

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:



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.

May/June 1982

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TRIBUTE TO JAPAN

A special programme was sponsored by the meditation group on 3 May 1982 to honour Japan on the occasion of Emperor Hirohito's eighty-first birthday, which occurred 29 April. Mr. Shigo Iwai, coordinator of the Japanese Staff Members' Committee, Mr. Ron Richard from the Japan Society, and Ms. Eiko Yokota from the Nippon Club were special guests, along with other Japanese staff members.

The meditation group choir performed a song dedicated to Emperor Hirohito entitled "Pinnacle-Son of Japan" and four other songs about Japan, all composed by Sri Chinmoy. At the close of the programme all the Japanese guests joined to sing their national anthem.

Following are excerpts from the programme, as well as the song dedicated to the Emperor.



Mr. Shigo Iwai, Political Affairs Officer, U.N. Department of Political and Social Affairs: Sri Chinmoy, ladies and gentlemen, I don't have much experience in talking about my country, Japan. By chance I am the coordinator of the Japanese Staff Members' Committee at the United Nations, and for that reason was I asked to speak today.

Last Thursday, 29 April, was the birthday of our Emperor. He is now eighty-one years old, or eighty-one years young I should say. Recently in a press interview, he recalled that his most difficult day as Emperor so far was the day when he decided to surrender to the Allied Powers at the final stage of the Second World War in 1945. Generally speaking, it is easy for a leader to decide to go ahead, but it is very difficult for him to decide to retreat, because he may be accused of cowardice. It was very difficult for Emperor Hirohito to decide to surrender in the War, because Japan at that time had not had the experience of surrendering to any foreign country. This was the first time it surrendered. The

armed forces of Japan were determined to continue fighting, but the Emperor ruled against it, thinking that the people of Japan should not have more suffering.

Once we surrendered to the Allied Powers and they had come to Japan and occupied our country, the Emperor paid a visit to General MacArthur, the Supreme Commander for the Allied Powers. He said that he was ready to sacrifice himself in order to save the people of Japan. This attitude greatly influenced the General, and the occupation of Japan after that.

Japan is a peace-loving country. In article 9 of its Constitution, Japan has denounced war, of course preserving its right to self-defence.

Now I turn to the relationship of Japan with the United Nations. I would like to point out only one aspect of that relationship which is not well known to the staff members of the Secretariat. It is about Japan's financial contribution to the United Nations. Each country's contribution is decided regularly by the General Assembly. Since the start of the United Nations, the United States has been number one in its contribution, with twenty-five percent. Next comes the USSR with 11.10 percent and Japan comes third with 9.58 percent. Then comes the Federal Republic of Germany, with 8.31 percent, France with 6.26 percent, the United Kingdom with 4.46 percent, and then Italy and China. This means that Japan contributes financially much more than France, the United Kingdom or China, which are permanent members of the Security Council.



Mr. Ron Richard, Japan Society: I'd like to begin my brief remarks by thanking the meditation group for inviting me here today. It is an honour and a pleasure to attend this meeting on behalf of the Japan Society to commemorate the Emperor's eighty-first birthday.

The Japan Society was founded seventy-five years ago—when Emperor Hirohito was just six years old, and before he had ascended to the throne—for the purpose of bringing the peoples of Japan and the United States closer together in understanding, appreciation and cooperation. It is a private, non-profit organisation, devoted to cultural, educational and public affairs, and to discussion, exchanges and studies in areas of vital interest to both peoples. Its aim is to provide a medium through which each nation may learn from the experiences and accomplishments of the other. In

keeping with this aim, we will, for example, bring the Grand Kabuki to New York this summer to perform at the Metropolitan, and send the Rockefeller Collection of American Art to Japan this coming September.

In 1975, during his visit to the United States, Emperor Hirohito demonstrated his support for the Society and our goals by paying a visit to the Japan House, where we are headquartered. We are very grateful for that vote of confidence and for the Government of Japan's support on so many other projects over the years.

On the occasion of his birthday, the Japan Society wishes the Emperor many, many more years of good health and happiness. We also wish for our two nations an eternal relationship of peace, cooperation and friendship. We appreciate the meditation group for the role it plays towards this end.



Japanese guests join in the singing of their national anthem.

PINNACLE-SON OF JAPAN

Emperor, O pinnacle-son of Japan,
 I salute thee.
 Your heart of wisdom-light,
 Your mind of vision free.
 Beauty's land and duty's hand
 Love and treasure your pole-star eye.
 Harmony, peace and bliss rain
 From the Emperor's oneness-sky.

Words and Music
by Sri Chinmoy

(♩ = 126) Moderately fast

Em - pe - - - - - ror, O pin - na- cle-son of fine

Ja - - - - - pan. I su - - lute thee.

Your heart of wis - - - dom-light,

your mind of vi - - - sion free.

Beau-ty's land and du - - ty's hand

love and trea- sure your pole- star eye,

Har- mo- ny, peace and bliss rain

(from the Em - - pe - - ror's one- ness - sky.

D.C. al fine

NATIONAL DAY OF PRAYER OBSERVANCE

The sixth of May was proclaimed the National Day of Prayer by United States President Ronald Reagan, as a time for individuals and groups "to turn to God in prayer and meditation." In the spirit of this proclamation the meditation group again coordinated a programme at the United Nations to celebrate the day accorded by the host country to be set aside for prayer. U.N. delegates and staff joined the group at Headquarters on 7 May, with H.E. Mr. Gerard Pelletier, Permanent Representative of Canada to the United Nations, offering a short prayer. Statements were also read out from the Permanent Representatives of The Bahamas, Brazil and Japan. Following are excerpts from the programme.



*Prayer offered by H.E. Mr. Gerard Pelletier,
Permanent Representative of Canada
to the United Nations*

I think we should pray to God that He give us internal peace, peace with ourselves, to make us more efficient in making peace with others, and that we have a special thought for the immediate threats of war that we have to deal with in these days.

