

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

VOL. 2, NO. 6

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INSIDE FRONT COVER
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UNITED NATIONS MEDITATION GROUP

(1)

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 JULY 1974

Regular Weekly Schedule

**Tuesdays, 12-1 p.m.
July 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.
July 5, 12, 19, 26***

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.

* On Friday, July 26, Sri Chinmoy will deliver the last of the four Friday lectures announced in last month's issue: "Are Spiritual Aspirants Somewhat Abnormal?" If time permits after the talk Sri Chinmoy will invite questions on the spiritual life. Conference Room 9, 1-2 p.m.

Other Activities

INVOCATION OF PEACE

Wednesday, July 3

Members of the U.N. Meditation Group will present an Invocation of Peace with poetry from the writings of Sri Chinmoy, Hopkins, Vaughn, Frost, Tagore and others, with slides by Yvonne Hanne-mann and Anthony Hixon.

Dag Hammar skjold Auditorium, 1 p.m.

Admission free. Refreshments served.

VEGETARIAN LUNCHEON

Wednesday, July 10

All who are free to join us for a vegetarian feast are warmly invited to do so. Menu **this** time includes chilled vegetable soup, broccoli quiche, mushroom-avocado salad and **other** favourite dishes, followed by a selection of home-made Danish pastries and peppermint tea. Please obtain your ticket well in advance—either on the 4th floor where they will be on sale between 12 and 2 on Monday and **Tuesday** (July 8 and 9), or by calling

Elizabeth Addison on ext. 2409.
Boss Room, 8th floor
Church Center for the United Nations
Admission \$2.00 per person

“AWAKENING”
PREVIEW OF A DOCUMENTARY
ON THE JOYS OF THE SPIRITUAL LIFE
Wednesday, July 17

Please see poster reproduced on facing page.

The United Nations Meditation Group presents:

AWAKENING!

Preview
of a documentary on spiritual life

Wednesday, 17 July
1.00 p.m.
Dag Hammarskjöld Auditorium

Admission Free
Refreshments served

United Nations Meditation Group
Lama Zhechar, Founder
Günmar, Spiritual Director of the Group
SHAKE THIS UNIQUE INSPIRATION
Come and join us

(9)

TELEVISION

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

July 5	Friday	6:18 a.m.
July 6	Saturday	2-4 a.m.*
July 9	Tuesday	6:18 a.m.
July 10	Wednesday	2-4 a.m.*
July 17	Wednesday	6:18 a.m.
July 18	Thursday	2-4 a.m.*
July 23	Tuesday	6:18 a.m.
July 24	Wednesday	2-4 a.m.*
July 28	Sunday	6:18 a.m.
July 29	Monday	2-4 a.m.*

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

THE UNITED NATIONS CAN TEACH US HOW TO SHARE

[This talk was given by Sri Chinmoy in the Dag Hammarskjöld Auditorium on Thursday, June 6, 1974. (Dag Hammarskjöld Series, 1974/No.4)]

There are a number of things that the United Nations can teach us how to share, but I would like to mention four principal things: the message of trust, the message of concern, the message of unity in diversity and, finally, the message of universal peace.

Each nation is unique in its own way. Each nation has achieved something special, at least for itself. When a nation is ready to feel that other nations are an extension of its own being, when a nation becomes aware that all nations belong to one family, one source, and have one common goal, then that particular nation can easily teach or share its lofty achievements. Each nation knows inwardly that satisfaction and perfection lie only in self-giving, not in displaying its grandiose achievements or in hoarding its capacities.

All nations are pilgrims, eternal pilgrims, walking along the same road, the road of Eternity. On the

way, some become tired and want to take rest. They do not have the energy to walk any further. At that moment, if the nations that are ahead can feed and energise those that have fallen back, then the lagging ones can easily keep pace with the nations that are marching speedily.

If a strong nation feels that its progress will be slow if it helps a weak one; I wish to say that this is not true. If one nation encourages, inspires, feeds and energises the nations that are behind, then the gratitude-flower of those particular nations will blossom inside the strong nation's heart, and the fragrance of the gratitude-flower is bound to accelerate the strong nation's progress toward its destined goal. The fragrance of the flower will inspire it, and from this inspiration it will get abundant life, abundant light and an abundant sense of achievement and perfection.

