

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

VOL. 1, NO. 7

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UNITED NATIONS MEDITATION GROUP

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

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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

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 Church Center for the United Nations, 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 associated organizations and 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 for the United Nations and on Fridays at 1:00 p.m. in one of the Secretariat Conference Rooms.

Membership is open to staff members of the Secretariat, delegates and representatives from Missions, Specialized Agencies and accredited NGOs to the United Nations.

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SCHEDULE FOR AUGUST 1973

Regular Weekly Schedule

Thursday, 1-2 p.m.

August 2, 1973

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. This month Sri Chinmoy will speak on: "You or I." All are welcome. Admission free. All welcome.

Friday, 1-2 p.m.

August 3, 10, 17, 24, 31

Every Friday, in a Conference Room of the United Nations 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. All welcome.

Tuesday, 12-1 p.m.

August 7, 14, 21, 28

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

THE UNITED NATIONS MEDITATION GROUP

PRESENTS

*Siddhartha Becomes
The
Buddha*



Sri Chinmoy

A SELECTION OF ONE-ACT PLAYS BASED ON SIGNIFICANT INCIDENTS IN
THE LIFE OF THE BUDDHA; PERFORMED BY DISCIPLES OF SRI CHINMOY
AND TAKEN FROM THE MASTER'S BOOK: "SIDDHARTHA BECOMES THE
BUDDHA."

DAG HAMMARSKJOLD AUDITORIUM

WEDNESDAY, 8 AUGUST, 1973

TIME. 1-2 p.m.

ALL WELCOME

ADMISSION: \$1.00

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PROFITS DONATED TO DROUGHT VICTIMS IN AFRICA

Other Activities

Thursday, 1-2 p.m.

August 8, 1973

Siddhartha Becomes the Buddha, a selection of devotional one-act plays based on the life of the Lord Buddha, will be performed by disciples of Sri Chinmoy in the Dag Hammarskjold Auditorium. Admission: \$1.00. Proceeds to be donated to the Sahelian Drought Relief Fund. All welcome.

This is a selection of the plays that were performed earlier this year at a special function at which the former Secretary-General, U Thant, presided.

August 18-27, 1973

The disciples of the Sri Chinmoy Centres worldwide will be gathering in New York for the annual festivities to celebrate the Master's birthday. This week will include, among other activities, evenings of meditation, music, singing, poetry readings, play performances, and daytime outings to the country for picnics and sports. The members of the U.N. Meditation Group are warmly invited to participate in these activities and should please contact Elizabeth Addison for a more detailed schedule.



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SRI CHINMOY'S VISIT TO EUROPE

As mentioned in our previous issue, Sri Chinmoy was in Europe from June 7 to July 11, 1973. The Master's busy schedule took him to many European cities where he lectured and visited his Centres.

* * * * *

Interview with the President of Ireland

Sri Chinmoy had an interview with the President of Ireland, Mr. Eamon de Valera, on June 15, 1973, at Phoenix Park, Dublin, shortly before the President's retirement from office. The following is a transcription of this interview:

At 12:20 p.m., Colonel McNamarra, the President's *aide-de-camp*, escorted me into the President's room and introduced me to the President. The President stood up and said, "Mr. Sri Chinmoy, please come in."

I said to the President, "Dear President, I am so grateful to you for granting me the great opportunity of visiting you."

The President replied, "Mr. Chinmoy, I would like to have a long, long talk with you about spiritual matters. But I am afraid time will not permit me, for I have a few more interviews to give today. Anyway, please sit down."

I asked the President to please be seated first. So he sat down and I followed. He then asked me to come closer to him, for he could not see very well. "Mr. Chinmoy, do you believe in the New Testament?" he asked me. "I believe in each word of the New Testament."

I replied, "I have implicit faith in the New Testament."

"I see. In that case, we can have a heart-to-heart talk," he said. "First of all, I would like to ask you a few questions from the Bible. Why did the Lord choose Abraham and such a little place as Palestine?"

"Some people are under the impression that the Christ chose to be a descendant of Abraham," I replied. "But the Son Himself did not choose Abraham and Palestine. It was His Father who made the choice for Him."

"Why did the Father do that?"

"The Father saw abundant faith in Abraham's inner life and tremendous obedience in his outer life. And He chose Palestine because it happens that a small and insignificant place is usually more effective for the spiritual Masters to operate in. Usually the spiritual Masters choose to start out in a small place, and from there they enter into the wider world."

"I am so happy to hear that. Now do you not think the crucifixion of our Lord was a terrible thing?"

