

# MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE  
UNITED NATIONS MEDITATION GROUP

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UNITED NATIONS MEDITATION GROUP

*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

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## EDITOR'S NOTE

*The United Nations Meditation Group was inaugurated on April 14, 1970, when Sri Chinmoy, the eminent Hindu spiritual teacher and philosopher, was invited to conduct its weekly meetings. The Group began its meditations in the Peace Room of the 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 APRIL 1974

### Regular Weekly Schedule

Tuesdays, 12-1 p.m.

April 2, 9, 16, 23, 30

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.

April 5, 19

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

#### Anniversary Celebration

April 14, 1974 marks the fourth anniversary of the United Nations Meditation Group. We will celebrate this occasion on Friday, April 12 at a special meeting in the Chapel of the Church Center for the United Nations from 12 noon to 1 p.m.

(6)



## WHY DO I HAVE TO BECOME SPIRITUAL?

*[This talk was given by Sri Chinmoy in the Dag Hammarskjöld Auditorium on March 15, 1974. (Dag Hammarskjöld Series, 1974/No.2)]*

Why do I have to become spiritual? I have to become spiritual precisely because I wish to see something, do something and become something. There are many people on earth who do not feel the necessity of this, and I do not find fault with them. But my inner being tells me that I have to see something, do something and become something.

What I wish to see is perfection in my life and in the life of each and every individual. What I wish to do is to love mankind unreservedly and divinely. What I wish to become is a conscious and chosen instrument of God.

Two lives: a life of aspiration and a life of desire. I have been in the life of desire. In that life I did not have even an iota of peace and bliss. Therefore, I entered consciously and soulfully into a new life, the life of aspiration. In my desire life, my existence was tossing in a shoreless sea, and it found its reality in a goalless shore. In order to swim in the sea of Reality, in order to reach the Golden Shore of the Beyond, I entered into the life of aspiration.

## AUM

It is a mistake to think that a spiritual person is impractical. On the contrary, a spiritual person is really practical. An ordinary, unaspiring person thinks of God as being in Heaven, millions and billions and trillions of miles higher than his own existence. His God is not around him, not in front of him, but in an unknown or unknowable Heaven.

But a spiritual person has a different idea of God. He says, "If God exists, then He has to be inside my heart, all around me, right in front of me." So a seeker is practical. He does not accept the theory that God is in a distant and unattainable Heaven, that God is aloof and uninterested in his life. He says, "Only if my God is right here on earth, will I be able to fulfil my aspiration and my need."

Once he realises that God is right in front of him, he immediately feels that God is everywhere, both in Heaven and on earth. When he thinks of God in Heaven, he immediately feels that God is the dream-fulfilling Reality. And when he thinks of God on earth, he feels that God is the reality-illuminating Dream—Divinity's conscious and ever-transcending Dream which illumines reality.

In the ordinary life, there are many needs. But in the spiritual life we come to realise that there is

only one need, and that is a love for God. There is also something that is not needed, and that is self-proclamation. When I love God, I feel that I am touching the very root of the God-Tree. And if I touch the root, then the dynamic flowing energy in the root will take me to all the branches, leaves and flowers. But when I proclaim myself, I just limit and bind myself; I am not able to taste, to enjoy myself as a universal Reality. My self-proclamation immediately separates me from the Whole, which I once upon a time was, which I want to become and which I eventually will be.

A spiritual person is not only practical, but also normal and natural. Everything in his life is orderly. He goes from one to two to three, and not the other way around. For a normal person, first things come first. And what is the first thing? It is God, because God is the Creator, God is the Source. Every day dawns with a new life, a new hope, a new sense of Immortality. Now, when the morning dawns, the seeker does first things first. First he prays to God, then he thinks of mankind, and finally he thinks of himself.

When he prays or meditates on God, the seeker uses the divine instrument, surrender. "Let Thy Will be done," he says. And when he thinks of mankind, he uses the instrument, love. He uses his love-power, his love-instrument to become in-

separably one with humanity. Then, when he thinks of himself, he uses his discipline-power, his self-control. If he uses his power of self-control, then at every moment a new dream can be dreamt by the divine within him, the seeker within him. A higher call from above takes him to his reality, which is ever-transcending.

As an individual, I have to know that my physical body is not my only reality. I also have a soul, a heart, a mind and a vital. I have to care for my soul first, because this is the eldest member of my family. The soul is constantly dreaming in and through me, and the dream of the soul is the har-binger of my reality's perfection. So I have to think of the soul or meditate on the soul first.

Next I think of my heart. My heart needs love; it needs to offer love and it needs to receive love. First it gives love, then it receives love and finally it becomes love itself. After giving and receiving love, my heart will feel its inseparable oneness with everything and everyone.

