

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

United Nations:



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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.

(i i i)

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.

TABLE OF CONTENTS

General Assembly President von Wechmar Receives Human Rights Award	1
Hour of Thanksgiving for U.S. Hostage Return .	10
Questions and Answers	25
Letters	35

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GENERAL ASSEMBLY PRESIDENT
VON WECHMAR RECEIVES
HUMAN RIGHTS AWARD

President of the Thirty-fifth Session of the General Assembly, H.E. Mr. Rudiger von Wechmar, was presented with the second annual Human Rights Award of the meditation group on 9 January 1981 in the Dag Hammarskjold Auditorium. Accepting, as he said, "on behalf of the 154 States that are Members of the United Nations and sit in the Plenary," President von Wechmar noted the long road that lies before the realisation of the Declaration of Human Rights.

Also speaking at the programme were Ambassador Zenon Rossides of the Permanent Mission of Cyprus, and Mr. Alejandro Bendaña Rodriguez of the Permanent Mission of Nicaragua. A song dedicated to the President of the General Assembly by Sri Chinmoy was performed by the meditation group singers in four languages. Excerpts from the ceremony follow.



Mr. Alejandro Bendaña Rodríguez, Permanent Mission of Nicaragua to the United Nations. I am privileged, on behalf of the Government of Nicaragua and on behalf of Ambassador Tinoco, who is now in Nicaragua, to be able to share with you some thoughts and considerations about human rights in Nicaragua. We are thankful because this programme gives us an opportunity to speak about human rights, which was one of the fundamental principles behind the Nicaraguan revolution, now entering into its seventeenth month. This revolution was the antithesis of what was represented by a dictatorship that indulged in criminal acts against humanity, totally in contradiction to what Nicaragua, as a State, had endorsed in 1948. The purpose of the revolution was to bring about a full respect for the rights of an individual being, and, in that context, provisions were quickly made to bring into practise the protection of human rights in Nicaragua. This began even before the triumph of the revolution itself, in the programme of the

Government which abolished the death penalty, and within eight weeks of the revolution, a fundamental statute on the protection of human rights had been enacted. The Covenant on International Political and Social Rights, with its optional protocol here at the U.N., was signed; the Covenant on Economic, Social and Cultural Rights and the Inter-American Convention for the Protection of Human Rights were also enacted. A National Commission for the Protection of Human Rights was established.

But the protection of human rights involves more than words, laws or conventions. It is a living practise. Nicaragua is the first to say that the situation regarding the protection of human rights can be improved in our country, as it can be improved in any country. Our Government will strive toward that improvement, and we hope that the international community as a whole and associations, such as your own, will see to it that those universal values are enforced and that when they are not, people will speak out. Thank you.



Ambassador Zenon Rossides, Permanent Mission of Cyprus to the United Nations: I am happy to be here on this occasion when an award is to be given

to the President of the General Assembly. I believe it is important to emphasize his concern for human rights and all the efforts he has made toward promoting human rights in the General Assembly. This includes his efforts for a new economic order, which also are a sign of how much concern he has for these matters.

We have come here today and we have had a moment of silence and a song on human rights. What is in a song? In a song is the means of communication with the universal spirit. Music has a rhythm, and that rhythm is the same as the rhythm of the universe. The rhythm of music that is in Beethoven, Bach or any classical music is the same rhythm that is in the music of a wild man. It is the rhythm of the universe.

Now, we at the United Nations have our Charter with its preamble and its main body. Its preamble contains a great deal of spiritual things, while its main body deals with more practical aspects. But we have reached a time when the intellect of man is not able to deal with the problems that are facing him. There is need of an adjustment to new conditions that have been created by the sudden breakthrough of science and technology. We have reached the time of nuclear weapons and space travel, but we are still the same generation that lived before these developments. The human mind and the human body have over millions of years adjusted themselves to new situations, but not when they have arrived so suddenly. The worst of it is that these new situations threaten the very survival of the species of man on this globe.

