

MEDITATION
AT THE
UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

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MEDITATION AT THE UNITED NATIONS

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Meditation at the United Nations is a monthly bulletin of the United Nations Meditation Group, compiled of transcriptions of the Group's regular meetings which are conducted by Sri Chinmoy.

The United Nations Meditation Group would like to express its deepest gratitude to the United Nations Church Center for the use of the Chapel, and to the U.N. Conference Services for the use of the Dag Hammarskjold Auditorium and Conference Rooms.

*Distribution: Margarita Ignatieff
Cynthia Austin*

Editor: Elizabeth Addison

*Assistants: France Vacher
Maureen Guiney
Rosemary Sweeney*

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EDITOR'S NOTE

The United Nations Meditation Group was inaugurated on April 14, 1970, when Sri Chinmoy, the eminent Hindu spiritual teacher and philosopher, was invited to conduct its weekly meetings. The Group began its meditations in the Peace Room of the United Nations Church Center, but this small room was soon outgrown. Drawn by the immense spiritual wealth of the Master, many new seekers joined the Meditation Group. Coming from every department of the Secretariat as well as from various missions to the United Nations, they were deeply moved by the sublime peace and profound wisdom of Sri Chinmoy.

With its increased numbers and greater activities, the United Nations Meditation Group now meets on Tuesdays at 12 noon in the Chapel of the Church Center of the United Nations and on Fridays at 1:00 p.m. in one of the Secretariat Conference Rooms.

Membership is open to delegates to the United Nations and Secretariat staff. Those interested are warmly invited to attend the meetings.

For further information, please contact Margarita Ignatieff, Extension 3110, or Elizabeth Addison, Extension 2948.

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UNITED NATIONS MEDITATION GROUP



WE BELIEVE

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

Sri Chinmoy

(✓)

REGULAR WEEKLY SCHEDULE

TUESDAY —

Hour of Silent Meditation

Every Tuesday at noon, Sri Chinmoy conducts a silent meditation in the Chapel of the United Nations Church Center, corner of 44th Street and 1st Avenue (side entrance).

THURSDAY —

Dag Hammarskjold Lecture Series

Once a month Sri Chinmoy delivers a lecture in the Dag Hammarskjold Auditorium as part of a continuing series of talks on various spiritual subjects relating to the mission of the United Nations.

FRIDAY —

Short Meditation, Talk, Questions and Answers

Every Friday in Conference Room 9 or 10 during the lunch hour, Sri Chinmoy holds a brief meditation and then gives a short talk on some aspect of the spiritual life. The Master then invites questions on the spiritual life or on the inner problems of the individual seeker. He answers these questions in a relatively informal atmosphere.

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MARCH 1973

Thursday, March 1, 1-2 p.m.

Dag Hammarskjold Lecture Series — “The Heart-Peace of the United Nations.” Dag Hammarskjold Auditorium. Admission free. All welcome.

Friday, March 2, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room 9. All welcome.

Tuesday, March 6, 12-1 p.m.

Hour of silent meditation. The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

Friday, March 9, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room 9. All welcome.

Tuesday, March 13, 12-1 p.m.

Hour of silent meditation. The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

Friday, March 16, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room 9 or 10. All welcome.

Tuesday, March 20, 12-1 p.m.

Hour of silent meditation. The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

Friday, March 23, 1-2 p.m.

Short meditation and talk, followed by a recital of Indian devotional songs written by Sri Chinmoy and sung by the Bengali Singers, a group of the Master's disciples.
Conference Room 9 or 10. All welcome.

Tuesday, March 27, 12-1 p.m.

Hour of silent meditation. The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

Friday, March 30, 1-2 p.m.

Short meditation, talk, questions and answers.
Conference Room 9 or 10. All welcome.

