUE OF NATIONS

The scientist in Einstein was so great that he far transcended his nationality. Therefore, it was so easy for the League of Nations to invite him to become a member of its Committee on Intellectual Co-operation even while his nation was begging for membership in the League. The illumining thoughts that he offered regarding this great incident awaken the sleeping life and illumine the suspecting mind of humanity.

The Committee sought to "re-establish contacts disrupted by war, to report to the League on measures to be taken to facilitate intellectual exchanges, particularly scientific ones, among nations." Einstein agreed with this lofty goal. *"I consider it my duty to accept your invitation. In my opinion, no one, in times such as these, should refuse to participate in any effort made to bring about international co-operation,"* he said.

Later he wrote: *"These more enlightened men can make an important contribution to the great task of reviving international societies by keeping in close touch with like-minded men and women the world over, as well as by steadfastly championing the cause of internationalism in their own spheres of influence. Real success will require time, but eventually it will undoubtedly come . . . . I am extremely hopeful for the progress of a general international organization.*

When he expressed something, he expressed it unreservedly. When he rejected something, he rejected it vehemently. Sincerity always reigned supreme in his life. If he saw something good, illumining and fulfilling, then he immediately offered his heart and soul to manifest that particular thing. But if he saw something that failed to live up to its promise, then his indifference was also striking. When resigning from the Committee on Intellectual Co-operation of the League some months after its first meeting in August of 1922, Einstein said: *"I have become convinced that the League possesses neither the strength nor the good will necessary to accomplish its task. As a convinced pacifist it does not seem well to me to have any relation whatever with the League."*

Later he emphasized: *"I withdrew because the League of Nations, as it functions at present, not only does not embody the ideal of an international organization but actually discredits such an ideal . . . . I did so, however, with great reluctance, because the hope has not yet quite died in me that, within the shell of the League of Nations as it exists today, a better institution may develop in time."*

Then again, when Einstein saw that his conviction had not been well-founded, that he had missed the point, he was more than willing to correct himself and try to manifest the abiding truth in the League of Nations. When asked to return to the Committee as a sign of *rapprochement* after his protest-resignation, Einstein accepted the invitation: *"I myself have slowly come to feel that I was influenced more by a passing mood of disillusionment than by clear thinking. True, so*

far the League has often failed; but, at a time as saddening as this, it must still be regarded as that institution which offers the best promise of effective action to those who honestly work for international reconciliation."

THE UNITED NATIONS

Clearly, pointedly and illuminingly Einstein told the world what the actual role of the United Nations is: *"The United Nations now and world government eventually must serve one single goal—the guarantee of the security, the tranquility and the welfare of all mankind."* Here the scientist proved that he was something more than a scientist, more than a philosopher, more than an intellectual—indeed, a true possessor of wisdom-tower. The hopes and dreams he had for the United Nations will most assuredly turn into realities some day.

His seeker-heart declared: *"We are convinced that the United Nations will be able to develop into a world government only when the Assembly is no longer composed of delegates appointed by governments, but, instead, of representatives elected directly by the people. Only in this way will the delegates serve the interests of supranational order and security according to their own best judgement."*

Again: *"The extension of the United Nations, to encompass possibly all countries, will create a better basis for disarmament negotiations; hence efforts to increase membership should precede any attempt to solve the problem of disarmament."*

Sooner than at once he appreciated the goodness and wisdom in others. In his journey towards the

supreme goal of oneness, he appreciated and admired all his fellow travellers who dreamt of one world, one home and one heart. To Trygve Lie, Secretary-General of the United Nations, Einstein wrote: *"You are one of the very few who, in the midst of the bewilderment and confusion of our time, has succeeded in keeping his vision clear, and whose urge to be of constructive help remains undeterred by obstacles and narrow allegiances . . . . I am one of the many whose thoughts accompany you with gratitude and hope."*

In Einstein the world saw a man of spontaneity, a man of sincerity who cared for world-progress more than anything else. It was not *who* did something, but that the thing was done that he considered of paramount importance. Again, when he saw the doer, he admired him unreservedly for his unparalleled achievement. After hearing a talk by United Nations Secretary-General Dag Hammarskjold, Einstein wrote: *"I cannot refrain from expressing my sincere admiration for your address on the occasion of the Columbia University Bicentennial Celebration. In the wake of so much mendacity and hyprocisy, your lucid and honest remarks were a welcome relief. I consider it fortunate that a man such as yourself has been entrusted with the most important and difficult position which you now occupy."*

Dag Hammarskjold replied, "It was my intention to present a vigorous and unequivocal declaration on behalf of those ideals and principles that constitute the only possible background and the only possible atmosphere for the work of a man who, like you, is one of the pioneers of mankind . . . . It is a truly deep satisfaction for me to

know that you not only understand what I tried to communicate to the large audience . . . but that you also approve of what I said. Such understanding, especially coming from you, is meaningful to me beyond words."