We in the United Nations are trying hard to cope with this adjustment, but we find it very difficult. That is why I attach great importance to what Sri Chinmoy and his group are doing here to

promote the spirit of man as a means of saving humanity. What we are trying to do by the intellect alone in the United Nations proves so little. In fact, we have not even been able to comply with the Charter, which outlines the main purpose for the establishment of the United Nations. We have not been able to create what is needed for international security, as opposed to leaving international security to weapons and the arms race—which will be the end of humanity. I cannot see a way of stopping the arms race with the intellect of man, when that intellect refuses to comply with the Charter in the requirements of cooperation and peace. So, we are at loggerheads with the Charter, we are at loggerheads with everything, unless the spirit comes to show us that we are all brothers on this earth, to show us that there is one great enemy: the nuclear weapon and the advance of technology, if misused. Let us bring good uses to the advances of science and technology, and for that what we need is the spirit of man. I think if we get this spirit into the minds of men who guide nations, in the United Nations and everywhere, then we will have made a great step forward.

I want to wish you all the best for the new year and let us hope that this year will prove better than previous years. Thank you.



Sri Chinmoy presenting the Human Rights Award to President von Wechmar: We the members of the meditation group are extremely happy and grateful to you for your kind acceptance of this humble Human Rights Award. We are offering this humble gift to you, but it is actually you who are honouring us by accepting this humble token of our deepest appreciation and admiration. Once more, from the very depth of my heart, I am offering my most soulful gratitude.



H.E. Mr. Rudiger von Wechmar, President of the Thirty-fifth Session of the United Nations General Assembly: Sri Chinmoy, and I think I shouldn't say Excellencies, but rather let me say friends, thank you very, very much for this great honour, which I accept not as the person who stands here, but as someone who for twelve months, from September 1980 to September 1981, holds an office. I think what is honoured is the Office of the President of the General Assembly, and so with your permission, I not only gratefully and I hope gracefully accept this award, but I also accept it on behalf of the 154 States that are Members of the United Nations and sit in the Plenary.

We are assembled today to look at the present state of affairs as far as human rights are concerned, and it might be an occasion to recall that in Article One of the Universal Declaration of

Human Rights it was proclaimed in December 1948, that "All human beings are born free and equal in dignity and rights." Now, even though this was written many, many years ago, I am afraid that we have to admit that this Article One has not always and not everywhere found either acceptance or support by individuals, groups of individuals or governments. That is why I believe that the United Nations may still have far to go on the road to fulfilling the mandate of the Declaration.

We have made important advances. Various United Nations bodies, as you all know, deal almost on a regular basis and in depth with human rights issues. Yet, situations indicating systematic and gross violations of human rights still exist and are still a matter of great international concern. I will cite just one figure that shows how much concern there is. At present, the United Nations Division of Human Rights in Geneva receives more than 40,000 individual complaints about human rights violations every year. I'm sure these are not the only people who have something to complain about, but these are the ones who address themselves to the Human Rights Division—40,000 human beings who have complaints about human rights violations. Some of these complaints, incidentally, are not just from individuals but from groups or individuals representing groups.

Now, despite the advances made so far towards a world in which human rights will be accepted as a birthright, human beings are still being tortured, executed without trial, imprisoned for exercising their rights of conscience, and discriminated against on account of their colour, sex or race in many parts of the world. To this day, *apartheid* remains the official policy of a Member State of the United Nations. Armed conflicts are being waged,

thereby uprooting hundreds of thousands of people. Foreign military occupation still flouts the right to self-determination of people, and we have millions of refugees in the world, which is also a sad case of not granting human rights as embodied in the Universal Declaration. To this day, millions of people live below the subsistence level, their enjoyment of human rights often drastically curtailed by an unjust economic order which forces them to struggle for their very survival. I am very grateful for the remarks that Ambassador Rossides made a little earlier about our efforts to create a new, more humane and more equal economic order. To preserve the dignity that the Human Rights Declaration speaks of, I believe the basic foundation must first be laid for all people to attain freedom, justice and equality, not only in their political or social activities, but also in their economic activities—their participation in the economic life of our globe.

So, I think you will all agree when I say that the United Nations must continue its endeavours along this path and must continue however long that path may be. Thank you very much.

A HEART OF ONENESS-TREE

President of the General Assembly!
You are your fruitful heart of oneness-tree,
Each nation has a special hunger-need.
You long to feed their needs, and succeed
O courage flood, O nobility-sea,
O champion-dreamer of One Nation Family!

¡Presidente de la asamblea general!
Tu eres el corazón fructífero del árbol unificador
Cada nación tiene una necesidad especial
Tu quieres nutrir su hambre y triunfar
¡O infinitude de coraje, O nobleza oceánica,
O soñador campeón de una Nación Mundial!

