

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

VOL. 1, NO. 10

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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.

Editor: Elizabeth Addison

Distribution: Margarita Ignatieff
Cynthia Austin

Assistants: France Vacher
Maureen Guiney
Rosemary Sweeney
Anselmo Evans

For information: Elizabeth Addison
Ext. 2948

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(2)

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

(3)

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.

TABLE OF CONTENTS

Schedule for November	6
Television — November Schedule of Morning and Evening Prayers by Sri Chinmoy on Channel 5 (WNEW-TV) . .	10
Photograph of Sri Chinmoy Conducting a Meditation in the Chapel of the Church Center for the United Nations	11
Tribute to Mahatma Gandhi	12
Birthday Blessing	23
Tuesday Meditations	24
Monthly Lecture of the Dag Hammarskjold Series: "The Answer to World-Despair" . .	26
Questions and Answers	29
The Life of Sri Chinmoy, Chapter III (first half)	39
Excerpt from "Meditation Under a Yogi-Guru"	46

(5)

SCHEDULE FOR NOVEMBER 1973

Regular Weekly Schedule

Friday, 1-2 p.m.

November 9

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 and to the individual seeker in the quest for world peace.

This month the title of Sri Chinmoy's lecture is: "Beyond the World of Reason."

All are welcome.

Fridays, 1-2 p.m.

November 2, 16, 23, 30

Every Friday during the lunch hour, in a Conference Room of the Secretariat, Sri Chinmoy holds a brief meditation and then invites questions on the spiritual life from the seekers.

All are welcome.

Tuesdays, 12-1 p.m.
November 6, 13, 20, 27

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).

All are welcome.

Other Activities

Please see notices.

MEDITATION

Conducted by
SRI CHINMOY

1-2 p.m.

Conference Room: 5, 6 or 7
Every Friday in November

* * * * *
* The smile and peace is the love, below, above. *

* Since our Almighty Father is All-Peace, our common
* heritage is peace. *

* Unhorizoned is our inner peace; like the boundless
* sky, it encompasses all *

* * * * *
Sri Chinmoy

LET THERE BE
PEACE

TELEVISION

NOVEMBER SCHEDULE OF MORNING AND EVENING PRAYERS BY SRI CHINMOY ON CHANNEL 5 (WNEW-TV)

November 1, Thursday:	6:21 a.m.
November 2, Friday:	2-4 a.m.*
November 5, Monday:	6:21 a.m.
November 6, Tuesday:	2-4 a.m.*
November 9, Friday:	6:21 a.m.
November 10, Saturday:	2-4 a.m.*
November 15, Thursday:	6:21 a.m.
November 16, Friday:	2-4 a.m.*
November 19, Monday:	6:21 a.m.
November 20, Tuesday:	2-4 a.m.*
November 27, Tuesday:	6:21 a.m.
November 28, Wednesday:	2-4 a.m.*
November 30, Friday:	6:21 a.m.

* After the last movie, which ends sometime between 2 and 4 a.m.



Sri Chinmoy conducting the Tuesday noon-hour meeting of the U.N. Meditation Group in the Chapel of the Church Center for the United Nations.

MAHATMA GANDHI

*In commemoration of Mahatma Gandhi's birthday:
October 2, 1869*

Mohandas Karamchand Gandhi was better known as Mahatma Gandhi. "Mahatma" means "Great-Souled One." His followers and admirers adorned him with this significant title, but the Mahatma's soulful humility vehemently disclaimed the title. To be absolutely correct, Mahatma Gandhi had two more names: *Ahimsa*, Non-Violence, and *Satyagraha*, Soul-Force.

Gandhi announces:

"The votary of non-violence has to cultivate the capacity for sacrifice of the highest type in order to be free from fear. He reckons not if he should lose his land, his wealth, his life. He who has not overcome all fear cannot practise non-violence to perfection."

Gandhi proclaims:

"*Satyagraha* is a force that works silently and apparently slowly. In reality, there is

no force in the world that is so direct or so swift in working.”

Gandhi was born with a silver spoon in his mouth, but both of his parents cared nothing for the so-called material wealth. They did care for something else, and it was the inner wealth. His father’s indifference to material wealth, his politically oriented brain and his tremendous will; his mother’s piety, purity, simplicity, sincerity, inner hunger and conscience of the soul; and his wife’s inspiration, dedicated service and constant sacrifice all loomed large in Gandhi’s life.

