

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

VOL. 1, NO. 11

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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 DECEMBER, 1973

Regular Weekly Schedule

Tuesdays, 12-1 p.m.

December 4, 11, 18

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).

Fridays, 1-2 p.m.

December 7, 14, 21, 28

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.

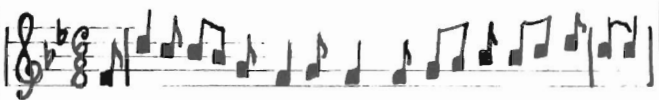
Other Activities

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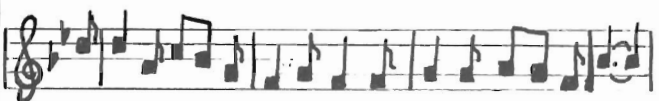
ALL ARE WELCOME
to attend our meetings.



CHRISTMAS CAROLS



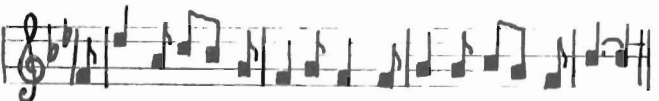
Everyone is invited to come and join in the joy of singing Christmas



carols together, and listen to Christmas folk stories from



around the world. Christmas fruitcake and eggnog will be served after-



wards. Come, bring your friends and share the love of Christmas . . .



DAG HAMMARSKJOLD AUDITORIUM

Monday, 17 December 1973

1 - 2 p.m.

Admission free.

Sponsored by the United Nations Meditation .

(7)

TELEVISION

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

December 7, Friday:	6:21 a.m.
December 8, Saturday:	2-4 a.m.*
December 11, Tuesday:	6:21 a.m.
December 12, Wednesday:	2-4 a.m.*
December 14, Friday:	6:21 a.m.
December 15, Saturday:	2-4 a.m.*
December 18, Tuesday:	6:21 a.m.
December 19, Wednesday:	2-4 a.m.*
December 24, Monday:	6:21 a.m.
December 25, Tuesday:	2-4 a.m.*
December 28, Friday:	6:21 a.m.
December 29, Saturday:	2-4 a.m.*

* Denotes that evening prayer goes on after last scheduled movie of the night.

TRIBUTE TO TWO GREAT LEADERS:
KENNEDY — NEHRU

October 26, 1973

Sri Chinmoy: The world is desperately in need of peace. I wish to read out a poem on two great instruments of God who really wanted world peace: Kennedy and Nehru.

KENNEDY — NEHRU*

Slowly, steadily, unerringly,
Nehru fought.
He won the fight.
Youthfully, speedily, dynamically,
Kennedy ran.
He won the race.

Kennedy-Nehru,
Nehru-Kennedy:
Two are the hearts
That ached to fling wide
The windows of slumbering faith
In the house of humanity.

God's Fragrance of Peace,
God's Bliss of Freedom,
In measureless measure
They knew how to inhale,
They knew.

Never were they parched
In the deserts of false hopes.
Desires they had for the world;
God slaked their thirst
In His own mystic way.

Nehru-Kennedy,
Kennedy-Nehru:
They are one, indivisible.
They are one, invincible.
They are one, a tornado
Of God's stupendous Smile
Toppling the towers of sorrow,
Fear and defeat.

* Nehru's entrance into the world: November 14, 1889. Kennedy's departure from the world: November 22, 1963. (This poem is taken from the book *Kennedy: The Universal Heart* by Sri Chinmoy.)

POETRY MILESTONE

31 October 1973

On Wednesday, October 31, 1973, between 7 a.m. and 11.30 p.m., Sri Chinmoy wrote one hundred and five poems. To honour this rare and remarkable achievement, we are including in this issue the last six poems written that day.*

GOD'S CALENDAR

Monday

Sweetest Father, Lord Supreme,
What was wrong with You on Monday?
Why didn't You come on Monday
To teach us, Your children,
At our cosmic school?
Did anything happen in the family?
Is everyone all right in Your family?
Has anything serious happened?

"No, nothing of the sort.
What actually happened on Monday was this:
I just overate My ignorance-food
On Sunday.
Therefore I felt inexplicably sick."

GOD'S CALENDAR

Tuesday

Sweetest Father, Lord Supreme,
What was wrong with You on Tuesday?

“On Monday night in Heaven
The cosmic gods and the hostile forces
Had a terrible fight.
Therefore, My immediate presence was demanded
By the cosmic gods.”

GOD'S CALENDAR

Wednesday

Sweetest Father, Lord Supreme,
What was wrong with You on Wednesday?

“On Tuesday night
Heaven and earth bitterly fought
Over their supremacy.
I had to become their arbitrator.
Neither Heaven nor earth
Was satisfied with My decision.
Therefore they are exceedingly
Displeased with Me.