Président de l'Assemblée Générale!
Vous êtes le cœur fructueux de l'arbre de l'unité.
Chaque nation a un appétit particulier
Vous brûlez de satisfaire leurs besoins et vous y parvenez
O flot de courage, O océan de noblesse,
O champion-visionnaire de la famille des nations!

Präsident der Generalversammlung.
Sie sind das fruchtbare Herz des Einsseins-Baumes.
Jede Nation hat einen besonderen Hunger.
Sie sehnen sich danach, diesen Hunger zu stillen mit Erfolg!
Oh Mut Flut, oh Edelmut-Meer
Oh Meister Visionar der einen Welt Familie.

A HEART OF ONENESS-TREE

Words and music
by Sri Chinmoy

(♩ = 120) Moderate-Fast

Pre - si - dent of the Ge - ne - ral fine

As - sem - bly!

You are your fruit - - - ful

heart of one - ness - tree.

Each na - tion has

a spe - - cial hun - ger - need.

You long to feed their

needs, and suc - - ceed.

O cou - - - rage - flood,

O (slower) no - bi - li - ty -

sea,

(a tempo) O cham - pi - on - dream - - -

- er of One - Na - tion

- Fa - - mi - - ly!

*D.C. al fine
without repeat*

HOUR OF THANKSGIVING FOR U.S. HOSTAGE RETURN

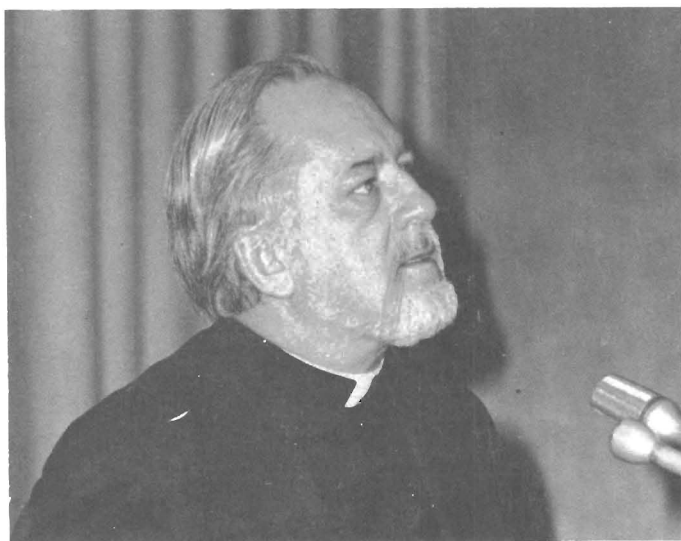
Diplomats and staff at the United Nations convened in a special hour of thanksgiving on Wednesday morning, 21 January, at eleven o'clock in the Dag Hammarskjold Auditorium, in gratitude for the release of the American hostages. The meeting was in keeping with the efforts of the U.N. community for the release of the hostages.

The programme was sponsored by the meditation group in the spirit of Sri Chinmoy's words at a U.N. programme held at the start of the hostage crisis in November 1979: "The world has always experienced the indomitable strength of American arms. Now the world is experiencing the incomparable strength of the American heart. In life's battlefield, America's unparalleled compassion-heart will unmistakably and decisively win. And this unprecedented conquest shall supremely shine in the universal oneness-family of the aspiring and self-giving humanity."

Following are excerpts from the programme, which included the performance by the meditation group choir of several songs written especially for the occasion by Sri Chinmoy.



Mr. Herbert Rickman, Special Assistant to Mayor Koch. I remember all too clearly how we gathered together in November 1979, feeling so much pain and frustration at that time over the apprehension of American men and women in Teheran. At that time I shared with those of you who were here a hope that we might find compassion on both sides to ease the pain, anger and suffering that were felt. And now, at this moment of deliverance, once again it is my hope that both the American and the Iranian peoples can come together in a sense of forgiveness. And for the wonderful fifty-two heroes and heroines who are today safe in Weisbaden, shortly to be united with their families, I can only echo the words of that wonderful, wonderful hymn: "They are free at last, free at last, thank God, they're free at last."



Rev. Bernard Hrico, representing the Holy See Mission to the United Nations: How good it is to be here for this joyful celebration! I cannot help thinking that in spite of all the political events and activities involved, we are compelled to look beyond them and to see the spiritual values which can be derived from the past 444 days. If anything, it makes us realise how limited or finite we are. As persons who believe and live for God, we realise how much we are dependent upon Him. And as we live—as He wills us to live—in our relationships with other people of the world, we seek forgiveness. We have compassion and love for people everywhere.

