

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

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Inside Front cover
(Benik)

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(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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(2)

UNITED NATIONS MEDITATION GROUP



WE BELIEVE

. . . and we hold that each man has the potentiality of reaching the Ultimate Truth. We also believe that man cannot and will not remain imperfect forever. Each man is an instrument of God. When the hour strikes, each individual soul listens to the inner dictates of God. When man listens to God, his imperfections are turned into perfections, his ignorance into knowledge, his searching mind into revealing light and his uncertain reality into all-fulfilling Divinity.

Sri Chinmoy

(3)

EDITOR'S NOTE

The United Nations Meditation Group was inaugurated on April 14, 1970, when Sri Chinmoy, the eminent Hindu spiritual teacher and philosopher, was invited to conduct its weekly meetings. The Group began its meditations in the Peace Room of the Church Center for the United Nations, but this small room was soon outgrown. Drawn by the immense spiritual wealth of the Master, many new seekers joined the Meditation Group. Coming from every department of the Secretariat as well as from associated organizations and various missions to the United Nations, they were deeply moved by the sublime peace and profound wisdom of Sri Chinmoy.

With its increased numbers and greater activities, the United Nations Meditation Group now meets on Tuesdays at 12 noon in the Chapel of the Church Center for the United Nations and on Fridays at 1:00 p.m. in one of the Secretariat Conference Rooms.

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

TABLE OF CONTENTS

Schedule for August, 1974	6
Television—August Schedule of Morning and Evening Prayers by Sri Chinmoy on Channel 5 (WNEW-TV) . . .	9
Does Meditation Encourage Us to Escape from Reality? (Friday meeting lecture) . . .	10
Tuesday Meditations	18
Salutation to America— Independence Day, July 4, 1974	20
Questions and Answers	23
The Practical Reality (University lecture) . . .	30
Selections of Poetry by Sri Chinmoy from Recent Publications	35
The Life of Sri Chinmoy, Part I (Chapter V, Part 2)	38

(5)

*We warmly invite everyone at the United Nations
and those officially associated with it to join us in
our regular weekly meetings and other activities.*

SCHEDULE FOR AUGUST 1974

Regular Weekly Schedule

Tuesdays, 12-1 p.m.

August 6, 13, 20

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.

August 2, 9, 16, 23, 30

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

Other Activities

Dag Hammarskjold Monthly Lecture Thursday, August 1

The Dag Hammarskjold lecture by Sri Chinmoy will be in the Dag Hammarskjold Auditorium at 1 p.m. on the first Thursday in August (date above) . The title of the talk will be announced later.

Sri Chinmoy's Birthday Celebrations August 18-27

The disciples of the Sri Chinmoy Centres worldwide will be gathering in New York for the annual festivities to celebrate the Master's birthday. This week will include, among other activities, evenings of meditation, music, singing, poetry readings, play performances, and daytime outings to the country for picnics and sports. The members of the U. N. Meditation Group are warmly invited to participate in these activities and should please contact Elizabeth Addison on extension 2948 for a more detailed schedule.



Photograph taken at the vegetarian luncheon given in July by the U.N. Meditation Group.

Photo by N. Tvoras (UN Photographer)

(8)

TELEVISION

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

August 7	Wednesday	6:18 a.m.
August 8	Thursday	2-4 a.m.*
August 16	Friday	6:18 a.m.
August 17	Saturday	2-4 a.m.*
August 24	Saturday	6:18 a.m.
August 25	Sunday	2-4 a.m.*
August 30	Friday	6:18 a.m.
August 31	Saturday	2-4 a.m.*

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

DOES MEDITATION ENCOURAGE US TO ESCAPE FROM REALITY?

[This talk was given by Sri Chinmoy in Conference Room 14 on Friday, June 7, 1974.]

Meditation is self-perfection. If we have the message of perfection deep within, we cannot neglect anything within or without. If we have doubt within us, we have to transform this doubt into certainty. If we have insecurity within us, we have to transform this insecurity into security. Anything undivine within us must be transformed into something divine. If our eyes see well but our arms and legs are very weak, then we are not perfect. We have to strengthen all our limbs and organs and make ourselves integrally perfect.

Some people are afraid of meditation; they feel that meditation is something strange or abnormal. They feel that since everyone does not meditate, that means it is something unnatural or useless. But we have to know that just because many people are not doing something does not mean that the thing is wrong. Numbers have no value; what matters is our awareness of Truth, Light, Divinity, Infinity, Eternity and Immortality within us.