Now neither Heaven nor earth wants Me.
Friendless, sonless, daughterless,
I roamed in the world of nowhere.”

GOD’S CALENDAR

Thursday

Sweetest Father, Lord Supreme,
What was wrong with You on Thursday?

“On Thursday your sweetest Mother Divine,
Your dearest Mother Supreme,
Wanted to play with Her
Children, grandchildren and great-grandchildren.
Therefore, I had to do all the cooking
For our dearest and sweetest ones.”

GOD’S CALENDAR

Friday

Sweetest Father, Lord Supreme,
What was wrong with You on Friday?

“On Friday Heaven tempted Me
With a much higher salary —
Love, devotion and surrender —

Infinitely more than I have been
Receiving from earth.
I was seriously considering
Whether I should accept
Such a lucrative offer.”

GOD’S CALENDAR
Saturday

Sweetest Father, Lord Supreme,
What was wrong with You on Saturday?

“On Friday night
Mother-Earth phoned Me
In the middle of the night
And insulted Me ruthlessly.
She has come to learn of My secret plans
And to My sorrow She has dispensed
With My job here on earth.

“Sweetest children, this is Sunday.
Today I have come to see you all
For the last time
And to offer you
My Compassion-Sea, My Concern-Sky,
My Love-Moon and My Blessing-Sun.”

* Sri Chinmoy is at present writing a second 20-Part series of 1,000 poems, similar to *The Dance of Life* series printed earlier this year. This second series is to be entitled *The Wings of Light*, and the six poems printed above will be included in Part 8.

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 November.)

*November 6**

The significance of life is the constant presence of inner courage.

*November 13**

The power of love is God's Realisation and God's Perfection.

The love of power is man's inner imperfection and outer destruction.

*November 20**

Man can be happy and safe only when the heart
feels faster than the mind thinks.

*November 27**

What is love? God's Life.
What is God's Life? Man's mounting cry.

* These meditations appear in *God's Hour* by Sri Chinmoy, and are reproduced here with the kind permission of the Publisher.

MONTHLY LECTURE OF
THE DAG HAMMARSKJOLD SERIES

Dag Hammar skjold Auditorium
November 9, 1973

BEYOND THE WORLD OF REASON

The world of reason is self-partition, self-assertion and self-glorification. Beyond the world of reason is the world of Love-realisation, Oneness-manifestation and God-perfection.

In the world of reason, the reasoning mind ignores the inner Light and ridicules the higher Light. Beyond the world of reason, the surrendering heart wants to unite itself with the higher Light and the inner Light for the radical transformation of the earth-consciousness.

Here on earth there are three types of satisfaction: the animal satisfaction, the human satisfaction and the divine Satisfaction. The animal and the human satisfaction are far, far below the divine Satisfaction. A sincere, genuine seeker of the ultimate Truth must needs go far beyond the world of reason to see the face of supreme Satisfaction, to feel the heart of supreme Satisfaction.

The animal-man in us wants to destroy the world for its satisfaction. The human-soul in us wants to govern the world for its satisfaction. The divine being in us wants to love and serve the world for its satisfaction.

There are two types of mind: the human or physical mind and the spiritual mind. The physical mind is enmeshed in the gross physical consciousness; therefore it does not and cannot see the proper truth in its own world. The spiritual mind, which is the illumined or illumining mind, has the capacity to stay in the aspiring heart; therefore it sees the higher Truth, the Truth of the ever-transcending Beyond, and aspires to grow into this Truth.

The human mind does not like to remain in the aggressive and destructive vital consciousness. Yet this human mind, this physical mind, is afraid of the infinite Vast. It wants to achieve the vastness of the Infinite, and at the same time it is afraid of Infinity. The human mind cares for aesthetic beauty, for poise and balance. The human mind is searching for Truth, for Light, for Reality. But unfortunately, it wants to see the highest Truth in its own limited way. It does not want to transcend itself in order to reach the ultimate Truth. Also, the physical mind wants to examine the highest Truth, which is absurd.

The aspiring inner heart, the psychic heart, knows what it is and what it stands for. It knows that its ultimate realisation lies only in its inseparable identification and oneness with Infinity. The heart knows

that even though it is like a tiny drop, when it enters into the mighty ocean it will not lose its identity and personality. On the contrary, its personality and individuality will increase in boundless measure and it will be able to claim the vastness of the sea as its very own. The spiritual mind gets illumination from the soul with the help of the heart. And in the process of its own inner illumination, it wants to go far, far beyond the domain of reason in order to see, feel and grow into the ultimate, transcendental Truth.