We pray in a spirit of joy because the hostages are virtually home. We give thanks because our prayers have been answered. We pray with confidence that God will strengthen not only our faith, our hope and our love for Him, but above all, that He will strengthen our faith, hope and love for all the people of the world—everywhere.



Mr. Dirk Gleysteen, Political Counsellor, United States Mission to the United Nations: It is very easy for all of us here to be thankful for the release of the hostages, for their safe arrival in Weisbaden and eventual return back to their homes and families. I need hardly make the point that in this U.N. environment we Americans are grateful to our colleagues, both professional and personal, within the U.N. and all over the world, who co-operated to the extent that they could during the last fourteen months, in all the long periods of disappointment and worry. Our U.N. and diplomatic colleagues around the world were very supportive and we owe a debt of gratitude to them. This takes the form of recognition that we cannot operate alone in the world we live in. In addition, I might say that in the U.N. context it was especially apparent that there was a sense of sharing during this whole period of 444 days. We received a great deal of support from the U.N. community, buttressing our spirits and enabling us to pass on to the hostages that the whole world diplomatic community was backing up our efforts in the hostage situation.

Thank you very much.



Ambassador Zenon Rossides, Permanent Mission of Cyprus to the United Nations: Sri Chinmoy, dear friends, I am most happy to be with you today on this great occasion. It is great in many respects, because a problem has finally been solved that has been tormenting the hostages, their families, the American nation and the whole world. It was extraordinary, unprecedented, I would say, in the history of humanity throughout the ages, for emissaries, diplomats, to be ill-treated. This was something which hardly ever happened in the past. In ancient Greece, whatever else happened, the envoys were greatly respected. In Roman times, Cicero said that one of the greatest attributes of the *Uris Gentium* or the "Law of Nations" is the immunity of envoys and the proper approach to the problems of war and peace. Many things might happen during war, but some things pertaining to international laws were not to be violated because they were felt to be natural law, the law of nature, the law of the great nature of man.

I have something here from Cicero which I would like to read to you, as it is very pertinent to the present situation: "The Law of Gentium is the law of right reason. It is based on right reason in agreement with nature, unchanging, everlasting. It is universal, valid for all nations and all times. He who disobeys it denies himself his own nature."

How is it that we behave in this way at this time, during the time of the United Nations, when we are so advanced in our civilisation that we have been able to travel into space and have in our hands the means of destroying all human life on this globe? I do not mean to accuse any one country, but I am commenting on the present-day civilisation that has so departed from the natural law.

I think this deviation is due to the kind of force which has prevailed in the world over the years. In ancient Greece, in the times of Homer, it was the physical force of man. Kings were the strongest men. Achilles was a great hero, almost a god, because he was strong. The strength was in the man, not in the machine. Now we have come to a time when the power is in the machine. That makes the difference, and this difference started with the invention of the airplane and man getting into the air. Then, a greater sense of responsibility was required from him, because he had acquired a power he had never thought existed.

That was one of the reasons for the establishment of the League of Nations. Its founders thought: "Now we can no longer depend on the human mind to restrain itself in the use of power and force. We have to have an organisation." They founded the League of Nations, but it failed because man could not follow its principles. The United Nations again came with high ideals. The preamble to the Charter

is like a gospel. But again, we have diverted from the Charter because we fail to carry out its principles. The Charter calls for the Security Council to make a decision and once a decision is taken, it should be implemented or, if necessary, enforced.

We, the international community, have not complied with the Charter. We have a world that is not governed by the natural law of man; it is governed by the machine. The only way to keep the world within man's control is through the United Nations, but we have violated its Charter. I would have been so happy if the resolution of the Security Council—adopted unanimously, without a single abstention—for the immediate release of the hostages had been implemented, or enforced by the means available to the Security Council to enforce its resolutions, to keep order and security in the world and to maintain a sense of reason, a sense of justice and a sense of freedom. But this was not the case. We hope someday it may be, because that is the way humanity can be saved. That is the way humanity will be able to survive.

Now we have to rejoice for what has been done. I would like to express my appreciation for the American Administration that dealt in such a delicate way with wisdom, with patience and with tolerance, instead of trying to use force. They exercised all the understanding that was necessary to see the other side's burning difficulties and then to come gradually to an agreement. This was much better than if they had freed the hostages by force, even by a decision of the Security Council or otherwise. I think great praise is due to the American Government, which handled the situation with such delicacy and understanding.