"From the human point of view, the crucifixion was undoubtedly a terrible thing. But from the di-

vine point of view it was something unavoidable, inevitable and, at the same time, most significant."

"In what sense was it most significant?"

"It was most significant in this sense: that the Christ's sacrifice of His own life accelerated the progress of humanity and brought humanity closer to God."

"Is it so? I am so happy to hear that. Now why did He say, 'My God, my God, why hast Thou forsaken me?' And also, why did He say, 'Father, forgive them for they know not what they do'? Isn't this contradictory?"

"To me, this is not contradictory at all. These statements were made from two different planes of consciousness. When He said, 'My God, my God, why hast Thou forsaken me?' it was the human in Him that spoke. When He said, 'Father, forgive them for they know not what they do,' it was the divine in Him that spoke."

"How is it that one cannot have only the divine and not also the human, especially in the case of the Lord?"

"When the Lord takes a human form, He has at times to adopt human ways and means. If He does not, humanity will say, 'You are the Lord, You are God. That is why everything is possible for You. For us mortals, there is no hope.' The Lord plays the role of a helpless human being so that He can make human beings feel that they, too, can eventually become as great as He is. Here His human life greatly inspires mankind to strive for the Heavenly Heights."

"I am extremely grateful to you for giving me this wisdom. People don't understand what kind of suffering our Lord has gone through."

"That is true, absolutely true. Just two days ago, I gave a talk at Cambridge. Two students who were anti-Christ asked me hostile questions about the Christ. One of them said to me, 'Why did the Christ say, "I am the only way"'? How can He be the only way?' I justified the Lord's message by saying that what the Lord meant in His message was that aspiration was the only way — the only way of reaching Heaven, and Heaven is salvation. When the Lord is on earth, He becomes one with aspiration; and when He is in Heaven, He becomes one with salvation. When He goes to Heaven, He carries earth to Heaven with aspiration; and when He comes to earth, He brings down salvation from Heaven."

"What is the thing that you admire most in the Christ?"

"I admire two things most: His Compassion and Love."

"Love! Don't use that word. In my whole life I have never understood what it actually means. Human love is all confusion."

"It is absolutely true. Human love is all confusion, but divine Love is all illumination. Human love binds. Divine Love expands. We experience this truth only when we enter into the spiritual life."

"In this life, I won't have the time to try and experience divine Love."

“Why not, dear President? I pray to the Almighty to grant you at least nine more years* to stay on earth and offer your light and wisdom to the world. And I wish to tell you that you have already experienced divine Love from your tremendous struggle and sacrifice for your country. Sacrifice is a form of divine Love. Suffering for the independence of one’s country is nothing but divine Love.

“By the way, our Mahatma Gandhi, the father of the Indian nation, said to his countrymen when Ireland achieved its independence, ‘What is wrong with us? If Ireland can achieve independence, what is wrong with us? Ireland is so close to England, whereas we are so far from that country. So it is much easier for us to win independence.’ ”

“Ah, your Gandhi was really a wise man. He was undoubtedly wiser than I. He preached non-violence and lived non-violence. I resorted to violence like a fool. Violence is not the answer.

“Now, tell me why the Protestants do not believe in everything that the Lord has said, whereas we Catholics believe everything?”

“I am so sorry to tell you that I do not have the answer. Perhaps the Protestant would justify himself by saying that he believes only in the things that can be of practical and immediate use. It may be that he does not need or care so much for the integral use of Truth, but is satisfied with the things that can uplift his day-to-day life to a higher plane of reality.”

* President de Valera will be 91 years of age in October 1973.

"I have no idea what is going to happen in Ireland," the President said.

"But I wish to tell you that your dream of one Ireland will sooner or later be fulfilled," I said.

"You are right. There was a time when I used to feel, since I am so old, that I would not be able to see one Ireland, but now I am certain that I will see it. I worked hard for it and I am sure our Lord will grant my prayer."

"I am sure He will."

At this point, I offered President de Valera copies of some of my books. He expressed deep gratitude and said that although he could not himself read them, being almost blind, he would ask his wife to read them to him. Then Colonel McNamarra came in and said, "President, some people are waiting for you and they have been waiting for a long time."

The President again wanted to continue talking but I said, "I am extremely grateful to you, dear President, for this interview."

"I am also grateful to you for illumining me and encouraging me in the evening of my life," he said. "It is very rare that a spiritual person like you comes to visit me. Where are your hands? Come closer to me, please. I cannot see you. My vision is very poor."