The paramount importance of the human mind has, until now, been undeniable. The human mind separated us from the animal kingdom through the process of cosmic evolution. Had there been no awakening of the human mind, the conscious human life could not have blossomed out of the animal kingdom. But now the animal in us has played its role. The human in us, the unaspiring human in us, will complete its role soon. The divine in us has begun, or will soon begin, its role.

The soul, the representative of God on earth, will not be satisfied unless and until all the members of its immediate family — the body, the vital, the mind and the heart — march together towards the same goal. The body will serve the Inner Pilot with its dedicated service. The vital will serve the Inner Pilot with its spontaneous determination. The mind will serve the Inner Pilot with its constant search for the Truth-Light of the Beyond, and the heart will serve the Inner Pilot with its total and inseparable oneness

with the Inner Pilot. When this occurs, all the members of the soul's family will reach their destination, the destination of Perfection, perfect Perfection on earth.

The transformation of the physical, the transformation of the vital, the transformation of the mind and the transformation of the heart are taking place every day, every hour, every second in each human being. But when a human being consciously aspires, his transformation is quick, convincing and, at the same time, most fulfilling. Therefore, those who pray and meditate are the pioneers in the world of supreme Truth, Light and Delight. In this world far, far beyond the domain of the physical mind we can perfectly sing the song of supreme Perfection, or we can bring the world of Perfection down into our aspiring and glowing heart through our regular, sincere and devoted surrender to the ultimate Truth.

At the end of our journey's close, we will see that the animal in us has been transformed and the human in us has been transformed and perfected. We will see that the divine in us has carried safely and perfectly the quintessence of our animal and human life and placed it at the Feet of the Supreme. Once we see it placed at the Feet of the Supreme, we can become, here on earth, the direct representatives of the Truth, Light and Delight of the Beyond.

Beyond the world of reason the Light that we see, feel and want to grow into is the Light of illumina-

tion; it is not the light that wants to expose our earthly, limited and deplorable weaknesses. The Upanishads mention that there the sun shines not. This does not mean that this world beyond reason is full of darkness and chaos. No, there the planet sun shines not, because that world is self-effulgent. There the perfection of the inner Light, the higher Light, the transcendental Light reigns supreme. Seekers of the ultimate Truth eventually enter into that world, the world of transcendental Bliss. When a seeker can establish a free access to that particular world, his heart sings the glory of that world's supreme secret:

“No mind, no form, I only exist . . .”

This ‘I’ is not the earthbound ‘I,’ the ego. This ‘I’ is the universal Self, which is birthless and deathless. This is the ‘I’ that comes to the fore when the Divine Lover in us realises the supreme Beloved.

In this world far beyond the domain of reason, God’s Vision and God’s Reality together live. God’s Vision is the cosmic seed, and God’s Reality is the universal tree.

(Sri Chinmoy closed the meeting with a few minutes of deep meditation.)

QUESTIONS AND ANSWERS

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

October 26, 1973

Sri Chinmoy: Today I wish to invite a few questions on peace. I will not answer from the political point of view, for I know nothing about politics, but I will answer from the spiritual point of view. So if you have any questions on inner peace and how it can affect the outer world, I would be most happy and grateful to be of service.

Sharani: *What is the best way of obtaining peace in our inner life and in our outer life?*

Sri Chinmoy: In the outer life you cannot have peace unless and until you have first established peace in your inner life. Early in the morning, if you treasure a few divine thoughts before coming out of your home, then these thoughts will enter into the outer life as energizing, fulfilling realities. But they perform their task only according to their capacity. The peace you get from the inner world you offer to

the world at large. But the outer world does not want it; the outer world does not care for it. The world says it needs peace, but when you give the world the peace-fruit, it just throws the fruit aside.

In the morning you pray to God for peace, and then you come to the United Nations. There your colleagues, who have not prayed or meditated, are quarrelling and fighting. They are in another world. Now you may say, "I prayed for peace. How is it that my colleagues today are still quarrelling over minor things?" But I wish to tell you that if you had not prayed for peace, it could have been infinitely worse. Your prayer has definitely made the situation better than it might have been. Again, if your prayer had been more intense, more soulful, then I wish to say that the turmoil in your particular department could have been less. And if you had had a most powerful meditation early in the morning, I assure you the power of your own prayer and meditation in the inner world could have easily averted the wrong forces, the misunderstandings, among your colleagues.

It is in the inner world that everything starts. The inner world is where we sow the seed. If we sow the seed of peace and love, naturally it will produce a tree of peace and love when it germinates. But if we don't sow the seed, then how are we going to have the plant or the tree? It is impossible! Unfortunately we do not all pray for peace. We pray for joy or for our personal satisfactions. Of course, it is true that we

need these things. Today we may need joy, tomorrow we may need love, the day after tomorrow we may need the fulfilment of a particular desire. But again, there is a desire, an aspiration which everybody has, and that is the desire for peace.