Just the other day an amusing incident took place in front of my house. A neighbour came up to me in a very friendly way and said, "I saw a light in your room at around five o'clock this morning. Usually I don't get up at that time, but today I had to visit a friend. What were you doing at that hour?" I said to him, "I was meditating. As a matter of fact, I get up every morning at two o'clock to meditate." As soon as I said that, he immediately became disturbed. "Meditation! What is that?" he said. "I don't understand all that. I don't care for it! I don't need it!" And then he quickly left. He was quite upset when he heard that I was meditating. The very word made him shudder. But if I had told him I was reading some interesting novel or doing something else, then our conversation would have continued for a long time.

In this world there are many, many people who, like my neighbour, are afraid of meditation. They feel that meditation is something that will take them away from the reality-world. For them the only reality is the desire-world. If desire goes away, then they have nothing to cling to, nothing to possess and claim as their very own. If they are not playing the game of temptation and becoming victims to temptation, if they are not wallowing in the pleasures of ignorance, then they feel that there is no life in what they are doing. For them,

life is a conscious participation in ignorance, but they call it knowledge, experience, enjoyment.

Meditation does not encourage us to escape from reality. Who escapes? He who has done something wrong or he who does not claim reality as his very own. Our divine Father has two homes: one is in Heaven, one is here on earth. In our Heaven-home we enjoy divine rest, and in our earth-home we work and accomplish our multifarious tasks. We have as much right to stay in one home as in the other. When we come to our earth-home, if we act like a stranger and feel that we have come to a place which does not belong to us, then naturally we will want to escape. But why should we have to escape from our own home? Even if we quarrel and fight with the members of our family, still we remain in our home and do not go elsewhere, because that home belongs to us.

In the ordinary life, there are some people who are fond of watching baseball, volleyball, basketball and other sports, but they do not want to participate. They feel that if they participate they may not do well or they may be injured, but they do enjoy seeing others play. But there are people who both appreciate sports and participate in them. These people feel that they can feed their cheerfulness and enthusiasm, bring cosmic energy into their system and, at the same time, discard all

their undivine qualities. In the spiritual life also, there are seekers who want to enjoy the cosmic game from a distance, but do not want to participate actively in this game. They want to enter into the Himalayan caves or go off to some secluded place to meditate. From the strict spiritual point of view, they are not liberated. They are afraid that if they mix with the world they will lose everything or will not be able to make any progress. But real spirituality is for those who are brave divine soldiers. Thousands of years ago, the Upanishadic seers and Vedic seers declared: "*Nayam atma bala-hinena labhyo*": This soul cannot be won by the weakling. Only the strong can and will realise the soul.

Also, we have to know that the world is not our only enemy. Even if we enter into the Himalayan caves we still have to deal with the mind, for when we go off by ourselves, the mind plays its role most powerfully. All the world's activities enter into our mind and prevent us from meditating. The mind will start thinking of friends, enemies and various incidents that occurred in our life. So who is the real enemy? We thought our enemy was someone or something outside of us which was disturbing our meditation. But when we isolate ourselves we still have to face the mind with all its undivine qualities, and we find that our real enemy is inside

us. If we do not conquer the mind and discipline it here amidst the teeming activities of life, there is no guarantee that we will be free from earthly disturbances when we withdraw from the world.

India's greatest poet, Tagore, once made up his mind to go to a lonely forest to compose some songs. He said to himself, "Here I have so much to do, and so many people are constantly bothering me. Yet in spite of this I write quite a few most significant poems. Now, if I enter into the forest where I will be all alone, I will be able to write a great many most beautiful poems, many more than I write usually." But after a fortnight in the forest he came back with very little to show for his time, for his mind had been constantly thinking of Shantiniketan, his school, of his students, his friends and his relatives. He could hardly write at all.