MONTHLY LECTURE OF THE
DAG HAMMARSKJOLD SERIES

Dag Hammarskjold Auditorium
February 1, 1973

THE SOUL-LOVE OF THE UNITED NATIONS

The soul-love of the United Nations is life-examination, life-improvement and life-perfection.

Life-examination makes our life on earth meaningful.

Life-improvement makes our rest in Heaven blissful.

Life-perfection makes our life in Heaven and on earth fruitful.

The soul-love of the United Nations has the fragrance of Divinity's rose on the physical plane and the benediction of Immortality's bird on the spiritual plane.

Mind-love, heart-love and soul-love. Mind-love is just an opinion. Heart-love is a firm conviction. Soul-love is an everlasting illumination. Opinions at times confuse us. Convictions at times disappoint us. But illumination always makes us see the Feet of God and

the height of Truth. It also makes us see that it has silenced the roaring lion of darkness in the outer world and that it has fed the soaring flame-bird in the inner world.

The soul-love of the United Nations teaches us three most important things: patience expansion and oneness. Patience is not peace, but patience eventually shows us the way to peace, world peace. Expansion is not an act of self-aggrandisement. But expansion can easily be a life-offering and love-building reality. Oneness does not indicate a lack of opportunity for revealing and manifesting individual uniqueness. Oneness is like the essence and fragrance of a lotus. It does not prevent each petal of the lotus from revealing and manifesting its own uniqueness.

The soul-love of the United Nations has a philosophy of its own. It says that each nation has its own significant truth. One nation will not and cannot overthrow the realisation and revelation of another nation. On the contrary, the realisation and revelation of one nation can easily complement the realisation and revelation of another nation. The soul-love of the United Nations has a religion of its own. This religion is a silently unified wisdom. In this silently unified wisdom looms large a supremely unifying life.

Voltaire said something quite interesting and illuminating: "Four thousand volumes of metaphysics cannot teach us what the soul is." It is the soul alone that can teach us what the soul is. But before the soul teaches us about itself, we have to unlearn the teach-

ings of the obscure, uncertain and doubting mind and, at the same time, we have to learn the teachings of the loving, uniting and illumining heart.

I wish to quote a most significant thought of Emerson: "We can't describe the natural history of the soul, but it is divine." No matter how sincerely, how soulfully, how devotedly and how unconditionally we try to describe the natural history of the soul, we are bound to underestimate its capacity. For the soul is the child of both Infinity's Dream and Eternity's Reality.

In order to know the soul-love of the United Nations we have to choose to be free, and we have to be free to choose. When we are within the confines of history we have to choose to be free. When we are in the sky of evolving spirituality we have to be free to choose. Soul-love is free will. Soul-love is free choice. When a nation's free will chooses self-giving, its free choice expedites God-Becoming. In self-giving and God-Becoming is the confluence of the outer lustre of the United Nations and the inner effulgence of the United Nations. This confluence will, without fail, be a glorious vision for both mortals and immortals.

From the spiritual point of view, the soul-love of the United Nations will always remain resourceful in all problematical situations, untiring in the discharge of its national and international duties, sagacious in its pursuit of inner knowledge and inner wealth and spontaneous in its willingness to add to the peace, love and joy of searching and ascending humanity.

QUESTIONS AND ANSWERS

Sri Chinmoy: Now I wish to invite a few spiritual questions. These questions need not be on the subject of this talk, but they have to be spiritual questions.

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 willpower. It is true that if we have willpower we can easily acquire patience. But it is equally true that when we have patience, our inner willpower develops itself in a special way.

Question: During a meditation, if something external to the meditation occurs — such as 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 a beginner, 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 a 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: I have an experience here at the Dag Hammarskjold lectures which I never am aware of at your other talks or at the Tuesday meditation. I know you are bringing down tremendous Peace which I feel in both places, but here at these lectures I have a feeling that I am falling asleep. Yet I hear what you are saying. I try very hard to keep awake but it almost seems an impossibility. 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.

(Sri Chinmoy closed the meeting with a five-minute meditation.)