*Statement by H.E. Mr. Sergio Correa da Costa,
Permanent Representative of Brazil
to the United Nations*

The noblest endeavour of man today is to contribute to the coming of an age in which spiritual and material progress make it possible for mankind to live in peace.

On the other hand, the saddest contradiction of our times is that the extraordinary material development we now witness is not matched by a corresponding spiritual advancement.

In dismay, we must admit that the level of knowledge reached by man has not been equal to that of his reason. Thanks to science and technical progress, man now commands forces whose capacity to destroy could only be curtailed if he had raised himself to that level of reason which should correspond to the capacity of control and use of those forces. Unfortunately, this is not the case.

The prospects for the world are gloomy if this trend is not reversed. We must strive for that. All men are endowed with the virtue of compassion and so we can still be sure that we may strengthen our spiritual achievements of which, in the society of nations, the ideal of peace should be the highest.

PERMANENT MISSION OF JAPAN
TO THE UNITED NATIONS
NEW YORK

May 3, 1982

Dear Mr. Keefe,

Thank you for your letter of 23 April 1982 regarding the programme in observance of National Day of Prayer, to be held on Friday, May 7.

In these difficult and turbulent times, it is essential that we pause to reflect upon basic truths which seem to be so easily forgotten: that the bonds of love are more powerful than the divisiveness of hatred, and that only through a genuine spirit of conciliation can harmonious relations among men and nations be achieved.

Recognizing that mankind cannot survive in a world torn apart by injustice, prejudice and fear, we pray for tolerance of our neighbor's beliefs and compassionate understanding of his needs. The people of Japan join those of other nations in offering prayers this day for the spiritual and social well-being of mankind and for the tranquility of the world.

Sincerely yours,



Masahiro Nisibori
Ambassador Extraordinary
and Plenipotentiary
Permanent Representative
of Japan to the United
Nations

Mr. Kevin A. Keefe
Programme Coordinator
Sri Chinmoy Meditation
at the United Nations
GPO 20-Room 1837
United Nations
New York, N.Y. 10163



*Permanent Mission of The Bahamas
to the United Nations*

Ref. No. BM/300/12

3 May 1982

Dear *Kevin*,

I acknowledge, with appreciation, receipt of the invitation extended in your letter of 23 April 1982, to attend a programme on **May 7**, celebrating the National Day of Prayer.

I sincerely regret, however, that because of a previous commitment I am unable to join you on that date.

In spite of my absence, please be assured that my prayer for world peace and spiritual progress will be added to those offered at the programme and throughout the nation.

Sincerely,

Davidson L. Hepburn
PERMANENT REPRESENTATIVE

Mr. Kevin A. Keefe
Programme Coordinator
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RABINDRANATH TAGORE'S BIRTHDAY CELEBRATED

The Tagore Society of New York and Bharatiya Vidya Bhavan invited Sri Chinmoy to be the guest of honour at a programme held at the United Nations the evening of 8 May 1982 marking the 121st birthday of India's greatest poet, Rabindranath Tagore. Sri Chinmoy spoke, and the meditation group singers performed two songs he had dedicated to Tagore. The evening's programme also included a talk by the Reverend Donald S. Harrington, Senior Minister, Community Church of New York, as well as performances of Tagore's songs and Indian dancing. Following are excerpts from the programme.



Dr. P. Jayaraman (left), Executive Director of Bharatiya Vidya Bhavan of the U.S.A., presents Sri Chinmoy with a 'special garland' of honour before his talk.



Sri Chinmoy offers his garland in his pranam to the picture of Rabindranath Tagore.

Sri Chinmoy: Rabindranath Thakur. Tagore.

Mother Bengal triumphantly proclaims, "My Rabi is Eternity's climbing flame." Mother India proudly proclaims, "Our Rabindranath is Infinity's transcending sun." Mother Earth soulfully proclaims, "God's Rabi, God's Rabindranath, God's Tagore is Immortality's beckoning light."

From the colossal wisdom-light in Socrates the world came to learn something singularly precious, "I am not an Athenian, I am not a Greek, but I am a citizen of the world." A similar wisdom-light embodying the highest magnitude of beauty and delight is clearly visible in Tagore the universal poet sovereign.

Jagadish Chandra Basu, Sir J. C. Bose, the discoverer of life instinct in the plant kingdom, and Rabindranath were most intimate friends. The

scientist of scientists voiced forth something at once divinely beautiful and supremely fruitful about the poet of poets: "With open palms much have we received from the world; likewise we too, through your (Tagore's) hand, have offered much to the world at large."

Tagore's immortal poem "*Nirjharer Swapna-bhanga*"—"The Awakening of the Fountain"—and Tagore the world-awakening fountain shall forever remain inseparable. I am expressly urged to offer a few glowing streaks of light from the poem. (*Sri Chinmoy reads excerpts from the poem in Bengali, and then the following English translation.*)

"I shall rush from peak to peak,
I shall sweep from mount to mount,
With peals of laughter and songs of murmur
I shall clap to tune and rhythm."

Tagore created a worthy rival for his *Gitanjali* (*The Song-Offering*), and that rival is "*Sonar Tari*" ("The Golden Boat"). *Gitanjali* brought him world acclaim in boundless measure. He became a Nobel laureate. He received the supreme boon through the Nobel Committee from the perennial Source. "*Sonar Tari*" brought him at once immense recognition from the inspiring, aspiring, illumining, liberating and fulfilling skies.

I am devotedly inspired to offer the audience a special, significant message from the poem "*Sonar Tari*":

"Who comes singing to the shore as he rows?
It seems to be an old familiar face.
He moves with full sail on;
Looks neither right nor left.
The helpless waves break on either side.
It seems to be an old familiar face."