What is reality? Reality is something divine. Reality and divinity are synonymous, and divinity and immortality are synonymous. If something is divine, then it has an immortal life. Here on earth we are crying to be immortal. If we can live on earth for five minutes more we try to stay. It is very easy for us to say we are not afraid of death, but when we are hurt or when some calamity has taken place, immediately we are afraid that we will die. But those who follow the spiritual life try to

conquer death—not in order to live for two hundred, three hundred, or four hundred years, but in order to have time to accomplish quite a few significant things for Mother Earth. While in the soul's world, before entering into a physical body, each person's soul consciously, devotedly and unconditionally makes a solemn promise to the Supreme that here on earth it will manifest its divinity in boundless measure. But in order for the soul that is inside the physical to manifest the Supreme on earth, time is necessary. We have to pray, we have to meditate, we have to discipline our life for a long time, and only then will we achieve something significant and fulfil our promise to the Almighty Supreme. If we are able to meditate for only ten years and gain only an iota of Peace, Light and Bliss, with this insignificant quantity of Peace, Light and Bliss, what will we be able to offer to mankind? But if we continue to pray and meditate most soulfully for many years, one day our inner being will be inundated with these divine qualities and then we will be able to share them abundantly with all and sundry. We accept earth as reality, as divine Reality, although with our naked eyes we see tremendous aggression, hostility, brutality and other undivine things on earth. But with our inner heart we can feel that this is not the ultimate aim of God. On the contrary, the Vision of God is

Peace, Light and Bliss.

We have to know that the creator is always superior to the creation. It is human beings who have created atom bombs and hydrogen bombs. In these people the human brain has reached a high level of development. If the soul's will can now come to the fore and operate in the brain, it will ask the person who has created the atom bomb what he really wants. Immediately his vital will say he wants to conquer. But his soul will reply, "You will not get any satisfaction. If you conquer by force, then there will be no satisfaction, for you will conquer only the body, not the soul of the world. And if you do not conquer the soul, then you have conquered nothing. If you really want to establish your victory permanently, then use your other power, your soul-power, your love-power, your heart-power."

Reality means the acceptance of life. Reality can never be found in destruction or in lording it over others. Reality is in equality. Reality is in the sense of inseparable oneness. Does meditation encourage us to escape from reality? No! On the contrary, meditation inspires us to accept God's creation as an unmistakable reality that still awaits transformation and perfection. When the earth-consciousness is transformed and our body-consciousness is transformed, only then can we be

true receptacles of the infinite Truth and infinite Light.

Earth and each individual on earth must co-operate; otherwise, God's Peace, Light and Bliss will not be received here. Human beings are not able to receive it because there is a constant sense of separation between the earth-consciousness and the individual consciousness. But when earth-consciousness and the individual consciousness unite, earth will play the role of a home and the human being will play the role of the dweller in the home. What is the use of having a house if there is no dweller? And again, what is the use of having a dweller if there is no home for him to live in? The earth-home and individual beings are complementary. When we as individuals are ready to live in our earth-home and when earth is fully ready to receive us and welcome us as members of its family, then God's choicest Blessings are bound to shower on our devoted heads and on earth's devoted head.

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 July.]

July 2

The inner experience of peace is man's supreme Necessity.

The inner experience of peace is man's transcendental Beauty.

The inner experience of peace is man's absolute Reality.

July 9

God is close to us because He is the Supreme Lover.

We are far from Him because we are eternal doubters.

July 16

Intuition selflessly feeds the inner life and recognises, inspires and fulfils the outer life.

July 23

The body is the reality that seeks for other realities.

The soul is the reality that seeks only God.

July 30

Silence is spiritual awakening.

Silence is spiritual seeking.

Silence is spiritual living.

Silence is all-fulfilling.

INDEPENDENCE DAY: JULY 4 UNITED STATES OF AMERICA

In honouring our Host-Country's Independence Day, July 4, we are reproducing the following tributes to America, written by Sri Chinmoy and taken from his book America In Her Depths.]

SALUTATION TO AMERICA

America: the fairest child of freedom, the first to fight for the divine gift of freedom and win it for the New World. None perhaps has a keener perception of freedom's worth. America! The whole freedom-loving world salutes you. The holy flame that burned in your heart when you were smarting under the injustices of Imperial domination is still alive in you. Your one single claim to Immortality is this flame. You live not for yourself alone. You live for freedom and for those who share your love for it. The years 1914-1918 and 1939-1945 bear shining witness to your heaven-kissing flame.

