

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

VOL. I, NO. 3

MARCH 27, 1973

INSIDE FRONT COVER
(Bleed)

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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.

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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.

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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



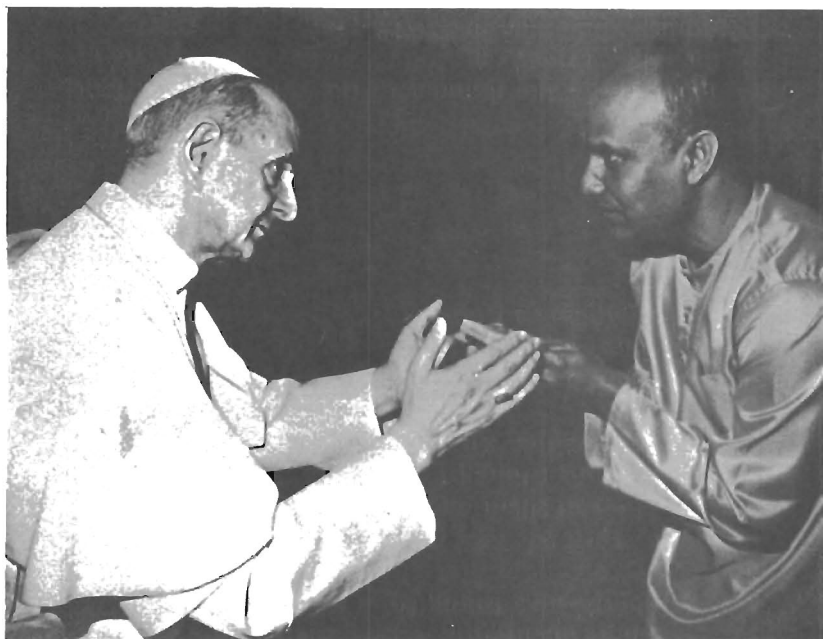
WE BELIEVE

. . . 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

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This photograph was taken by the Vatican Photographers on March 22, 1972, when Sri Chinmoy, the Indian spiritual Master, was received in a private audience at the Vatican by Pope Paul VI.

The memorable interview lasted for twelve minutes. Sri Chinmoy, who conducts weekly meditations at the United Nations Church Center, presented to the Pope three of his own books: *My Lord's Secrets Revealed*, *Songs of the Soul* and *Blossoms of the Heart*. In this photo, the Pontiff is presenting Sri Chinmoy, in return, with his own Medallion.

The Western Light and the Eastern Light are here, in this encounter, welcoming each other and fulfilling each other.

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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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APRIL 1973

Tuesday, April 3, 12-1 p.m.

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

Thursday, April 5, 1-2 p.m.

Dag Hammarskjöld Lecture Series — "No Nation is Unwanted." Dag Hammarskjöld Auditorium. Admission free. All welcome.

Friday, April 6, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room No.* All welcome.

Tuesday, April 10, 12-1 p.m.

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

Friday, April 13, 12-1 p.m.

Special meeting to celebrate the third anniversary of the U.N. Meditation Group (inaugurated April 14, 1970). The Chapel, United Nations Church Center, Corner 44th Street & 1st Avenue. All welcome.

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Tuesday, April 17, 12-1 p.m.

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

Friday, April 20, 1973

Short meditation, talk, questions and answers. Conference Room No.* All welcome.

Tuesday, April 24, 12-1 p.m.

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

Friday, April 27, 1-2 p.m.

Short meditation, talk, questions and answers. Conference Room No.* All welcome.

* To find out the number of the Conference Room for the Friday meeting, please call Elizabeth Addison on extension 2948 a few days before.

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MONTHLY LECTURE OF THE
DAG HAMMARSKJOLD SERIES

Dag Hammarskjold Auditorium
March 1, 1973

THE HEART-PEACE OF THE UNITED NATIONS*

The heart says to peace, "Peace, I need you."

Peace says to the heart, "Heart, I need you."

Both the heart and peace need each other. Without peace, the heart is fruitless. Without the heart, peace is homeless.

The inner heart of the United Nations is flooded with peace. The outer heart of the United Nations is trying to spread peace all over the world.