The great mystic thinker Kahlil Gibran once said something most soulfully true: "The significance of man is not in his attainment but in what he longs to attain." The present-day world has achieved quite a few significant things. It has acquired money-power, technology-power, machine-power, but unfortunately it has not acquired soul-power. It has acquired the power to destroy humanity, but this has not brought it any satisfac-

tion. It longs for world peace, world harmony and world unity. It has the inner cry to love the world, to feel the heart of the world and to become one, inseparably one, with the world at large.

The past has not given us what we really need. Granted, the past was something significant, but right now it pales into insignificance when we measure it against our dream—not against what we are but against what we want to become. What we are now is a semi-animal, but what we want to become is a full, complete and total God.

Dream and reality are two different things. Right now reality is most deplorable, and man's dream is a far cry. The reality that the United Nations can offer to the world at large is not quite satisfactory. But for that we cannot blame the United Nations: for that we must blame each individual person. Unless each human being co-operates most soulfully with the will of the United Nations, reality will remain a painful accident in life and dream will remain a chimerical castle in the air. Unless and until we become inseparably one with the ideals of the United Nations, we can never be happy and fulfilled. The United Nations can teach us how to share. If we do not share with others what we have and what we are, we are bound to feel unsatisfied, no matter what we achieve and what we grow into.

Millions of people know about the United Nations and admire its capacities, its willingness, its eagerness, its good will. But how many people are ready to become one with the soul of the United Nations? Millions of people can meet together, but if there is no soul's bond, no soul's unity, then all nations will prove to be veritable beggars. In the matter of inner strength, inner power and real achievement, thousands of minds, thousands of bodies, thousands of vital beings or emotional feelings can join together, but if the soul's bond is not established, there will always be loneliness. The soul of the United Nations has to be accepted by all nations, and only then will a sense of completeness, perfection and satisfaction be attained.

Each individual being, each man and woman, should feel that he belongs not to his own nation, but to all nations. That does not mean that he will neglect his own nation and devote all his attention to other nations. But each human being who has the energy and willingness to be of service to other nations will also have the willingness to serve his own country, in ample measure. While serving his own country, he has to feel that it is becoming one with other nations. He has to feel that his own arms are becoming one with his eyes. His arms are his power of work, and his eyes are his power of vision. His vision carries him to the length and

breadth of the world, whereas his arms remain where he himself is. With his vision he sees the needs of his brothers and sisters of the world. Then with his arms he has to work to fulfil those needs. He can do this only when he feels that he has gone far beyond his little family and has accepted the world-family as his very own.

The greatest wise man of the past, Socrates, taught us something very profound when he said, "I am not an Athenian, nor am I a Greek. I am a citizen of the world." If each individual in each nation can proclaim this message, if each individual in each nation can consciously and devotedly feel that he does not belong to a little family called "I and mine" but to a larger family called "we and ours," then the message of the United Nations, the message of love, of brotherhood, of peace, of soulful sharing can easily be received, embraced and executed by the entire world.

MAYORAL PRESENTATION
HONOURS SRI CHINMOY*

8.

West Hartford, Connecticut

Wednesday, May 8, 1974, was declared Sri Chinmoy Day in the Town of West Hartford by its Mayor, Ms. Catherine C. Reynolds, who welcomed Sri Chinmoy as an honoured guest of the town that day.

Following is a reproduction of the Mayor's Proclamation which was presented to Sri Chinmoy on this occasion:

* For previous presentations (1-7) please see earlier issues of 1974.



The Town of West Hartford
Proclamation

WHEREAS Sri Chinmoy has offered his dedicated service to many cities in Connecticut, and

WHEREAS Sri Chinmoy is director of the U. N. Meditation Group and is striving for individual peace, and

WHEREAS in recognition of Sri Chinmoy's philosophy on the nature of man and God, which is taught at the University of Connecticut, and

WHEREAS Sri Chinmoy is helping many people in the state of Connecticut find more inner peace and meaning in their lives, and

WHEREAS today, May 8, 1974 Sri Chinmoy is an honored guest at West Hartford,
I, Catherine C. Reynolds, Mayor, Town of
West Hartford do hereby proclaim May 8,
1974 as

SRI CHINMOY DAY

Catherine C. Reynolds
Mayor

May 6, 1974

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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 June.]

June 4

My aim is to be what I am not: a divinised earthly being.