"God has denied you outer vision but He has granted you inner vision and He is increasing the power of that vision day by day. I see this in your ever-increasing love and compassion for your country."

The President was so deeply moved that he grasped my hands and kissed them with much emotion and affection. Then he stood up to bid me farewell and asked Colonel McNamarra to show me all the rooms in the palace.

* * * * *

Audience with the Pope.

On June 27, 1973, Sri Chinmoy was received by Pope Paul VI in the Vatican. The following letter refers to this occasion:

Secretariat of State
From the Vatican,
July 20, 1973

Dear Sri Chinmoy,

The Holy Father has asked me to acknowledge in his name the publications which you kindly presented to him at your recent meeting with him.

His Holiness is appreciative both of your gift and of the sentiments of friendship which prompted it. He cordially invokes upon you every divine blessing.

With personal good wishes, I remain,

Sincerely yours,
(signed) E. Martinez

Appearance on BBC Television

The reception accorded to the Master wherever he went was sincerely appreciative and indicative of the growing spiritual awareness which Sri Chinmoy feels has spread considerably since his previous visits to Europe over the past two years. This receptive attitude is exemplified in a letter (reproduced below) which the Master received from the Reverend Ralph Smith, Religious Broadcasting Organiser for BBC's religious programmes in Scotland.

Dear Sri Chinmoy,

On behalf of Andrew Barr, who is away just now, as well as those of us who had the pleasure of meeting you, may I thank you and all who took part in the recording, for so courteously and willingly helping us in it?

I personally found the programme particularly thought-provoking and it arrested my attention without resort to acrimony of any kind. One cannot generalise for the audience who clearly will have a mixed reaction to something rather different from their normal fare; but I am certain there will be a great many who will react positively and gratefully to your gracious manner and to your insistence on the centrality

of Love. Nor will they misunderstand your sentence that "all roads lead to Rome"!

With kind regards,

Yours sincerely,
(signed) Rev. Ralph Smith
Religious Broadcasting Organiser
Religious Programmes, Scotland

* * * * *

[At the first meeting after his return from Europe, Sri Chinmoy spoke briefly on his recent visit (see Friday meeting, July 13, 1973, p.23).]

TUESDAY MEDITATIONS

*The Chapel
Church Center for the
United Nations*

MEDITATION FOR THE DAY

(July 3, 1973)

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

When I think of God, my mind gets Joy. When I pray to God, my heart feels Joy. When I meditate on God, my soul becomes all Joy.

— Sri Chinmoy

* * * * *

MEDITATION FOR THE DAY

(July 10, 1973)

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

Love is the essence of God's Divinity.
Gratitude is the essence of man's divinity.

— Sri Chinmoy

MEDITATION FOR THE DAY

(July 17, 1973)

(Sri Chinmoy conducted a fifty-minute meditation.)

HERE IS THE PLACE*

Is your goal to love?

Then here is the place.

Is your goal to love God in His own way?

Then here is the place.

Is your goal to become another God?

Then here is the place.

Is your goal to transcend the previous God?

Then here is the place.

Is your goal to transcend the present God?

Then here is the place.

Is your goal, your only goal,

to become the future God?

Then here is the place.

Here is the place:

Earth, Mother-Earth.

— Sri Chinmoy

* From *The Dance of Life, Part IX*.

MEDITATION FOR THE DAY

(July 24, 1973)

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

Think of God. God's Grace will cry for you.

Think of God's Grace. God with all His Glory will forever be yours.

— Sri Chinmoy

MEDITATION FOR THE DAY

(July 31, 1973)

(Sri Chinmoy conducted a fifty-minute meditation.)

Each seeker feels that he belongs to man and God. When he feels that he belongs to man, he feels his present and imagines his future. When he feels that he belongs to God, he reveals God's Hour and fulfils God's Life.

— Sri Chinmoy

FRIDAY MEETING*:
MEDITATION,
READING OF SPIRITUAL WRITINGS
AND/OR
QUESTIONS AND ANSWERS

*Conference Room 9
July 13, 1973*

Sri Chinmoy: As you know, I have been away for over a month visiting our European Centres and offering my selfless service to seekers in Europe. If you have any questions with regard to my visit, I will be extremely happy to answer them.

Ms. Wendy Brown: Did you see any basic differences in the quality of aspiration or the quality of the souls in different countries of the world? And do you feel that your trip was successful?