Then I have to think of my mind. If I just think of my mind, that does not solve any problem at all. I have to meditate on the mind with the idea of expanding and illumining it. I think not of the mind that binds me or limits me or separates me; I think of the mind that will gladly listen to the heart and to the soul, the mind that can feel the universal oneness.

Then I have to think of my vital. When I think of my vital, I have to think of dynamic energy. If there is no dynamic energy I cannot produce or achieve anything. Life is a river that flows constantly and continuously. Vital energy is the current that carries us to the sea, the sea of illumination and perfection.

When we think of the physical, immediately we think of the mind, because we feel that the mind is the most developed member of our family. This is true before we have accepted the spiritual life. But after we have accepted the spiritual life we feel that the heart is an older brother and superior to the mind. And when we become really spiritual, we can boldly say that we do not need the mind at all; that what we need is the heart and soul to guide us through life. Granted, the mind may have everything that the heart has. If we want a diamond, we can find a diamond in the mind-room, and we can find the same diamond in the heart-room. But the moment we enter into the mind-room we see that that room is full of rubbish, junk and undivine things. The diamond is covered, and it will take us days, months and years to uncover it. But when we enter into the heart-room, we see that there is nothing else but the diamond. The moment we open the door, the diamond is right there before us.

A spiritual person is a man of wisdom. Just by seeing the diamond, he will not be fully satisfied; he will want to grow into the diamond itself. This spiritual diamond is perfect Perfection. The spiritual person enters into the heart-room, sees the diamond, touches the diamond, meditates on the diamond and grows into the diamond. When he grows into the diamond, that means he has become the perfect instrument of God. Then his real satisfaction dawns. A seeker's satisfaction dawns only when he becomes a perfect instrument of the Supreme. At that time, he becomes one with earth-consciousness and one with Heaven-consciousness.

## AUM

A spiritual person wants to realise unity in diversity, harmony in diversity. In the ordinary life, two human beings constantly contradict each other. And even in the spiritual life two divine qualities in different seekers—if they are not properly guarded or guided—will not become complementary. Let us say one seeker has sincerity and the other seeker has humility. Both these qualities are of paramount importance. But the person who has sincerity feels he is not being admired the way his friend is being admired. He feels that the person who has humility is getting more appreciation from

others. So the person with sincerity is not happy. Now, the person who is humble feels that his humility is not giving him total satisfaction either. He feels that the person who is sincere is getting more appreciation and admiration. When we are beginners in the spiritual life, even our divine qualities do not satisfy us.

But when we go deep within, our divine qualities will not oppose one another. On the contrary, each divine quality will complement every other divine quality. When sincerity enters into humility and offers its wealth, immediately humility sees that the only one who is really humble is God. It is God's Humility that makes Him what He is. And when humility enters into sincerity, sincerity feels its own reality.

After becoming spiritual, what is expected of me? I have to empty myself before God and I have to empty myself before mankind. When I empty myself before God, I shall empty my teeming ignorance, the ignorance of millennia. And when I empty myself before mankind, I shall empty my love. Love I have to empty before humanity; ignorance I have to empty before God.

The life of a spiritual seeker is not the life of a stagnant pool. His is the life of a fresh spring, a spring of ever-flowing Consciousness-Light. When the seeker feels that his life is ever-flowing Con-

sciousness-Light, he feels that Heaven—which is dream—is being manifested on earth, and that earth—which is cry—is being transformed into the ceaseless Smile of the Supreme.



## A LIVING SHRINE

*[After the meditation on Friday, March 1, Sri Chinmoy addressed the group as follows:]*

I see a few new seekers today. I wish to tell all the new seekers that your presence definitely adds to our aspiration.

We are the most fortunate people on earth, for God has chosen us to be His instruments to serve Him in mankind. Please try to feel that the United Nations is not a mere building, but a place of worship, a place where all human beings can worship and pray to God. This place is a living shrine for the Supreme.

If we do not do what we are expected to do now, if we do not offer our soulful meditation and soulful dedication now, in days to come we shall feel sorry. But if we do the right thing now, in the near or distant future the Supreme will entrust us with higher tasks. Each time we do something for Him, He is pleased with us and He gives us the responsibility to do something higher and more fulfilling in His cosmic Game.

God is pleased with us if we try every day, every hour of our inner and outer existence at the United

Nations to be soulful and self-giving. If we are soulful and self-giving, then our Goal can never remain a far cry. On the contrary, instead of seeing ourselves running alone toward the Goal, we shall see that our Goal is also running toward us.

Run always very fast. In the month of March let us try to run the fastest toward our destined Goal.

## 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 March.]*

### March 5

An unaspiring person believes according to what he achieves.