My aim is to see what I have not seen: God's perfect perfection in the field of His manifestation.

My aim is to give what I have not given: my breath to God, and God's Breath to humanity.

June 11

To serve God, I need one thing: Joy.

To help mankind, I need one thing: Patience.

To love God, I need one thing: Purity's breath.

To love mankind, I need one thing: Humility's soul.

June 18

Purity is my body's name.
Clarity is my mind's name.
Sincerity is my heart's name.
Spontaneity is my soul's name.

June 25

Divinity awakens the truth in the heart of my
purity.

Divinity walks inside the head of my clarity.

Divinity sees through the eye of my sincerity.

Divinity fulfils itself in the Nectar-flow of my
spontaneity.

WHAT IS THE UNITED NATIONS REALLY DOING FOR HUMANITY?

[This talk was given by Sri Chinmoy in Conference Room 14 on Friday, May 31, 1974.]

What is the United Nations really doing for humanity? This is a most challenging question. Each person is competent to answer this lofty question according to his soul's light. First, I wish to tell you what the United Nations is, according to my own inner light. The United Nations is humanity's colossal hope. The United Nations is Divinity's lofty promise. Hope needs assurance from Heaven's soul. Promise needs receptivity from earth's heart.

Let us take the United Nations as a human being. Naturally, this human being has a body, a vital, a mind, a heart and a soul. The body of the United Nations is trying to serve humanity. The vital of the United Nations is striving to energise humanity. The mind of the United Nations is longing to inspire humanity. The heart of the United Nations is crying to love humanity. Finally, the soul of the United Nations is flying to embrace humanity.

The United Nations as a whole wants to offer peace. Peace and the United Nations are inseparable.

arable. Now what is peace? Peace is a very, very complicated word when we live in the physical world or in the mental world. In the physical world, we see children all the time quarrelling and fighting. They derive satisfaction from their fighting. This satisfaction is their peace. In the mental world people are always doubting, suspecting, arguing and doing quite a few things that the spiritual world may not appreciate. Nevertheless, the mental world gets satisfaction from using its intellectual capacities, its doubt-weapons. This doubt and suspicion is the peace of the mental world. But there is also an inner world. In the inner world is self-giving, and self-giving is immediately followed by love-becoming, truth-becoming and perfection-becoming.

Peace does not mean the absence of war. Outwardly two countries may not wage war, but if they inwardly treasure aggressive thoughts, hostile thoughts, that is as good as war. Peace means the presence of harmony, love, satisfaction and oneness. Peace means a flood of love in the world family. Peace means the unity of the universal heart and the oneness of the universal soul.

To me, the United Nations is great. Why? Because it has high principles. To me, the United Nations is good. Why? Because it leaves no stone unturned to transform these principles into living

realities. To me the United Nations is divine. Why? Because it is the fond child of the Supreme dedicated to promoting world peace.

The world may notice a yawning gulf between the principles of the United Nations and the realities of the world. But the world must remember that in order to transform principles into realities, time is a great factor. The world is old, and it has old ideas, old idiosyncrasies, old propensities. But the United Nations is young, very young. Nevertheless, if we go deep within we can easily observe how many things have been accomplished in the brief twenty-nine years of the United Nations' existence. For the first thirteen years of our human life we consciously or unconsciously wallowed in the pleasures of ignorance without even trying to live a better life, a higher life, a more fulfilling life. In order to live a higher life, an illumining life, a life that perfects and fulfils us, we need a great length of time.

We expect everything from the United Nations child, but we forget that the child has to grow. If we nourish the child, encourage the child and appreciate it for what it already has offered, only then will the progress of the child be satisfactory. But if we place a very heavy load on the child's shoulders while the child is still small and weak, whose fault is it if the child cannot carry it? It is

our fault. The child may think that it can carry the entire world on its shoulders, but the parents know that the child's wish will be fulfilled and manifested only in the course of time.

Unfortunately, the world is a bad parent. The world's pressures are attacking the United Nations but the world's appreciation is rarely seen or heard. The way the United Nations has become a victim to the world's criticism is most deplorable. The world knows how to criticise, but the world does not know how to become one with the soul of the United Nations and see how hard its light is trying to come to the fore to establish a kingdom of peace and light on earth. The United Nations is trying to ameliorate the teeming afflictions that weigh so heavily on the world's shoulders. It is trying so hard to cancel the world's inequalities. The United Nations sings one song: the song that says it is love-power that will conquer the world. No other power can conquer the world. From this song we realise something more: when love-power conquers, the conquest is not for the expansion of influence but for the illumination of existence.