To the seeker-poets, this moment Tagore is the golden boat. The next moment he is the golden passenger. The following moment he is the golden boatman. The golden boat, the golden passenger and the golden boatman are the triune oneness in vision-reality.

Before Tagore, Bengali literature was just a tiny plant. But Tagore's thaumaturgic hand transformed that tiny plant into a huge banyan tree. As an Englishman rightly claims Shakespeare to be his own; a German, Goethe; a Russian, Tolstoy; an Italian, Dante; even so an Indian—especially a Bengali—will rightly and breathlessly claim Tagore as his own, very own.

Momentous is the contribution of Tagore's *Viswabharati* to the education of India. It was the Father of the Nation, Mahatma Gandhi, who said of Tagore's vision-manifesting *Santiniketan*, the Abode of Peace: "*Santiniketan* is India. He who has not visited *Santiniketan* has not seen India." seen India."

Nationalism and the awakened spirit of global spirituality, according to Tagore's rich inner experience, are the obverse and reverse of the same coin. Prime Minister Nehru poignantly and pointedly observed: "Tagore has given to our nationalism the outlook of internationalism and has enriched it with art and music and the magic of his words, so that it has become the full-blooded emblem of India's awakened spirit."

Tagore's vision-sky and reality-sea India will eternally treasure. His immortal message of beauty, love and peace the world will forever cherish. The supreme visionary, Rabindranath Tagore, asks his fellow travelers to remember him thus: "One word keep for me in thy silence, O world, when I am gone: 'I have loved.' "

Now I wish to offer my heart's most soulful gratitude to the immortal of immortals, Tagore, by offering two Bengali songs of mine. My students will sing them.

The meditation group singers perform the songs.

Dr. P. Jayaraman, Bharatiya Vidya Bhavan (at the end of the programme): We thank Reverend Harrington, who kindly consented to come here, and our respected, revered Sri Chinmoy, who spoke wonderfully well. I cannot praise his words enough. We are all his disciples, his devotees. We offer our humble salutations to Sri Chinmoy and our respects to his disciples who came here to sing his songs.

KABINDRA RABINDRANATH

Words and Music
By Sri Chinmoy

(♩ = 72 Fast)

By Sri Chinmoy

Ka - bin - dra Ra - - - bin - - - dra - fine

-nāth

A - ma - rār bā - - ni sā - - - - - kkat

Bān - ger bhā-ra-ter kai - - - - - lash

sān - - - - - tśn

Si - - ma ge - he pe - - ye - chhi-le a - si - mer

sān - - - - - ahūn

Dyu - lo - ker bu - lo - ker mā - - - - hā

se- - - - - tu nir - - - - - jhar

(slightly slower) Ri -shi _____ ka -bi a - nu - - - - -pa - - - - - ma

(a tempo) pra- - - - -chur- - - - - jya _____

bha- - - - - -shwar _____

D.C. al fine with repeat

Kabindra Rabindranath
Amarar bani sakkat
Banger bharater kailash santan
Sima gehe peyechhile asimer sandhan
Dyuloker bhuloker maha setu nirjhar
Rishi kabi anupama prachurjya bhashwar

A FAREWELL TO YVETTE RIPPLINGER

On 10 May 1982 the meditation group held a farewell programme for Ms. Yvette Ripplinger, a member of the group who recently retired after over thirty-six years of service to the United Nations. Ms. Ripplinger spoke about her varied experiences during her career here and also read some of her poetry which she had selected to highlight her reminiscences. At the end of the programme Sri Chinmoy presented Ms. Ripplinger with a plaque and flowers and thanked her for her good will and support over the years.

Below are excerpts from the programme.



Ms. Yvette Ripplinger: Shortly after the twenty-fifth anniversary of the United Nations, each staff

member who had served twenty-five years received a certificate for loyal, good services, signed by U Thant. I thought to myself, "I wish I could give U Thant a gift in return." At the time I did a lot of photography. On my way to Russia on a ship the year before, I had photographed something which I thought rather beautiful, a bird flying into the sky towards a cloud formation shaped like a dragon. The tail of the dragon was hiding the sun, but the rays were still visible. When the picture was returned to me from the printer, I said, "This is for U Thant."

I asked the Secretary-General's office if I could make a presentation to U Thant, and they agreed. I would like to read to you part of a letter I wrote U Thant about the photograph: "I should be most happy if you accept this humble gift of mine, which I have called symbolically 'Freedom'. In one way it can be interpreted as the state of mind accessible to any human being—the flight of a bird, like the soul, to its true home. The search for spirituality is represented by the sun still behind a cloud. . . . What inspired the choice of this particular photograph is the frequent thought of your heavy duty of office. This must be both your own state of mind and aspiration, while holding the knowledge that there are still many dragons in the way of the spiritual attainment of mankind, which will eventually lead it to full freedom and, therefore, total peace."

I can still remember the day I met U Thant. When I was talking to him, part of me was there, but another part was looking at the scene as an observer, thinking that that was where many very important people had trod: ambassadors, ministers, heads of state. Yet U Thant was spending his valu-

able time just with me. I felt I was in the presence of a very holy person, someone extremely spiritual. I came out with a glow on my face, and I felt uplifted. I said to myself, "No matter what happens now at the United Nations, I have had my moment of glory."

I would like to end with one of my early poems.

SEA GULL OVER THE EAST RIVER

Long you circle and beat your wings
in uncertainty:
lithe flying shadow
caught within the muddy waters
that run gently
between patches of white and grey,
your brothers and sisters
floating in nonchalance
rocking among the ripples
made by self-minding tug-boats.

You rise and glide in wonder
not quite sure this is your water
though it takes the colour
of a familiar sky;
yet there are none of the motions
made by beckoning surf
nor deep furrows opened
by teasing seas;
none of those playful glides
into the splash of curls,
none of those salty smells
sharpening your hunger
for fish and catching fun...