Therefore, although the hostages may have suffered during this long time, everybody is much

happier that this has been resolved by real understanding and under the guidance of God. And so, I rejoice with the hostages, with their families and with the American nation at this great achievement and also I rejoice with the Iranian people for having come to an agreement which will help them in the future. And we hope that things may one day develop towards a United Nations effective enough to give security and freedom and peace to the world. Thank you.



U.N. staff and delegates give thanks for the safe return of the hostages. From left to right: Rev. Bernard Hrico, representing the Holy See; Sri Chinmoy; Mr. Mike Kergin, representing Canada; Mr. Dirk Gleystein, representing the United States; Mr. Herbert Rickman, Special Assistant to Mayor Koch; Ambassador Zenon Rossides, representing Cyprus; and Mrs. Ligaya Lara, representing the Philippines.

FREE, FREE, FREE!

Free, free, free, free!
Soulfully free, honourably free!
Compassion-father, President Carter
Is universally a victory-tree.
No more sleepless struggle-nights, no more.
All-where, all-lit ignorance-shore.
Heart-power is the power of wisdom-height.
Bondage nowhere, delight, delight.

Words and music
by Sri Chinmoy

The musical score is written on seven staves in G major (one sharp) and 4/4 time. The melody is simple and repetitive, with lyrics written below the notes. The lyrics are: 'Free free free free Soul - ful - ly free ho - no - ra - bly free Com - pas - sion - fa - ther Pre - si - dent Car - ter Is u - ni - ver - sal - ly a vic - t'ry - tree'. The score ends with a double bar line and repeat dots.

Free free free free Soul - ful - ly
free ho - no - ra - bly free
Com - pas - sion - fa - ther
Pre - si - dent Car - ter Is
u - ni - ver - sal - ly a
vic - t'ry - tree

No more sleep less

strug - gle - nights no more

All where all lit ig - no - rance -

shore

shore

Heart - po wer is the po wer of

wis - dom - height

Bon - dage no where de light

de light

FIFTY-TWO HOSTAGES

Fifty-two hostages are now
Enjoying freedom-light.
America, America, America!
Within, without ecstasy-height.

Words and music
by Sri Chinmoy

The musical score is written on six staves in a single system. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is composed of eighth and quarter notes, with some rests. The lyrics are written below the notes, with hyphens indicating syllables that span across notes. The score ends with a double bar line and repeat dots on the sixth staff.

Fif - ty - two hos - ta - ges
are now En - joy - ing
free - dom - light
A - me - ri - ca, A - me - ri - ca, A - mer - ri - ca !
With - in with - out ec - sta - sy -
height

FOUR HUNDRED AND FORTY-FOUR DAYS

Four hundred and forty-four days
Of anguish fathomless
In a tiny hole-world
Of torments ruthless.
Welcome home, brave soldiers,
To your freedom-clime.
Victory, victory, victory!
America's compassion-time.

Words and music
by Sri Chinmoy

The musical score is written on seven staves in a single system. The key signature has four flats (B-flat, E-flat, A-flat, D-flat), and the time signature is 4/4. The melody is written in a soprano voice part. The lyrics are aligned with the notes on the staves.

Four - hun - dred and for - ty - four days
Of an - guish fa - thom - less
In a tin - y hole -
world Of tor - ments ruth - - - less
Wel - come home brave sol - diers to your free - dom clime !
Vic - t'ry vic - t'ry vic - t'ry ! A - me - ri - ca's
com - pas - sion - time

AMAZINGLY FREE

Hostages are now amazingly free.
American heart is in a nectar-sea.
No war, no war, harmony and peace must reign
To speed up humanity's progress-train.

Words and music
by Sri Chinmoy

Hos - ta - ges are now
a - ma - zing - ly free
A - me - ri - can heart
is in a nec - tar - sea
No war no war har - mo - ny and peace
must reign
To speed up hu - ma -
ni - ty's pro - gress train.

QUESTIONS AND ANSWERS

The following questions were asked by members of the meditation group and answered by Sri Chinmoy during meetings of the group.

Question: How can we bring enough perfection into our own lives and into the world to be truly satisfied?

Sri Chinmoy: If we want to accept only the limited, insignificant perfection that we notice in the world, then we can never be satisfied. Hunger for perfection is like any other hunger. If you have an immense hunger, a very little portion of food will not satisfy you. We have the hunger now for infinite peace, light and bliss. Our outer being will not be satisfied when it receives only an iota of peace, light and bliss. It will be satisfied only when it has peace, light and bliss in infinite measure.