Sri Chinmoy: Aspiration I noticed in all the places I visited, although some places naturally had more

* At the meeting on July 6, 1973, in Sri Chinmoy's absence the Group meditated and listened to readings from spiritual writings. The transcription of the July 27, 1973, meeting will be included in the August issue.

than others. On the inner plane each country, each city is aspiring according to its capacity, but on the outer plane we can observe slight differences. For example, in one city I saw tremendous determination even in the people who were not spiritually conscious or aspiring. There was tremendous determination on the physical plane and the vital plane. In another city, even though there was aspiration on the inner plane, on the outer plane there was tremendous chaos, confusion, uneasiness, uncertainty. Aspiration was there — each place has aspiration — but when it is a matter of manifestation on the outer plane, at one place the inner message is properly carried, and at another place it is not.

Also, the inhabitants of different cities tend to invoke spiritual Light in different ways. In one city I visited they invoke spiritual Light more through the mind than through the heart. They are invoking Light, praying and meditating, but through the mind. And there are places where the people invoke Light through the aspiring and dynamic vital and the physical. I also saw some fortunate cities where the majority of the people invoke Light through the psychic, the inner heart.

The first time I went to Europe, I entered into an unknown world. I knew nothing about Europe, and Europe knew nothing about me. The second time I went, the European countries saw something in me. This time, they saw something more in me. The atmosphere, the vibration, was more respectful and

devoted than on my previous visits. I wish to say that I am the same man, with the same consciousness and the same boundless love, as I was two years ago. But when there are friends, admirers and devotees around, then the rest of the world gives more attention. So fortunately or unfortunately, now that I am a little well-known, people see more in me. In my case, however, my disciples and other seekers do not have to become well-known in order for me to see what they are. To me they are all instruments of God, divine instruments. From the very outset, the first time I see someone I see him as a divine instrument who will definitely work for God either with my dedicated assistance or under the guidance of some other spiritual Master.

Another thing I noticed is that the world is aspiring more and more. On the outer plane we see quarrelling, fighting and war, so we misunderstand. But on the inner plane, I see that these places have more aspiration and more determination than they did during my previous visits. Just because they are becoming more spiritual, more divine, they are seeing more in our path.

Sometimes we are inspired to run toward the goal because there are many others who are running, and this makes us feel that the goal has something to offer. And sometimes we go to the goal, not because others are running, but because we ourselves have the intense inner cry. Our inner cry has increased, our need for Love and Truth and Light has increased, and

so we run toward the goal. So this time people have been attracted to our path for two reasons. One reason is that people have come to know about me through radio, television and newspaper articles, through Mahavishnu and Carlos Santana, and through my writings. And the second reason is that the aspiration of all the disciples who follow my path devotedly and faithfully has definitely entered into the world atmosphere, and this helps the rest of the world to see something more in me. This is why we can say that my visit to Europe has been a tremendous success.

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

Conference Room 9
July 20, 1973

Sri Chinmoy read out the following poems from his book, The Dance of Life, Part XX:*

MY NEEDS

Lord, from You all I need is
 Love.
Man, from you all I need is
 Understanding.
Heaven, from you all I need is
 Concern.
Earth, from you all I need is
 Patience.
Life, from you all I need is
 Perfection.
Death, from you all I need is
 Surrender.

* *The Dance of Life, Parts I-XX*, is a series of 1,000 poems written by the Master over a thirteen-week period between March 23 and June 20, 1973. The entire series has been published by AUM Press, Puerto Rico.

WHEN I PRAY,
WHEN I MEDITATE

When I pray
God embraces
My crying heart,
My surrendering heart,
My dreaming heart.

When I meditate
God blesses my life,
God caresses my soul,
God reveals my Goal.

WHEN I MEDITATE

O Lord Supreme,
When I meditate
The animal in me hates me,
The human in me ridicules me,
The world around me ignores me.
What am I supposed to do?

Daughter, you are supposed
To do three things:
Transform the animal in you,
Illumine the human in you,
Manifest the Divine in you.

BE PREPARED

Fear, be prepared!

I am going to leave you soon.

“Oh no, Master,

I shall not be able to live
Without you.”

Doubt, be prepared!

I am going to leave you soon.

“Oh no, Master,

How can I live without you?”

Jealousy, be prepared!

I am going to leave you soon.

“Oh no, Master,

For me to live without you
Is impossible.”

THE GOAL OF THE BEYOND

Obeys and trust,
Trust and obey.

Indeed, this is the short way
To the Goal of the Beyond.

Love and serve,
Serve and love.

Indeed, this is the shorter way
To the Goal of the Beyond.