You may or may not know what you are doing. You have conquered matter, but you have kept it from conquering you. That is why your fund of

scientific knowledge and your bountiful wealth you freely place at the service of suffering humanity. Another achievement of yours has been to build up the material basis for the coming great Age of Spirituality. The elite of your people, convinced of the interdependence and even the oneness of Matter and Spirit, are responding to the call of that Age. This can be seen in the eagerness with which your mind, with its youth and freshness, is seeking to listen to the message of that New Age.

Brought up in the atmosphere of freedom, you have self-confidence in all your undertakings. The benefits of your freedom have fostered in you a sense of responsibility in all matters of national and international interest.

Your progressive spirit, striving towards perfection in everything, is a divine blessing. But for your magnanimous participation in many fields of international activity, the world would not be knit together as closely as it is now, though you and the rest of the world have yet a long way to go to reach the destined Goal.

Victory in the War of Independence is the foundation stone of American nationality. The average American cannot conceive of the idea of a defeat anywhere. It goes ill with his national pride.

America is wealth. America is heart. America is sacrifice. Before long in America hopefully there will shine forth the world's collective soul.

BEING AMERICAN MEANS

Mr. Heinrich Boll, West Germany's
1972 Nobel Laureate in literature, declared:
"Being American means the chance to be
what you want."

I asked my God two small questions:

What is the meaning of chance?

What do Americans want to be?

"My son, you are a God-lover.

For a God-lover there is no such thing
as chance.

My dictionary does not house
that particular word.

What you and I call Grace,
others call chance.

"My son, here is My answer

To your second question:

Americans want to be perfect slaves
to their freedom."

Father, what do You mean?

I don't understand Your answer.

Please be a little more explicit.

"What I mean is this:

Americans are not profitably,

Consciously and unreservedly

Using their freedom-soul

To reach the acme of their Freedom-Goal. '

QUESTIONS AND ANSWERS

Friday, May 24

Ms. Yvette Ripplinger: Last week you mentioned something about wrestlers and people who are engaged in physical activities, saying that competition on the physical level is not what we are after. Do you feel that people who are professional wrestlers and boxers do not have a place in society?

Sri Chinmoy: They do have a place in society, according to their own development. In God's creation everything is necessary. A boxer is necessary, a wrestler is necessary. If you are attacked by an undivine person and if a boxer happens to be nearby, the boxer can easily come to your rescue. There is a special time and place for the use of physical strength. But if somebody says that tremendous physical strength will help you to aspire more, that is not true. In fact, those who are deeply involved in training the physical body are usually too preoccupied with the physical to pay proper attention to the spiritual.

Physical strength as such is not bad, but it is very often misused. If someone has more physical strength than somebody else, the stronger person will usually try to dominate the weaker one. This tendency is not at all spiritual. Boxers and wrest-

lers may be very kindhearted and most devoted to their friends and to the members of their families. But if they want to use their physical strength undivinely, they can destroy the whole family in a minute. Our highest aim is to become spiritually great, inwardly great, to embody Peace, Light and Truth in infinite measure. For this we do not have to be the strongest person on earth. We only have to know how to aspire. While aspiring we have to keep this physical body in good condition so that we can meditate well.

In the spiritual life we do not dislike anybody. But we have to be very careful about the bad qualities which people embody. So we do not dislike the person; we dislike his undivine qualities. Somebody may have many good qualities and many bad qualities. If we hate or dislike a person, because of a few undivine qualities, then we are not allowing him to increase his divine qualities. But if we love him, all his good qualities will come to the fore, and these good qualities can be utilised for a divine purpose.

Uddipana: What role does the vital being play in our spiritual progress?

Sri Chinmoy: First, there is not just one vital being. Each person can have four, five, six or more.

When I speak of the vital being, I am generally speaking of the main vital being in a person. If the vital being does not aspire, then it tries to devour the good qualities of others. Also, at times it becomes very jealous of the achievement of the mental being. (There is also more than one mental being in each person. But there is one principal mental being, as there is one main vital being.) But if the vital is aspiring, if there is an integral sincerity in one's aspiration, then the vital being helps the mental and physical beings.

The mental being cares for light. The vital being cares for power. The physical being cares for manifestation. And the heart, the psychic being, cares for total perfection. If the entire existence of the seeker wants God, then the vital, instead of trying to devour or suppress the mental brilliance and good mental qualities, will use its strength to try to help the mental being. The process is something like this: when the mental being is doing something, the vital being comes and says, "Can I be of any use?" The other being immediately says, "Yes, I need this or that to enter into higher illumination." Then immediately the vital being plays its role. In the same way, the mental being will use its capacities to try to help the psychic being. But this only happens when the seeker aspires in an integral way.