An aspiring person achieves according to what he believes.

### March 12

Human freedom is the satisfaction of vital impulse.

Divine freedom is the perfection of reality's oneness.

### **March 19**

True consecration is nothing but the revelation of one's own hidden power.

### **March 26**

The smile that shines through tears is the only smile worth having.

## MAYORAL PRESENTATIONS HONOUR SRI CHINMOY\*

### 6.

#### Greenwich, Connecticut

On March 11, 1974, Selectman Webb of Greenwich, Connecticut welcomed Sri Chinmoy to Greenwich. The following is a transcription of this occasion:

*Selectman Webb:* First of all, on behalf of Greenwich, I wish to welcome you to our town. We feel that your coming here and meditating at our high school this evening is a wonderful credit to our town, and I would like very much to give you this proclamation. Bless you, Sri Chinmoy, and thank you for coming.

*Sri Chinmoy:* Dear Selectman Webb, I am extremely grateful to you for your kind gift. This is

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\* For previous presentations, please see January and February 1974 issues of *Meditation at the United Nations*.

an inner gift, a gift which you call love, a feeling of oneness. You are the guide, the leader, the awakener and illuminer of Greenwich. The name Greenwich, as we all know, has a very old origin, with unprecedented importance and fruitfulness. The Greenwich of England and the Greenwich of Connecticut are two complementary souls. Each fulfils the other like mother and son. The mother nourishes the son from thousands of miles away. And the son now is immortalising the mother from here with his lofty ideals and vision. You, Selectman Webb, as a great leader of Greenwich, are showing America and the world that we must not obliterate our glorious past, for life is consciously and constantly evolving toward its transcendental Goal.

Greenwich is well known for its boundless wealth and prosperity. This is the outer wealth that we see and speak of. Today, with all the sincerity at my command, I wish to say that you are bringing into my presence your boundless inner wealth as well. In Greenwich for the last twenty minutes I have been inundated with your inner wealth, and this inner wealth is love. With love I have been accepted in the heart of Greenwich. The great representative of this town has offered me a place inside the heart of Greenwich, and my earthly existence offers eternal gratitude to you. With gratitude I shall always treasure my presence inside your heart and inside the heart of Greenwich.

*Selectman Webb:* That was very moving. I find it difficult to respond. The strength of love is perhaps the greatest solution which can be shared by us all. Those of us who are involved in politics find it very difficult to stop and meditate. But it is very moving when someone as prominent as yourself has made the ultimate goal, love, the absolute necessity of his life.

I like your analogy with Greenwich, England very much. I had the privilege of meeting the mayor of Greenwich, England once. I had a very interesting day with him and we do have a bond. On Greenwich Day, we fly the British flag over the town hall. There is a great exchange of friendship between the two towns. Will your travels take you to England soon?

*Sri Chinmoy:* Yes, to England and to many other parts of the world. Every year we go to Europe. Next week I will be going to Canada.

*Selectman Webb:* How are you received? Are you always well received? Have your views been disputed?

*Sri Chinmoy:* I am extremely fortunate in this respect. My message has been accepted. For the last ten years I have been trying to spread the message that God has given me, not only in America

but all over the world. I try to give the message of inner love and the message of peace. If we meditate for a few minutes every morning, our inner wealth—love and peace—will definitely come to the fore.

*Selectman Webb:* You motivate youth a great deal. Is this something you expected? Is this the hope on which your mission is based?

*Sri Chinmoy:* It is not actually my mission. I am just an instrument of the Lord Supreme. I am trying to spread His message according to my capacity. I am helping humanity; I am serving humanity. In the cosmic Game everyone has a role to play. Someone may be a king; someone may be a servant. If the role of the slave is not played perfectly, then the Game will not be perfect. I am trying to serve the Supreme in my brothers and sisters in the way in which He wants me to serve.

*Selectman Webb:* But in your service you also inspire. I know you don't seek ego-aggrandizement, but you do, in fact, motivate youth. Motivating youth is something we seek to do in all facets of life. Your ability to do this is something wonderful. Youth has a need which you fulfil.

*Sri Chinmoy:* If I do not have a thirst, it will be



impossible for you to quench my thirst. They have something. That is why they see something in me. They have a real inner thirst, and that is why I am able to quench their thirst. It is a necessity for me to serve them to the utmost of my capacity.

*Selectman Webb:* This is a wonderful thing. I am deeply impressed.

*(At this point, some of Sri Chinmoy's disciples were asked to sing a few of the Master's Bengali devotional songs.)*

*Selectman Webb:* You are very kind indeed to have come here today. I hope this evening you will have a big turnout and I hope it will be very successful.