No, this is not your own, and yet
 because one has to rest one's wings
 and know the why of the others
 and taste and compromise,
 in one swift thrust,
 wings flapping, body braced,
 you land on this quiet plane
 partly your element
 if not your dream.



Sri Chinmoy (presenting a plaque and flowers) :
 Your poems are your peerless revelation and
 manifestation of the treasures of the United
 Nations. You have heard, you have felt and you
 have become inseparably one with the heartbeat of
 the United Nations. Here you have served not only
 the body and soul of the United Nations but also
 the Absolute Supreme, who has offered in and
 through the United Nations His Vision-Will and
 also His manifested Beauty, which is Peace.

So wherever you go, the soul of the United Nations will always offer you, without fail, its highest joy, its highest love and its highest achievements. If the United Nations achieves something most beautiful in the inner world or most peaceful in the outer world, then you will always have a right to claim it as your very own. You have served the body and soul of the United Nations in your years here, and the body and soul of the United Nations will always be with you, wherever you are, with blessingful love, concern and gratitude. Your entire consciousness will remain here at the United Nations permanently, forever.

I SHALL NOT AVOID

On 15 June 1982 Sri Chinmoy gave the following talk as part of his Dag Hammarskjold lecture series.

I shall not avoid. I shall not avoid you anymore, O my weak body. Now I know how I can transform you. I shall ask my dynamic vital to come and play with you for some time every day. In this way, without fail, you will become strong.

I shall not avoid you anymore, O my impure vital. Now I know how I can transform you. I shall ask my intelligent mind to come and spend some time with you every day. I am sure that you will take the intelligent and wise advice the mind will give you. In this way, without fail, your impurity will be transformed into purity.

I shall not avoid you anymore, O my doubting mind. Now I know how I can transform you. I shall ask my soulful heart, my childlike heart, to come and play with you for at least two hours every day. My soulful, childlike heart will undoubtedly be able to change you, O my doubting mind, and transform your doubts into sterling faith. In this way, without fail, you will become a soulful and faithful mind.

I shall not avoid you anymore, O my insecure heart. Now I know how I can transform you. I shall

ask my all-knowing soul to grant you its security-ocean. I am sure it will abide by my request. In this way, without fail, all your insecurity will be transformed into the security-confidence-ocean.

I shall not avoid you anymore, O my unfulfilled soul. Now I know how I can help you. I have the answer, the answer of answers. I shall pray to my Beloved Supreme to grant you more wisdom-light and more perfection-delight so that you can unmistakably fulfil yourself here on earth. In this way, without fail, you will be able to fulfil your promise to the Supreme.

I shall not avoid You anymore, O my Beloved Supreme. Now I shall be able to satisfy You. My entire being is now enjoying the beauty, the purity and the divinity of a new awakening, a new dawn. I have grown into a new awakening, and this new awakening has given me a new light. From today on my body, vital, mind, heart and soul—both individually and collectively—will have only one name: gratitude. I know that here lies the answer. In this way, my Beloved Supreme, without fail, I shall be able to please You in Your own Way, and I will be able to address You by another name: Satisfaction Supreme. O my Beloved Supreme, when gratitude becomes the name of my body, vital, mind, heart and soul, at that time You will have another name: Satisfaction Supreme.



PROGRAMMES FOR DISARMAMENT

In June 1982 the meditation group held three programmes on the occasion of the United Nations Second Special Session on Disarmament. The first was a meditation in the Dag Hammarskjold Auditorium on 7 June, the opening day of the Session, where delegates and staff joined to pray and meditate for the success of the Session.

On 21 June the group hosted a concert and luncheon at Headquarters, with guest speaker Mrs. Margaret Y. Catley-Carlson, Deputy Executive Director, (Operations) of the United Nations Children's Fund, launching the group's special lecture series for women in the international community.

The third programme, held on 28 June, featured guest speaker Ambassador Zenon Rossides of Cyprus, who has served as a member of the Group of Experts on the Relationship between Disarmament and International Security, as appointed by the Secretary-General. Members of the Vermont Peacemakers, a youth organisation of the Vermont Conference of the United Church of Christ, joined the meditation group for the occasion.

Following are transcripts from the second and third programmes.

21 June 1982



Mrs. Margaret Y. Catley-Carlson, Deputy Executive Director (Operations), UNICEF: I want to start by saying how impressed I am with the beauty of your choir and your choral rendition. It was truly lovely. I've had quite a morning, and I'm sure most of your mornings are as fractured as most of mine. We run from one meeting to another and receive telephone call after telephone call. To sit for a few minutes and let the true beauty of music wash over me, particularly when it is entwined with the theme of UNICEF, is a moment in my day which I shall certainly cherish, and I congratulate you all for that.

Thank you for inviting me. It is a particular honour to be invited by a group such as yours to deliver my thoughts. It is, however, a challenge. The very quality of this group, to me, makes the sharing of these thoughts more difficult. What does

one need to say about development and disarmament to a group dedicated to the renunciation of limitations and ignorance, and to peace in both the inner and outer world—world peace, world love, world union and world emancipation? Because of where we come from, we already share a number of the same perspectives. I think it is easier in some ways to face an audience of skeptics who think that development really is not worthwhile, that it is a waste of time and money and that it never works, or that disarmament is just an idle dream, and if we arm ourselves to the teeth, this is the best protection against our enemies. With these people, at least one can quote facts, test assumptions and challenge theses. But as I said, we are starting from the same place. In short, it is not necessary to tell you that disarmament and development are two of the great necessities of our time.

So I thought about—perhaps I meditated on—what might establish a useful communion of minds as I stand on the platform before you, and as you take time out of your busy day to devote some mental energies to the great themes of disarmament and development. I have read something about your group, and I came up with three ideas that might lead to worthwhile reflection.