The peace we try to bring forward from the outer world is not peace; it is only temporary compromise. You see the political situation. For a few months or years, two parties remain at peace. They feel that while keeping an outer compromise they will secretly strengthen their capacity. Then, when they get the opportunity or when the vital urge compels them, they fight. I wait for the opportunity when I can more powerfully, most powerfully, attack you. But the inner peace is a different matter. The peace we bring to the fore from the inner world through our prayer and meditation is very strong, very powerful, and it lasts. So when we have that peace in our inner life, the outer life is bound to be transformed. It is only a matter of time.

Ms. Elizabeth Addison: Does the peace that you bring down during the meditations in the conference rooms have any effect on the delegates who do not attend these meetings?

Sri Chinmoy: All those who are at the United Nations have definitely come to bring about peace. But some people consciously run towards the goal, while others unconsciously run. If somebody con-

sciously runs, naturally his progress will be swifter and more convincing. If someone wants to consciously partake of the fruit that we bring down with our soulful aspiration, then that person gets more nourishment and more confidence and he feels the all-fulfilling love, which is peace. On Fridays when we pray and meditate here for peace, it *does* help the United Nations' aspiration. Sometimes I do feel that it affects the delegates who do not come here. But, forgive me, I have to say that for those who do not come here and do not consciously aspire for peace as we do, the effect cannot be the same. Here, all those who are coming to bring down peace from above undoubtedly get infinitely more than those who do not attend these meetings. But we have to know that when we pray and meditate here, it is not only for the seekers who are here, but it is for everyone. We are like a father. The father works and then he shares his money with his family. So here, also, we are limited members of the world family. Whatever we earn, we try to share with others.

Mr. John Ofosu-Benefor: All around us we hear of wars and conflicts. I want to know whether these conflicts are all part of the divine order or what?

Sri Chinmoy: Very nice. It is true that sometimes it is a Divine Game. The good, the bad in everybody has to come to the fore, and then finally the good is victorious. Then again, there is something called the

attack of the undivine forces within or around us. After you leave here, somebody may come and snatch away your wallet. Now is it your karma or some wrong action on your part that has caused you to be robbed? Far from it! You have prayed, you have meditated, you have done everything right here. But there are many undivine forces around us, and no matter how spiritual, how divine we are, they attack us. So we have to pray for constant protection from God.

Now regarding the present-day political situation, it is not the intention of the Divine to let the forces fight it out so that, out of evil, good will come. At times we say that the Divine Game is being played; that the good, bad, Divine and undivine play and finally the Divine dawns. But right now, it is not like that. The present-day wars are not God's intention; they are the product of human weaknesses: "I want to prove to the world at large that my views are correct and that your views are all wrong. I want to prove that I am something, I have the capacity to lord it over you; you have to be under my feet." This is the thing. It is the expansion of our authority, our blind authority, that we want.

What happens is that the wrong forces within us come to the fore and make friends with the undivine forces that are already around us. These forces around us are like mad elephants, ready to crush us at any moment. So the elephant inside us and the elephant outside come together, and wars begin. But

again, inside us is also a deer that wants to run the fastest toward its divine Goal. Our aspiration or the aspirant within us is like the deer and the vital within us is like a blind elephant. So the outer elephant and the inner elephant meet together and try to crush the deer within us, before it reaches its Goal. There is every possibility that the two elephants will destroy the deer. But once the deer reaches the Goal, then we are safe. The Goal is all Light, all Beauty, all Joy, all Power and no elephant, no matter how powerful, can destroy this Goal. This Goal is our inner peace.

September 28, 1973

Ms. Huguette Kresov: Sometimes when I meditate I feel that I am about to go through some experience, but nothing happens. What is the cause of that?

Sri Chinmoy: The reason nothing happens is that you have not reached the height, the ultimate. You are just on the verge of it, but you do not quite reach it. It is like lighting a stove. When you turn on the gas, you have to turn it to a certain point before the flame comes. You may come almost to that point, but you stop too soon. If you had turned just a fraction of an inch farther, you would have succeeded.

It is the same with your meditation. If you had gone just a bit higher or deeper you would have had your experience, but your attention was diverted or something made you pull back instead of going on. Something inside you failed to maintain the same type of aspiration that you had before, and then your consciousness fell. It is as if you were climbing up to the highest branch of a mango tree, but all of a sudden somebody called you from below and you forgot about the delicious mango at the top of the tree and you climbed down. This is what it is like when consciousness falls. But if you can maintain your height and not respond to any call from below, then you will reach the Highest, and here you will get the experience.