Surrender and offer,
Offer and surrender.

Indeed, this is the shortest way
To the Goal of the Beyond.

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

PAST MEETINGS

*Peace Room
May/June, 1970*

Ms. Huguette Kresov: I used to feel and see a golden light around my heart, but now I no longer do. How can I regain this wonderful presence?

Sri Chinmoy: Let me start with the words golden light. Each light has its significance. Golden light actually comes from a level of consciousness which we term the supermind. The supermind is infinitely higher than the physical mind. Above the physical mind is the abode of intuition, the overmind, and above the overmind is the supermind. The golden light descends from the supermind.

This golden light has a special significance. Golden light is divine manifestation. When this light of divine manifestation comes down and touches the earth consciousness, it becomes red. Sometimes the light recedes if it feels that it is unable to stay in the heart due to lack of purity. When the heart is not pure it is impossible for the light to stay indefinitely. When the heart is pure, this light first functions most properly and satisfactorily in the heart region, and then it moves into the vital and the physical.

If you do not see this light, do not be depressed. It is functioning on another level of consciousness. When a beginner sees light, he feels that he is making extraordinary progress. To some extent, it is true. If God gives you light, naturally you will try to dive deep into the sea of spirituality. But if God feels that light is not required and that what you need is peace, then He will act through you in a different way. In you, because of your abundant purity, the light still abides. Now it is working inside your vital and sometimes it comes into the physical. To regain the visible presence of light is not necessary. If you want to follow the spiritual path, it is not the light that you want — it is God's constant Concern for you, God's real Love and God's Blessing. When you have God's Concern it can take the form of Light or Peace or Power.

The most important thing is to please God in God's own way. You can ask, on the strength of your surrender, "God, make me anything You want so I can be Your instrument." You are trying to regain the wonderful presence of this light. But you will not get utmost satisfaction from seeing this light because you are not fulfilling God in His own way. If you want the Grace of God, I can pray to God on your behalf and I assure you you will get back the golden light. But it will not please you because you know that the highest aim is to please God in His own way. When God gives us an experience, we should be most grateful to Him. And when He does not give us one, we

have to be equally grateful, because He knows what is best for us. It is your business to meditate faithfully, wholeheartedly and soulfully, and God's business is to give you Light or Blessings or Peace or Power. God will give you what He has and what He is if you give Him what you have and what you are. What you have is ignorance and what you are is aspiration. So my request to you is to please God in His own way and not to care for the thing that you once had and which now you are missing.

Ms. Roberta Provenzano: How can you tell the difference between true intuition and imagination?

Sri Chinmoy: If you soulfully follow a spiritual path for a few months, if your prayer, concentration and meditation are intense, and if you know how to contemplate intensely also, then you will be able to feel inner guidance within you. When you meditate early in the morning, your inner being will tell you what is going to happen, what others are going to think of you. But in order to develop proper intuition, or the intuitive faculty, aspiration has to be very, very sincere and intense. Otherwise, it will be all imagination or mental hallucination.

Try to feel that there is a burning flame inside you which is mounting all the time. In the process of mounting high, higher, highest you will see that it is spreading its divine Light all around. And in this Light you are bound to develop a direct vision of

Truth. You will see that the length and breadth of the world — your inner world — has been illumined. In darkness, we do not see anything. Even if you place the most valuable treasure right in front of me, I will not see it, because there is no light. But if the flame of aspiration within me is rising towards the highest and spreading its Light, then I will get an immediate flash of intuition. For in Light there is reality. In Light there is constant divinity. So when you have the flame of aspiration within you, divinity and reality are at your disposal. In this way, you will always feel these flashes of intuition and you will not remain in the world of imagination.

But again, if you imagine something nice about God, do not worry at all. If you imagine that God is all Compassion for you, but you have not yet felt God's compassionate aspect, or if you imagine that God is all Concern and Love for you, but you have not felt God's divine Love and Concern, no harm. Today it may be imagination but tomorrow you will feel it as the truth, because these are all realities. You have not yet felt it, but many spiritual seekers and all spiritual Masters have felt it and realised it.

Question: How can one tell the difference between the Will of God and wishful thinking?

Sri Chinmoy: In order to know God's Will, one need not be a great spiritual Master or a highly advanced spiritual soul. There are very few of these on

earth, very few. But one has to be at least a seeker in order to know God's Will. And how can one be a real seeker? One can be a true seeker, an aspirant, if he feels that he is not only helpless, but also hopeless, meaningless and useless in every way without God. Without God he is nothing but with God he is everything. He is aspiration. He is Realisation. He is Revelation. He is Manifestation. If one has that kind of inner feeling about oneself, then one can be a true seeker overnight.