FRIDAY:
SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

*Conference Room 9
February 2, 1973*

FREEDOM

Freedom. Freedom is the creative force within us. Freedom is the sustaining life within us. Human freedom is an experience of the body, in the vital and for the mind. Divine freedom is an experience of the soul, in the heart and for the mind, the vital and the body. There is practically no difference between animal freedom and human slavery. In the domain of the destructive vital, our animal freedom roars. In the abyss of our sleeping inconscient body, our human slavery snores.

God's Freedom lies in His constant service to mankind, in His unconditional Self-giving. Man's freedom lies in his God-achievement, life-perfection and life-fulfilment.

The freedom of the doubting mind is undoubtedly a reality. But this reality is fleeting, flimsy. The freedom of the loving and aspiring heart is an everlasting reality and an ultimate sublimity.

Freedom of earthly thought is good, but quite often it opens itself to false freedom. Freedom that comes from following the heavenly Will invokes

God's Presence in us. It invokes His divine Promise in and through us and His súpreme Self-assertion and Self-manifestation in and through us.

What is false freedom? False freedom is our constant and deliberate acceptance of ignorance and our conscious existence in ignorance. What is real freedom? Real freedom is our conscious awareness of our inner divinity, and our constant inseparable oneness with the inner Pilot.

What can false freedom do? False freedom can do much. It can totally destroy us. It can destroy our inner possibilities and potentialities. It can destroy our inner wealth. What can real freedom do? Real freedom also can do much. Real freedom can make us grow into the very image of our Supreme Pilot.

We have two types of freedom: outer freedom and inner freedom. Outer freedom constantly wants to prove its capacity. It wants to prove its sovereignty. Inner freedom wants to prove that it belongs to God and God alone.

Outer freedom has a new goal every day. It wants to discover this goal only in pleasure. But inner freedom has only one eternal Goal, and that Goal is to achieve the conscious awareness of God and the conscious manifestation of God in and through itself.

Outer freedom is satisfied only when it is in a position to say, "I have no superiors. I am my only master." Inner freedom is satisfied only when it can soulfully say, "I don't want to be superior to anyone,

but I want God to be my superior, my only superior.”

Forgetfulness takes away our freedom, but God’s Forgiveness brings it back. Teeming desires take away our freedom, but God’s Compassion brings it back. Self-importance, self-assertion take away our freedom, but God’s Light brings it back.

It is our self-awareness that retains our freedom and God’s divine Pride in us that perfects our freedom. In the perfection of our earthly freedom we grow, we sow the Heaven-seed within us. And in the fulfilment of our inner freedom we see Heaven and earth as complementary souls. For earth offers its wealth and capacity, which is receptivity, and Heaven offers its wealth and capacity, which is Divinity and Immortality.

QUESTIONS AND ANSWERS

Question: I once read that if you choose evil, you are not really free. I thought it was an interesting idea. Would you enlighten me?

Sri Chinmoy: First of all we have to know what evil is. Anything that limits us, anything that binds us, is evil. Evil will come to us in the form of pleasure, and when we surrender, when we yield to the pleasure that evil brings, we are caught. The evil that wants to make us its instrument for its own purpose makes us feel that we are helpless and ignorant, and that is the reason we accept it.

Sometimes we may have no freedom in our outer

life, but in our inner life we have freedom, a considerable amount of freedom. We can pray, we can concentrate, we can meditate even in a prison cell. But when evil possesses us, at that time our inner freedom goes away, and our outer freedom also deserts us. At that time we are bound to seek the fulfilment of our desires or evil impulses.

Everything has a nature of its own. The very nature of evil is to bind; the very nature of divinity is to liberate. The nature of scorpions is to sting. We cannot expect them to behave differently. Therefore, we must not give them the opportunity to sting us. We have to stay away from them at all times. If we stand in front of a scorpion to exert our own freedom, it is foolishness.