He went to England to study law when he was nineteen years old. Three years later he returned to India and started practising. Alas, in those days, in his legal practice, he received the garland not of victory, but of sad failure. Such being the case, he wanted to be a high school teacher in Bombay. Here too, God denied him this new career. Gandhi’s application to be a teacher was not favoured with acceptance. But in 1893, opportunity knocked at his life’s door. The heart of this young barrister cried with his fellow-countrymen who were victims of ruthless injustice in South Africa. He left for Africa. He defended their case, their cause. He helped them and served them. There, in Africa, he gradually became a lawyer of the superlative degree. Mahalakshmi, the Goddess of Beauty and Plenty, blessed his heart with Her beauty, and his outer life with plenty. Money, the bird, flew towards him and sweetly sat on his hand. Success, the

dog, ran towards him and faithfully sat at his feet.

Behind the bird and the dog, a human being from a far-off land came and inspired his aspiring heart and illumined his searching mind to fulfil his life's ideals. Gandhi's life became the perfect expression of Tolstoy's inspiration. With a view to practising his ideals, he cast aside the crown and throne of his outer achievements. He embraced *Ahimsa*. He embraced *Satyagraha*. He was one of those who awakened the slumbering nation and inspired the oppressed and depressed country to come out of the foreign yoke. He was successful. By this time, his frail body was no longer a stranger to inhuman brutalities. He had to undergo, several times, severe prison sentences. On being imprisoned for the first time, on January 11, 1908, he remarked:

“We shall feel happy and free like a bird even behind the prison walls. We shall never weary of jail-going. When the whole of India has learned this lesson, India shall be free. For, if the alien power turns the whole of India into a vast prison, it will not be able to imprison her soul.”

His release from his last imprisonment was on May 6, 1944. He spent no less than two thousand three hundred and thirty-eight days in jail.

His outer life suffered. His inner life triumphed. His life and his soul's conviction became indivisible.

His country's independence became the object of his soul's concern. His country's "untouchables" became the object of his heart's concern. Bharat Mata, Mother India, placed her hands of Infinite Bounty on the head of her devoted son. His country's untouchables discovered their haven in his boundless heart.

For the redemption of the untold sufferings of the untouchables Gandhi's heart of supreme sacrifice voices forth:

"I do not want to be reborn, but if I have to be reborn I shall be reborn an untouchable so that I may share their sorrows, sufferings, and the affronts leveled against them in order that I may endeavour to free myself and them from their miserable condition."

We all know the supreme necessity of humility in a seeker's life. No humility, no realisation of the Infinite Truth. One must needs be as humble as the dust. But Gandhi's humility does not want to stop even at this point. He says:

"The seeker after truth should be humbler than the dust. The world crushes the dust under its feet, but the seeker after truth should so humble himself that even the dust could crush him. Only then, and not till then, will he have a glimpse of the truth."

The world, especially the Christian world, is afraid of the consequences of sin. A Christian is more concerned about his sin than is any other man on earth. The Indian heart in Gandhi speaks about sin:

“I do not seek redemption from the consequences of sin, I seek to be redeemed from sin itself.”

A Vedantin — a student of Vedanta — will proclaim that there is no such thing as sin. It is merely a play of ignorance.

Gandhi throws light on conception and continence:

“I think it is the height of ignorance to believe that the sexual act is an independent function necessary like sleeping or eating. The world depends for its existence on the act of generation, and as the world is the playground of God and a reflection of His glory, the act of generation should be controlled for the ordered growth of the world. He who realises this will control his lust at any cost, equip himself with the knowledge necessary for the physical, mental and spiritual well-being of his progeny, and give the benefit of that knowledge to posterity.”

Mother Earth is truly proud of her son Gandhi's sincerity. He said:

“For me the observance of even bodily *brahmacharya* has been full of difficulties. Today [1929], that is to say, at the age of sixty, I may say that I feel myself fairly safe, but I have yet to achieve complete mastery over thought, which is so essential.”

Gandhi married at the age of thirteen. He was blessed with four sons.

Fasting played a major role in Gandhi's life. His sound advice is “eat only when you are hungry and when you have laboured for food.” This reminds me of a Zen story:

The Chinese Zen master, Hyakujo, used to work very hard with his disciples, even at the ripe old age of eighty. He used to prune the trees, clean the grounds, trim the garden and so forth. His disciples were extremely shocked at these exertions. They knew well that it would be of no use to suggest to him to stop working, for he would turn a deaf ear to them. A brilliant idea flashed through their minds. They hid his tools. The Master played his part. He stopped eating. This went on for several days. The disciples discovered why he was not eating. They returned his tools to him. With a smile, he took the tools and exclaimed, “No work, no food!” He began

eating as usual.

Gandhi often fasted to get things done in his own way. Let me tell you two amusing but significant incidents in Gandhi's life. His wife once saved twenty-five rupees to spend for a special purpose. When Gandhi came to know about it, he brought his poor wife's conduct to the attention of the public. He was furious. He exposed her in his weekly *Young India* under the caption, "My shame, my sorrow," and observed a three day fast! He had taught his wife that there should be no personal belongings and no hoarding of money.