While you are praying and meditating, imagine that you have a bicycle inside you. When you ride on a bicycle, you have to pedal it all the time. If you don't pedal, you cannot make any progress and you will fall down. While you are meditating you have to aspire all the time; otherwise you will fall. You cannot balance motionless at one point. In the spiritual life movement has to be constant. Either you move forward or you move backward. If you try to remain motionless, the ignorance of the world will pull you right back to your starting point.

While we are aspiring we have to make ourselves conscious at every moment that what we need is not success, but progress, progress, progress. Progress it-

self is the active form of success. When we start meditating early in the morning, if we think, "Today I have to get the highest experience or I will feel miserable," then we are making a mistake. Right now we are full of ignorance, imperfection, limitation and bondage. But if we remain imperfect, how are we going to be the chosen instruments of God? And if we cannot become instruments of God, then God remains unmanifested. In the morning when we pray, if we cry for our progress, then automatically God will make us His chosen instruments. But if we cry for success, then God may give us the experience which we call success, but He will not utilize us as His instruments because we are already trying to get something from Him. We are demanding that He give us the highest experience of Peace, Light and Bliss, whereas we should be asking only for the opportunity and privilege of being His instrument to serve Him in His own way.

So I wish to say that if experience is your aim, until you actually reach the height from which you can get the experience, please continue to aspire intensely. But if your aim is only to become an instrument of the Supreme, no matter how high or how deep you go, then you are bound to get all the experiences which God has in store for you, even without climbing up to the top of the tree. Right now it is you who are trying to climb up to a great height in order to get an experience. But it is very easy for God to bring the fruit down and give it to you. He is

an expert climber; He can climb up and climb down. So if you can please God, even if you remain at the foot of the tree, God will climb up on your behalf and bring the experience down, if it is His Will that you have it.

Mr. Carl Brown: What is the difference between going high and going deep in meditation?

Sri Chinmoy: There is a great difference in the methods of meditation, although ultimately height and depth become one. When we want to go deep in meditation, we start our journey from the heart. The spiritual heart is the beginning point. From there, deep is not downward or backward, but inward. We should feel that we are digging or travelling deep, deep, very deep into our heart. But it is not like digging downward, somewhere far below my feet. No! Below the knees, the plane of inconscience starts. If we go downward, then it is not actually spiritual depth that we are getting, but only the low, lower, lowest planes of consciousness. The spiritual heart is infinitely vast; therefore there is no limit to how deep we can go. We can never go too deep; we can never touch the boundaries of the spiritual heart, because it embodies this vast universe that we see and, at the same time, is larger and vaster than the universe.

When we want to go high in meditation, then our direction is upward. Our aspiration goes upward; we

are climbing, climbing fearlessly toward the Highest. We must pass through the mind, through the thousand-petalled lotus at the top of the head. Again, the distance is infinitely vast. There is no end to our upward journey because we are travelling in Infinity. We are climbing toward the ever-transcending Beyond. In terms of distance, if you want to measure, upward and inward are both infinite journeys toward one Goal, the Supreme.

We cannot go high by using only the mind, however. We must go through the mind, beyond the mind, and into the realm of the spiritual heart once more. The domain of the spiritual heart is infinitely higher and vaster than that of the very highest mind. Far beyond the mind is still the domain of the heart. The heart is boundless in every direction, so inside the heart is height as well as depth.

The higher you can go, the deeper you can go. And again, the deeper you can go, the higher you can go. It works simultaneously. If we can meditate very powerfully, then we are bound to feel that we are going both very high and very deep. The highest height and the deepest depth both are inside the spiritual heart. Height and depth go together, but they work in two different dimensions, as it were. But if a person can go very high in his meditation, then he has the capacity to go very deep also. It is a matter of choice.

August 3, 1973

Sharani: Does the psychic being have certain fixed characteristics, like age, or does it grow and change along with the person?

Sri Chinmoy: The psychic being is constantly in the process of evolution. But if you are interested in its so-called physical characteristics, then I wish to say that in a human being you will see it growing from a young child into a youth of about twenty-two years. But this is psychic age, not human age. When we see a young man of say twenty or twenty-two, he is fully mature. A person usually does not gain physical strength after that age. But the psychic being constantly acquires strength, strength, strength. The psychic being is not like a human being, who deteriorates and becomes old after forty, fifty, sixty years. The strength of the psychic being will always increase and increase. But its basic characteristics it sometimes retains and sometimes does not. It depends on how the psychic being wants to please the Supreme, the Inner Pilot. Some psychic beings feel that by keeping their characteristics they will be able to know their own way of operating. But some psychic beings do not care for this individuality. They say, "We won't have any characteristics of our own. At every moment we shall be moulded by the divine Light. The divine Light will do everything for