We have to feel the necessity of staying only with something which constantly liberates and illumines us, and that is Light.

Question: When we come to meditate with you, you give us Light. But we have to keep coming back to get refilled. How much of the Light which you give us remains permanently in us?

Sri Chinmoy: It entirely depends on how long you maintain the consciousness that you feel here. When you go back to your office, you can totally forget about what you have done here for one hour. Or you can remain conscious of the Peace, Light and Joy that you felt here even while you are typing or taking

dictation. In this way you can keep the entire amount if you want to.

We sometimes say that a person is doing something, but his mind is somewhere else. Now, instead of the mind, let us say that the aspiring heart is not there. Your mind will take dictation from your boss, but your aspiring heart will keep its oneness with this room where it received Peace, Light and Bliss.

If you can maintain your inner connection with this divine consciousness until your early morning meditation tomorrow, then you will keep the full amount of Light that you have received from me. That doesn't mean that you can't talk to friends, or can't eat, or can't do any ordinary things. You *can* do these things, but you have to be careful not to lose your precious inner wealth. Once you have assimilated the Peace and Light that you have received into your inner system, it is safe. Before assimilation it can be lost. Even the full amount can be lost. If you go to your office now and enter into a quarrel or some unpleasant situation, not even an iota will remain. If you can keep it safe until your next serious meditation, then you are totally free from the possibility of robbery, because your whole spiritual system will have assimilated it. But assimilation takes quite a few hours, so the Light that you receive has to be maintained through inspiration or through your conscious inner awareness until your next meditation. It depends on your inner awareness and your care in dealing with the outside world.

(Sri Chinmoy ended the meeting with a five-minute meditation.)

TUESDAY MEDITATION

*The Chapel
United Nations Church Center
12-1 p.m. February 6, 1973*

*(Sri Chinmoy conducted a fifty-minute
meditation.)*

MEDITATION FOR THE DAY

A human peacemaker unmistakably knows how much he has done for the world. A divine peacemaker soulfully feels how much he has yet to do for God and the world.

— Sri Chinmoy

FRIDAY:
SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

Conference Room 9
February 9, 1973

THE DIVINE MISSION

The Divine Mission is not a self-imposition or world-proposition. The Divine Mission is at once a love-offering and a self-giving.

The world needs attention. The Divine Mission is always willing to offer its one-pointed attention to the world. The world needs concern. The Divine Mission is always ready to offer its soulful, meaningful and fruitful concern to the world. The world needs love. The Divine Mission is always ready to offer its love, inner and outer, to the world. The outer love is constant sacrifice. The inner love is inseparable oneness.

There are two types of seekers: the human seeker and the divine seeker. The human seeker wants to add to his glory, increase his possessions and gain supremacy over others. The divine seeker wants to enter into a spiritual process, a divine progress and a supreme success.

There are two types of nations: the unaspiring nation and the aspiring nation. The unaspiring nation enjoys sleep, ignorance and death. The aspiring

nation enjoys self-protection, self-illumination and self-perfection. The unaspiring nation does not know what the Goal is or where the Goal is. The aspiring nation knows what the Goal is and where the Goal is. The Goal is perfect Perfection. The Goal can be found in self-discovery.

The mission of an unaspiring religion is arrogantly to exclude or find fault with all other religions. The mission of an aspiring religion is to proclaim once and for all that Truth is universal, Light is omnipresent and Love is omnipotent.

There are three significant roads that lead us to our destination and then make us aware of our Divine Mission. One road is the road of knowledge and wisdom. Another road is the road of love and devotion. The third road is the road of dedicated action.

If we want to discover our Mission while walking along the road of knowledge and wisdom, then we will come to learn who God is and what God is. We will learn that God is all Love and all Compassion.

If we want to discover our Mission while walking along the road of devotion and love, then we will feel where God is. God is in our living and flaming faith.