On another occasion Gandhi took a vow that he would fast unto death. Tagore immediately said to his countrymen having realised the gravity of Gandhi's vow: "He has come after a thousand years. Shall we send him back empty-handed again?"

Gandhi's Gurudev, Rabindranath Tagore, once remarked: "I differ with Gandhi in many respects, but admire and revere the man highly." In one aspect of life, at least, we see the difference between these two great souls. In renunciation Mahatma found his deliverance, while Tagore found his deliverance in the fruit of fulfilment. Tagore sings, "Deliverance is not for me in renunciation, I feel the embrace of freedom in a thousand bonds of delight." The Upanishadic seers sing through the heart of Mahatma, "*Tena tyaktena bhunjita*" (Enjoy through renunciation).

Prime Minister Nehru, during his speech to the Congress of the United States on October 13, 1949,

spoke about the Father of the Indian Nation:

“In India there came a man in our own generation who inspired us to great endeavour, ever reminding us that thought and action should never be divorced from moral principle, that the true path of man is the path of truth and peace. Under his guidance, we laboured for the freedom of our country, with ill will to none, and achieved that freedom. We called him reverently and affectionately the Father of our Nation. Yet he was too great for the circumscribed borders of any one country, and the message he gave may well help us in considering the wider problems of the world.”

Four days later, on October 17, while addressing Columbia University, Nehru again spoke about his mentor, guide and master:

“The great leader of my country, Mahatma Gandhi, under whose inspiration and sheltering care I grew up, always laid stress on moral values and warned us never to subordinate means to ends. We were not worthy of him and yet to the best of our ability we tried to follow his teaching. Even the limited extent to which we could fol-

low his teaching yielded rich results.”

Krishnalal Shridharani, the well-known author of *My India, My America*, has something amusing but striking to share with us:

“Once I was invited by a decidedly liberal minister to address a church group. After my speech on Gandhi and his non-violence, we withdrew to my host’s office. He was full of praise for Gandhi’s character as a man, his high ideals, his conduct, but he sincerely doubted that Gandhi could ever enter heaven until the burden of the Hindu saint’s sins was delegated to Christ. I answered that according to my way of thinking, Gandhi’s life had been the nearest approximation of the ‘Christ-life,’ and I also expressed some fear about the chances of the rest of us modern mortals if Gandhi were denied heaven!”

Now let us hear from Gandhi what he has to say about his own salvation or about his going to Heaven:

“It was impossible for me to believe that I could go to heaven or attain salvation only by becoming a Christian. When I frankly said this to some of the good Christian friends, they were shocked. But there was

no help for it.”

Gandhi says about religion :

“After long study and experience I have come to the conclusion that (1) all religions are true; (2) all religions have some error in them; (3) all religions are almost as dear to me as my own Hinduism.”

Each individual has the right to have a God of his own. He is competent enough to define God according to his inner receptivity and outer capacity. Gandhi's God is nothing other than Truth. He says:

“There are innumerable definitions of God, because His manifestations are innumerable. They overwhelm me with wonder and awe, for a moment they stun me. But I worship God as Truth only.”

Some of the world figures have called him the Saint Paul, Saint Thomas and Saint Francis of Assisi of the modern era. I call him the Pacific Ocean of Heart's Love and Soul's Compassion. Perhaps I am wrong. Perhaps I am right. But I am adamant in my assertion that Mahatma Gandhi is not the exclusive treasure of India, but a peerless pride of mankind; and he will remain so down the sweep of centuries.

[This article by Sri Chinmoy was originally printed in *Mother India's Lighthouse* published by Multimedia, Blauvelt, New York (\$1.95). Reprinted with the kind permission of the Publisher.]

BIRTHDAY BLESSING

At the Tuesday meeting on October 2, 1973, Sri Chinmoy offered a special blessing to Sumedha (Ms. Elizabeth Addison), secretary of the United Nations Meditation Group, on the occasion of her birthday which fell on the same day:

Sri Chinmoy: On this most auspicious occasion of your birthday, I bless you on behalf of the Supreme. I bless you on behalf of the presiding deity of the United Nations. I bless you on behalf of the soul of the United Nations. I bless you on behalf of the United Nations Meditation Group.

Your name is inscribed in letters of gold, in letters of pride, in the depths of my heart. Love eternal to your soul I offer. We have here a meditation group because of you. We are successful, most successful, because of your dedicated, untiring service. To you I offer all of my divine Love.