How can a seeker know whether something is God's Will or just his own fanciful or wishful thinking? A real aspirant, a sincere seeker, tries to meditate devotedly each day. And one who meditates devotedly each day will soon have a free access to God's inner realm and be able to hear the message of God.

Of course, it is easy to say that you have to meditate devotedly, but actually to meditate devotedly may seem like climbing up Mount Everest. When you start meditating you have to feel that your very life, your very existence, your very breath, is an offering to the Inner Pilot within you. Each time you breathe in, try to offer your life-breath consciously to the Inner Pilot within you. Only in this way can you meditate devotedly and have a devoted feeling toward God.

Now, how to feel God's Will. During your meditation there comes a time when your mind is totally blank, absolutely calm and quiet. There is only purity, serenity and profundity in your mind. All

this purity, serenity and profundity have one common face, which is called tranquility. When tranquility is with them, they are perfect. When the mind has become calm, quiet, tranquil and vacant, here inside your heart you will feel a twinge, or you will feel something very tiny, like a soft bubble. It is a tiny thing, but there in golden letters is written a message. Even if you keep your eyes closed, no harm. Sometimes the message is transferred from the heart to the head, and with your mind you can see that the message has come. But if you have the capacity to go deep within, you will see that the message has already been inscribed in the heart. Just because you cannot see the message there, it has to come to the physical mind to convince you.

Inside the heart's inmost recesses, where everything is flooded with purity, a message cannot be written by anybody other than God. There no hostile force, no undivine force, can enter. But this is not true about the mind. In the mind there can always be a mental hallucination, a fabrication, or some self-imposed truth that we have created. But in the very inmost recesses of our heart, no disturbing thought, no struggling thought, no strangling thought will ever dare to enter. For there it is well protected, well shielded by God Himself, because God's own wealth and treasure is there. He Himself is there as a soldier, a gatekeeper, guarding His treasure. If you get a message from the head, it does not mean that the message will be wrong. No! Sometimes you may get a genuine

message which has come directly up from the heart, and sometimes you may get a message from elsewhere. It enters into your mind and you feel that it has come from God, but this is not the case.

When you meditate, please try to feel the necessity of opening your heart fully and closing your mind fully. What mind? The physical mind, which thinks of your near and dear ones, your friends, the rest of the world. When you bolt the door of your physical mind and open the door of your heart, at that time the mind becomes calm and quiet and the heart becomes all receptivity. When your concentration and meditation are focused on the heart and the heart is receptive, then naturally what the heart treasures — the message from God — will come to the fore and you will be able to read it and utilize it in your day-to-day life.

Now, it is one thing to hear the message of God correctly and another thing to listen to it and fulfil it. There are quite a few who hear God's message, but in their outer life they cannot execute it. For that, you need faith in yourself — faith that you are not just a child of God but a chosen child of God. Everybody is God's child, but everybody cannot be God's chosen child because everybody is not consciously aspiring. The chosen are those who really want God here and now, those who feel that they do not exist, cannot exist, without God. Just because you aspire sincerely, you can claim yourself as a chosen child of God. But please try to feel that it is not your own

capacity, but God's capacity, God's Grace, that has enabled you to become His chosen child. There are millions of people on earth who are not aspiring. Why are you aspiring? It is because God wants you to aspire. When we say that God is most pleased with those who consciously aspire, it is true. But, at the same time, we have to know that this aspiration which they have has come and is coming from God. From the beginning to the end we have to feel the necessity of expressing our deepest gratitude to God, for He is our aspiration, He is our realisation. He is the aspiration in us and He is the realisation for us.

The soul's will is God's Will. The soul, which is the representative of God, is inside the heart. God's Concern is offered to the heart, and the heart offers it to the entire being. When we are aware of God's constant Concern, we will not make any mistake. When God's Concern becomes ours, we feel that God is the doer, God is the player, and we are the instrument. And God, being the Supreme Musician, will naturally play most divinely and supremely on us.

THE LIFE OF SRI CHINMOY*

by

Nancy Elizabeth Sands

CHAPTER I

The person whose life I am about to describe is unique in the world today. Not in the sense that each individual born is unique, although this is certainly true, but in the sense that there is no one living on earth at this time with whom he can adequately be compared or contrasted. I am confident that this claim, long before this history is completed, will be recognized as a simple fact, and am therefore recording, while the events are still fresh in my own memory, the story of this time which will come to have the most profound significance for all future generations.