The outer existence of the United Nations is a colossal hope. The inner existence of the United Nations is a fulfilling reality.

The heart of the United Nations has peace. The body of the United Nations is for peace. The mind of the United Nations seeks peace. The vital of the United Nations needs peace.

The presence of peace in the heart is divine oneness. The presence of peace in the mind is divine illumination. The presence of peace in the vital is divine dynamism. The presence of peace in the body is

divine satisfaction.

The Goal of the United Nations is peace, world peace. The secret of the United Nations is sacrifice.

There are two types of people: one wants peace, the other does not. Many nations have formed the outer body of the United Nations. Peace is expected from each nation in abundant measure. The Supreme loves all nations, because all are marching towards the same Goal. But if any nation wants to outdo other nations ruthlessly, then that particular nation will never be claimed by God's pride, heaven's delight and earth's gratitude as their own. When all nations work together devotedly and untiringly, then only can they embody universal oneness and reveal universal love.

* Due to a malfunction in our tape-recorder, the above is only a summary of Sri Chinmoy's actual talk.

QUESTIONS AND ANSWERS

Question: In the Meditation Group's bulletin you spoke about the importance of meditating on the heart instead of in the mind. Could you speak more about this?

Sri Chinmoy: Our philosophy gives more importance to the heart than to the mind. We feel we can get more fulfilment from the heart. We are not saying that the mind is bad. Far from it. But the mind is limited while the heart, which is very close to the soul, is unlimited. At most, what we can get from the mind is inspiration. But inspiration itself is limited. When we meditate on the heart, inspiration turns into aspiration. And not only do we get aspiration, but we also get the fulfilment of that aspiration: the soul's infinite Peace, Light and Bliss.

Question: Can you tell if something comes from the mind or the heart, or does something always go from the heart to the mind?

Sri Chinmoy: One cannot always tell absolutely if something is coming from the mind or the heart. We should always listen to the heart, for the heart is childlike and pure. But the mind thinks that the heart is childish and does not want to listen to the

heart. It cares only for its own knowledge, and not for the heart's wisdom. Needless to say, we should always see the world through the heart.

Now, something from the heart does not have to go to the mind. That is, the heart need not communicate through the mind or through anything else. The heart is very eloquent in its own right. If I enter into a room and just see someone, I can immediately know all about him. The other person does not have to say a word to me outwardly; his heart tells me everything in a fleeting second. My heart is speaking to him and his heart is speaking to me. In this case the heart is not using the mind at all to communicate. It is speaking in its own language.

Question: Some people are very absent-minded and they seem to be in another world. Are they meditating all the time?

Sri Chinmoy: No. Absent-mindedness has nothing to do with the spiritual life. It is a Himalayan mistake to think that absent-mindedness is due to aspiration. Many absent-minded people, of course, are not even aspiring. And those absent-minded people who are aspiring are not absent-minded because of their meditation. They may seem to be in another world because they neglect their duties, but they are not actually staying in a higher consciousness. In the spiritual life it is very important that we live in the outer world and do our best in the outer world. We

should look upon the world and humanity as our very own. To allow ourselves to be absent-minded is to be rude and inconsiderate of others.

There are some spiritual Masters and very advanced seekers who appear to be absent-minded and forgetful at times. But with them, it is a different story. At that time their consciousness is not in the physical. They are on a very high plane. Again, a few — very few — Masters can remain on this high plane and still function normally in the world.

But in the case of a beginner, a spiritual seeker, absent-mindedness is not aiding him in his spiritual journey. It is not a positive expression of his aspiration; it is a hindrance, an obstruction. He is running towards his Goal with a heavy load on his shoulders. After a few years, when he has made more progress, the seeker will realise that he is carrying this burden. He will feel that he cannot go any farther while carrying it, and his progress will come to a standstill. At that time the seeker makes every effort to transform his weakness, and finally sheds his heavy load so that he can continue towards his destination.

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

FRIDAY:
SHORT MEDITATION, TALK,
QUESTIONS AND ANSWERS

Conference Room 9
March 2, 1973

WHY?