The first was the question of hope. I read in one of your publications that Sri Chinmoy reminded all of you, “Hope is power. . . . Inside hope there is power.” He went on to say, “There are many people who don’t hope. Either they don’t know how to hope, or they don’t want to hope.” It is much more fashionable to be cynical, but he said, “That is the wrong attitude. Hope is not delusion. Hope is not mental hallucination.”

Can we truly hope in development? I think that in development the grounds for hope are really quite clear. Consider these things: the world for the first time has the capacity, the knowledge, the resources and, in most places, the will to mount a decisive campaign against mass hunger, ill health and illiteracy. It is the first time we've really possessed these capacities. Consider the following: since World War II developing countries have doubled their average incomes and halved their rates of infant mortality—astonishing achievements! Life expectancy, in the same period, has increased from 42 years to 52 years—a monumental increase, and one that took those parts of the world which we normally refer to as developed many centuries to achieve, as opposed to the two decades taken by the world which we consider underdeveloped. Average literacy rates in the same time period moved from under 30 percent to over 50 percent—again in Europe an achievement of centuries rather than decades. Between 1955 and 1975 the peoples of Africa, Asia and Latin America brought 150 million hectares of new land into production, more than the entire present cropland of the United States, Canada, Japan and Western Europe combined. This is a monumental achievement. Partly because of this and partly because of improved techniques, only one-tenth as many people have died from famine in the third quarter of this century as in the last quarter of the last century.

I think, and here I join myself with Sri Chinmoy, that sometimes it is necessary to look at the beacons of hope, because the beacons of despair, particularly in the development field, are all too readily apparent.

Now it would be splendid to believe that because all of this is possible, because the will is being exercised in many places, and because this amount of progress has been realised, that accelerated development will also soon be realised. We who work at the United Nations and listen daily to its message, know that it is not this simple. Income projections show that we are moving towards greater numbers of absolute poor in the world. The gap within developing countries in income, benefits, health and nutrition also continues to widen. There are more people, and there are more absolutely poor people. The challenge is becoming greater, not less, even though the weapons to accomplish the task are more in hand than they have ever been. This is, if you wish, the great paradox of development.

Is there hope in regard to the question of disarmament? To my mind the grounds for hope are less clear. Yet at the same time we must attach hope to the new and growing wellspring of public sympathy, of public support and of public conviction that the time has indeed come to do something about the menace that hangs over our heads. There are welcome changes in the press treatment of disarmament issues and, indeed, in the composition of those groups which now challenge the assumption that more armaments are necessary. I think of the press reaction to these groups and issues a scant twelve years ago. I think of the fact that the protest movement about arms and armaments diminished and was not a voice of vigour over the last decade. I think now of last Saturday, which I spent—as I am sure many of you did—in Central Park giving the June 12th message to the world that something must be done to stop what is

being considered more and more widely as a monumental threat to human existence. Whole states, whole cities, whole governments are declaring themselves in favour of cutting the knot. They are saying, if we can't start at ground zero, let's not get to ground zero, but let's at least start the process. I find hope in these reflections.

Development and disarmament themes are usually linked by those who would compare the costs devoted to arms against the needs of development. I think it is right and necessary to do so. The resources, for example, that low income countries would need in order to meet the minimum needs of all by the year 2000 (and this is minimum needs: water, shelter, basic education, nutrition at the very minimal caloric levels) have been estimated at between 12 to 20 billion a year for the next 20 years in 1978 dollars. This is a vast sum of money, but no more than the world spends on arms every 15 days.

Put in another way closer to home, in terms of UNICEF, the world's military expenditures every four hours are equivalent to UNICEF's yearly budget. Every four hours the world spends in arms what we in UNICEF spend on a yearly basis to take on the staggering burden of the needs of the world's children.

There are other important links, though, between disarmament and development which have certainly been brought vividly home to us in UNICEF during the last week, when our staff has been working around the clock to try to bring relief to the children and families of Lebanon. Whether a child is shivering from cold because of flight from the family home in the wake of armies, or because the family income cannot protect him, because his area has become deforested with the rise in the

price of petroleum or because he is hungry and there is simply not enough food intake to warm his body, he is still a shivering child. Whether a child is maimed by a stray bullet or an explosion too close, or whether that child is one of the one-of-ten born with special needs that result in a handicap because of poverty or lack of knowledge of how to cope with special needs in his society, it is still a laming, a maiming, a blindness or an impairment that could have been prevented, that became a disability and needed not.

It really doesn't matter much whether a child is taught to hate as part of the grinding-down process of poverty, or taught to hate as part of the hatred of one race for another being inculcated into a child at an early age. The result is still the same: a hatred that turns a child against his or another society, and against being a productive member of world society. The 17 million street children who turn to larceny, prostitution and eventually serious crimes live with a mentality fostered by watching a world of health, education and comfort which they will never have. These children are not much different from the children of 10 and 11 whom we see on the newscasts picking up guns and hurling hand grenades at enemies whom they also do not know.

One hundred million children go to sleep hungry at night because of poverty. They are joined by those whose hunger results from the war-destruction of fields, warehouses and distribution systems. I guess it makes no difference if you are one of the 200 million children from 6 to 11 years old who have no school, or just one of the hundreds of thousands whose school is destroyed or has to be used by the community for shelter because the houses have been destroyed. The result is the same:

no school. And when you come right down to it, it probably doesn't matter whether a child is one of the 40,000 who die every day from malnutrition, poverty, disease or neglect, or one of the few hundred that died in the last month when the world resorted to force in four places in the world. That is the second connection between development and disarmament—the effects of their lack are so startlingly the same.

The third connection is perhaps the most important of all, and it is probably the one I will have the most difficulty communicating, because it is in understanding this connection that I think solutions begin to emerge. Recourse to arms and lack of development both result from profound communication breakdowns. This is a coin with two faces. That children die, that people starve, that there is waste, that arms are picked up, that societies turn to guns to solve problems, these are the most profound and absolute breakdowns of communication in the human system. In terms of hope, both these represent the most profound intellectual challenge of our time. The techniques and the capacities may be simple, but how do we apply them? The answers are of staggering complexity.