*Sri Chinmoy:* Thank you very much.

## QUESTIONS AND ANSWERS

*[Sri Chinmoy answered the following questions at a Friday meeting, February 22, 1974.]*

*Ms. Yvette Ripplinger: How would you define ultimate Truth?*

*Sri Chinmoy:* In the world of the mind, we feel if we can get our Ph.D. we will have the ultimate Truth in terms of outer knowledge. But when we actually get our Ph.D., if we are sincere, we feel it is just the beginning, a starting point for a vaster, more profound knowledge. If a person is sincere, even when he gets his degree he will feel that there are millions of things which he does not know even in the outer plane, not to speak of the inner plane.

Ultimate Truth we do not define, we cannot define. The ultimate Truth, like the ultimate Goal, is constantly going beyond its own height. As there is no end to our progress, no end to our achievement, so also there is no end to the ultimate Truth. What we achieve in our eternal Godward journey is the experience of the ever-transcending Truth.

The ultimate Truth is like God-realisation. The realisation of a Master who has been perfecting his

realisation for several lifetimes on earth will be infinitely higher than that of a Master who has just attained his realisation yesterday.

In the spiritual life, the ultimate Truth or the ultimate Goal is only the farthest horizon of today's vision. As far as we can see, from where we stand, is the ultimate Truth for us, so we try to go there. But the closer we get to that Goal, the farther we can see beyond it. At first we think the ultimate Truth is to become inseparably one with God. But when we do become inseparably one with God, we see that we can go much farther if we want to. We have to become conscious and spiritual instruments, divine instruments of God. God-realisation is just the starting point for God-revelation, which takes us to a higher level. Then comes God-manifestation, which again can be infinitely expanded.

Today's ultimate Truth for a seeker can be the attainment of divine Peace, Light and Bliss. But when he gets these qualities in abundant measure he wants them in infinite measure. In infinity there is no boundary, only constant transcendence. In the spiritual life, the Ultimate is never a finality, a fixed place, because the inner urge is always to surpass and go beyond, beyond, beyond. The ultimate Truth of today is the starting point for another, higher ultimate Truth tomorrow. And the

day after tomorrow that new Truth becomes a starting point for the realisation of a Truth still higher. This process is what is happening to God in His own Life. God created the world, and He Himself is evolving ever higher in and through us. In the process of evolution we cannot say what the end will be.

*Uddipana: How can I acquire lasting inner joy?*

*Sri Chinmoy:* By constant, unconditional self-giving. Each time we give something of ourselves unconditionally, God immediately gives us in return something of His own. If we give to humanity what we have—just a little concern, just a little love—immediately something divine will spontaneously enter into us.

Suppose you give five dollars to a human being. Naturally you expect something in return, if only a smile or a 'thank you' or some recognition. Give and take is the law of life on earth. In divine giving, you have to feel that your task is to give the person five dollars because you have received an inner command from within. As soon as you have given you feel that the transaction is complete, and then your role is over. That is the divine way of giving.

Now, inside that particular person there is some-

one, and that someone is God. In some way God will immediately give you joy by expanding your heart, your consciousness, your aspiration. But if you expect to get something from the other person, you are the real loser. God simply says, "All right, since you want to settle your own account, I don't want to be involved. You give him five dollars and he will give you something in return. The shopkeeper and the customer are there; it is a business deal. They don't need Me in their business." If you behave in this way you will never get real, abiding joy. Even if, after you do someone a favour, that person gives you back something in boundless measure, far beyond your imagination, still you will not get abiding joy. But if you just give what you feel from within, whether it is money or love or concern or anything that is yours, then a third person, God, will give you what He has. He will give you immediately His Love, His Pride, His boundless Peace, Light and Bliss.

Unfortunately, in today's world we do not do anything unconditionally. We do not even meditate unconditionally for a minute. When we sit to meditate, we expect a little Light or a little joy. But are we beggars? We are related to the Supreme as a child is related to his father or mother. He is our Father, He is our Mother, He is everything to us. Now if He asks us inwardly to think of Him, to

meditate on Him, we shall do it out of our boundless love for Him. The rest entirely depends on Him.

The moment we pray, we have to know that this capacity has come from God. The moment we meditate, we have to feel that this capacity has come directly from Him. If He has given us the capacity to pray and meditate, will He not also give us the capacity to receive His Light and Bliss? Giving is a form of capacity and receiving is also a form of capacity. He will automatically give us this capacity if we do not expect or demand anything from Him.

We make our lives miserable because of our expectations, either from relatives, from friends or from associates. Even when we expect something from ourselves, which we think we can legitimately expect, we are disappointed. Also, expectation ruins the divine nature of a selfless action. The moment we expect something from someone, we unconsciously or consciously push or pull ourselves beyond our capacity. Then we enter into terrible confusion. But if we love the reality and divinity in ourselves and in others, then the Supreme in that reality and divinity will give us much more than we expect.