Why do we think of God? Why do we pray to God? Why do we meditate on God?

We may think of God, pray to God and meditate on God because the world around us has disappointed us or failed us. Our near and dear ones may have deserted us, and we need consolation. If these are the reasons why we think of God, pray to God and meditate on God, then God gives us fifty out of one hundred.

We may think of God, pray to God and meditate on God because we feel that we have made thousands of mistakes in this life. And we either want to rectify these mistakes or at least not make any more mistakes, since each mistake undoubtedly creates pain and a sense of frustration and failure in us. Or we may think of God, pray to God and meditate on God because we have missed countless opportunities in life and we want to avail ourselves of all the opportu-

nities that we are going to get in the future. If we think of God, pray to God and meditate on God for these reasons, then God gives us sixty out of one hundred.

We may think of God, pray to God and meditate on God because we feel a tremendous sense of fear and doubt in ourselves. We fear the world; we fear even ourselves. We don't know what to say to people or how to behave; we don't know what is going to happen to us. We are always afraid of others or afraid of our own actions. Also, we doubt others and we doubt our own potentialities, possibilities and capacities. Now, for these reasons if we think of God, pray to God and meditate on God, God gives us seventy out of one hundred.

We may pray to God for more love in the world, and for peace of mind. We don't want to remain in anxiety; we don't want to remain in anger and hatred. If we think of God, pray to God and meditate on God for these reasons, then God gives us eighty out of one hundred.

We may think of God, pray to God and meditate on God because we want Divine Love, Divine Concern, from the world or from God. We want only the love that will expand us, the love that will fulfil us. We do not expect any outer success or fame or popularity. We wish to receive only God's Divine Love. If we think of God, pray to God and meditate on God for these reasons, then God gives us ninety

out of one hundred.

But when we want only to become what God is and what God has by constant and unconditional self-giving, then God gives us one hundred out of one hundred. At this point we are not asking God for anything. We want only to be what God is — that is to say, Infinite Peace, Infinite Light and Infinite Bliss. Nor do we want anything from the world. If the world tortures us, disappoints us or misunderstands us, that is up to the world. We do not expect anything from the world, but we do expect one thing from ourselves. And that one thing is that we will grow into God Himself. If that is our choice, if that is the reason why we think of God, pray to God and meditate on God, then God gives us one hundred out of one hundred. Otherwise, no matter how sincere our motive is, we will not satisfy God fully. If we want to improve the world or improve ourselves, these things all have value, but they do not have the ultimate value. The ultimate value we get only when we are ready and eager to grow into God and become what God is.

Now how can we grow into God? We must be ready every day to change, and not to remain prisoners of the past. When today is over we have to feel that it is past. It will not be any help to us in growing into the Highest Supreme. No matter how sweet, how loving or how fulfilling was the past, it cannot give us anything now that we do not already have. We are moving forward towards the Goal, so no matter how

satisfying the past was, we have to feel that it is only a prison. The seed grows into a plant, then it becomes a huge tree. But if the consciousness of the plant remains in the seed, then there will be no further manifestation. Yes, we shall remain grateful to the seed, because it enabled us to grow into a plant. But we will not pay much attention to the seed stage. Once we have become a plant, let our aim be to become a tree. Always we have to look forward toward the goal. Only when we become the tallest tree will our full satisfaction dawn.

We must always remain in the present. This present is constantly ready to bring the golden future into our heart. Today's achievement is most satisfactory, but we have to feel that today's achievement is nothing in comparison to what tomorrow's achievement will be. Each time satisfaction dawns we have to feel that this satisfaction is nothing in comparison to the satisfaction that is about to dawn. We have to feel that every second brings new life, new growth, new opportunity. If we are ready to allow change into our life at every second, every minute, every day, we are bound to grow. How will we know that this change is for the better or for the worse? We will know if it is for the better if we see that, from the change, new light is entering into us. If new light is not entering into us, then we have to feel that we are doing something wrong or making some mistake, unconsciously if not consciously.