Let me go into this for a moment. If you double food production, do you solve malnutrition? No. In Ireland, for example, in the last century, food exports actually rose—yes, food production increased during the Irish famine—and yet hundreds of people starved. The same thing happened in the great crisis of the *Secherasse* in Mali. Exports of cash crops from Mali to Europe rose during the Sahelian drought, while the people and the cattle of that region starved. Costa Rica doubled meat exports at the same time it had to reduce domestic

protein consumption. In the Congo and in Sierra Leone, food production has risen over the past few years, but malnutrition has increased rather than decreased. More food does not mean the end of malnutrition; more money does not mean development. More money can, in fact, increase malnutrition. When the family arrives at the state of income where it has enough money to stop breastfeeding and buy Coca Cola, it may do both. As a result, more money may actually be increasing malnutrition.

Money does not buy peace. Development does not buy peace. Until populations reach a certain level of development, there is neither the degree of nutrition, well-being and strength, nor the degree of education or knowledge, to actually revolt against the conditions that are causing the underdevelopment. When you add money, when you add development, you increase the chances that there will be less peace. These are staggeringly complex realities. More arms does not mean more peace; at the same time, more arms has meant, in some cases, the absence of war. There is no doubt that the fear of war has installed a balance of terror in some places.

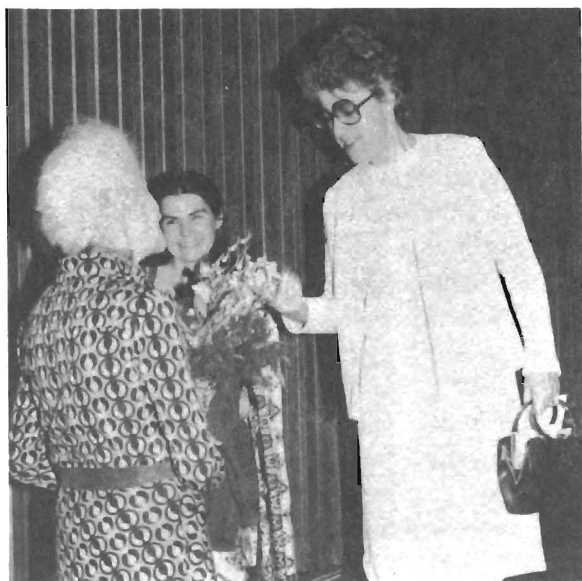
To my mind it is in the acceptance of the complexity of these equations that cut across development, disarmament, money and peace—all the questions of human survival—that we begin to find their solutions. The main enemy is the quest for the immediate and simple remedy, because the questions and answers are of such complexity that the problems will not admit to simple remedies.

The fight against the total extinction of the human race is not the major challenge we face. Survival of at least part of the species is highly

likely in all circumstances. It is highly unlikely that present and future generations will so devastate this planet (even though we have a great proclivity to do so) that each and every man, woman and child will perish. It is always possible, but it is improbable. The main limits to human growth are not based on the fact that we're likely to inculcate a form of terror in ourselves by the nuclear challenge, or on the fact that we do not have the capacity to cope with development. They are not based on rigid facts of nature, but on current social and political institutions, on the relations among states and the relations of human beings to each other. I don't think our future lies in doom by the depletion of the environmental resources, nor do I think that it lies in the automatic salvation of technology. We may run up against some resource limits. We may even, if we are not very careful, bring terrible damage to the planet, but the limits which constrain our future are political and social, rather than physical. Human survival may, in fact, require more than we are prepared to give of our daily lives. The major issue we face is the survival of beings as persons who are fit to live with, and of the earth as a place which is fit for persons to live in.

The questions themselves are not simple. I think groups like yours are doing a great service and have a great place to fill in exploring the nature of the institutions, the nature of the problems and the nature of the solutions. To me the first step lies in accepting the complexity of the problems. At the same time, we must solve these problems along principles which are simple, that is, that we have an obligation to our fellow man, that it is not necessary, or at best should be a very last resort, to

inflict force on our fellow man, and that force ought not to be used to bring a communality of view on an issue. To me, the main foundation upon which we find the solution is the acceptance of the fact that each one of us has a responsibility within that complexity, and the acceptance of the challenge which you have taken on, which is that both inner and outer peace are well worth the effort. Thank you.



Mrs. Zenon Rossides of Cyprus (left), who served as hostess for the concert and luncheon, thanks Mrs. Catley-Carlson for her illumining talk.

28 June 1982



Ambassador Zenon Rossides of Cyprus: As we know, disarmament is an effort to disarm. The arms race represents the opposite effort—to arm, and to compete in acquiring arms. These two contradictory endeavours are carried out simultaneously by the same governments. Each government has a large number of people trying to promote its arms race against other nations and another group of people trying to work for disarmament. Now, where is the real heart of the government? It has a set of people discussing the various aspects of disarmament. It also has another set of people, far more formidable in number and paid far more, working for the arms race. Which endeavour is going to win? Which has been winning so far?

The only way to evade a nuclear catastrophe is to work for the enforcement of the Charter. Many people do not realise that the United Nations does not work in accordance with the Charter. From the

very day of its establishment it has been deprived of the means of ensuring security because the Security Council cannot enforce its resolutions. What is the meaning of a Security Council whose resolutions remain unimplemented?

In every country there are laws. These laws are not there for people to accept or reject; they are enforced. There is a legal maxim which states that law without enforcement is no law. Similarly, a Security Council without the means to enforce its resolutions cannot be effective in providing security. Yet this situation has continued to exist for thirty-six years.