The vital being is like a knife. A knife can be of immense help to us when we want to cut something. But the same knife can be used to stab somebody, too. So if the vital being cares for light, it can be of great help. But if it does not care for light, then it will always act like a hungry wolf. If it wants to, the vital being can spread its wings and shelter the physical being. But also it can simply destroy one's physical and mental possibilities. But if there is aspiration in the physical being, in the vital being and in the mental being, these beings will never try to destroy each other or be jealous of one another's achievements. On the contrary, they will act like a most harmonious family. A seeker will never be able to realise the highest Truth unless and until he has achieved harmony among his physical, vital, mental and psychic beings. These beings have to establish a divine harmony before the seeker can realise the Ultimate Truth.

Mr. Kevin Keefe: How can we more fully surrender to the Supreme?

Sri Chinmoy: The easiest and most effective way to make our full surrender to the Will of the Supreme is to increase our necessity for Him. In this world, when we feel the necessity of something,

immediately we surrender to that necessity. If you feel the necessity of money or material power, what do you do? You surrender to the necessities involved in getting and keeping a good job; you surrender to your boss. If you want to be a good singer, you surrender to the wisdom and capacity of your teacher because you feel that he is superior to you and will be able to show you how to attain your goal. By surrendering to a real authority, we can learn how to achieve our necessities.

Now, the higher authority within us is the Supreme. How do we surrender to Him? First, we must feel the necessity of oneness. When we feel the necessity of inseparable oneness with the Supreme, immediately we offer our will to His Will. Next, we must ask ourselves if we want this oneness to be constant. If it is not constant, at one moment we are inseparable, and the next moment we will be totally separated from Him. This moment if the Supreme says, "Go and sit down," we will go and sit down. But the next moment we may refuse. We will go and mix with our friends who do not care for the spiritual life at all. At that time, something else becomes our necessity. Our necessity will be to go to the movies or to a party or a dance. When we become one with this undivine necessity, we will see how far we

go from the spiritual life. Only if our necessity for oneness with the Supreme becomes unconditional and constant will we be with Him, in Him, of Him and for Him twenty-four hours of every day.

Right now you want to be spiritual. You want to be totally dedicated to the Will of the Supreme, so you have come here to meditate. But you may not be able to meditate as deeply and soulfully all day as you have just done here. However, if you can remember what happened here, how devotedly you prayed to the Supreme, this memory will help you. Here we have been doing dynamic, soulful meditation. But while you are working in the office or talking to your boss or your colleagues, if you can remember what you have done here for an hour, that will give you tremendous inner strength and confidence.

The difficulty is that at the time of our meditation we become totally sincere and cry to become one with the Will of the Supreme, but the moment we come out of meditation we are a totally different person. When we come out of meditation, we identify ourselves with the outer activities of life, and we feel that from them we will get satisfaction. But we will get satisfaction from our outer activities only when we can place our spirituality inside our heart.

When you go back to the office, you have to

think of office activities, because if you think all the time of what is happening with your friends and family, your work will not be satisfactory and the boss will fire you. But these thoughts are all on the mental plane. On the inner plane, on the psychic plane, you can think of God to your heart's content. If you have a large amount of money inside your pocket, nobody is going to see that it is there. Similarly, if you keep the presence, the Light, the Peace which you felt during your meditation inside your heart, nobody will know what wealth you are hiding there. And although it is quite possible for someone to snatch away your money from your pocket, from the heart-pocket, no thief can steal away anything.

So when you meditate, please feel that you have stored up a divine treasure trove inside your heart. This treasure is Light, Peace, Bliss and the presence of God which you have felt. If you can establish a permanent feeling of God's presence inside your heart, then it is not at all difficult to listen to the dictates of the Supreme, to become one with the Will of the Supreme all the time. Even when you talk and mix with people and enter into all kinds of activities, you will not lose your oneness with the Supreme. It is not only possible and practicable to do this, but it is inevitable for each seeker, in the course of time.

THE PRACTICAL REALITY

[This lecture was given by Sri Chinmoy at the University of Nevada, Reno, Nevada on April 17, 1974.]