The more we achieve inwardly, the clearer will be our conception of perfection. If we are satisfied with only a little inner attainment, like the mystics and mediums, we will say we have perfection according to our satisfaction. But the perfection that satisfies them need not and cannot satisfy the inner hunger of someone who cries for absolute perfection in his nature and the earth-consciousness. The higher we go, the more we receive and achieve and become aware of the possibility of integral perfection in our nature and elsewhere.

Question: How can you overcome feelings of resentment and anger that you feel when your superiors appear to be unfair?

Sri Chinmoy: When we work in a group, there are many individuals, many ideas, many thoughts and propensities working together. But we have to do our best to feel that all the individuals in the group, all the ideas and propensities, are part and parcel of our own existence. We have to feel that they are all limbs of our own body, and that all our limbs are working together.

We feel that our superiors do not understand us, do not value us, do not appreciate our sincere effort and dedication. By arguing with our superiors, by trying our utmost to convince them that they are wrong or that they have no feeling of oneness and sympathy for us, we cannot change their way of life. But if we take them as part and parcel of our own existence and feel that we belong to them and that they belong to us, then we can change them.

If we consider our superiors as human beings who are totally different from us, who are perfect strangers to our ideals, ideas and goals, then we shall never be able to get happiness from life. We have to consider our superiors as limbs, or as branches of the one reality-tree. Then, if we notice that one branch is not functioning well, we try to cure that particular branch with our inner love, inner concern, inner light. If today our arms are defective, or if any part of our existence-reality is suffering from a particular shortcoming, what do we do? We focus all our concentration on the defective part and show it all our concern, love, sweetness and affection. We try to muster the rest of our being and show all concern to the defective part. And we eventually cure the defective part.

By a mere wishful attitude we cannot bring this about. In order to do this most effectively, we have to pray and meditate in silence to the Author of all good. It is He alone who has the capacity to cure a defective limb, and He is more than willing to listen to our prayer for the transformation of our so-called "superiors." So, it is only our inner prayer and meditation that can eventually and radically change their lives. But before that happens, we can try to feel that they belong to us and we belong to them. We can feel that their misunderstanding, their lack of faith in us and lack of appreciation for what we do, is a fault, a defect, in our own existence-reality.

Again, we have to know that the appreciation of our so-called "superiors" is not of real importance. In the long run, in the plan of our evolution, it may be of no avail at all. If we get joy from our own service to the body and the soul of the United Nations, then only we are doing the right thing. What matters is not what our superiors are telling us, or what opinion of us they have. No, what is of paramount importance is how sincerely we are trying to serve the United Nations. When we work at the United Nations, we are trying to please the body and the soul of the United Nations, and not just our superiors. If we can please the Real in us, God, then we are also pleasing the same real Existence that is in our superiors. If we are only for the satisfaction of the Real in us and in all human beings, then our superiors are also included. So, automatically a day will come when the Real is us will change the minds and attitudes of our superiors. As a matter of fact, there is only one superior and that superior is our inner cry for perfection, more perfection, most perfection, continuous perfection in our own life, in each human life and in

each creation of God. Our cry for perfection is the only superior reality in us and for us.

Complete and total perfection will come about only when we feel that our perfection is no perfection when the rest of humanity remains imperfect. If we call ourselves children of God, then others are also children of God. If we do not share with them what little we have, then what right have we to call them our brothers? They may be travelling a few miles behind us, or they may be fast asleep. But they must reach the Goal before perfect perfection can dawn on earth.

Each individual has to make a decision. Each seeker has to discover within himself at what point he wants to stop his inner quest for truth and light. If he is ready to continue, to march on, to dive deeper within, and if he feels that there is no end to his achievement, only then will he be ready to offer the message of ever-fulfilling and ever transcending perfection. What you call perfection today, you may call imperfection itself tomorrow. A child's perfection is the ability to scream and shout and strike others. But when he grows up, his idea of perfection may be just the opposite. And if he enters into the spiritual life, then his sense of perfection will be something else. He will try to conquer his fear, his doubt, his jealousy and other negative forces. But when he goes deep within after he has achieved what he wanted for himself, he will feel that only his limited self has been satisfied. His larger self, which is humanity entire, is far, far from perfection. So he will try to remove fear, doubt, anxiety, worries and other undivine forces from humanity.