Every time we think of God, we should feel that He is our Ideal, He is our Goal. At the same time we have to know that to see the Goal is not the aim, to reach the Goal is not the aim. Our aim is to become the Goal itself. God expects nothing short of this from us. He wants us to be what He is. If this is our aim, then when we think of God, when we pray to God, when we meditate on God, God feels that our thought, our prayer and our meditation is absolutely right, absolutely divine.

QUESTIONS AND ANSWERS

Question: Sri Chinmoy, how can we become child-like in spirit?

Sri Chinmoy: In the outer life we see that when the grandfather talks to his grandchildren, if he is wise he becomes actually another child. He knows that only by acting like a child will he be able to give the children satisfaction and get satisfaction from them. We have to feel that God Himself is a Divine Child who is always playing with us. A child is ready to play twenty-four hours a day. And we have to become like a child in order to play with God.

If a boy of nineteen does not have the capacity to draw something from the world or offer something to the world, if he remains aloof, if he does not care for the world and feels that he does not need anything from the world, then he is ninety-nine years old in spirit. On the other hand, if somebody of ninety-nine wants to learn the inner language, the language of divine love, the language of divine peace, the language of inner wisdom, the language of inner Light, then he is a child in spirit. But if he wants to get only information from the world, this will not help him spiritually at all. For this kind of information is given by the mind and received through the mind. And if a person lives in the mind he will never be able to act like a child. Who cannot act like a child? He who cares

more for the intellect than for the heart. He who cares more for outer achievement than for inner achievement. He who cares more for society around him than for God within him.

If you really want to become a child, then you have to feel that there is someone who is thinking of you constantly. You have to feel that there is somebody who is not only thinking of you and meditating on you, but who is also taking responsibility for you. A child always feels that his mother or his father will take care of him. All the time he feels that there is protection, there is guidance, there is assistance. So naturally he has confidence in his life. A child can rely totally upon his parents because of his child's heart. Because he is always in the heart, he feels that there is no need which his parents will not fulfil. If he lived in the mind he would immediately think, "Oh, perhaps my father will not be able to do this. Perhaps my mother will not be there to help me." Then he would become fearful. He would become doubtful and anxious. In the spiritual life, no matter how old you are, you have to feel that there is someone with infinitely more wisdom-light who is constantly thinking of you, loving you, guiding you and protecting you, and that this person is God. And you have to rely upon God with a child's heart. We can have Peace, Light, Love and Bliss in infinite measure only when we feel that we are children.

When a student goes to his spiritual Master he must feel that his Master has infinitely more wisdom than

he has. He must maintain his feeling of humility. Whenever we deal with somebody who is superior to us and who has more capacity in the inner world, then we become a child. If we think that our Master is either of our standard or of a lower standard, how can we act like a child? How can we have faith or confidence in him? Immediately our superiority will come to the fore. Our mind will make us feel that we know better. And the moment we feel that we know everything and can do everything, we lose our child-like qualities.

A student is always a child in the presence of his teacher no matter how old or sophisticated he may be. Always we have to feel that we are learning. In the spiritual life, we learn everything every day, every hour, every minute, every second from our Father, God. If we constantly have the feeling that we are learning in the inner worlds, there is no end to our receiving and achieving God's Divinity. We can become childlike when we know that there is something to learn and that God is there to teach.

Question: It seems to me that it is easy to have this feeling if one has a spiritual Master, is living in a spiritual community and has all his needs provided for. But what about someone who is a separate individual living in the world?

Sri Chinmoy: Why do people enter into a spiritual community? Because it is easier. And why do people

mix with other spiritual people? Because it is easier. There are always opportunities and ways which present us with fewer difficulties, fewer problems. What you are saying is absolutely true. Sri Ramakrishna used to say that we are all children. Before realising God we play with ignorance. After realising God we play with Wisdom. If we are wise, we will go where the things we want are easier to achieve. No matter how much wealth we get, how much appreciation we get, how much admiration we get in the outer life, we will not get much satisfaction. But if we get an iota of Love, Peace, Light, Bliss, Concern from the inner life, we get everything. An iota of inner Truth is infinitely more powerful, more convincing and more fulfilling than the boundless wealth of the outer life. If the seeker realises this, then naturally he will find a spiritual Master and associate with spiritual people. In a spiritual community it is much easier to be childlike. There you will have a Master whose concern you can feel constantly. Then it becomes easier, infinitely easier.