The United Nations is the meeting place for the big brothers and the small brothers of the world. The big brothers are at times reluctant to share with the small brothers their capacities, their wisdom and their achievements. The little brothers

at times want to grab the capacities, wisdom-light and achievements of the big brothers without working for them. When the younger brother sees that his older brother has got his Master's degree, he, too, wants to get a Master's degree. His wishful thinking far transcends his reality's capacity. But if the big brother offers a little bit of light from his abundant light to the little brother, the little brother feels that he has gained world-knowledge all at once.

The big brother wants only one thing: satisfaction. The little brother also wants only one thing: satisfaction. Complete satisfaction dawns only when elder brother and younger brother smile simultaneously. If I smile because of my possession and you cannot smile because of your lack of achievement, I will have no real satisfaction. The smiles must be reciprocal, universal. The need of the younger brother and the abundant capacity of the older brother can be amalgamated. When they are united, both can together smile.

The younger brother wants nothing but acceptance; the older brother wants nothing but self-transcendence. Acceptance and self-transcendence are the prerequisites of action and perfection. Action means acceptance of the world, no matter how weak or insufficient it is, for its present and future transformation. Perfection means constant

transcendence of today's achievement by means of self-giving. Self-giving is immediately followed by self-transcendence, and in self-transcendence only do we get the message of perfection.

People say the United Nations is imperfect. I wish to ask them what organisation on earth is perfect. They say the United Nations has not fulfilled human needs. I say we have not given full opportunity, not to speak of full authority, to the United Nations to do the needful. Imperfection is the fate of human organisations until divinity reigns supreme within them. There is no organisation that is totally perfect. But there are organisations which, knowing perfectly well they are imperfect, still pretend to be perfect. There are also human beings who know perfectly well that they are imperfect but do not want to lift one finger to achieve perfection. Again, there are organisations and human beings that cry for perfection and work for perfection, for they know it is only perfection that can bring satisfaction. Without the least possible hesitation we can say that the heart of the United Nations is crying for perfection. In the inner world, the entire being of the United Nations is crying for perfection. But perfection is not a one-man game. It is a collective game that is played by all men. The capacities of all human beings have to be offered, as well as the capacities of all those who

work for the United Nations.

Fifty-four years ago Woodrow Wilson and others had a lofty, sublime, supernal vision: a world united and at peace. The United Nations is trying to transform that vision into reality. Let us consider the vision as the height of Mount Everest, while the present reality is the foot of Mount Everest. We are now still at the foot of the mountain, but if we go deep within we will see that we have definitely climbed up a few metres, although we know how difficult it is to climb all the way to the top. Slowly and steadily the soul of the United Nations is offering its light to the body of the United Nations, which is the world, so that it can reach the height of the lofty vision seen fifty-four years ago. This vision cannot and will not always remain a vision, because inside the vision itself is reality. We can see the face of reality in four hundred years or in one hundred years or in fifty years or in ten years, depending on what the world sees and feels in the heart of the United Nations on the strength of its identification. And this identification can be achieved only if we live inside the soul.

Peace, freedom, progress, perfection—these are the four rungs of the cosmic ladder which the United Nations has perfectly housed in the unseen recesses of its heart. Peace we achieve when we do

not expect anything from the world, but only give, give and give unconditionally what we have and what we are. Freedom we achieve only when we live in the soul's light. If we live in the light of the soul, if we can swim in the light of the soul's sea, immediately we grow into and achieve the true inner freedom. Progress we achieve by our self-expansion. How do we expand ourselves? We expand ourselves only by offering our inner concern, which comes directly from the very depths of our heart. Perfection we achieve only when we see the One in the many and the many in the One. When we see the One in the many, we have to feel that Silence-reality is holding the entire cosmos. When we see the many in the One, we have to feel that Sound-reality is nourishing the entire cosmos. Silence-reality is the soul and Sound-reality is the body of the United Nations. From the body of the United Nations we get the message of union. From the soul of the United Nations we get the message of perfection.