Sri Chinmoy then invited the members of the Meditation Group to stand, and he blessed each member individually in honour of the occasion.

TUESDAY MEDITATIONS

*The Chapel
Church Center for the
United Nations*

(At each Tuesday meeting, Sri Chinmoy conducted an hour of silent meditation. Following are the "Meditations for the day" by Sri Chinmoy for the respective Tuesdays in October.)

*October 2**

He who is devoted to his divine duty consciously
knocks at Perfection's door. Needless to say, God,
with His Celestial Smile, will open the door.

*October 9**

Study God sincerely.

Serve God devotedly.

Love God unreservedly.

Then only without fail can you claim God and
God's All.

*October 16**

Obedience is creation.
Love is prosperity.
Devotion is progress.
Surrender is satisfaction.

*October 23**

Doubt binds us.
Faith finds us.
Grace liberates us.

October 30

Earth is not my journey's start.
Heaven is not my journey's close.
My aspiration was born long before the earth.
My realisation will fly far beyond the Heaven.

* Taken from *God's Hour* by Sri Chinmoy.

MONTHLY LECTURE OF
THE DAG HAMMARSKJOLD SERIES

Dag Hammarskjold Auditorium
October 11, 1973

THE ANSWER TO WORLD-DESPAIR

Before we offer the answer to world-despair, let us first try to know why there is world-despair. For if we do so, we shall be able to offer the most adequate answer to world-despair. Why is there world-despair? World-despair exists because the world desperately needs the life-illuminating Light. Why is there world-despair? World-despair exists because the world constantly needs the life-energizing Love. Why is there world-despair? World-despair exists because the world immediately needs the life-immortalizing Delight.

The answer to world-despair is Light. The answer to world-despair is Love. The answer to world-despair is Delight. We need Light to see the Creator within and the creation without. We need Love to feel the Beloved within and the lover without. We need Delight to sail God's Boat within and to reach God's Shore without.

World-despair is at once bad and good, undivine and divine. It is bad and undivine because it lives in

the darkness-palace of the ignorance-kingdom. It is good and divine because it cries for Light, more Light, abundant Light and infinite Light; Love, more Love, abundant Love and infinite Love; Delight, more Delight, abundant Delight and infinite Delight.

World-despair exists because there is a yawning gulf between our self-giving and the world's receptivity, between the world's self-giving and our receptivity. World-despair exists because there is a yawning gulf between our life-perfection and God's manifestation, between God's Life-Perfection and our manifestation.

Grace from above can be the only link between our self-giving and the world's receptivity and between the world's self-giving and our receptivity. Aspiration from below can be the only link between our life-perfection and God's manifestation and between God's Life-Perfection and our manifestation.

The absolute Grace of the Supreme has given birth to the transcendental Reality and the universal Reality. Man's constant inner cry reaches the transcendental Reality, which is the acme of Perfection in the world of the Beyond, and at the same time this inner cry manifests the universal Reality in the core of each aspiring individual on earth.

In the world of yesterday, ignorance guided and moulded us. In the world of today, despair lords it over us. In the world of tomorrow, glowing hope will guide us and lead us. And in the world of the day after tomorrow, we shall grow into God's Promise,

the Promise of achievement immortal and infinite.

Talking, lecturing and advising the world can never be an adequate answer to world-despair. The most effective answer to world-despair lies in self-giving. But we learn the art of self-giving only after we have learned the art of self-finding. We learn the art of self-finding only after we have learned the art of meditating, the art of meditating on the Inner Pilot, the Supreme. What we call meditation is nothing other than God-manifestation. And God-manifestation, both within us and without us, is always a perfect stranger to human despair.

This short talk of mine can give us only one percent capacity to offer the answer to world-despair. But the meditation which we are going to do right now is bound to offer us ninety-nine percent capacity to offer the answer to world-despair. Now I wish all of us to meditate only for Light, Love and Delight. Light will open up our eye that sees. Love will open up our heart that feels. Delight will carry us to our Source, the Supreme.

QUESTIONS AND ANSWERS

(The following questions were asked at the Friday meetings held during October, 1973.)

Sri Chinmoy: I wish to answer one or two spiritual questions. I would be extremely happy and grateful to be of service to you if you have any spiritual questions.

Ms. Yvonne Hannemann: Guru, you said if we wish to serve the world we must have the proper attitude. Could you explain please what that attitude is.

Sri Chinmoy: If we wish to work in the world and for the world, our attitude should be one of dedicated service. We have to feel that the rest of the world is ours, that everyone is a member of the same family. When the attitude of help comes into the picture, we become proud. When we help others, immediately we feel that we are superior to them. But if we take the attitude of service, if we remain in the ordinary consciousness we may feel that we are inferior to others; but if we remain in the divine consciousness, we feel that we have been given a golden opportunity to serve the vast world. Now this opportunity is given to us by the Inner Pilot, the Supreme who is within us and within everyone. So

when we are working for others, we have to feel the Inner Pilot has given us the golden opportunity to serve Him in others.