But even a person who is living in the world can have a childlike attitude toward God. To be childlike does not mean to be childish. We can be simple, sincere and spontaneous in our dealings with the sophisticated world without being stupid or foolish. We can have implicit faith in God's protection and guidance even while living and working in the ordinary world. For this we must feel that whatever job we are doing, it is God who has given us this job out

of His infinite Compassion, it is He who is giving us the necessary capacity to do the work satisfactorily and keep the job, and it is He who will enable us to find another job if we lose the one we have. This kind of childlike faith is not foolishness. Far from it. It is the spontaneous trust of a child in his father or mother. This kind of feeling will never stand as a hindrance in our life in the outer world.

If one does not take a childlike attitude his speed will be hampered. It is a child who can constantly be moulded. A child is like a lump of divine clay. He can easily be shaped into something divinely beautiful. But if one follows the spiritual life and at the same time tries to maintain his independence, he will not make much progress. There is only One who is truly independent, and that is God. The more we can be dependent on that One, the faster will be our progress. There is no human individuality; there is only divine individuality. What we call human individuality does not last. No matter how hard we try to maintain it, we must eventually give it up if we sincerely want to become close to God, one with God. If we try to expand our human personality, very soon it bursts like a balloon. But the Divine Individuality which is the Highest, Supreme Individuality is already infinitely vast. It can embrace all our human individualities. When we surrender our human individuality it does not mean that we are becoming a slave. We are only allowing ourselves to be shaped the way the Highest wants us. The individuality of the

Master does not enter into the student. The Master has long ago given up his individuality to the Highest Supreme. Now it is the Will of the Supreme which he is executing when he guides and moulds his disciples.

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

TUESDAY MEDITATION

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

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

MEDITATION FOR THE DAY

God is extremely grateful to both the unaspiring and the aspiring souls.

To the unaspiring souls He is extremely grateful when they do not speak about Him, but speak instead about human beings.

To the aspiring souls He is extremely grateful when they speak only about Him, and not at all about human beings.

— Sri Chinmoy

FRIDAY:
SHORT MEDITATION,
QUESTIONS AND ANSWERS

Conference Room 9
March 9, 1973

QUESTIONS AND ANSWERS

Sri Chinmoy: Instead of giving a talk today, I would like to answer two questions which one of you here asked me previously. The first question is: "How can one make meditation practical?"

How can we make meditation practical? First of all we have to know whether we are practical or not. We say somebody is practical only when we see that in the outer life he does the right thing at the right moment. He thinks and acts in a specific way so that he will not be deceived by others, and so that his outer life will run smoothly, without any major catastrophes. But no matter how clever we are, how sincere we are, how conscious we are, we see that at times we are at a loss in the outer life. We do not know what to say. We do not know what to do. We do not know how to behave. Or, despite our saying and doing the right thing, everything goes wrong. We do not know how to cope with our outer existence;

we cannot manage our lives. We sincerely want to do something or become something, but we cannot do it.

Why does this happen? It happens because our outer capacity is always bound by something, and that something is our inner awareness. If we are practical in the inner life, if we are doing the right thing in the inner world, we will not be bound by anything, because we will have inner awareness. One who has inner awareness has free access to infinite Truth and everlasting Joy, and he will be able to control his outer life. What gives us inner awareness? Meditation. We are practical in our inner life, we are doing the right thing in our inner life, when we pray and meditate. A practical thing should always be natural, and what can be more natural, more spontaneous, than seeking to fulfil God? How do we fulfil God? Through meditation.

The inner life constantly carries the message of Love, Truth and God. The outer life does not do this. Where the Truth is, there is a seed. Let us allow the seed to germinate, to grow into a plant, to become a tree. When the tree bears fruit, we can eat it. And while we are eating we will know that this fruit belongs to the outer world although its source is the inner world. We will see the capacity of the inner world being manifested in the outer world. We always grow from within, not from without. It is from the seed under the ground that a plant grows. From inside we grow out.