No human being on earth can give us lasting joy; it is only the Supreme within us who can in-

update us with lasting Peace and Bliss. No matter how many times I smile at you, no matter how popular you are with others, you will not get satisfactory joy. But if you play your role divinely, you will get gifts from the Supreme. And any gift from the Supreme's Light is bound to give you abiding joy.

The Supreme gives either from deep within us or through another individual. He does not have to appear in front of us in a most luminous form. No, He can give us this abiding joy in many ways. He may reward us in a personal way or in an impersonal way. We have simply to play our role, and the Supreme will offer us abiding joy in His own way. We do not know what His way is. So let us leave it up to Him to do as He pleases with us and for us.

## FALSE UNCONDITIONAL SURRENDER

*[This story was told by Sri Chinmoy on January 16, 1974.]*

There once lived a spiritual Master who had only twenty disciples. The Master had tremendous occult and spiritual power, which he had used many times to help and please his disciples and their friends and relatives. One evening the spiritual Master and his disciples all were in deep meditation when suddenly a disciple entered the meditation room weeping and sobbing. She disturbed everybody's meditation. The Master most compassionately asked her what was wrong.

The disciple replied, "Master, Master, this morning my daughter and three friends went out for an excursion in a car and they met with a serious accident. All four girls are now unconscious in the hospital. The doctor says there is very little hope. I have come to ask you to save my daughter and her three friends."

The Master said, "Snigdha, you are my disciple, my very dear disciple, and therefore I may try to



save the life of your daughter. But I don't want to be responsible for the lives of the other three girls."

"Master, what will people think of me when they see that my daughter alone is saved by your spiritual power? And what will people think of you? Will they not think that both of us are very mean? Will not people think that we care only for our own dear ones? No, Master, you have to save the lives of the other three girls also. I don't want you to save my daughter alone. I am a mother and I know what a mother's heart is. I know that if these three girls die their mothers and fathers will all be heartbroken. For the rest of their lives they will be utterly miserable. Therefore, Master, out of your infinite love and compassion, please use your power to save all the girls. And if you do not want to do that, then I don't want my daughter to be saved either. Let all of them go to Heaven. I am sure God will look after them there."

The Master remained silent, and Snigdha joined the meditation. A few minutes later another disciple came in weeping and sobbing. The Master inquired about his suffering.

The disciple replied, "Master, my son, my only son has been attacked by cholera. It is a matter of only an hour or two before he will leave us for Heaven. The doctors have already told me that his

case is simply hopeless. His mother's heart is breaking with grief. I have come here for your compassionate help. Many times you have saved the members of my family from imminent calamities. This time also, please save us. Please save my son. I shall be grateful to you all my life."

The Master said, "I am sorry, Dinesh. You are my disciple, and I would have been more than ready to cure you if you yourself had been attacked by cholera. But your son has not accepted our path. He does not even care for the spiritual life. Therefore, I cannot be of any help to him."

"Master, Master, he is my only son. I do have three daughters, but he is my only son. Do you mean that I must lose him now? Please don't be so cruel to me. Master, I am fully aware of your occult powers. Please do me a favour, and this will be absolutely the last thing you will ever have to do for me. Please save my son and let *me* take his cholera. I have lived a long life already. For an old man like me to depart from this world means nothing. But my son, who is now in the prime of his youth, must enjoy the world and offer his mite to the world. Master, I beg of you, please grant me this last boon. Let me die of cholera immediately, and cure my son of this fatal attack."

The Master remained silent. Moments later a young disciple came in and bowed to the Master.

He was calm and quiet. The Master said to him, "Mahesh, you are the third person to come late today. The first two had serious problems in their families. What prevented you from coming on time?"

"Master, I too have a serious problem. Last night my father suffered a severe stroke. His case is quite serious, but I leave his fate entirely to God's Will and your Will. I am sure you and God will do what is best for him, for his soul."

The Master said, "Mahesh, I am extremely proud of your unconditional surrender. How I wish to have more disciples of your type!"

"Master, since I have left my father's fate at your feet, since I have made this unconditional surrender, will you not tell me what is going to happen? Will my father survive or not?"

"Mahesh, my son, why such curiosity? On the one hand you want God's Will and my will to prevail, but on the other hand you are consumed with the desire to know your father's fate. Is this not a deplorable contradiction?"

"Master, you just said that I have made unconditional surrender, and that I am the only one who has made that kind of surrender. Undoubtedly I have pleased you. Master, it has taken me seven long years to please you in your own way. Just because I have pleased you in a situation as grave as

this, will you not condescend to please me by telling me what is going to happen to him?"