These two immortals sailed in the same boat. Their admiration was not mere admiration, but the manifestation of oneness-life from their oneness-soul.

WAR AND PEACE

Einstein was a man of peace. Peace is the divine fulfilment of the enlightened sound-life. In this prophetic utterance, Einstein assuages humanity's pangs, ameliorates humanity's frustrations and awakens in humanity a new hope-dawn and fulfilment-noon: *"Mankind is now approaching an era in which peace treaties will not only be recorded on paper but will also become inscribed in the hearts of men."*

On another occasion, Einstein's prophetic utterance was almost diametrically opposite. It, too, was founded upon his own experiences while journeying along earth-roads to Heaven-goals. The frustrated, bewildered, heart-broken scientist offers us this deplorable, devastating, yet undeniable statement: *"As long as there will be man, there will be wars."*

This world is not wanting in critics. Some critics or wiseacres and fools accused Einstein of bringing about the destructive release of atomic energy. But he vehemently denied it. *"I do not consider myself the father of the release of atomic energy. My part in it was quite indirect. I did not, in fact, foresee that it would be released in my time. I believed only that it was theoretically possible."* The seer-scientist told the world, moreover, that the mere discovery of a nuclear world could not cause

destruction. *"The discovery of nuclear chain reaction need not bring about the destruction of mankind any more than did the discovery of matches. . . .To have security against atomic bombs . . . we have to prevent war."*

He never foresaw that his great discovery would be misused to such an extent that the world would suffer an unforgettable loss. If there is a choice between the tyranny of world government and the most powerful destruction-bomb, Einstein revealed, *"I fear the bomb more."*

The giver of wisdom and the lover of humanity in Einstein went far beyond human thoughts and ideas. *"The first atomic bomb destroyed more than the city of Hiroshima. It also exploded our inherited, outdated political ideas,"* he said.

SCIENCE, RELIGION AND SPIRITUALITY

What we have, we want to perfect. But we are not aware of where the goal is, what it looks like or what it stands for. We are not even aware that it exists. So naturally confusion assails us when we think of the goal. We try to perfect the tools that we are going to use, but what we are using them for, let alone what our cherished goal is, we do not know. Said Einstein, "*Perfection of means and confusion of goals seem to characterize our age.*"

Science gives us the means; religion shows us the goal. In the scientist's words: "*Though religion may be that which determines the goal, it has nevertheless learned from science, in the broadest sense, what means will contribute to the attainment of the goal it has set up.*" So science and religion are interdependent.

Science sees; religion feels. Science says to religion: "I am seeing only to give you what I see." Religion says to science: "I am feeling only to give you what I feel." The benefit of science is recognised first in the mental world, then in the physical world. The benefit of religion is recognised first in the psychic world, then in the physical world.

Science says, "Truth-discovery is life-mastery." Religion says, "Life-mastery is truth-discovery." Science walks along the road that leads from

perfection to satisfaction. Religion walks along the road that leads from satisfaction to perfection.

Inside the mind of science, God the creation looms large. Inside the heart of religion, God the Creator looms large. The mind of science smiles when it discovers the truth, the heart of religion cries when it discovers the truth. Science says to its discovery, "I am happy because I have conquered you." Religion says to its discovery, "I am happy because at long last you have conquered me."

The scientist-sage in Einstein discovered the true truth: "*Science without religion is lame; religion without science is blind.*" He also revealed another truth: "*The cosmic religious experience is the strongest and noblest driving force behind scientific research.*"

UNITED NATIONS NATIONS UNIES

EXECUTIVE OFFICE OF THE SECRETARY-GENERAL
CABINET DU SECRETAIRE GENERAL

REFERENCE

26 March 1979

Dear Ms. Gershon,

In the absence of the Secretary-General on official business abroad, I wish to acknowledge receipt of your letter of 20 March 1979 enclosing a copy of Sri Chinmoy's book "Einstein: Scientist - Sage".

You may be assured that I shall bring this book to the attention of the Secretary-General upon his return to Headquarters. I know that the Secretary-General would wish me to convey to Sri Chinmoy his appreciation of this kind gesture.

Yours sincerely,

Albert Roman
Director

Ms. Gail Gershon
Secretary
Sri Chinmoy Meditation
at the United Nations
New York

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