If we want to discover our Mission while walking along the path of dedicated action, then we will discover the truth that in revealing our selfless capacity, which is dedication, we are manifesting God's Action on earth.

The spiritual Master comes into the world with a Mission. His Mission is to tell the world that he is of

God's Illumination but always for man's aspiration. Sri Krishna came into the world with a Mission, and his Mission was the manifestation of Universal Harmony. The Buddha came into the world with a Mission, and his Mission was the manifestation of Universal Peace. The Christ came into the world with a Mission, and his Mission was the manifestation of Universal Compassion.

Here at the United Nations are many missions representing different countries. To me each mission is like a river flowing into the ocean, and the ocean is the United Nations. Each mission is a flowing river entering into the ocean with hope, with eagerness and with a willingness to become part and parcel of the ocean. At the United Nations the Divine Mission flows not only in the ocean but also through each of the rivers. The Divine Mission of Light exists not only in the infinite Vast, but also in the tiniest drop of consciousness. In the perfection and fulfilment of the Divine Mission in the Infinite, and in the perfection and fulfilment of the Divine Mission in the finite, the Supreme Satisfaction will dawn.

In each of the rivers, the Supreme Satisfaction has to dawn, for it is the constant flow of the rivers entering into the ocean that makes the ocean a living reality. And when the ocean flows back into the rivers, it offers them its abundant inner wealth so they can fulfil themselves through it.

The Mission of God in each permanent mission to the United Nations is as important as it is in the

United Nations itself. The United Nations is the entire body and each mission is like a limb. The body is perfect only when all the limbs are perfect. If one limb remains imperfect, the body remains imperfect.

When we are really great we care for the small, for the poor, for the invalid. The mission of the great is to become one with those who are less great than they, and to lift them up to a higher standard through self-giving. The mission of those who are not yet great is to feel that the great ones are only the more evolved extensions of their own aspiring consciousness.

QUESTIONS AND ANSWERS

Question: In practical terms, how can we give the world love and concern?

Sri Chinmoy: A practical thing is something that comes spontaneously from within and not from without. When you get up in the morning, if the thought comes to your mind to show love or concern for the world, that is a practical idea. Now how can you transform this practical idea into fruitful reality? In the morning or in the evening, during your regular prayer, you can add to your prayer this: "O Lord, I wish this world to be better, more illumining and more fulfilling by Your infinite Grace." God is the Creator and Sustainer of the world. If your prayer reaches the Creator, which it will certainly do if it is sincere and intense, He can easily carry your concern and love for the world into the field of manifestation.

As an individual you are here. You cannot be somewhere else at the same time. But your prayer, your aspiration, can approach Someone who is Omnipresent. All of us have been praying and meditating here in this room, but spiritually we have been spreading Peace and Love into the world. Physically we are bound in this tiny room, but spiritually we are flying like birds; our wings are widespread with Peace, Joy and Love.

When you feel something, when you see something, you may call it a practical experience. Here we have been meditating for fifteen or twenty minutes. During that time our experience of inner Peace and Love was absolutely practical. To us these things were most tangible. While you are praying or meditating here next week look at yourself. Is it not a reality — the Peace, the Joy, the Love that you are getting?

What we get we can easily give to others. But the process is an inner process. And the best way to carry out this inner process is to approach the Source. We know that we cannot go everywhere and we cannot approach everyone during our prayer. But there is Someone who can do this on our behalf, and that is God. During our prayer, if we ask Him to offer Peace, Concern and Love to the world at large He can do it. If He is pleased with our request, naturally He will do it. So our daily communion with God is the best way for us to offer the world our love and concern.

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 to-

gether. 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.

(Sri Chinmoy ended the meeting with a five-minute meditation.)

TUESDAY MEDITATION

*The Chapel
United Nations Church Center
12-1 p.m. February 13, 1973*

*(Sri Chinmoy conducted a fifty-minute
meditation.)*

MEDITATION FOR THE DAY

I look upward, I earn time.
I look forward, I utilise time.
I look inward, I save time.
I look backward, I waste time.