If we are sincere and have the idea only of serving, and if we feel that somebody else could have been given this golden opportunity, then we become humble. Humility is not humiliation but rather the expansion of our consciousness. It is like this. The conscious Light that feels everything as one is in our heart. Now this Light comes and takes my hand as the instrument and says, "Touch your head." I touch it, and then the Light says, "Now touch your feet." But now I am unwilling, because I feel that this time I am becoming a slave whereas before, when I touched my head, I was the master. But when I know that my feet, my heart, my head are all one, I don't feel that it is beneath my dignity to touch my feet. Our attitude here should be the one of surrender, surrender to the command. So if we serve the world with the idea that the world is ours and we are part and parcel of the world, the question of superiority and inferiority can never arise.

We are asked to do something. Why is it that God has asked us and not somebody else? Because He feels that we have the inner surrender, the inner willingness, and we want to do it in a divine way. Now two persons can do something and their outer success will be the same; but their attitude may totally differ. In God's Eye, the attitude is most important, not the so-called success. If we do something devotedly and un-

conditionally, then God feels that is a real success. If we achieve something by hook or by crook, by deceiving the world, we may get the success on the surface. But our conscience will torture us and then a day will come when everything will be exposed and we will become victim to both our own inner conscience and the outer public.

When we serve the world, we have to feel that we are not the doer, but that Somebody else is. We may not know Him, we may not see Him, but we can feel Him. God is nearer than our nose, nearer than our eyes, much nearer, but we don't have to see Him in order to know it. We have been sitting here meditating for half an hour; we may not have seen the golden Face of God, but we have felt something guiding and inspiring us. Hundreds of people are working at the United Nations, but why have just you people come here to meditate? It is because Someone has inspired you to do the right thing and to become the right person. And that Someone is God. If Somebody from within had not inspired you, then by this time you would have gone for your lunch break or left to mix with your friends.

Now others who are not paying attention to the spiritual life may be much greater than we are. In the eyes of the world greatness is determined by who has the authority, who has the power of autocracy; it depends on how much physical power or vital power or mental power one can wield. But in God's Eye, whoever wants to expand his heart's capacity, whoever

has the heart's magnanimity, is really great. In God's Eye, greatness means goodness. Whoever is good becomes God's chosen son or chosen daughter.

In order to serve God in man and man in God, the first thing we have to do is pray and meditate. When we meditate, inside our meditation we will find the divine message or command, and we will also see how this order can be executed. If we discard prayer and meditation and become world-lovers, philanthropists, we are making a mistake. We will be like a human body without a backbone. No! First we have to become a God-lover, and then see humanity inside God. If through our meditation we see God and feel His Presence, then naturally we shall care for mankind. God is like the root of the cosmic tree. If we want to water the branches or the leaves and fruit, it is impossible; we have to water the base of the tree, the root. That is to say, we have to please God first and only in this way shall we be able to serve and fulfil mankind.

Sharani: When one enters into the spiritual life, does the kundalini automatically arise, or does this only happen in certain people?

Sri Chinmoy: There are various paths that lead to the Goal. Kundalini is one path that offers special power, but there are other paths which also offer similar powers. Let us say there are three roads leading towards the same destination. One road has quite a

few trees and flowers, the second has a few trees and flowers and the third one does not have any at all. While walking the kundalini path, you see some power, but this power is definitely not the ultimate power. For those who have no spiritual or occult power, kundalini power seems very vast. But in comparison to the power that the Goal has, this power is nothing. Now on some other path, this kind of power is not there. The road is clear, and you just go and reach the Goal. Then once you reach the Goal, you get the omnipotent Power, whereas the follower of kundalini often just stays with his limited power. On very rare occasions have seekers fallen from the spiritual path because they have achieved spiritual power, but kundalini power, occult power, has taken many, many sincere seekers away from the Truth. Most of the time, kundalini power is a curse and not a blessing. If you misuse kundalini power, then you are ruined. You destroy all your possibilities to realise the Highest, and God knows how many incarnations it will take you to come back to the right path again. Now ninety-nine percent of the time the kundalini power is misused. But if you properly use it, then you get inspiration to do something good for the world.