** We have been receiving many queries from our readers who wish to learn more about Sri Chinmoy, his life, his background and his activities other than those at the United Nations. Excerpts from various writings on the Master will therefore be included in forthcoming issues of Meditation at the United Nations. Over the next few months we will reproduce chapters from the book, The Life of Sri Chinmoy, Part I, by Nancy Elizabeth Sands.*

Sri Chinmoy Kumar Ghose is a Master, born in Bengal, India, thirty-six years ago at the time of this writing.* When I met him on December 18, 1966, he had been in the United States for two and a half years, and the AUM Centre had been located on East 84th Street for one week.**

While walking the long blocks to the East Side, (quite unfamiliar with the area, I found the distance much greater than I had anticipated) I wondered, not without apprehension, what awaited me at the end of this particular journey. I had no clear idea of what I hoped to find.

The Guru's address had been given to me by a gentleman I met by chance several months before. I had asked him the name of the author of a book he was reading as he sat across from me on the subway and, having so discovered a common interest in spiritual philosophy, we spoke for the duration of our trip on that day and later a few times on the telephone.

For a considerable time I had been reading, with most ambivalent feelings resulting from what I found in them, a variety of books concerning God and man. I was convinced of the sincerity of the authors, and frequently enormously moved by what I read, but curiously at a loss for an answer that was altogether

* This book was written in 1967.

**The AUM Centre referred to here is now known as the Sri Chinmoy Centre, and is located in Jamaica, Queens.

meaningful to me. In this age, I believe I was hardly a rarity. Though many prefer to ignore the question of the meaning of their existence, those who have tried, as I was trying, have almost invariably met with similar frustration.

So, in spite of the glowing recommendation of my friend, and his assurance that Sri Chinmoy was most extraordinarily gifted and wise beyond description, I had little hope of finding anything more than I had encountered in the past; mentors whose intentions were obviously of the best, but whose answers to questions were invariably culled from the same books I had been consulting myself, and whose own understanding of these very quotations at times I thought doubtful. I felt indeed foolish to have persisted so long in pursuit of what appeared clearly unattainable, and it was with what seemed to me to be a mixture of stubbornness and curiosity that I ultimately mounted the three flights of stairs to meet my Guru and the answer to my despairing prayers.

I found a small apartment filled with soft sunlight (for it was then two o'clock in the afternoon) and an almost tangible peace. I was warmly welcomed at the door that day by a young woman wearing a beautiful Indian garment, a pale pink sari. Somehow without disturbing the silence that permeated the room, she took my coat and indicated where I was to leave my shoes. I then joined members of the group who were already seated in the orderly rows of chairs.

A small white card had been given to me, bearing the date and the meditation for that day:

“My body is the truth of the Supreme.
My mind is the peace of the Supreme.
My heart is the love of the Supreme.
My soul is the delight of the Supreme.”

I read it over and over and then closed my eyes in imitation of my companions and sat as quietly as I could, aware only of our scarcely audible breathing and the rising scent of incense.

Then a sound arose in the silent air. The Guru had entered noiselessly and now stood at the front of the room chanting “AUM”. The sound expanded and resonated throughout the room and its occupants and infinitely beyond, forming a glowing arc whose source and destination seemed to be Eternity. Again and again this syllable grew and diminished, extending in time until its emission from a human source seemed incredible, growing effortlessly of itself, echoing the very breath of the Cosmos.

Then, continuing in his Hindu tradition, the repetition of the Sanskrit SHANTI, gently and evocatively, drawing itself out to a final singing, whispered thread, brought an even deeper peace to that luminous room.

Sri Chinmoy then spoke in English for the first time, revealing the land of his origin in an unmistakable musical accent, repeating the day’s medi-

tation three times, slowly and most meaningfully — for they were his own words.

Following this, as everyone continued his own newly significant meditation, the Guru moved silently throughout the room, pausing for several moments before each person. Here, because I mistakenly believed it was proper to keep my eyes closed, or at least downcast, I caught my first glimpse of my Guru. His small feet were clad in immaculate white socks and the folds of a brilliant golden robe fell about his ankles. Sadly, since I foolishly felt it was unfitting to strain sideways in my chair to peer around the persons blocking my view, I had to wait more than an hour before I saw his face.