us." The psychic being and the soul do not have infinite Power. Infinite Power, infinite Light, infinite Bliss only the Supreme has. So when abundant Light, infinite Light from above descends into the psychic being, the psychic being automatically loses its own characteristics and personality, even though that personality is divine. The psychic being is very, very beautiful, extremely beautiful. You cannot express it in words or imagine it. Some psychic beings prefer to express themselves through Beauty, some through Love, some through Power, some through Bliss and some through the many other divine qualities. If you see that someone is very kind to people, always loving, always affectionate, then the psychic being is probably trying to express its Light through him in the form of divine Love. If someone shows the power aspect all the time — not the power that destroys but the power that energizes and helps others — then his psychic being wants to express itself through Power. Like the soul, each psychic being wants to offer or manifest the ultimate Truth in a specific way. Also, as some souls want to manifest the Supreme in two ways, psychic beings may also do the same.

Ms. Yvette Ripplinger: Is it right for spiritual Masters to take the suffering of their disciples? If the disciples do something bad and they do not suffer themselves, how will they learn the lesson?

Sri Chinmoy: It is often true that if one does not have the firsthand experience, then one will not understand or learn properly. One will not understand the seriousness of his actions if he does not suffer the consequences. If I see that somebody has put his finger in fire and burned himself, I know that that person is feeling pain but I will not suffer to the same extent that he does. But if God has given me a heart, I will feel the suffering that he is going through. It is not that these people are making mistakes for the first time, and it is not that they have never seen others make these mistakes. They have seen others make these mistakes, and they have seen how much suffering the others have gone through. But out of temptation, or because they have allowed some undivine forces to enter into them, they make the same mistakes and earn the punishment. But the spiritual Master has the heart of a real mother. If the mother knows that her child has done something wrong and will be punished, the mother says, "O God, let me suffer on my child's behalf. Let him be protected." This is a mother's heart. And if the child is divine, if he is loving, if he is sincere, when he sees his mother suffering he says, "I deserved this suffering, but my mother is suffering on my behalf. She has all love for me. Let me not cause her more suffering. Let me not do this again." When the son sees and feels that the mother is suffering for his misdeeds, if he has real love for his mother, he does not want to repeat them.

His mother has shown her real love by accepting his suffering as her own. And the son also can show his real love by doing the right thing from then on. In the case of the spiritual children and the Master, the same truth is applied. The spiritual children do not want their spiritual Master to suffer again and again on their behalf.

You may say that if one does not suffer himself he will not learn. That is true in most cases. But if a person is sincere, if he is aspiring, if he has love for his Guru, he will feel a kind of inner obligation not to do the same thing again. And what is more important, if he truly loves his Guru, he will suffer badly when he sees that his Guru is suffering, especially when his sincerity makes him feel that it is because of him that his Guru is suffering. The Guru takes on the physical suffering of his dear disciples, and when he does so it is much milder and briefer than it would have been in the disciples themselves, because the Guru has the capacity to throw this suffering into the Universal Consciousness. But when the disciple sees the suffering of his beloved Master, his divine heart of oneness simply breaks. In this way he does suffer and he does learn his lesson, although the direct karmic results of his actions go to the Master and not to him.

There are two ways to make progress. One way is to reap the results of what you sow. The other way is to be swept along by the Guru's grace. The Master sees that some of his disciples have a good heart, that

they have sincerely accepted the spiritual life and are determined to reach the Goal. He sees that they are not ordinary people. They are praying and meditating, but while following the spiritual life sometimes they enter into the world of temptation and are captured by it. Then naturally they will suffer. But at the same time the compassion of the Master says, "Since you are serving God, or you are trying to please God in various ways through your daily prayer and meditation, let me help you so that you do not have to suffer." This is sheer divine compassion. The Master hopes that when they see his suffering, eventually they will realise that it was they who were going to suffer.

But before he takes anyone's bad karma or before he cures a person, a real spiritual Master will always ask God if it is His Will. I have to ask God if I should help someone even to cure a headache. You can tell the person to take an aspirin and his headache will go away, but I have to speak to God about it. Now God can say yes or no. If He says yes, that means He wants to allow a sense of gratitude to grow inside that particular disciple. He wants that disciple to feel that there is somebody who loves him and has taken his suffering upon himself. If God says no, it means that He wants that person to go through the normal process of suffering and learn the lesson by himself.

God has two ways of operating, either through Compassion or through Justice. This moment He can

show all His Compassion and the next moment He can show all His Justice. If He wants to show His Compassion, which He quite often does, then He will tell the Master, who is His instrument, to take all the suffering of the disciple. If He wants to show His Justice, then He will tell the Master to allow that person to meet with the consequences of his wrong deed.