No matter how many hours we work, no matter

how many hours we talk, no matter what we do or what we say, we are not nearing the Truth-Light. But if we meditate first, and afterwards act and speak, then we are doing the right thing and becoming the right thing. The inner life, the inner practicality must guide the outer life, and not the other way around. It is not that the outer life will have a separate existence. No! The life-breath of the outer life has to come from the inner life. The inner practicality must enter into the outer life of each individual seeker on earth. Only then can he be really practical in the outer life.

The inner life of unaspiring people is never practical; it is all imagination. Naturally, they don't want to enter into the world of imagination, for they think that this imagination is going to end in frustration. But he who is brave enough to enter into the inner life and see whether it is all imagination or not will see that the inner world is practical, real, natural. Our human way of thinking of Truth, God and Light is not the correct way. That is why the things that are normal seem abnormal to us. The divinely normal things are Love, Light, Peace. And these normal things are also eternal. Let us be brave. Let us enter into the inner world and bring forward to the outer world the things that the inner world can offer. Then the outer world will also become divinely normal, practical and fulfilling.

The second question is: "How can one contact one's dear ones in the other world?"

There are a few ways to contact dear ones who are not in this world. The easiest way, the way that you hear about all the time, is to go to a medium. The medium will tell you many stories about your relatives who are in Heaven. Unfortunately, very often these stories have nothing to do with reality. Only rarely do mediums bring real inner messages from the soul. You have to know that when a person has left the body only a few days or a few months ago, or a year or two ago, then there is a possibility that the soul is still in the vital world. At that time it is easier for the medium to bring down true messages. But when the soul enters into the mental world, intuitive world, psychic world and the soul's own proper world, which is infinitely higher than the vital world, at that time the messages that you get from the medium are all untrue.

Another way is to go to a real spiritual Master. If I go to the owner of a shop, a big shop, and ask him to do something, if he is pleased with me he will immediately do me the favour. But if I go to just a messenger boy or an ordinary clerk, I will see that their capacity is very, very limited. In the spiritual world, when one goes to a real Master, one finds that his capacity is unlimited. He is like the owner of the shop. He knows what he has, he knows where it is, and he can give anything he wants to anybody. But a medium is just like a clerk or messenger boy. He has

very little power to give you what you want. When a spiritual Master takes or brings the message, he enters into the soul of the person who is asking him for this favour, because this person's soul will know where the soul of his relative is right now. His mind does not know, his heart does not know, his vital does not know, his body does not know where the soul of the dear one has gone. But the soul knows. However, spiritual Masters usually do not like to carry this kind of message, because they feel it is all curiosity.

If a person has a sincere cry rather than just curiosity, he does not have to go to anybody if he wants to send a message to a departed friend or relative. His sincere prayer is infinitely more safe and sure than accepting someone else as his messenger. If he offers his message to God with his heart of prayer and his heart of meditation, God can easily carry his message to the person it is meant for. The heart that wants to pray immediately becomes one with God's Compassion. The heart that wants to meditate immediately becomes one with God's Light. If we contact God's Light and God's Compassion, then without fail our prayer, our meditation will reach the right person.

Now how do we know whether the person has received our message or not? We have to have faith. We go to a medium because we have faith in the medium. We go to a spiritual Master because we have faith in him. Why should we not also have faith in our own prayer? If we have no faith in the medium, even if the

message is correct, we will not believe it. If we have no faith in the Master, even if he does everything right in front of us, we will say that it is all hallucination. If we have faith in our own prayer, our prayer has the capacity to become a pure child who will run lovingly toward his Father to get something. The moment the Father sees that His child has come running to Him with such love and faith, the Father immediately gives him everything.