When he returned to the front of the room, Sri Chinmoy again chanted in Sanskrit some verses from the Hindu Scriptures and then gave a short talk on the subject of the soul. His addresses at these meetings have been published, and the reader can appreciate their truly astonishing depth of content and beauty and simplicity of style; however, the printed word can never convey the added dimension that is given when hearing these talks directly and spontaneously from their author. The Guru's voice is light and clear, and has been described most accurately as an audible whisper. It is infinitely gentle, and filled with sweet, dreamy musical overtones which quite captivate the listener.

After his talks on Sunday afternoons, Sri Chinmoy customarily invites questions or comments from those

present. This part of the first meeting impressed me deeply. Although many self-styled spiritual philosophers have claimed sufficient confidence in their own wisdom to be able to answer whatever question is put to them concerning the spiritual life, their actual responses proved to be either glib evasions of difficult or unusual questions, or obviously prepared, usually utilizing apt quotations from authorized sources to questions that were frequently encountered. Those who are most wise do not generally choose to thus publicly reveal their inadequacy. It was, therefore, with the greatest wonder and delight that I found the Guru's offer to be completely fulfilled.

On that day and throughout the months that have followed, Sri Chinmoy has answered a tremendous variety of questions, ranging from the naive and often startling requests of children to the untangling of the most abstruse philosophical riddles sometimes put by listeners whose own knowledge of spiritual philosophy is considerable. Occasionally, a new visitor will present a series of most challenging questions he quite obviously considers unanswerable. In every case, the Guru's reply is immediate, unhesitating, and directly to the point. He frequently expresses pleasure at the reception of questions which he himself finds of unusual interest or significance. For each, his answer is on a level that is comprehensible not only to the particular questioner, but to the entire group; and unerringly sensing the response of his listeners, he will continue to expand and explain his response

until he is sure the point has been made perfectly clear to all those present. These spontaneous answers are expressed in the same lucid, brilliant, and often poetic style which makes his prepared speeches a pleasure for their literary qualities as well as their acknowledged profundity of content. The Guru seems to be quite incapable, in writing or speaking, of being obscure, pedantic, or dull.

When the questions for that day had been answered, the beautiful young woman I had met at the door invited any of us who would like a brief, private interview with the Guru to see him in turn. My own shyness was such that, despite the open cordiality of the invitation, I needed the added urging of my friend to hesitantly approach him.

On seeing Sri Chinmoy at last, I was astonished at his youth. Judging from his voice alone, his age could not be determined, but the unfathomable wisdom he had already evidenced is usually associated with years far more advanced than his. In person, my Guru is young and surpassingly handsome.

He is of medium stature, with broad shoulders and a deep chest which give evidence of his earlier youth's activities as a champion sportsman. His hands, like his feet, are small and very finely shaped and he uses them from time to time in most eloquent and graceful gestures. His face, with its perfect oval framed by dark, silky hair is a marvel of flawless proportion. His forehead is wide and high and beneath its serenity, his often closed eyes rest in deep peace as he speaks.

When open, his eyes are of a beauty and brilliance almost impossible to describe. They are of a glowing, intense brown and their most characteristic expression is of an unfathomable, childlike candour. His face is clean shaven, his complexion the palest golden bronze. His small, straight nose has, in profile, the very slightest downward curve. His mouth, small and beautifully defined, is a perfect complement to his eyes. Its slightest smile expresses Infinite Compassion and the radiance and bliss which emanate from his entire being are an inexpressible benediction. The sunlight had faded from the room, but all shadows were dispelled before the liquid luminescence of his eyes.

In our short talk, which dealt principally with my own overpowering self-doubt, I found that the Guru's judgement concerning the practical world (if it can indeed be considered separately) was as unerring as his knowledge of the spiritual life. Although it was our first meeting, his counseling revealed, somewhat disconcertingly, that I was not a stranger to him, nor could anyone be.

A major factor contributing to my own unrest and undefinable dissatisfaction was the fact that my intellectual capacities had been developed completely out of proportion to, and to the detriment of my heart. My almost independent critical faculties consistently rejected what I felt instinctively and persistently (and inexplicably) to be true. My mind demanded an explanation; my heart simply believed, but until then

had been overpowered almost to the point of obliteration. It is easy to recognize that I shared this problem with most of the inhabitants of the western world today. The mind perpetually denies what the heart inevitably perceives. Through the Grace of my Guru I have found that this conflict is not unresolvable.

The United Nations Meditation Group offers its deepest gratitude to the Church Center for the United Nations for the use of the Chapel, and to the United Nations Meetings Servicing Unit for the use of the Dag Hammarskjold Auditorium and Conference Rooms.

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