There are many spiritual Masters of the highest order who do not have kundalini power because they have not followed that path, but they have spiritual power which is much stronger. The real power, spiritual power, comes to the seeker in the process of his

inner growth. Again, if God is pleased with a seeker who is following a different path, He can give the seeker a little bit of kundalini power. If He feels that the seeker may need kundalini power in the future in order to manifest Him in a specific way, then God sends some messenger who is working in kundalini to give that person power. All the different spiritual qualities are in God's room. If you enter into God's room, here you will see a box marked Peace, and others marked Light and Love and Delight and Power. Now you are only caring for Peace, but God feels that you may also need a little bit of Power. The world is such that if you don't show a little bit of power, people don't believe. So if God feels the necessity for Power in your life, even though you don't want kundalini power, God will give it. But if God does not feel any necessity, then even if you cry for kundalini power, He will not give it to you.

People start their spiritual journey with a good attitude; they care only for God, Truth, Light. But after walking for two or three or six months, they find that the path is very dry. They see that they are not getting name and fame or that they are not getting the miraculous power; so they give up and follow another path like kundalini. That path is easy because as soon as you get something, you can show all your miraculous power to the world and feel that you are something. But this power will never give you even an iota of peace of mind. First of all, you will be misunderstood by many because the use of occult

power in no way elevates anybody's consciousness. Like a magician, you are showing something and it creates a kind of excitement that lasts for a few minutes or an hour. But then you and those who have become excited feel miserable because you know that this is not going to last forever, that there are higher truths and higher realities. You say, "We came into the world for peace, for love, for joy, for happiness, for satisfaction. Now is this the satisfaction that we want?" So you enter into the real spiritual life, where kundalini is not required. Here what is required is only an inner cry for Truth, Light and Bliss. Once you get Truth, Light and Bliss you won't care for kundalini power. It is just like a child who has five cents. He knows that he will be able to distribute those five cents to five children of his age. But when the child knows that his father has thousands of dollars, then he will not be interested in the five cents. So here, the thousands of dollars is the real spiritual power.

If you want to be satisfied with a little bit of kundalini power, meditate for a few hours daily, for six or seven years, which is nothing. In order to realise God it takes quite a few incarnations, unless you have a good spiritual Master. If you *only* concentrate on the *chakras* and meditate for kundalini, then as you complete your school course in fourteen or fifteen years, so also you will easily get kundalini power. And, if you are a very good student, you can skip a few grades and get kundalini power in just four

or five or six years.

Ms. Yvonne Hannemann: Can you give us some suggestions on how we might use in our jobs the Light, Joy, Bliss and other things that we receive in our meditation here?

Sri Chinmoy: When you meditate here you do get something — either Peace or Light or Bliss, or some other divine qualities. These divine qualities are your treasure. When you want to buy something in the outer world you need money to buy it. You keep your money in your wallet and you use it whenever you want to. With your inner treasure, please try to feel that your wallet is your heart. When you meditate you earn money in the form of Peace, Light and Power — and you keep it in your heart. Do not feel that when you are here you get things and later, just because you are not meditating consciously, you no longer have any wealth. No! You work for eight hours a day for five days, and you get paid. This money you can use any time you want to. It is absolutely yours. Because you have prayed and meditated, you have earned this divine wealth. Now with ordinary money-power you buy things that you want. But with Light-power or Peace-power you try to conquer something instead of buying it. You conquer ignorance by inundating it with your inner Light and Peace.

When you go to your office you have to associate with many people who are not aspiring at all. They have their own world, their own life. Now with your Peace, Light and Bliss you keep a solid, adamant wall between yourself and these unaspiring people. On the outer plane you may be quite cordial, friendly and sympathetic, but on the inner plane you have to be very strong always. You have to remember that right now you are a tiny, fragile plant which can be easily destroyed. But you do have the power within you to create a protective barrier between yourself and your associates, a power to fight ignorance. This power, which is in the form of Peace, Light or Bliss, you get from your meditation here.

Now you must be constantly aware that you do have this inner power. If you do not feel it, then in spite of having it you will not be able to use it to solve your problems. You have money in your pocket, but if you forget that it is there, then naturally when you see something you want you will not be able to buy it. This very often happens. Even now we are all inseparably one with God, but we have forgotten. Only by practising meditation for years and years do we come to realise what it means to be inseparably one with God. People who have realised God say that God was always there within them but they had totally forgotten. All of us have divinity within us, but a spiritual Master has become conscious of it. We are praying and meditating in order to become conscious of the fact that inside us God exists.

When you pray and meditate here, try to keep the experience that you get constantly alive inside you. You have something, but it is up to you to utilize it. If you do not use it, then after some time it loses its power. So when you meditate here you *do* get Power, Peace, Light and Bliss. Peace is power, Light is power, all divine qualities are power, power to stand against the ignorance of the outer world. So always try to remind yourself of the divine qualities that you achieve during your meditation and then you will see that it is quite easy to stand against ignorance. If you just remember the qualities that you have achieved, these very qualities will fight on your behalf against ignorance.