Dear seekers, dear friends, dear brothers and sisters, I wish to give a short talk on the practical reality. Reality is at once a simple and a complicated word. For an ordinary, unaspiring human being, reality is a far cry. At every moment life offers him frustration. His life is the life of desire. When his desires are not fulfilled, he is frustrated, and when his desires *are* fulfilled, still he feels no abiding satisfaction; therefore, according to him everything is unreal. This is his realisation. But we here are all seekers. We feel that everything is real, for we see the soul *in* everything and the soul *of* everything, while an unaspiring person sees the body in everything and the body of everything. But the body is ephemeral, whereas the soul is eternal, and reality abides only in the heart of Eternity.

Practical reality is the conquest of our teeming, earth-bound desires. This conquest has another name: Freedom-light. Freedom-light liberates the seeker from the hunger of the finite. Freedom-light

liberates the seeker from the darkness of bondage-night. Freedom-light does not permit ignorance to lord it over the heart of the sincere, loving, devoted and surrendered seeker. Freedom-light is the inner necessity of one who seeks the highest transcendental Truth, which is the perennial Source. Freedom-light is the outer necessity of one who seeks the Ultimate Truth, which is the transcendental Goal.

When we approach reality with our earth-bound consciousness, we feel that reality is not at all practical. But when we approach reality with our Heaven-free consciousness, we realise that reality is always practical. Reality is the ideal in human life. Reality is the natural beauty of the life divine. The animal in us does not know or feel the existence of reality. The human in us at times knows and feels the value of reality, but it does not strive for reality's breath. The divine in us always wants to grow in the heart of reality. The Supreme in us is all-Reality in us, with us and for us.

What is practical reality? Practical reality is silence. Silence does not date from any particular point in time. Silence owes its origin to no particular being. Silence is eternal. Silence is universal. For its validity, silence does not depend on our world-wide proclamation or on our genuine and implicit acceptance. Silence transcendental has God;

Silence transcendental is God. God's transcendental Silence wants total and perfect manifestation here on earth. Why do we need silence? We need silence precisely because we need abiding satisfaction. Why do we need satisfaction? We need satisfaction because of our inner divinity's Immortality. How do we achieve satisfaction? We achieve satisfaction by purifying our mind, illumining our heart and liberating our life.

Practical reality is also sound. Silence prepares the life of aspiration. Sound reveals the life of aspiration. Love fulfils the life of aspiration. Silence immortalises the life of aspiration. A life without silence is a goalless life. A life without sound is a meaningless life. A life without love is a helpless life.

The man who knows that God is within him feels his goal within and without. The man who knows that he is for God is bound to feel that his life is meaningful. He who has discovered the truth that he is of God is bound to feel that his life can never be hopeless. On the contrary, his is the life of adamant will; his is the life of all-energising, all-fulfilling, all-pervading reality. When a seeker feels God's Presence within him, he smiles the smile of God-transcendence. When he feels that he is for God, he sings the song of God-compassion. When he feels that he is eternally of God, he dances the dance of God-perfection.

Practical reality is Delight. Delight is God's Eye of Compassion and Liberation. When God's flood of Delight enters the very breath of the seeker's aspiring life, God's Reality-dream looms large and God's inner Promise comes to the fore. The seeker feels that his life of imperfection will be transformed before long into a life of perfect Perfection. When the seeker's heart is liberated from the meshes of ignorance, God's unfulfilled Dream gets the opportunity to expedite its earth-bound journey and ultimately to fulfil its Dream-Reality in and through the loving and unconditionally surrendered divine warrior-seeker.

Practical reality is the seeker's attainment of perfection—perfection within, perfection without. The seeker achieves perfection in the outer life by disciplining his life, by acquiring mastery over his outgoing energy. The seeker achieves perfection in the inner life through constant and unconditional surrender to the Will of his Inner Pilot.

Practical reality is the attainment of supernal peace. The state motto of Nevada is "All for our country." The undivine critic may find this lofty message sentimental or emotional. But the sincere seeker of the Highest Truth, from the spiritual point of view, will observe this message in a divine way. From the spiritual point of view, 'country' signifies "the abode of peace." In the motto, "All for our

country," 'all' signifies simplicity, sincerity, purity and humility. These qualities are to be found in the abode of peace. When we live in the abode of peace, impossibility cannot knock at our heart's door. Nothing is impossible. Everything is not only possible, practical and practicable, but also inevitable.