If we want to know what the United Nations is really doing for humanity, each one of us has to ask himself or herself the same questions, for each of us represents humanity. Are we really seeing the bright side of the United Nations? Are we sincerely working for the fulfilment of the vision of the United Nations? Are we wholeheartedly try-

ing to become one with the struggles of the United Nations? Are we deeply concerned about the United Nations and its role in the world community? If we can answer all these questions in the affirmative, then the soul of the United Nations is bound to reveal to us what it has already done for mankind, what it is doing for mankind and what it will be doing for mankind. What has it done? It has brought down the message of promise from the highest in Heaven. What is it doing? It is proclaiming that promise to the length and breadth of the world. What will it be doing? It will be manifesting this promise not only in and through the seekers after truth, light and perfection, but also in those who deliberately deny the potentialities, the capacities and the soul-realities of the United Nations.

The United Nations has a big heart. Irrespective of human attainment, irrespective of human assessment, it will offer its nectar-drink to each human being on earth. Its soul's offering will be felt first in the soul's world, the inner world. Then it will be seen in the outer world. Finally, it will be accepted wholeheartedly by the entire world. And in its acceptance of this undeniable truth-reality, humanity will move one step higher on the ladder of divine manifestation and divine earthly perfection.

QUESTIONS AND ANSWERS

Friday, May 10, 1974

Ms. Louise Douglas: How can we remain unaffected by other people's undivine consciousness without cutting ourselves off from them?

Sri Chinmoy: In order to be unaffected by the undivine consciousness of others you have to surcharge your body, vital, mind and heart with peace and purity. Peace and purity go together. The more peace you have within you, the more purity you will have, and the more purity you have, the more peace you will have. When you have peace and purity, at that time you will not be affected by others.

Now, you don't want to be affected by other persons' undivine consciousness and, at the same time, you don't want to cut off all connection with them, you would like to be of some help to them. What you have to do is try to feel that you are standing on the bank of a river. The others are drowning in the river, and you are offering them your hand to catch hold of. But in order to be of help, you yourself have to remain all the time

safe. If you jump into the river to save them, then you also will drown.

So first you have to concern yourself with your own salvation, your own protection. First you have to make yourself very strong, very powerful inwardly, and only then can you try to help others. If you have a big heart and want to help others and give them some inner light, but if you are not strong enough, then you are making a deplorable mistake. Not only will you fail to help them, but you will also lose what little inner light you have and end up in the same position they are in. In a school, if a teacher knows a little more than a student, he can teach. If someone has finished high school, he can easily teach the kindergarten class, because his knowledge is much greater than that of his students. But the spiritual life unfortunately is not like that. In the spiritual life, if one is only an inch higher than somebody else in terms of inner awakening, or if one has only a few drops more of inner Peace, Light and Bliss, then that person should not try to help the other person. If he does so, the other person's ignorance will literally devour him. Suppose you have five drops of spiritual consciousness, or fifty drops or five hundred or five thousand drops, and the other person does not have a single drop. Still, you have to know that he has something else; he has five mil-

lion drops of poison. So you have to be very careful. If the other person has many undivine qualities, then your little drop of love or joy or peace or bliss will be of no help to him at all. And worse, you will be devoured by his sea of poison and of ignorance. So the best thing is to make yourself as powerful and strong as possible. Then, no matter who is around you or wherever you are, you will be in a position to offer your light without being affected. That is the right way.

Mr. Guy Girardet: If our fulfilment lies in our utter consecration to the life divine, could you say something about consecration.

Sri Chinmoy: In the divine life, consecration is fulfilment; but this fulfilment is not the fulfilment of the vital. Let us say you have achieved something or you are successful in a particular field of life. This is a kind of fulfilment. But this fulfilment we regard as success and not as progress. Consecration means an upward journey, or inward journey or forward journey. Each time we consecrate our body, mind, heart and soul to a higher or inner cause, we are proceeding forward; we are climbing upward and diving inward. And this movement is continuous progress.

Consecration is self-giving. To whom? To the di-

vine in us, to the divine in others. It is through self-giving that we eventually become God-like. So let us consecrate our existence, our divinity, our inner cry, our good qualities to the divine in others. Each human being houses a few good qualities and a few bad qualities. If we offer our own good qualities to the good qualities of others, they become most powerful. Then it is like two persons in a tug-of-war against ignorance; in this case, naturally the divine shall win. This is the correct and safe way to transform ignorance and change the face of the world. But if we consecrate ourselves to the undivine, to our undivine vital or mind or to somebody else's, then our own divinity enters into the undivine and increases the power of the undivine.