THE LIFE OF SRI CHINMOY*
PART I

by

Nancy Elizabeth Sands

CHAPTER III (first half)

At the time I first met the Guru, the magazine AUM had been in publication for more than a year and a half; I was extremely fortunate in being able to obtain a complete set of the earlier issues. Through reading them, and through conversations with some of the disciples who have known Sri Chinmoy since the very earliest days of his residence in the United States, I have gradually discovered most of the principal events of his life in this country before our meeting.

* Since July 1973 we have been reproducing in series chapters from the book: *The Life of Sri Chinmoy* by Madhuri (Nancy Elizabeth Sands). Madhuri, who wrote the book in 1967, has been a disciple of Sri Chinmoy for seven years.

Only a week prior to my own first visit to the New York Centre, the first visit of Sudha (Miss Carmen Suro), who is the President of the AUM Centre in Santurce, Puerto Rico, had taken place. Throughout the ensuing months, little by little, the members of these two initial Centres, so widely separated geographically, have been drawn close together in the recognition that we are all truly spiritual brothers and sisters.

Although the Guru's home has been, since his arrival in the West, in New York City, it was, in fact, in Puerto Rico that the first AUM Centre was inaugurated on July 22, 1966. The devoted efforts of the disciples in Santurce serve as a constant inspiration to the aspirants in New York. Their dedicated work has resulted, in a few brief months, not only in the establishment of a beautiful and rapidly growing Centre, but in the daily publication of excerpts from Sri Chinmoy's philosophy, translated into Spanish by Sudha, in the Island's principal newspaper, *El Mundo*, and the broadcast each week of the Guru's *Songs of the Soul* over radio station WITA, in San Juan.

The Guru had come to the United States in obedience to the Inner Command of the Supreme. In this country, altogether strange to him, completely absorbed in its own headlong rush towards an unimagined goal, he had somehow to arrest this blind flight and, by his own divinely originating Light, reveal to the West its true destination.

Commencing his mission in complete obscurity,

Sri Chinmoy was constantly sustained by his steadfast faith in the Will of the Supreme. One by one, devotees were led to him by the Supreme. The first Sunday meetings were held in the homes of these dedicated aspirants and at the Guru's own apartment in the Bay Ridge section of Brooklyn. Only a week before my first visit he had moved, as the unexpectedly fortunate result of a near-disastrous fire, from this extremely inaccessible area of the city to the Centre's present, more centrally located, quarters.

It was in that remote region of Brooklyn, however, that AUM magazine had first come into being. Again following the directions of the Supreme, the Guru published the first issue of this journal of his spiritual writings on August 27, 1965, which was his thirty-fourth birthday. The first two volumes are already completed and the circulation has spread to ten countries on four continents. Each issue of the magazine has been printed at the same printing establishment in Brooklyn. I often wonder whether the typesetters, assembling this small journal in its almost austere simple format, ever realise that these paragraphs passing through their hands are destined for immortality!

In a similar vein I have wondered too, about the immeasurable effect of the Guru's presence in this city, which seems the very epitome of the surging progress of the West. Sri Chinmoy has written most beautifully of his appreciation of the striking dynamism of New York. What will be the ultimate re-

action to this unprecedented and prolonged concentration of spiritual force in this stronghold of material power?

In notable contrast to the turbulence and turmoil of New York City, stands the placid and beautiful Caribbean Island of Puerto Rico. In Sri Chinmoy, the disciples there have found the true centre of their heart's spontaneous love. The leader of this group, Sudha, travelled thousands of miles to find her real Guru, drawn by her soul's unwavering aspiration and her heart's desire for absolute dedication. At long last, in Sri Chinmoy she discovered her own.

On March 20, 1966, Sri Chinmoy gave a recital of devotional songs at the Indian Cultural Centre in New York City. On the same date the following year, for those devotees, including myself, who had read of the recital in AUM magazine and were most anxious to hear the songs so movingly described there, the Guru played the tape-recording of his earlier performance. Listening to the still-unfamiliar music, I found, to my great joy, that I recognized the song that had affected me so profoundly many weeks before. This time, since the concert was recorded in its entirety, including Sri Chinmoy's explanatory introductions of each selection, I was able to understand the meaning of this song which had struck such a responsive chord in my heart.

Phire chalo apana ghare . . .

Let us return Home, let us go back,
Useless is this reckoning of seeking and
getting.

Delight permeates all of today.

From the blue ocean of death
Life is flowing like nectar.
In life there is death; in death there is life.
So where is fear, where is fear?

