

MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

VOL. II, NO. 8

August 27, 1974

FRONT INSIDE COVER BLANK

MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF THE
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.

<i>Editor:</i>	Elizabeth Addison
<i>Distribution:</i>	Margarita Ignatieff Cynthia Austin
<i>Assistants:</i>	France Vacher Maureen Guiney Rosemary Sweeney Anselmo Evans
<i>For information:</i>	Elizabeth Addison Ext. 2948

Profits from the proceeds of the sale of this bulletin donated to UNICEF.

Copyright © 1973 Sri Chinmoy

(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 September	6
Television — September Schedule of Morning and Evening Prayers by Sri Chinmoy on Channel 5 (WNEW-TV)	9
God and Goal [<i>Dag Hammarskjöld Lecture</i>]	10
Meeting Between President Erskine Childers of Ireland and Sri Chinmoy	19
Meeting between President Kristján Eldjárn of Iceland and Sri Chinmoy	29
U.N. Meditation Group Participates in Sri Chinmoy Birthday Week Festivities	40
Honouring Sri Chinmoy [<i>Poem by Pramoda</i>]	42
Tuesday Meditations	44

*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 SEPTEMBER 1974

Regular Weekly Schedule

*Tuesdays, 12-1 p.m.
September 3, 10, 17, 24*

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
September 6, 13, 20, 27*

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, September 6, we will meet in

Conference Room 9 at 1:00 p.m. but as from Friday, September 13, there will be a change in our usual schedule: the time of our meeting is changed from 1:00 - 2:00 p.m. to 12 noon - 1:00 p.m. and we will be meeting in Room 540 each week.

Other Activities

Dag Hammarskjold Lecture

This month, on Thursday, September 12, Sri Chinmoy will speak on: "Can Meditation Enhance Leadership?" in the Dag Hammarskjold Auditorium at 1:00 p.m. The talk will be followed by a short meditation.

Special General Assembly Meditation

On Tuesday, September 17, we will hold a special meditation for the twenty-ninth session of the General Assembly which opens the same day (with a moment of silence for prayer or meditation before commencing deliberations of the items before it)

Vegetarian Luncheon

Our vegetarian luncheon this month will be on

Wednesday, September 25, in the Boss Room of the Church Center for the United Nations. There will be one sitting, commencing at 1:00 p.m. Please buy your tickets well in advance on the fourth floor.

TELEVISION

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

September 7	Saturday	6:21 a.m.
September 8	Sunday	2-4 a.m.*
September 16	Monday	6:21 a.m.
September 17	Tuesday	2-4 a.m.*
September 21	Saturday	6:21 a.m.
September 22	Sunday	2-4 a.m.*
September 26	Thursday	6:21 a.m.
September 27	Friday	2-4 a.m.*

*Denotes that prayer goes on after last scheduled movie, which ends sometime between 2 and 4 a.m.

GOD AND GOAL

[This lecture was given as part of the continuing Dag Hammarskjöld Lecture Series in the Dag Hammarskjöld Auditorium on Thursday, August 1, 1974.]

I wish to speak today on God and Goal. We all know that God and the transcendental Goal are one. But, in this talk, I would like to show that, in spite of their oneness, each has a distinctive role to play. The Goal is the House, and God is the Inhabitant or Owner of the House. Since I wish to enter the House, I need permission from the Inhabitant or the Owner. In the spiritual life, I pray and meditate and God, out of His infinite Bounty, allows me to enter His House. If I am all appreciation and admiration for the House, if I am all adoration for the House, then the Owner will allow me to come inside.

If we appreciate God's creation, the House, then God feels that He Himself is being appreciated, for He and His creation are eternally one. The creation that God has revealed is His own manifestation of His Silence. If we appreciate His creation-manifestation, if we appreciate what the Creator has already revealed, then the Creator will show us that

this creation of His is not and cannot be His ultimate achievement. He will elevate our consciousness and show us His unmanifested Capacity, His infinite Capacity, His Eternity and Immortality. And He will not only show us His Infinity's Treasure, but He will also share it with us.

But we have to know that when we appreciate the creation, we have less of a chance to reach the Highest than if we appreciate the Creator. For if we appreciate the Creator, He not only gives us what He has already revealed, but He also gives us what He inwardly has kept aside or what He inwardly is. So although Creator and creation are inseparable, if we are wise we shall appreciate the Creator more than the creation, for He is the Supreme Artist who reveals through His creation the Reality of His unlimited Infinity.

God is evolving. God is transcending. When He evolves, we call Him man, man in the process of his cosmic evolution. When He transcends, we call Him God. Matter is aspiring and evolving. The dance of Spirit is smiling. The smile of Spirit is what we call transcendence. When Spirit smiles, immediately we see that the earth-bound consciousness is freed from its limitations and becomes Heaven-free Reality.