In our path we feel that perfection has to be total and integral. We know that we have imperfection in our nature, and at the same time we

have limited perfection. If the imperfection right now looms large, we have to brave that imperfection and transform it into perfection. Through our conscious prayer, meditation, concentration and contemplation the imperfection of the past can be perfected, and the darkness can be transformed into light.

The perfection of the body lies in its conscious awareness of the ever-progressive dynamic truth. The perfection of the vital lies in its acceptance of the truth in a dynamic form. The perfection of the mind lies in its acceptance of the vast, the infinite, as its very own. The perfection of the heart lies in its acceptance of earth's cry and Heaven's compassion as its very own.

This is how we can see, feel and manifest perfection in our everyday life. The seekers of the infinite truth can manifest perfection in the body, in the vital, in the mind and in the heart only through conscious awareness and acceptance of the ever-increasing, ever-transcending Reality.

Question: Will the process of striving for perfection ever come to an end?

Sri Chinmoy: It will never come to an end, because God Himself does not want to end His cosmic Game. Today what we feel is the ultimate perfection, tomorrow will be just the starting point of our journey. This is because our consciousness is evolving. When our consciousness evolves to a higher level, our sense of perfection simultaneously goes higher. Let us take perfection as an achievement. When we are a kindergarten student, our achievement in perfection may be very good for that stage. But from kindergarten we go to primary

school, high school, college and university. When we get our Master's degree, in perfection our achievement is much greater than what it was when we were in kindergarten. But even then we may feel that there are many things more that we have to learn. Then we will study further and enlarge our consciousness still more. If the child thinks that the Master's degree will always remain unattainable then he is mistaken. The spiritual ladder has quite a few rungs. If we do not step onto the first rung then how can we climb up to the ultimate rung of the ladder? We start with inspiration, and from there we begin to concentrate, meditate and contemplate. And these three words—concentration, meditation, contemplation—are included in one word: aspiration. We start with inspiration and continue with aspiration. There is no end to aspiration, and there is no end to our achievement of perfection.

Question: How can we develop patience?

Sri Chinmoy: How to develop patience? In order to develop patience, we have to feel that we have launched into a spiritual journey, an inner journey, which has a Goal, and that this Goal wants us and needs us as much as we want and need it. This Goal is ready to accept us, to give us what it has, but it will do this in its own way at the choice hour of God. We must know that God will give us His wealth in time. Patience will never tell us that it is a hopeless task. Patience will only tell us either that we are not ready or that the time is not ripe. We may have the feeling that we are ready, but we have to know that our integral being, our whole being, is not ready. Our soul may be ready, our heart may be ready, our mind may be ready, but

our vital and physical may not be ready to reach the Goal, which is Light and Truth. When our whole being is ready, the Goal itself will dawn within our aspiring consciousness. When the hour strikes, the Goal will draw us towards itself like a magnet.

When we are in the spiritual life we have to feel that patience is not something passive. On the contrary, it is something dynamic. In patience we develop our inner strength, our inner will-power. It is true that if we have will-power we can easily acquire patience. But it is equally true that when we have patience, our inner will-power develops itself in a special way.

Question: During a meditation, if something external to the meditation occurs—such as a noise or something unforeseen—is it better to include it in the meditation or to try to shut it out and pursue the meditation?

Sri Chinmoy. Each seeker has to know his own standard of meditation. If we are beginners, we should feel that anything that is not part of the meditation is like an intruder. We should not allow an intruder, a foreigner, to enter into us and disturb us. But if we are very advanced, and there is a disturbing sound or noise during our meditation, we can go deep into the sound itself and try to assimilate it. If we have the capacity, then in our own consciousness we can transform the attack of a most powerful, most challenging foreign element into an inner music, a thrilling or haunting music, which will really add to our meditation. But we have to develop this capacity to transform a disturbing, annoying noise into soothing, thrilling and

soul-stirring music. When we have this capacity we shall include the disturbance in our meditation. As long as we don't have the capacity, we shall always exclude it.

If you have strength, inner strength, to transform someone, when he is transformed he becomes totally yours. Before you entered into the spiritual life you had darkness, ignorance. Now you have started transforming your own darkness and ignorance. When they are finally transformed and illumined, they will still be your own possession. But where they previously stood in your way, now, on the contrary, they shall help you. The darkness has been transformed into light, and it has become an added help.

Question: Sometimes during your lectures I have a feeling that I am falling asleep. Yet I hear what you are saying. Could you explain whether I am doing something wrong?