"All right, Mahesh, let me feed your curiosity. Tomorrow your father is going to die."

Mahesh immediately burst into tears and cried, "Impossible! My father cannot die! You have to cure him. If you don't cure him I shall leave you. Not only that, but I shall speak ill of you. I shall tell people that you have blackmailed me. I shall tell them you have taken thousands of dollars from me with the promise that you would give me salvation and realisation, and now that I don't have any money left you have thrown me out of your ashram."

The disciples were simply shocked at this. One young man stood up, grabbed Mahesh, and attempted to throw him out of the meditation room. But the Master interrupted him.

"Stop, stop!" he cried. "My forgiveness is infinitely more powerful than my sense of justice. Let Mahesh stay."

Then he turned to Snigdha, whose daughter had been in the car accident, and said, "Snigdha, your magnanimous heart deserves special consideration from me. I shall save your daughter and her friends with my occult and spiritual power. But I tell you, if you had left their fate to God's Will, I would have been extremely happy and proud of you."

Then the Master said to Dinesh, "You want to sacrifice your own life to save your son. This kind of sacrifice is quite unusual. For one to give his life for another is very, very rare. For your sacrifice I am truly proud of you, and therefore I am going to save your son with my occult power. But one thing I wish to tell you: I would have been infinitely more proud of you if you had offered the fate of your son to God's Will."

Finally the Master spoke to Mahesh. "It is infinitely better to desire sincerely than to make false unconditional surrender. You know that your act of deception will be ridiculed by all and sundry. But I forgive you, my son. To be unconditionally surrendered has always been the most difficult thing on earth. Again, I wish to illumine you with my compassion. Do not give up the spiritual life just because you have deceived me today, just because people will mock you for a time. Be sincere. No sincere effort goes in vain. In the distant future you are bound to make true unconditional surrender, for without that, no human being has ever reached or will ever reach the transcendental Height."

Then the Master asked all the disciples to come up to him one by one for his blessing.

## FORWARD!

*[This lecture was delivered by Sri Chinmoy at the University of Wisconsin, Milwaukee, Wisconsin on February 14, 1974.]*

Dear seekers of the highest Truth, dear sisters and brothers of the spiritual family, as we all know, each state has a motto of its own. To my deepest joy the motto of your state, Wisconsin, is very significant in the spiritual life. *Forward*. To me, 'forward' is not a mere word or an idea, but a secret and sacred key to open God's Door.

Forward. There can be nothing as significant as moving forward in our life of aspiration. The Vedic seers of the hoary past uttered a significant mantra: *Charai veti*, 'Move on, forward!' We shall move forward toward the farthest Beyond. Today we are in the Dream-Boat; tomorrow we shall touch the Reality-Shore. Forward, ever forward.

We are all seekers; we are all in the world of spirituality. To me spirituality is a one-way road that leads us to our destination. Once we start our journey, we may stumble, we may walk slowly, we may march or we may run fast, faster, fastest toward our Goal. There may come a time when we proceed

backwards on our way toward the Goal, but this is only a temporary experience. After a while we go forward again.

We do not belong to the past; we belong to the future, the future that grows and glows in the immediacy of today. I tell my students that the past is dust no matter how much we have achieved in the past or what we were in the past. The past has not given us Truth, Light and Bliss in infinite measure. Therefore, we can and must expect these things only from today, or from the future that is looming large in the heart of today.

In the spiritual life we come to realise that we have four good friends: simplicity, sincerity, humility and purity. With the help of these friends, we move forward.

Simplicity-friend wants us to be as simple as possible. It tells us that our mind makes us feel that God is very complex, but actually He is very simple, simplicity itself. Therefore we, too, have to be simple in order to receive and achieve Him.

Sincerity-friend tells us that God is all sincerity. Although we do not know or understand His operation, His way of working in and through us, still God is very sincere. Therefore we, too, must be sincere in order to be God-like.

Humility-friend tells us that God is very humble. Although He is the Highest, the Lord Supreme, His

Humility-power and Oneness-power make us feel that if we, too, are humble, one day we will be able to reach the Highest. God is like a tree. When the tree has no fruit, it stands erect and may look proud and haughty. But when the tree is laden with fruit, it bows down. So God, who is always full of inner fruits, bends and bows so that His children can climb up the tree and eat to their heart's content.

Purity-friend tells us that God is all purity. It tells us that our living breath must be purity's flood if we want to hold, cherish and treasure the Presence of God within us.