If, out of pity or compassion, we say, "Oh, what is the use of dealing with the divine, for it is always divine. Let us deal with the undivine, for it is the undivine that needs change," then we have to be very careful. When we consecrate our existence to ignorance with a view to transforming it, we have to know whether or not our power is sufficient. Our power is like an army, a divine army fighting an undivine army. Now, if our power is not strong enough, the divine army will lose and become the slave of the undivine army. When we lose to ignorance, ignorance utilises us for its own purpose to destroy the whole world. So if we con-

secrete our spiritual life to transforming the undivine, if we lose in the battlefield of life, then we will become true soldiers of the undivine forces. So if we are not powerful enough alone to transform someone else's ignorance, then let us side with the divine of that individual and together conquer ignorance. But if we are very powerful, very strong, then we can accept the challenge of the undivine forces, for we know we can defeat them. And once we conquer ignorance, we try to change its existence and essence so that it, too, can become a perfect instrument of the divine.

Friday, May 17, 1974

Mr. Lindsay Weller: Is there any way that we can meditate specifically to help the United Nations?

Sri Chinmoy: Inside your heart there is the soul, the direct representative of God. You feel that when the soul comes to the fore, you will have abiding satisfaction from life; that is why you pray and meditate every day. So when you meditate here at the United Nations, please feel that inside the body of the United Nations, this building,

there is a soul—most powerful, most illumining and most fulfilling—which has to come forward. If you can feel the presence of the soul of the United Nations, then your meditation will be most helpful.

There are many, many who are not present here today to meditate with us. But when they work for the United Nations most devotedly and selflessly, they are doing their meditation in their own way. The soul of the United Nations blesses these people and offers them its gratitude.

All those who are working at the United Nations are unconsciously being illumined by the soul of the United Nations. And all those who are aspiring in their own way are deriving special blessings from the soul of the United Nations.

The soul of the United Nations embodies the dream of the United Nations: peace, brotherhood and oneness founded upon self-giving and the recognition of universality in the heart of each individual. If you can cultivate these sublime ideas or ideals during your meditation, you will most effectively and most fruitfully help the soul of the United Nations. In this way, the soul of the United Nations, and eventually the body which houses the soul, will find their true significance.

The United Nations is a world-wide organisation. During your meditation, if you can concentrate on

the seed, which is the soul, then in the course of time this seed will grow into a plant and eventually into a huge tree which will serve and shelter the entire world. The soul embodies, in essence, the infinite capacity of the Supreme. If we can bring to the fore the capacities of the soul, on the strength of our sincere, dedicated, devoted and soulful meditation, we will serve the United Nations most fruitfully in the way the Supreme wants us to serve and fulfil it.

Ms. Susan Kedgley: How do you eradicate negativities and imperfections in the soul?

Sri Chinmoy: There is no negativity in the soul. The soul is all divinity and perfection. The soul is our divine, immortal existence on earth; its source is Light. The soul carries the message of perfection within us.

We feel that whatever is inside our heart is the soul, but this is not true. Inside our heart is the vital as well, and inside the vital is a lower vital, an aggressive vital, a destructive vital. Since we are not aware of the presence of the soul, whatever we feel inside our body, vital and mind we take as the soul. There are many wrong, undivine tendencies and movements within us, but these have nothing to do with the soul. What we should actually feel is that

these are enemies that have entered into our living room. We wanted to have only our friends, but in an unguarded moment we opened the door and at that time our enemies entered. These enemies we have to either transform or throw out. We cannot stay with them unless we can transform them into our true friends.

How can we do this? We do it through conscious and continuous effort. When we want to learn something, we practise or study for hours and hours. Similarly, if we want to be perfect in our life of aspiration, then we have to pray and meditate. When our prayer goes up, it reaches the highest Height. And when we meditate most soulfully, Peace, Light and Bliss descend into us in abundant measure. If we want to know how we can perfect our nature, then we have to bring to the fore the presence of the soul. Then these wrong forces within us are automatically illumined and perfected.

Mr. Howard Kaufman: About two weeks ago, a Hatha Yoga Master came to the United Nations and said that first you must conquer and overcome the body and only then can the Supreme be manifested. What are your feelings about this?