Sri Chinmoy: You are not doing anything wrong. When I give talks I bring down peace, and this peace is something tangible for the seekers. When the seeker is eager to swim in the sea of peace, he or she is allowed by the Supreme to do so. During this experience, the mind does not operate; only the heart operates. The activity of the mind is totally silenced, and the heart has started functioning in its place. The function of the heart is to identify with anything that is around it or before it or inside it. Your heart is identifying with peace and this peace is silencing the mind. It is not inertia; it is not an experience of useless futility or something bad. No, in this peace you cultivate the inner truth and grow into the light

which illumines the darkness that you faced or the ignorance that you cherished before you entered into meditation.

I bring down peace, light and bliss in boundless measure, and according to his receptivity each seeker receives this peace, light and bliss. This peace is not an unconscious way of putting you to sleep. No, this peace silences the outgoing energy of the mind and, at the same time, illumines the inflow of the heart. And when you are in the heart, the aspiring heart, you become one with the peace that sustains the divine Reality in you.

Question: How can an individual truly know what God's Will is for him?

Sri Chinmoy: God's Will in an individual is progressive, like a muscle developing—strong, stronger, strongest. God's Will is to make an individual feel that there is something abiding, lasting, everlasting. When an individual reaches that stage, he will know God's Ultimate Will. God's Will we can know from the sense of abiding satisfaction it gives us. Anything that is eternal, anything that is immortal, anything that is divine, is God's Will. Even though God deals with Eternity, He is not indifferent even for one second. For it is from one second, two seconds, three seconds that we enter into Infinity and Eternity. Let us try to feel God's Will in us at every second.

There is a very simple way to know what God's Will is for us as individuals. Every day when we start our day we build our own world. We make decisions. We feel that things have to be done in a certain way. I have to deal with this man in this way. I have to say this; I have to do this; I have to

give this. Everything is I, I, I. We all do this. If, instead of all this planning, we can make our minds absolutely calm and silent, we can know God's Will. This silence is not the silence of a dead body; it is the dynamic, progressive silence of receptivity. Through total silence and the ever-increasing receptivity of the mind, God's Will can be known. When the human mind works powerfully, the Divine Will cannot work. God's Will works only when the human mind does not work. When the mind becomes a pure vessel, the Supreme can pour into it His infinite peace, light and bliss.

We are constantly building and breaking our mental house. But instead of making and breaking the house at our sweet will, if we can empty our mind, make it calm and quiet, then God can build His Temple or His Palace in us in His own way. And when He has built His Abode within us, He will say, "I have built this for you and Me to reside in together. I have built it, but it is not Mine alone. It is also yours. Come in."

So the easiest way for us to know God's Will is to become the instrument and not the doer. If we become only the instrument for carrying out God's plans, God's Will will act in and through us. God does the acting and He is the action. He is everything. We only observe.



THE PRESIDENT
OF THE
GENERAL ASSEMBLY

New York, January 13, 1981

Shri Chinmoy
United Nations Meditation Group
Room A 6242

Dear Shri Chinmoy,

Please permit me to express once again my most sincere gratitude for the beautiful ceremony which you and your group were so kind to organize in honour of the human rights endeavours of the United Nations General Assembly and its president last week.

At the same time I would like to add my very special thanks for the impressive award which you kindly bestowed upon me on that occasion. As I said in my little speech I was honoured to accept this on behalf of all the members of the assembly without whose support I would not have been able to conduct the procedures of the plenary in the manner I did.

With all my very best wishes to you personally and to all the members of the UN Meditation Group, I remain

very truly yours,

A handwritten signature in dark ink, appearing to read 'Rüdiger von Wechmar'.

Rüdiger von Wechmar

(35)

PERMANENT MISSION OF THE UNITED REPUBLIC OF
TANZANIA TO THE UNITED NATIONS

201 EAST 42nd STREET - 8th Floor

NEW YORK, NEW YORK 10017

972-9160

26 January 1981

Dear Sri Chinmoy,

I am grateful for your kind message on the occasion of my birthday. It was also very thoughtful of you to have sent me such a beautiful bouquet.

As I leave New York, I shall always cherish the memories of my association with you and the members of the Meditation Group.

Wishing you all the best in all your endeavours,

Yours sincerely,



Salim Ahmed Salim
Minister for Foreign Affairs

Sri Chinmoy Meditation
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GPO 20-Room 1931
United Nations
New York, N.Y. 10017