When we are sincere in our forward journey, we see that our road is very straight. When we are simple, we feel and we see with our inner vision that the road is sunlit. When we are humble, we feel that the road is short and, at the same time, shortened still further by the Grace of God. When we are pure, we see clearly with our inner vision that the ultimate Goal itself is running toward us as we are running toward the Goal. And our meeting place is where the finite unites with the Infinite.

*Charai veti!* 'Move on, forward!' There was a time when we were in the mineral world, but when the necessity came from within, we moved on and entered into the plant world. From the plant world, we moved on into the animal world. From the animal kingdom we entered into the human



kingdom. Now it is our inner urge that will lead us to the Divine Kingdom.

In the mineral world, the ruler is Ignorance-Emperor. In the plant world, the ruler is Ignorance-King. In the animal world, the ruler is Ignorance-Commander. In the human world, the ruler is Ignorance-Captain. In the Divine World, the ruler is the Light Supreme of the ever-transcending and ever-fulfilling Beyond.

We move forward on the strength of our outer and inner education. Outer education at times fails to tell us that there is something called inner education. Or it happens that outer education discourages us from entering into inner education. Now, outer education has to offer what it has and inner education has to offer what *it* has. But it sometimes happens that when we have too much outer education we accumulate too much world-information and not so much knowledge, not to speak of wisdom. At this time we find it difficult to enter into the world of inner education. Again, too much of the intellect, too much of the physical mind surcharged with doubt, fear, anxieties, worries and other discouraging elements, makes it difficult for us to enter into the inner education and make progress.

We need the mind, but only the mind that listens to the heart, for the heart listens to the soul. Otherwise the mind, the vital and the body become

unruly members in our spiritual family. So we have to try very hard to stay in the heart, since this heart has to listen to the eldest member of its family, the soul. Similarly, the mind must listen to the heart, the vital must listen to the mind, and the body must listen to the vital. In this way, the spiritual family can grow together and fulfil the message of the Absolute Supreme.

From the inner education we come to realise that Truth and Wisdom-Light are already within us. But sometimes we need help convincing our outer being that we do have within us what we actually seek. In outer education, we feel that the knowledge is somewhere else and we have to search for it and get it. In the inner education the ultimate Knowledge, the Wisdom-Light, is all within us, but somebody has to convince us of this. The inner teacher tells us, "Inside you is the treasure, inside you is the box, but unfortunately you have misplaced the key. It is your treasure and not mine. It is your box and not mine. But I will show you where the treasure is and, if you want me to, I will also help you open the box. Once you open the box, all the treasure will be yours." The inner teacher is like a river. Just follow the river and it will take you to the sea, which is your own Reality, your own Divinity, your own Immortality.

Before we enter into the spiritual life, we are small people. Once we enter into the spiritual life, we are great people. But after we start making real progress in the spiritual life, we become good people. A small man never thinks that he is small. A great man thinks that he is great. A good man thinks that he is neither good nor bad. He sees that he is just an iota of Light, just an iota of Truth, while God is the infinite sea of Light and Truth. When we make real progress, we come to know how small, how insignificant we really are. But again, there comes a time when the finite, the infinitesimal drop, merges into the ocean of Truth, Light and Bliss and becomes the vast ocean itself.

The small man is afraid of moving forward because he feels that the unknowable may destroy him altogether. For him, to step forward is to enter into the unknowable. A great man is reluctant to step forward because he feels that this forward step may take him into something unknown, which may be unfriendly. A good man feels that the unknowable or the unknown is nothing but God veiled. Once we enter the unknowable and the unknown, God becomes unveiled—unveiled Reality, unveiled Divinity. So a good man is never afraid of progress. He knows that right ahead of him is the veiled Reality and, if he approaches this veiled Reality, it will become the unveiled Reality.

We can move forward only when we have confidence. Before we enter into the spiritual life, we have very little confidence, even in ourselves. We do not know or do not care to know that there is someone called God who can inundate us with confidence. But once we enter into the spiritual life, we see that it is God who offers us confidence. That is why we make progress and walk, march, run toward our destined Goal. At every moment God tells us that unless and until we also have divine confidence, we will not be able to make the fastest progress. Only when we have divine confidence can God's Confidence operate most successfully and gloriously in us. And what is our divine confidence? It is the confidence that tells us we came from God, and so cannot mix with ignorance. We cannot swim in the sea of ignorance. No! We have to swim in the sea of Light and Delight.

The forward march, the inward march and the upward march are the same. If we take one step forward, we have to feel that simultaneously we have taken a step inward and a step upward. In our forward step, we see the Body of God. In our inward step, we see the Heart of God. In our upward step, we see the Soul of God. When we have the Body of God, the Heart of God and the Soul of God, at that time we do not need anything else.