THE LIFE OF SRI CHINMOY, PART I

by

Nancy Elizabeth Sands*

Chapter III (Second half)

On the evening of January 18, 1969, the Guru returned from a prolonged visit to Puerto Rico and Jamaica. Many unavoidable changes in plans had made the time of his return uncertain and the joy of the reunion was, for many of the disciples, increased by the delightful surprise of his arrival. The Meditation Room was filled that night with joyous thanksgiving.

Each aspirant received that evening a most special blessing from the Guru. After enfolding the flower in their expectant hands, Sri Chinmoy, placing both his own hands on the crown of their heads, softly chanted the opening words of the Invocation . . . "Supreme, I bow to Thee!" . . . The long, blissful silence was punctuated by this infinitely gentle, melodic sigh, as the Guru gave loving reassurance of his return to each of his waiting children.

At the close of the meditation, following his usual final ritual of offering, Sri Chinmoy once again raised his voice in that profound silence, intoning one single, unforgettable AUM, whose joyous reverberations continued within my heart long after the sound had ceased.

Shortly after that, the Guru read to us one Sunday afternoon the beginning of a daily series of inspirational paragraphs he was preparing for the year. Those soul-stirring thoughts, presented so movingly by their author, left me once again astonished at the depth of the Master's wisdom and the unlimited scope of his creative gifts. Although I am well aware of the source of his inspiration, I am repeatedly struck by the conviction that never before has the Divine been expressed so freely and so abundantly through a human channel. The beauty, variety, and unquestionable, unfathomable truth of his thoughts are breathtaking in their implication and unsurpassed in their lucid poetry. The magnitude of the privilege of being present at the revelation of these works is impossible to express. The Guru clearly speaks directly for the Supreme, the greatest of all poets.

His reading completed, Sri Chinmoy softly sang a few lines from an unfamiliar song, as if to himself, and then sat for a few moments, withdrawn and reflective, his eyes closed.

All at once, in quite another mood, he opened his eyes and proceeded for the remainder of the meeting to give a most fascinating and, from time to time,

quite humorous account of his recent stay in the Caribbean. At such informal moments, the Guru is most enchanting, as if to remind those of us who stand altogether in awe of him on more solemn occasions that he is, after all, a human being too. His delight in his own amusing stories is quite contagious, and the walls that so often surround an exalted hush also frequently resound to wholehearted laughter.

The Guru's humour is the sweetest, the most gentle, loving and beguiling imaginable. It is utterly innocent, essentially childlike in its ingenuousness. He takes particular joy, for example, in presenting himself unexpectedly to groups of waiting disciples because of the augmented delight this surprise brings. However, his attempts to play this simple trick on his devotees are almost invariably frustrated because of the very closeness of their relationship. He ruefully told us of trying quite unsuccessfully to convince Sudha that he was calling Puerto Rico from Jamaica, West Indies, while she, of course, felt quite strongly, even without the added evidence of the clear telephone connection, that he was just around the corner all along.

In a similar way, he was unable to prevent the rest of the Puerto Rican disciples from sensing his presence. Though no one knew he had arrived, the bond of their devotion is such that they sensed his early return as soon as they came into the Centre one Sunday morning, long before his planned "surprise" emergence from an inner room. The members how-

ever, had their own surprise awaiting their Guru on that day. While he was away in Jamaica, they had bought him a most excellent bicycle, which he takes great delight in riding about the island.

This visit to Jamaica had long been eagerly anticipated by a large group of devotees who knew the Master only through the reports of one of their members who had come to the United States to meet him and become his disciple. This boy, Anthony Hew (Atma-Jyoti), had heard of Sri Chinmoy through an uncle who was a member of the New York Centre.

The Guru spoke once at the Unity of Jamaica, once at the Theosophical Society, and twice at the University of the West Indies in Kingston. At the University, Sri Chinmoy was especially pleased to be asked to base his first talk on the subject of meditation, feeling this interest to be most unusual and commendable in the present generation of western university students. On the second day, his address was on inner joy.

Among the hundreds who came to hear him, there were scores of most devoted aspirants. The dedication of the Jamaicans, and their intense joy in recognizing Sri Chinmoy as a Master infinitely surpassing their highest preconceptions, was exemplified by three young men. Each morning throughout the Guru's stay, these faithful followers were to be found at the doorstep of the home of his hostess, Miss Betty Hutchinson, waiting devotedly, sometimes for hours, just for a glimpse of Sri Chinmoy as he passed.