Sri Chinmoy: It is true that the body has to be a

perfect instrument of the spirit. But we have to know that for the body to be a perfect instrument, it need not be a perfect body. The world's best athletes, the world's strongest men, are not necessarily manifesting the divine Will unless they are conscious instruments. God only knows when these people will accept the spiritual life. So physical perfection does not indicate receptivity to the spiritual message or the light of the spirit. The message of the spirit, the message of the soul, our heart's inner cry for God, for Truth, for Light—these things are not connected at all with bodily strength. We become aware of our inner, spiritual life only through prayer and meditation.

If you compare the physical strength of any of the world's greatest spiritual Masters with the physical strength of the world's great boxers or wrestlers, the spiritual Masters are nowhere. But if any of these Masters were to challenge a fighter with his spiritual strength, inner strength, soul's strength, then that fighter would be compelled to surrender. If the Master used his occult power or spiritual power, he could immediately take away the life-energy of the fighter. This has happened in India many times. If somebody mocked at a spiritual Master's occult and spiritual power, in the twinkling of an eye the Master would make that person so weak and lifeless that he could not even

lift up a pencil. In India many years ago, a great wrestler was swimming in the Ganges alongside a spiritual Master. The wrestler was tormenting the Master, pushing him under the water and in every way trying to drown him. Finally, the spiritual Master said, "Now you have played your role. Let me see you lift up your arms." Then he used his occult power and the wrestler who had been bothering him for about twenty minutes could not even move his arms. He would have drowned if the spiritual Master had not released him. So physical strength in comparison to spiritual strength is nothing, absolutely nothing.

If our body is strong enough and healthy enough to perform its natural functions, and if it is capable of sitting quietly for two hours or three hours without any difficulty or unusual discomfort, that is more than enough. The body has to be a fit instrument, but that does not mean we have to become the strongest or most powerful of men. It is sufficient to have the amount of strength that our body requires in order to stay on earth and play our God-ordained role efficiently. The body needs strength so that it can receive and manifest the message of the spirit. If matter is not strong or receptive, then how can the message of the spirit be manifested in the physical?

Suppose we want to meditate in the morning. If we are physically weak, if we have a stomach ache or headache or some other ailment, then how will we meditate well? That is why we have to give due importance to the body. But due importance does not mean extravagant concern. Early every morning if we exercise for fifteen minutes or so, and if we have a proper diet, that is sufficient. Western exercises are all right, but if we do Indian exercises, *asanas*, we get a kind of relaxation that helps in meditation. But one can become expert in the Indian system of exercises without attaining any spiritual advantage. There are hundreds of Indian villagers who can do these exercises, but how many incarnations will it take before they even begin to accept the spiritual life?

I do not deny the role of the body. But you have to know how much you can expect from the body. If this body is five-feet-eight, then it will remain five-feet-eight no matter how hard I try to make it taller. A runner may reduce his time if he practises, but eventually he will reach his maximum speed. The body's capacity is always limited. Its height, its strength, its speed all have a point beyond which they cannot develop. And, after many years, these capacities will gradually decrease. But as long as we continue to pray and meditate, our inner capacities will go on increasing until we grow

into something infinite and boundless. Our inner power, inner light, inner wealth have no limit. There is no boundary for the soul within us. Peace, Light and Bliss can be increased in infinite measure. So eternal progress, infinite Peace, Light and Bliss are what we can expect from the spiritual life, whereas temporary fitness is all we can expect from Hatha Yoga or any other form of physical culture, no matter how faithfully and devotedly it is pursued.

JUST FOR TODAY

[This lecture was given by Sri Chinmoy at Gonzaga University, Spokane, Washington on April 22, 1974.]

Just for today, I shall pray to God. My prayer is my inner, climbing cry. I know this cry will reach God's Palace. My snow-white prayer will knock at God's Door. God will open His Door and ask me what I need. I shall tell God that I need His infinite Compassion to awaken me from my slumbering life. God will grant my prayer.

Just for today, I shall meditate on God. I know that when I meditate on God, I empty my heart. When my heart is empty my Eternal Friend, my Eternal Divine Guest comes in and sits on His Throne inside the very depth of my heart. In the inmost recesses of my heart His Life of infinite Concern, Compassion, Love and Blessings abides.