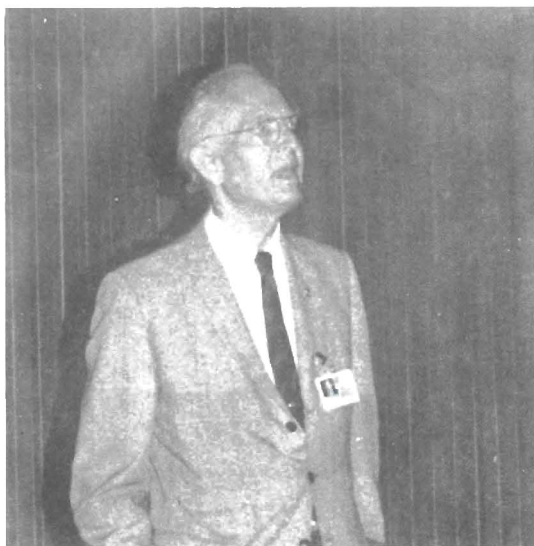
The Security Council should have available a strong armed force which, when called upon by the United Nations, would go and stop a war. Each Member State would be obligated to make a contribution to the Military Staff Committee so that the force could be very formidable.

The Superpowers will not start a war between themselves because they know the implications of nuclear warfare. But they can easily become involved in a war that starts on a small level, at the grassroots. Therefore, we have to ensure order and security in this world by applying the system of international security fully provided for in the Charter. And for this, we need a United Nations Force to give effective validity to Security Council decisions.

Again, international security cannot be achieved solely by the intellect of man. The intellect of man has invented the nuclear weapon and taken us to the moon and the stars. But the intellect does not necessarily work in the right direction, because it is often influenced by personal interest. There is something in the Bible which says that one cannot

serve both God and money. Unfortunately, the intellect is often used for the sake of money and personal gain—not for the sake of good, of God.

But the spirit of man—which each one of us has deep within us—always turns towards the good. The spirit always represents the highest quality of man, but millions of human beings on earth do not know that they have within them this spirit. So first we have to awaken the spirit so that the good in man can come forward. That is our great task. Once the spirit is awakened, human beings will work untiringly for peace. In this way the key to our survival depends on the awakening of the spirit.



Mr. Vernon Ferwerda, Vermont Peace Makers, Vermont Conference of the United Church of Christ: As some of you know, I have had the pleasure of working with Ambassador Rossides in an

organisation called the Commission to Study the Organisation of Peace. Now that I am with the United Church of Christ, working with the Vermont Peace Conference, I appreciate his remarks all the more because we are also concerned with the spirit. The spirit brings us above the level of nuclear weapons and forces of evil to those things which give us some hope for the future. We have had a good introduction to the meditation group, and I hope many of you will visit us in Vermont so that we can return your kind hospitality.

ONE-MILE FUN RUNS AT THE UNITED NATIONS

The spring edition of the one-mile fun runs at the United Nations was off to a roaring start—and finish—with close to eighty delegates and Secretariat, mission, and non-governmental organization staff members and their children testing their running speed in races held on 11 and 13 June. The United Nations Development Programme captured the first place team prize with an average time of 5:58 for their first three runners. Anton Deiters led the team with a 5:13 finishing time, which placed him second over all and first in the 40-49 age category.

First place over all went to Martin Bentz of the Office of General Services, who clocked in at 5:03. Led by Martin, the Office of General Services captured the second place team prize, while the Population Division of DIESA took third.

Beverly Rouse of the Syrian Mission broke the women's course record with a fast 6:02, and right behind her, finishing in 6:03, was Andrea Ruttinger of UNICEF. Viviane Pliner of DIEC took third place with a time of 6:05.

Norway was the speediest and best represented Mission in the races. They were helped to a first place Mission team prize by the efforts of Arne Trebolt, who stood first in the delegates' race.

Claude-Philippe Lim, son of Mrs. Helena Maria Lim of PATD, captured first place in the under 18 category with a time of 5:56.



The start of the staff race.

Times of the winners in each category are listed below.

SECRETARIAT AND MISSION STAFF (MEN)

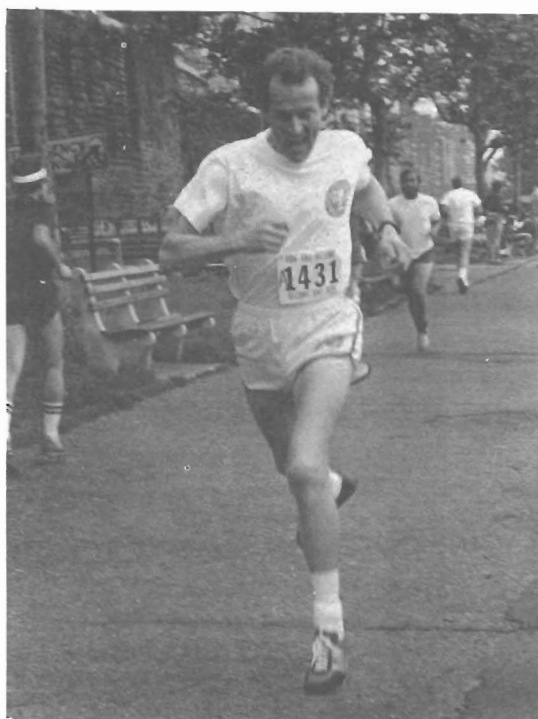
1. Martin Bentz, OGS (5:03)
2. Anton Deiters, UNDP (5:13)
3. Trevor Smith, DCS (5:18)
4. Stefano Stefanini, Italian Mission (5:20)
5. Peter Bormann, PSCA (5:25)
6. Jerry Huguet, DIESA (5:26)
7. Tony Rao, UNDP (5:34)

*SECRETARIAT AND MISSION STAFF
(WOMEN)*

1. Beverly Rouse, Syrian Mission (6:02)
2. Andrea Ruttinger, UNICEF (6:03)
3. Viviane Pliner, DIEC (6:05)
4. Charmaine Limonius, CTC (6:52)
5. Kristina Mannik, Thomas Cook (7:01)
6. Pritha Muthana, CTC (7:19)
7. Alice Bruck, UNDP (7:23)

DELEGATES (MEN)

1. Arne Treholt, Norway (5:55)
2. Bjorn Skogmo, Norway (6:09)
3. Sten Lundbo, Norway (6:14)
4. Roderic Lyne, United Kingdom (6:15)
5. Sangay Dorji, Bhutan (6:47)
6. Kari Storaekre, Norway (8:48)
7. M.S. El Banhawy, Egypt (9:28)



Anton Deiters leads UNDP to their first place team prize.