— Sri Chinmoy

TUESDAY MEDITATION

*The Chapel
United Nations Church Center
12-1 p.m. February 20, 1973*

*(Sri Chinmoy conducted a fifty-minute
meditation.)*

MEDITATION FOR THE DAY

We pray to God to give us what we want for our body.

We meditate on God to give Him what He needs for His Life.

— Sri Chinmoy

Today is a most significant day for me, for my disciples and for those who care for our path — the path of love, devotion and surrender. Today we see proof that the inner world and the outer world can perfectly go together, that the world of inner realisation and the world of outer manifestation can go together. Today we can prove to the world that the mind can learn from the heart. If the mind wants to have the Light of the soul, the heart can easily enter into it and transform the physical mind into the illumined mind — the mind that becomes divinised and immortalised.

Today, for the Supreme and for my disciples and for the followers of our path, a new era dawns. Today, the mind accepts the love-offering, illumination and concern of the heart. Today, at the University of Connecticut, our dearest Peter will begin teaching my philosophy. He is the most qualified person to undertake this most significant task, which I have requested.

Peter was teaching at Harvard, but I wanted him to be near to me physically, as he is spiritually. At my request, therefore he has moved to New York. He is fulfilling my wish. Others may think that he has made a supreme sacrifice to be near me physically. I will say it is no sacrifice at all, but something infinitely

superior to sacrifice. Where there is love, there can be no sacrifice. There is only a feeling of oneness, total oneness with the Master's will.

As you may know, I did not pass beyond the boundaries of a high school education. When I hear that my philosophy will be taught at a well-known university by my real, true disciple, my divine joy and pride know no bounds. Everything is possible when the Grace of the Supreme descends. It is all due to the boundless Grace of the Supreme that this is taking place. And it is in and through me, my disciples, Peter and the students who are going to learn from him that the Supreme is manifesting His Light. The Supreme needs to be manifested in and through sincere seekers. We are His devoted instruments. We are ready to please Him in His own way.

Spiritual history will bear witness to the fact of this manifestation today. In the spiritual world, a new era dawns in which the mind loves the heart. My philosophy is the philosophy of love. When a university wants to study my philosophy, it means that the mind has accepted the Light of the heart. This is a tremendous success for the Supreme in the seekers of truth. To my knowledge, the philosophy of no spiritual Master has ever been taught in a university during his lifetime.

Again I wish to say that today the mind accepts the message of the heart. Today the mind claims the heart as its very own. (*Sri Chinmoy blessed Professor Peter Pitzele.*) This is only the beginning, very begin-

ning. There is no end to our conscious surrender to the Will of the Supreme. The Will of the Supreme will manifest in and through you to illumine and awaken the Supreme in others. The Supreme has chosen you to be the pilot professor, to be the torchbearer of this divine manifestation experience. The Grace of the Supreme will act in and through you and offer the Light of the heart through you to the searching and willing minds of many seekers.

FRIDAY:
SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

Conference Room 10
February 23, 1973

WHO ARE WE?

Who are we? We are doubters. We are believers. We are discoverers. We are knowers. We are transformers. We are lovers. We are fulfillers.

We are doubters. We doubt our inner dream. We doubt our outer reality. God says to us, "Attention, you doubters! Don't doubt. Your blue-gold dreams are coming from me. Your green-red realities are running towards me."

We are believers. We believe that we are helpless and fruitless. God says to us, "Attention, you believers! Your belief is wrong. You are not helpless and fruitless. My Concern is there for you, to help you all the time. My Compassion cares for you, to make your life fruitful at every moment."

We are discoverers. We have discovered that Truth and Light are far beyond our reach. God says to us, "Attention, you discoverers! Your discoveries are all wrong. I have discovered Truth and Light on your behalf. Truth is what you have. Light is what you are."