When I pray, my Eternal Friend listens to my prayer and fulfils my prayer. When I meditate, my Eternal Friend comes in and fulfils my inner need. When I pray, I talk and He listens to me. When I meditate, He talks and I listen to Him. This is how we converse. My prayer and my meditation are of

paramount importance in my life of aspiration, dedication and surrender to the Will of my Inner Pilot.

Just for today, I shall love my God, my Supreme. I shall not love anybody else, not even my own existence. I shall love only God, God alone. Has He not loved me from time immemorial? Will He not love me throughout Eternity? Since He is all love for me, it is my bounden duty to love Him, at least for this day. I shall love Him, and my love for Him will immortalise my earthly reality and my heavenly dream.

Just for today, I shall become the divine lover and call my Lord the Supreme Beloved. In human love there is constant demand, constant expectation and constant disappointment. In love divine there is no demand, no expectation and no frustration; there is only self-giving. This self-giving is eventually transformed into God-becoming.

Just for today, I shall love God unconditionally. I shall feel His infinite Compassion, His blessingful Love in and through my life of aspiration. I shall feel that God loves me infinitely more than I love myself. When fear, doubt, anxiety and jealousy assail my life of aspiration, when I cherish and treasure limitation, bondage, ignorance and death, at that time, I hate my life. But my Eternal Friend, my Pilot Supreme, loves me still.

Just for today, I shall serve God. I have come to realise that there is nothing and there can be nothing as sweet and as fulfilling as service. When I serve God, I feel that my life of frustration is transformed into a life of illumination. My service to God makes me feel that my existence on earth is meaningful and fruitful. When I serve God I feel that I have expanded my earth-bound consciousness into the Heaven-free consciousness.

Just for today, I shall surrender my will to God's Will, His all-loving, all-pervading, universal Will. Yesterday God surrendered compassionately and unconditionally to my animal greed. Today God surrenders lovingly and compassionately to my human wants. Tomorrow God shall surrender joyfully and proudly to my divine needs. Just because He has surrendered to my animal greed, just because He surrenders to my human wants, just because He will surrender to my divine needs, I feel it is obligatory on my part to surrender my earthly life just for a day to His Will, so that His Will can be done on earth in and through my life of aspiration and dedication.

Just for today, I wish to share my supreme secret with my Supreme Pilot. My secret is this: that I shall no longer call ignorance my friend. My friendship with ignorance terminates today. From today on I shall have God as my only friend, my sempiternal

Friend. I shall have Him not only as my Friend, but also as my All.

Just for today, I wish to have peace of mind. In order to have peace of mind I must feel that I am not indispensable at all. I must end my song of self-importance and realise that the world does not need me. The world existed before I was born; the world shall exist long after I pass behind the curtain of Eternity. Who is needed? Only the Supreme Pilot in me is needed. When I feel that I am not indispensable I receive an iota of light and achieve peace of mind.

Just for today, I shall be the all-loving child to the Supreme Pilot. Just for today, I shall be the hero-warrior walking along the path of Eternity. Just for today, I shall feel that I need God and God needs me, and ultimately I have to feel that God needs me more than I need Him. At times, because of my ignorance, I feel that I do not need Him. But God, being perfect, sees me always with His all-illuminating Light. He knows that I am destined to be His seeker, His lover, His instrument for manifestation. He knows my potentiality and my capacity. He knows that I am an exact prototype of His ultimate transcendental Reality; therefore, He needs me more than I need Him.

I need myself this moment to fulfil my countless, teeming desires. But when my desires are not

fulfilled and when I realise that I do not have the capacity to fulfil them, I feel that I do not need this earthly existence. I want to discard this body-consciousness, for this body-consciousness does not give me an iota of satisfaction. Since I am a failure, I feel that this life is of no avail. But God knows that there is no such thing as failure. There is only experience. We work, we serve, we pray, we meditate each moment in conscious dedication, and the result of this dedication takes the outer form of either success or failure. But when we go deep within, we feel that there is no such thing as success or failure. We see everything as an experience that has come to us in the march of evolution. Finally, we realise that even this experience is not our possession. It is actually God's experience, for He is the doer, He is the action and He is the fruit thereof.

Just for today, I wish to be a conscious garland of gratitude to be placed at the Feet of my Inner Pilot.

Just for today . . .