If we cannot pray or meditate, if we do not care for a spiritual Master and have very little or no faith in a medium, then there is one practical way to send messages to our departed ones. We should note down about seven incidents in our life that have to do with that person. The incidents should be most soulful and intimate, anything that is still living in our heart. When we have seven incidents which are most intimate, most soulful, we must place them before ourselves one by one. Then we must take each incident and enter into it with our present life and present concern. Each incident is like a tiny dot. When we enter into it with our present life-breath, we see that from a dot it becomes a big round circle. The intensity, the capacity of our life-breath immediately makes it bigger. Then the life-breath of that reality will enter into the universal reality and become one with the universal reality. When we clearly see that this is the universal reality, the face of the person in subtle physical form is bound to appear. If we are ordinary men, we will not be able to touch this

subtle physical; if we are spiritual people, the subtle physical will be palpable, solid. Here we have to be very practical. We have to have confidence in the world which is right in front of us. When we look into the universal reality and see the person's face, we will be able to offer our message. But we have to feel that those intimate moments are the only moments that existed between ourselves and our loved one. If any disturbance or any action which displeased us enters into our feeling for this person, then immediately we are ruined. We have to have the feeling that we would be willing to give our life for that person, and that he would also be willing to give his life for us. When we can feel that each one is ready to give his life for the other, at that time we can become consciously one with that person's life, and we can easily give or receive a message.

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

TUESDAY MEDITATION

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

(In Sri Chinmoy's absence the Group meditated for 50 minutes.)

MEDITATION FOR THE DAY

God is proud of you, not because you have done everything for Him, but because in the inner world you are all obedience and in the outer world you are all confidence.

— Sri Chinmoy

FRIDAY:
SHORT MEDITATION AND TALK

Conference Room 8
March 16, 1973

WHERE IS GOD?

“Where is God?”

“There is no God.”

If one says that there is no God, that means he is asserting his conception of God in a negative way. A real seeker takes the view of an atheist as sincerely and seriously as he does his own positive conception of God. A real seeker knows and feels that an atheist's conception of nothingness and the non-existence of God contains the seeker's own conception of God.

“Where is God?”

“No God. Even if God exists, who needs Him? Who

wants Him? One can get along without God. One can remain satisfied with what he has."

When one is satisfied with what little he has, that means that God the Happiness in him is making him satisfied, even with his little achievement. One can never be happy if one does not consciously or unconsciously meet with God the Happiness in each thing he sees, does and grows into.

"Where is God?"

"I am not even sure that He exists."

If one says that he is doubtful about God's existence, that means he has at least a fifty per cent faith in God's existence. Each human being has a friend and an enemy. His enemy, doubt, negates the living inner truth in him. His friend, faith, feeds and strengthens his inner conception of truth. Finally, it immortalises the truth in his heart, mind, vital and body.

"Where is God?"

"I do not know where God is, but I would like to know."

If someone is just curious to know about God, but has no real need for God, then from the strict spiritual point of view he is not a seeker. But if one enlarges his spiritual heart, then he embraces even that

curious person and includes him in his spiritual life. He feels that the man of today's curiosity can become the man of tomorrow's genuine spirituality, provided he is given sincere concern, compassion, encouragement and love.

"Where is God?"

"God is all around me. Now I must learn how to see Him."

If the seeker has genuine aspiration and not mere curiosity, he is undoubtedly on the correct path, for this is the only way to reach God. Here the seeker is like a child, who feels his Father's presence everywhere. As a human child feels his father's presence when he is in the living room and his father is in some other room, so also, a spiritual child feels that no matter where he is, his Father is there somewhere in the same universal house.

At the end of knowing and feeling, we come to seeing and becoming. The spiritual child knows what God is and feels what God is. Then he goes deep within and sees God face to face and eventually becomes God Himself. At this point he answers the question, "Where is God?" with the question, "Where is He not?" He also answers another question, "Who is God?" with the question, "Who is not God?"

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

TUESDAY MEDITATION

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

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

MEDITATION FOR THE DAY

Where is peace? Peace is inside the heart of love.
Where is love? Love is inside the heart of joy.
Where is joy? Joy is inside the heart of self-giving.
What is self-giving? Self-giving is God-becoming.

— Sri Chinmoy

FRIDAY:
SHORT MEDITATION,
QUESTIONS AND ANSWERS

*Conference Room 8
March 23, 1973*

Question: How can a person detach himself emotionally from irritating people and situations?