In appreciation of the sincerity and depth of their interest in the spiritual life, the Guru added to his heavy schedule of public addresses many hours of private interviews with the Jamaican aspirants. Again, as in Puerto Rico, the idyllic physical beauty of this tropical island is coupled with a population whose inner development has flourished in remarkable harmony. Jamaica however, possesses a distinction it does not share with Puerto Rico. In the varied background of its people there are numbers of East Indian forebears. This led to another amusing and touching incident related to us by Sri Chinmoy. When introduced at one of his addresses by a gentleman bearing an Indian name, the Guru remarked on the meaning of the name, to find that its owner was quite delighted to learn this significance, not having known it previously. Following this disclosure, a line of eager questioners formed, all of whom had been given Indian names by their parents, and none of whom knew the meaning of these names. Tradition having preserved this part of their heritage, the Guru now arrived to restore the meaning.

While at the Puerto Rican Centre, a deeply moving interview with Sri Chinmoy took place. A Roman Catholic priest, a most devout and dedicated man, came to see him as a result of a newspaper interview which had been published that week. With inestimable courage for a man in his position, he humbly confessed his own inability to feel the Love he had for years been counselling others to find in their life.

In response to this heartfelt plea, the Guru during this interview gave him the experience he had sought in vain, for so long. The boundless joy that suddenly became open to him so overwhelmed the priest that, at the conclusion of the interview, during which the Master taught him to meditate and answered a number of spiritual questions, he was almost unable to bring himself to leave Sri Chinmoy's presence, returning again and again to express his profound gratitude and, at last, in blissful disorientation, he attempted to exit by a door that led further into the Centre.

Upon hearing this story, my own heart leaped in joyous sympathy with this man, whose sincerity in his search for God had been more amply rewarded than he perhaps realised, and through whose unselfish devotion, many others would surely be benefitted.

* 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 has been a disciple of Sri Chinmoy for seven years, started the book in 1967 and the first edition was published by Aum Publications in 1969.

Concluding excerpt from
MEDITATION UNDER A YOGI-GURU

by

David K. Burke*

Yoga embraces all religions, the Guru declares. Religion takes man to God's door; Yoga is the doorway. Many of his disciples remain in their own religions and, in some cases, have begun going to church again after several years' absence.

Sri Chinmoy's mission in the West is to help truly sincere aspirants in their spiritual quest. It might seem a little odd to find a great Yogi living amid the screech and turmoil of New York City. But this seeming contradiction between the Guru's physical dwelling place and his inner abode in fact expresses the quintessence of his philosophy — that the purpose of life is to achieve the highest consciousness within, through meditation, and then to reveal this truth in one's outer life. Man should not escape from the world but work to transform it, he says. "And he who becomes a conscious instrument of God hears in the very heart of the finite the message of the Infinite and feels in the fleeting the Breath of the Eternal." Thus, Sri Chinmoy's path becomes a way of life: seeing the

truth, through meditation; living in the truth, through love of the Guru; and becoming the truth, through one's actions.

Many of Sri Chinmoy's followers have changed their mode of living as a result of their contact with the Guru. Some of the younger disciples, once drop-outs in the hippie drug culture, have returned to school or taken jobs. "I'm no longer running away from myself, or from the world either. I'm trying to be myself, in the world, and make both the better for it," says one.

Several disciples have opened stores in the vicinity of the Jamaica Hills Centre — a book store, stationery and health food store, a boutique, a flowershop. They call these "divine enterprises" and view this burgeoning business centre as the material expression of their growing spiritual community.

Each soul has a special mission in life, Sri Chinmoy declares. It must be found in the depths of one's heart and manifested in the world. If a person fails in this mission, he will always feel a certain dissatisfaction, no matter what his outer success.

This choking off of the soul's cry, this inner strangulation, is death in life, Sri Chinmoy continues. "When an aspirant does not cry for a higher light, bliss and power, it is the birth of his death." Physical death, on the other hand, is nothing to fear, he says. There are two rooms — a living room, where we work and interact with people, which represents Life; and a sleeping room where we rest, which is called Death.

“People are afraid of this room because they feel that this room, death, is not theirs, whereas life is theirs.” But both rooms are the soul’s possessions.

Death occurs, Sri Chinmoy goes on, when the body hardens and can no longer contain the soul’s ever-increasing light. “The inner being is becoming more divinely illumined, wise and vast, but the physical vehicle, the body, does not receive it.” So when the soul feels its growth becoming cramped, it discards the body. After resting a while in higher regions, he adds, it will return to the earth in another physical body.

The soul is constantly evolving toward higher and higher illumination, towards God-realisation, the Guru continues. Each rebirth is a conscious or unconscious growing, as the soul takes into itself “the divine essence of its earthly experiences.” A day will dawn, he declares, “when this physical body of ours will aspire to receive higher Peace, higher Light, higher Power and will bring them down into the physical plane itself.” Then the body will be divinely transformed and the necessity of death will vanish, he says. At that time, the body will be immortal like the soul, and God’s Kingdom on earth will be here.

* 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.