The birds in the sky are singing "No death,
no death!"
Day and night the tide of Immortality
Is descending here on earth.

When the recorded recital was completed, the Guru sang several additional songs. One of these, which was remarkably beautiful, was written by Sri Chinmoy's own eldest brother, Hriday Ranjan Ghose. The English translation conveys the melodic loveliness of this composition even in the absence of music.

Who and What Thou Art:
What need have I to know?
Thou alone art my God.
Thy Grace in my life —
Forever — has been written
in golden letters:

Supreme Love!
How great Thou art.
Thy real Identity Thou mayst
not reveal.

I accepted Thee in dream of night.
Thee alone I greet at the dawn of life.

Although the songs just described were the work of other composers, the Guru himself had composed several of the songs presented at the recital. Since these talents are frequently associated, it is not surprising that his musical compositions exactly match the unique beauty of his poems and that he is gifted with a voice which is the perfect instrument for the interpretation of both. It is altogether rare, however, to find these qualities combined in such wonderful harmony, emerging as if they were the effortless expression of a boundless inner joy.

On the occasion of his thirty-sixth birthday, Sri Chinmoy presented the members of the AUM Centres with an unexpected and increasingly precious gift. He had composed the beautiful and thrilling Invocation to the Supreme which the members of all the Centres now sing at our meetings.

Supreme, Supreme, Supreme, Supreme!
I bow to Thee, I bow.
My life Thy Golden Plough;
My journey's goal Thy soulful dream.

Supreme, I am Thy Glowing Grace.
My world Thy Feet of Light,
My breath Thy Vision's Kite.
Thou art One Truth, One Life, One Face.

Excerpt from
MEDITATION UNDER A YOGI-GURU*

by

David K. Burke

What is experienced in meditation is very intense but, for the most part, fairly transient. All experiences, even unusually powerful ones, tend to fade in the crush of everyday living. But the Yoga discipline involves more than just meditating a few minutes a day or a couple of evenings a week. Under the Guru's guidance it takes on a whole new aspect. For the personal, intimate relationship the disciple establishes with his Guru becomes a living form of meditation – an ongoing experience that occupies an ever-increasing portion of his life. Furthermore, and most difficult for outsiders to understand, the disciple's relationship with his Yogi-Guru comes to represent his relationship with God.

There are basically three kinds of Yoga: Bhakti Yoga, the path of love and devotion; Karma Yoga,

* David Burke (Chidananda), a press writer who has been a disciple of Sri Chinmoy for three years, has written several articles on the Master for the media. This excerpt is taken from one of these articles.

the path of selfless stoic action; and Jnana Yoga, the path of knowledge and understanding. Though Sri Chinmoy's road draws on all three, its primary emphasis is Bhakti.

In this path, the ideal relationship between Guru and disciple is that of father to son. A child approaches his father with openness and trust. He doesn't care how great his father is, whether he's a president or a king. His father is not someone to be feared or held in awe. The child sees him as all love, all compassion.

As the disciple progresses, his love for the Guru deepens into an all-consuming devotion. The Guru begins to occupy all his thoughts. The disciple takes his rest at night inside his Guru's heart and wakes up thinking of his Guru's smile. His ultimate goal is to develop a love so encompassing, a devotion so pure, a surrender so complete, that he loses all sense of his own existence and becomes totally one with his Guru.

To the uninitiated, this might seem like idolatry, or worse. But it is important to understand that the devotion is not to the Guru as a person but to the Guru as the embodiment of the Supreme Consciousness. In the true Yogi, the personal consciousness is identical with God's Consciousness. Thus, love for the God-realised Guru is actually love for God.

God is an infinite Consciousness, Sri Chinmoy says, and man's human consciousness is a spark of God. When the tiny flame recognizes the vast fire as both its Source and its higher Self, it cries out for union.

So when the disciple merges his personal ego into the infinite consciousness of his Guru, he doesn't lose his identity; he finds his higher Self. God-realisation is nothing more than Self-realisation.

The idea of God-realisation implies far more than a mere intellectual understanding or emotional feeling of mystical oneness with God. The Yogi who realises God, Sri Chinmoy declares, "remains in God's Consciousness and . . . speaks to God face to face. He sees God both in the finite and in the infinite; he sees God as Personal and Impersonal. In this case, it is not mental hallucination or imagination; it is direct reality."

Sri Chinmoy claims to be no different from other men, except in having realised his identity with God. He tells his disciples: "Right now you are God veiled. You have put on a mask, but I see through the mask." What he has done, others can do, he says. In fact, all men shall one day realise God. "Man is the God of tomorrow; God, the man of yesterday and today." This is Sri Chinmoy's great message; this is Yoga's divine Truth.

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