We are knowers. We know much about things. We know little about ourselves. We know least about God. God says to us, "Attention, you knowers! You know that it is I who have created all things. You know that it is you who create Me every day in you. You know that it is I who am the perfect slave of your constant desires."

We are transformers. We want to transform doubt into belief, fear into strength, bondage into freedom. God says to us, "Attention, you transformers! I am so glad that you want to transform fear into strength, doubt into belief, bondage into freedom. I wish you also to try to transform the life of the finite into the Life of the Infinite."

We are lovers. We love beauty's body, beauty's soul and beauty's goal. God says to us, "Attention, you lovers! Beauty's body is good. Beauty's soul is better. Beauty's goal is by far the best. Beauty's body is an aspiring child. Beauty's soul is the illumining Father. Beauty's goal is the fulfilling Mother."

We are fulfillers. We want to fulfil Heaven on earth, and earth in Heaven. God says to us, "Attention, you fulfillers! You want to fulfil Heaven and earth. It is a splendid ideal. But I wish to say that before you have fulfilled Me, you cannot fulfil Heaven and earth. In order to fulfil Me, you have to cry in your heart ceaselessly and soar smilingly and everlastingly."

We say to God, "O Father, O Mother, O Friend Eternal, we see that we started our journey as

doubters and shall end our journey as fulfillers.”

God says to us, “My sweet children, you are mistaken. You started your journey as the distributors of My Light and My Life-Force, and you will complete your journey as the builders of My Body-Consciousness on earth.”

QUESTIONS AND ANSWERS

Question: How can we attain lasting inner peace?

Sri Chinmoy: We can attain lasting inner peace, only when we feel that the Supreme Pilot, our Supreme Pilot is in the many as One and in the One as many. When we consciously feel this truth in our life, we get lasting peace in whatever we say, whatever we do, whatever we offer and whatever we receive. We do not get everlasting peace when our mind tells us that if the One is One, He cannot be many, and that the many cannot be One.

The day I feel my existence, my illumining heart in everyone, is the day I immediately become one in many. When I receive or bring down Peace from above, immediately I feel that I am many, not one. Then when I assimilate the Peace in myself, I see the Peace has been assimilated in all of us. Then I have a conscious feeling of oneness, of the oneness in the many and the many as one.

Peace comes in and we lose it because we feel that we are not responsible for humanity, or that we are not part and parcel of humanity. We have to feel that God and humanity are like a great tree. God is the tree, and the branches are His Manifestation. We are branches, and there are many other branches. All

these branches are part of the tree and are one with each other and with the tree. If we can feel that we have the same relationship with God and with humanity as the branch has with its fellow branches and with the tree as a whole, we are bound to get everlasting peace.

Question: Every time I act, I'm not certain if I am doing the right thing, and I was wondering if perhaps the best way to find real peace would be to withdraw from the world and not act at all.

Sri Chinmoy: If you think that you must withdraw from life in order to achieve peace then you are making a serious mistake. In withdrawal our satisfaction will never dawn. It is in activity that we progress and achieve. It is in action, in fulfilment, in creation, in manifestation, that we can be satisfied.

But we have to know that if we expect something from our action, peace will never come in our lives. If we expect some particular result from our action we will be frustrated when the result does not meet with our expectations. We will feel that we have failed. When this happens, naturally there can be no peace.

We have to feel that action itself is a great blessing, but the result of action we have to take as an experience. According to our own limited understanding, we see it as either failure or success. But in God's Eye, failure and success are both just experiences

which help to develop our consciousness. When acting we have to expect only the fulfilment of God's Will.

Whatever happens we should see as the experience that God wanted to give us. Today He may give us the experience of failure. Tomorrow He may give us another experience which will satisfy us outwardly. But if we live a spiritual life, no matter what result comes to us from our action, we shall be satisfied.