Earth has glowing aspiration. Heaven has descending illumination. When earth's aspiration and Heaven's illumination meet together, the dream-boat of the seeker reaches the Reality-Shore of the Beyond. Earth aspires; Heaven inspires. Earth aspires for the Heaven-soul; Heaven inspires the heart, the reality of earth. Because earth aspires, earth is supremely great; because Heaven inspires, Heaven is divinely good. Each individual seeker has the golden opportunity to knock at his own heart's door at God's choice Hour, not only to see the face of Reality, but also to grow into the Reality itself, provided his life is a life of constant dedication to the Inner Pilot.

SELECTIONS OF POETRY
BY SRI CHINMOY
FROM RECENT PUBLICATIONS*

YOU ARE THINKING

You are thinking of yourself.
Lo, you are descending
From
The human life to the animal life.

You are thinking of God.
Lo, you are ascending
From
The human life to the Life divine.

You have started loving God.
Lo, you are singing and playing
With
God's Silence-Height
And
God's Oneness-Light.

* Taken from *365 Father's Day Prayers* and *The Golden Boat, Part 12*.

DO YOU KNOW?

My heart,
Do you know what you are?
You are my daily hope.

My soul,
Do you know what you are?
You are my daily promise.

My God,
Do you know who You are?
You are my daily Saviour.

FOR MY SAKE

O restless mind,
When will you stop
Beating your wings?
Stop for my sake at least,
Please.

O heedless heart,
When will you start
Unsealing your ears?
Start for my sake at least,
Please.

NOTHING IS IMPOSSIBLE

Nothing is impossible
When
I have an iota of love for God.

Nothing is impossible
When
I have a fragment of sacrifice for man.

Nothing is impossible
When
I realise I am oneness-perfection.

ARE YOU A SEEKER?

Are you a seeker
Of silence-life?
Then come in, please.
Indeed,
This is the right place.

Are you a seeker
Of sound-life?
Then leave this place immediately.
Indeed,
This place can never welcome you.

THE LIFE OF SRI CHINMOY*
PART I

Chapter V (Part 2)

by
Nancy Elizabeth Sands

[*This section of Chapter V is a continuation of the first part which was printed in the April 1974 issue of Meditation at the United Nations.*]

As I mentioned previously, during his childhood, little Chinmoy was known by the affectionate Bengali nickname, Madal (Kettledrum). His grandmother, who evidently found the little boy's liveliness somewhat taxing, would often make the dire prediction, "This Kettledrum will eventually bring about the total destruction of the family!" reminding his mother how, at the very time the baby

* 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.

was born in Shakpura, the family's urban residence in Chittagong had burned to the ground. "Nonsense!" his mother would protest confidently. "On the contrary, Madal is sure to bring us abundant name and fame. He is destined to be played on by the gods and goddesses in the skies!"

Little Chinmoy's curiosity and irrepressible spirit was recognised quite early in his life by his father. Whenever he would present his son with a new toy, he found a most effective way to assure that the plaything would last for more than a brief hour or two. Having observed his son's habits, Madal's father soon took to bringing home not one, but three identical copies of the same toy. The first to be quickly broken, the second taken apart to see what made it run and the final one to keep and play with.

In company with his childish exuberance, little Madal gave evidence from the earliest days of his childhood of the beguiling sweetness of nature that is so striking a part of his mature personality. This aspect of their youngest brother's character led each of the older members of his family to develop warmest relationships with him.

When little Chinmoy was about four years old, his sister Arpita, finding he had scant interest in learning the letters of the Bengali alphabet in preparation for reading, began to teach him the

English letters, which he took to with greater enthusiasm. When their mother discovered the subject of Arpita's lessons, she was greatly displeased, feeling, understandably, that the child should be taught his mother tongue in preference to this Western language (which she did not care for, although the boy's father spoke English with remarkable fluency). How could any of them foresee the major importance that the English language would have in Chinmoy's future! God gave the eldest sister the divine insight to lay the foundation for her brother's later successful communication with the Western world.

Of course, the little boy did ultimately learn to read and write in his mother tongue. While still small enough to be carried about the garden on the shoulders of the family's servant, he was taught the letters of the Bengali alphabet by this trusted friend. For each letter he learned to recognise, little Chinmoy was rewarded by the servant with a tempting guava fruit.