We have to move on, move on far, farther,

farthest; deep, deeper, deepest; high, higher, highest. Since we are seekers, there is no end to our achievement. We achieve on the strength of inner assurance—our assurance to God and God's assurance to us. God's constant assurance to us is this: "Children, you are all of Me, of My Infinity, Eternity and Immortality." Our assurance to God is this: "Father, we are for You. We are for Your manifestation, Your complete manifestation, Your perfect manifestation here on earth." In this way, when God assures us and we assure God, then our journey toward the highest Height, the deepest Depth and the farthest Beyond reaches its destined Goal; the Dream-Boat touches the Reality-Shore.

## THE LIFE OF SRI CHINMOY PART I

by  
Nancy Elizabeth Sands

### Chapter 4 (Second part)

Shortly after I had met Sri Chinmoy, while I was still unable to attend the meditation on Thursdays, he advised me to join the group at the appointed hour in my home in Brooklyn, which I did for several weeks, sitting alone in my bedroom each Thursday at 7:30 p.m. One Thursday, however, I became so preoccupied with some shopping that I was doing that I quite forgot about the time until it was several minutes past 7:30. I hurried home, not having been far away, removed my coat and shoes, and sat down abruptly in my bedroom, twenty minutes late. The following day, I called the Master about quite another matter and, during the conversation, since I had often wondered about it, asked, "Gurudev, when I sit at home in Brooklyn, do you really feel I am with you in Manhattan?" For though I had felt myself quite close to him at such times, I still, in my ignorance, wondered if this could be attributed to my imagina-

tion. "Certainly I do!" he replied. "But what happened to you last night? You did not sit down until nearly ten minutes to eight!"

Later, I learned that Sudha had an experience which closely paralleled my own, but the distance in her case was far greater than between Brooklyn and Manhattan! Sudha, at home in Puerto Rico, customarily joins the meditation of the group at the New York AUM Centre on Thursday nights. One night, she too, was to forget the hour and find herself far from home at the appointed time. She hurried to her apartment and belatedly began her meditation. Two days later, the mail brought the gentle reproach from her Guru, "What was it that kept you away and delayed you in joining me on Thursday night? I missed you at 7:30!" So whether the distance is measured in inches, feet, yards, a few miles, or many thousands of miles, there is no separation that can truly exist between the Master and his disciples.

Reading the volume of tributes, I am more and more delighted to come to know, through its pages, the members of the Centres who are so far from us geographically, but so intimate in spirit. Though several have been able to make the journey individually and have shared their experiences with the group upon their return, the singularity of each of the devotees is so vividly reflected in their writings that I feel I have now met each one and love each one for

the unique beauty of his soul:

When, at the beginning of each meditation or Sunday class, the Guru, standing before the assembled group, chants AUM, it is as if at the same time a door was being opened, a call issued forth. The call and the opening seem to extend upward and outward in all directions, with a clear and inexorable force, passing effortlessly through all physical obstacles, reaching their goal instantly and yet ever-widening until they have described the Infinite Circle the Master tells of in his writings, whose centre is everywhere and whose circumference nowhere. Then, into this vast openness, with the chanting of *Shanti*, there is a descent of Peace that is so close to being visible and tangible that the sound itself seems to lead a stream which pours down from above his figure and spreads throughout the expectant world. At this point, it is clear that Sri Chinmoy's profoundly reverential, whispered repetitions of the name of the Supreme as he bows, are spoken directly, face to face.

On a recent Sunday, the subject of Sri Chinmoy's talk was *Samadhi*. During the question period that followed, the devotees quickly seized upon this rare opportunity to ask him to describe his own experiences in this state. With his customary disarming candour, he told of his initial difficulty in his earlier days in India of readjusting to the world as we know it when he returned. Most touchingly, he would find



himself unable to recall his name, and have to ask those about him who he was. On one occasion, finding himself alone, he was forced to search in his notebooks to establish what we consider his "identity." At another time, discovering these same notebooks, he gathered everything he had written into a stack, which he was purposefully carrying in the direction of the Bay of Bengal with the intention of consigning them all to the sea when he was, fortunately for posterity, intercepted by his elder brother, Chitta, who saved these earliest manuscripts from a most undeserved fate.

At that time the Guru was a boy just entering adolescence. I was reminded, however, of the story of St. Augustine who, late in his life, when granted by the Grace of God certain higher spiritual experiences, also considered his previous writing to be hopelessly inadequate, describing it as all comparable to so much straw. Happily, the parallel ends here, for the Western saint discontinued his attempts completely, while the Guru has, altogether rarely, become accustomed enough to this transition to be able to bring back the priceless and immeasurable fruits of his own experiences, expressing sublime truths in language of unsurpassed beauty.

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\* 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 in 1969.