Let us look at a river. The river flows constantly towards the sea. It carries all kinds of rubbish — dirt, stones, leaves, sand — that it picks up as it moves toward its goal, but it always continues flowing toward the sea. We should also think of our lives as a river running to the sea. This sea is the sea of fulfilment. If we are afraid to act because we don't want to get involved with the imperfections of the world, if we become still and inactive, then we will never reach the goal.

You may say that you do not know where the goal is right now. No harm. Just move. If you go in the wrong direction, soon you will realise it and go in another direction. Eventually you will reach your goal. But if you do not move at all, there is absolutely no hope that you will go in the right direction. If you cannot do disinterested work, selfless work, then work with a motive first. If ego and vanity come in while you are helping someone, let them come. A day will dawn when you will feel that the satisfaction that you are getting is not enough. You will realise it does not last more than a few seconds. Then you will try

to work in a more divine way.

Activity is always far better than inertia. Even if you run around like a mad elephant at first, eventually you will start acting like a deer and run straight towards your goal. You may start your movement with the crude and destructive strength of an elephant but you will complete it with the grace and speed of a deer.

Action is our peaceful realisation.

Action is our peaceful fulfilment.

Action is our peaceful manifestation.

We have to act. If we withdraw from life then, we are consciously and deliberately telling God that we do not want to be players in His Game. God will allow us to withdraw for a few days or a few months or a few years. But then God will compel us to participate again, so He can fulfil Himself in us and through us. The world has to be accepted and faced. If you don't accept it, the world will remain as it is and then you will feel miserable that you have done nothing for the world.

Question: I have recently felt quite distinctly a force that people throw around themselves for protection, or even when they don't want to speak to someone. I have felt it like a solid object, like a wall. I would like to know how it is built. Is it built consciously or unconsciously?

Sri Chinmoy: Usually it is built consciously. Some seekers feel that when they are around unaspiring people they need protection to maintain their high consciousness. They are afraid they will be attacked by unaspiring people who will enter into them like arrows and destroy their aspiration, so they consciously build a wall around themselves. Sometimes ordinary people who are not aspiring have a tremendous insecurity. They are afraid that others will take away whatever little wealth they have. And spiritual Masters may build this wall to protect themselves from the attacks of the consciousness of the world around them. Some people come into the presence of a spiritual Master and feel that once they have come that is more than enough. They do not want to accept anything. The moment the Master wants to give them Peace or Light, they attack him inwardly. Or people come to a Master without knowing what they want, and when Peace is offered, they feel that it is something strange. When Light is offered or Bliss is offered, they feel it is something strange. They feel that they are not being given what they want, so they come and attack. Or they come and bother the Master, saying, "Give me, give me, give me!" Then when it is given they don't take it. At that time the Master creates an aura for self-protection.

Each individual has a special aura, of which he is not conscious. That aura, the most important aura, goes around the person from head to foot. It consciously protects the person. When you meditate you

may see that there is an aura constantly revolving around you. Other auras you may also see, behind pictures of the Buddha or Christ, for example, but usually these do not revolve or move. But this aura that we all have is constantly moving around us. But we have to know that this aura is not all-powerful. It is only a strong protection on the physical, vital and mental level. It does not protect the whole being. This aura becomes all-powerful only through our prayer and meditation. Each day when we pray and meditate this aura is strengthened. It moves faster, very very fast. And when the movement becomes extremely fast, the aura acquires tremendous strength, enough to protect the entire being.

(Sri Chinmoy ended the meeting with a five-minute meditation.)

TUESDAY MEDITATION

*The Chapel
United Nations Church Center
12-1 p.m. February 27, 1973*

*(Sri Chinmoy conducted a fifty-minute
meditation.)*

MEDITATION FOR THE DAY

When we concentrate we love God's Power.
When we meditate we love God's Light.
When we aspire we love God the evolving man and
man the manifesting God.

— Sri Chinmoy