UNDP's winning team. (Not pictured: Anton Deiters)

DELEGATES (WOMEN)

1. Agatha Pratt, UNICEF (9:05)
2. Ambika Silwal, Nepal (9:54)
3. Robin Mauala, Samoa (12:33)

CHILDREN 11-18

1. Claude-Philippe Lim, 17, PATD (5:56)
2. Saroj Silwal, 16, Nepal (7:29)
3. Mira Burnstan, 13, UNDP (7:43)
4. Claudius Pratt, 12, UNICEF (7:44)
5. Isabelle Fymat, 11, UNDP (7:59)
6. Christian Sullivan, 12, AFM (8:00)
7. Sarah Stern, 13, UNIS (8:04)
8. Hania Abrous, 11, PSCA (8:16)
9. Cailean Stern, 11, UNIS (9:15)
10. Romy Silwal, 17, Nepal (9:30)



*Children's race held on the General Assembly
Visitors' Plaza.*

CHILDREN 8-10 (800 METRES)

1. Dickon Jolly, 10, UNICEF (3:25)
2. Zulkarnian Zainal, 10, Malaysia (3:27)
3. Manuel de Graca, 8, Gabon (3:36)
4. Leila Abrous, 10, PSCA (3:37)
5. Bennu Gerede, 10, OPS (3:45)
6. Angela Sosnovsky, 10, USSR (4:03)
7. Andrei Lyne, 8, United Kingdom (4:05)
8. Shyama Patel, 9, UNIS (5:02)
9. Mele Maulala, 8, Samoa (5:51)
10. Eman El Banhawy, 10, Egypt (6:35)

CHILDREN 7 AND UNDER (400 METRES)

1. Edward Sach, 6, OFS (1:52)
2. Sherin El Banhawy, 7, Egypt (2:16)
3. Mahmoud El Banhawy, 4, Egypt (3:04)



Beverly Rouse of the Syrian Mission strides towards her first place finish in the women's category.

MEDITATION GROUP MEMBER WINS CRIMEFIGHTER AWARD

An interesting article by Mr. Alex Michelini appeared in the *Daily News* on 23 May 1982. It began, "A woman who works at the United Nations, spends an hour a day in meditation and directs a choir, has won the \$1,000 *Daily News* Crimefighter of the Week Award for leading a wheel-screaching car chase that nailed a suspected thief."

Friends and colleagues are very proud of the winner of the award, Ms. Tanima Bossart of UNDTCD/CPB Data Processing Unit, who is a member of the meditation group. Reprinted below is the article, which shows Ms. Bossart receiving the \$1,000 check from the Assistant City Editor.

She gave chase & now gets award

News lauds woman who bags pocketbook-theft suspect

By ALEX MICHELINI

A woman who works at the United Nations, spends an hour a day in meditation and directs a choir has won the \$1,000 Daily News Crimefighter of the Week award for leading a wheel-

screeching car chase that nailed a suspected thief.

"I can't tell you why I did it," said Tanima Bossart of Queens, daughter of former Broadway musical star Nancy Andrews. "It happened automatically. I just said, 'Go get him.'"

In presenting the award to her, Daily News Assistant City Editor Jerry Schmutterer said Bossart's heroics were "an inspiration for all New Yorkers, male or female, in the critical grass-roots war against crime."

Bossart, 34, a data processing assistant at the UN, was driving on Parsons Blvd. near the Grand Central Parkway toward her Queens apartment eight days ago when she spotted a screaming woman on the pavement in front of a supermarket and a youth legging away with her pocketbook.

"Before this happened, I was afraid to be involved in anything like this," said Bossart—whose first name, Tanima, means "subtlety" and "fineness" in Bengali. "Afterward, I realized that you can do something even if it's small."

Accelerating, she doggedly pursued the mugger for eight zig-zagging blocks, honking her horn and yelling out the window to attract help.

At one point, the mugger passed the pocketbook to an accomplice, and they split up. Bossart followed the one with the bag, and finally attracted two young men, who realized what was happening and began chasing the youth.

The elusive suspect was proving too quick, Bossart recalled, so she slowed



Tanima Bossart accepts \$1,000 check as Crimefighter of the Week from Daily News Assistant City Editor Jerry Schmutterer.

down to allow one of the pursuers to jump into her car. That did it: 154th St. and the Grand Central Parkway was the end of the road for the suspect. The unidentified Good Samaritan riding with Bossart leaped from the car and held the youth—a 15-year old—until police arrived. The youth who snatched the bag in the first place got away.

"I knew I wasn't in a position to physically tackle this guy," recalled slender, 5-foot-11 Bossart. "I was doing what I could, and I think other women can definitely contribute in their own way depending on the opportunity. You have to know what your capacity is, and you have to use your own wisdom."

Bossart's daring actions contradicted her tranquil life style. For 14 years, Bossart, a vegetarian, has followed Sri Chinmoy, a Bengali meditation teacher. She shed her given name, Cynthia, in favor of Tanima, given to her by Chinmoy.

A music graduate from Bard College, she followed her mother into show business briefly as a child and also into the Chinmoy meditation movement, where she serves as choir director. Her mother is probably best known for her co-starring role with Sid Caesar in Broadway's "Little Me" and the lead in the touring company of "Funny Girl."

Daily News, Sunday, May 23, 1983

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