Sri Chinmoy: First, you have to identify yourself with the standards of the person who is creating the irritation. Suppose you are in your office and somebody is creating unnecessary problems. If you get angry with him, that will not solve the problem. Instead, you will be tortured inwardly by your anger and outwardly by the person. If you allow yourself to become angry, you will only lose your own inner strength. But if you come down to the standard of that person and identify with him, you will see that he himself is very unhappy and therefore wishes con-

sciously or unconsciously to make others unhappy as well. The moment you identify with the person who is creating the situation, you will see that there is nothing to be gained by irritation. Half of your irritation will go away. It will feel that half of its domain is now captured by something: identification. When you identify yourself with the lowest standard of the person who is creating this undivine disturbance in you, your presence inside that person's ignorance will take away half the strength of his attack.

Another way to avoid becoming involved in irritating situations is to invoke peace. For the spiritual person, for the sincere seeker it is always advisable to bring down peace from above. While invoking peace you will feel enormous strength inside you and around you. The power of inner peace is infinitely greater, more solid and concrete, than any outer situation created by anybody on earth. Your inner peace can easily devour the irritation caused by somebody else. If you are in the office, it is difficult to invoke peace. If you pray before others, they will mock at you. They will misunderstand you. But if there is a quiet corner where you can meditate undisturbed by others and bring down peace, then you can do it even in your office. Otherwise, the best thing to do is to invoke peace during your morning and evening meditations, and keep that peace locked inside your heart to be used during the day whenever you need it most.

Question: I read something in one of your books about the control of breath in meditation. Could you elaborate on that?

Sri Chinmoy: In Yoga, there is a systematic way of breathing called *pranayama*. This is a Sanskrit word. But this is dangerous if you do not have a teacher to guide you at every step. Without the proper guidance of a real Master of *pranayama*, many people have developed tuberculosis and died. But if you want to learn a very simple way of controlled breathing which will help you in your meditation, and at the same time will not create any danger, then I can teach you what to do. When you breathe in, try to breathe in as slowly and as quietly as possible. The highest type of spiritual breathing, which is not at all dangerous, is to breathe in so slowly and quietly that if somebody placed a tiny thread in front of your nose it would not move at all.

When you breathe in as slowly as possible, feel that you are breathing in not just air, but cosmic energy. Feel that tremendous energy is entering into you, and that you are going to use it to purify yourself: your body, vital, mind and heart. Feel that there is not a single place in your body that has not been occupied by the flow of cosmic energy. It is flowing like a river inside you. When you feel that your whole being has been washed or purified by the cosmic energy, then feel that you are breathing out all the rubbish inside you, all the undivine thoughts, impure

actions, obscure ideas. Anything inside your system that you call undivine, anything that you do not want to claim as your own, feel that you are exhaling it.

This is not the traditional yogic *pranayama*, which is more complicated and systematised. *Pranayama* is a traditional yogic discipline. But what I have just told you is the most effective spiritual method of breathing. If you practise this method of breathing, you will soon see that it is not imagination; it is reality. In the beginning you have to use your imagination, but after a while you will see and feel that it is not imagination at all, but reality. You are consciously breathing in the energy which is flowing all around you in the cosmos, purifying yourself, and emptying yourself of everything undivine. But this breathing has to be done in a very conscious way, not in a mechanical way. If you can breathe this way for five minutes every day, you will be able to make very fast progress.

When you reach a more advanced stage, when you breathe do not feel that your breath is coming and going only through your nose. Feel that you are breathing in through your heart, through your eyes, through your nose, through your pores. Now you are limited to breathing only through the nose or the mouth, but a time will come when you will know that any part of the body can breathe. Spiritual Masters can breathe even with their nose and mouth closed. When you have perfected this spiritual breath-

ing, you will feel that all your impurity and ignorance is gone. What has come to replace your ignorance and your imperfection is God's Light, God's Peace and God's Power.

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

TUESDAY MEDITATION

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

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

MEDITATION FOR THE DAY

When I act for God unnoticed, my action becomes my perfection and God's Satisfaction.

When I act for God noticed and I need appreciation and admiration from the world, my action becomes my incurable imperfection and God's ceaseless Compassion.

— Sri Chinmoy

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