The Goal is satisfaction and perfection. Satisfaction is what we have in our achievement. But perfection is not found in our achievement;

perfection is in our becoming. This becoming is founded upon our self-giving, and self-giving is the constant, conscious and all-fulfilling reality in us and for God.

We are all seekers and we shall always remain seekers, even after we have realised God. Before we realise God, we seek God-realisation; after we realise God, we seek God-manifestation. So we always remain seekers. There are three principal stages in our seeking. At first we are all beginner seekers. We feel that God is inside our hearts, but we feel that the Goal is high above us, hiding in the sky somewhere, but not inside us, not in ourselves. When we pray and meditate, we feel that God is listening to our prayer. Where is He? Inside our heart. Inside the body is the heart, inside the heart is the soul, and the soul is a spark of God's Consciousness. God is inside the building, but there is a particular room where we can see Him and always feel His Presence, and that is inside the soul.

But we do not remain always beginners in our spiritual life. If we study for a few years, we do not remain in kindergarten, but go on to primary school, high school and college and complete our course. In the spiritual life also, we someday become advanced seekers. When we become advanced seekers, we feel that God is inside our heart and that the Goal is also inside our heart. We feel that God

and Goal are inside our inner being and are inseparable. If we reach the House, our destination, definitely we will find the Owner there. And if we reach the Owner, and He sees that we have tremendous love and devotion for Him, then He will certainly be gracious enough to take us into His House.

Eventually we reach the third stage; we become realised. When we become realised, it means that we have seen God and also been in His House. Now it is up to us, after seeing the House and the Owner, to become something. After seeing God, we become God-lovers. At every moment we try to love God and please Him in His own way. And after seeing the Goal, we feel that it is our bounden duty to share the Goal with others. At that time we become God distributors. We have gotten the fruit, and now we feel it is our duty to share the fruit with others, for only in this way can we become totally satisfied.

In the seeker's life there is an inner urge constantly trying to come to the fore. But there is also a constant battle going on between the divine forces and the undivine forces. A seeker observes that his days have wings and just fly away. He cannot catch the time-bird or keep it inside him; it flees inexorably. There is much to do, but so little is done and perhaps so little will be done. If one is a sincere seeker, he feels that there is so much he can

achieve and so much he has to achieve, and for everything he needs time. He prays and meditates, but feels that this is not enough. He feels he has to do more, that he has to be more devoted and dedicated. This is what happens when he looks at his days.

Now, when a seeker thinks of his hours, he has a different experience. He feels that slowly and steadily his hours are passing away. The days fly away very fast, but the hours pass slowly and steadily, giving him constant opportunity. If even then the seeker is not achieving what he is supposed to achieve, he becomes sad and miserable. He feels that there is something lacking in him which keeps him from making fast progress. Why is he not achieving? Because his inner cry is not intense; because he does not need God at every second. He needs God, true, but *every* second of his time he does not need God. When he is engrossed in earthly matters, he forgets God. But if he can remember God in all his actions, in all his multifarious activities, then earth-time will fly away, but God-experience, which is eternal Life, will remain with him.

An individual moment, when observed with the human mind, looks fleeting. It seems to have lightning speed. But when the seeker observes the moment with his sincere aspiring life, he sees that

each moment is loaded with many undivine thoughts, ideas and worlds, which linger in him. These unhealthy thoughts, these unaspiring, undivine ideas and destructive worlds are in the life of each second. He finds that he cannot get rid of these undivine experiences that are housed in the life of each second. This happens precisely because the seeker is not in touch with the eternal Time. If he goes deep within, he sees that Infinity and Eternity are within him. He sees that he cannot have a fleeting moment separated from Infinity. He cannot have a fleeting second separated from Eternity.

The experience of earth-life is only a flow in the eternal Life. It is the flow of separativity. But this earth-flow is not the product of earthbound time. It is the creation of infinite Time, eternal Time. If the seeker is aware of infinite and eternal Time, then he realises that these are nothing other than the eternal Now. God's Body, creation, is growing in the eternal Now. God's Spirit is glowing in the eternal Now.

A sincere seeker longs for God-realisation. For him God-realisation means the transcendental Height, which is the height of Silence, the height of Light and Delight. One may reach the highest pinnacle of Truth, Light, Beauty and Delight, but that does not necessarily mean that one is near the

highest Height. No! In order to achieve the highest, loftiest Height, one has to enter into the oneness-life. If one neglects or rejects God's oneness-life, God's Universal Life, then no matter how many times he reaches the highest pinnacle, he cannot be closest or dearest to God, the Highest Absolute. The height has to be scaled, but we have to know that while climbing up the mountain we are carrying within us the Universal Life, the life of multiplicity which we are carrying to the Source, the transcendental Reality.

We speak about God, but why is it that we do not realise God as our supreme necessity, as the fulfilment of our reality? The main reason is that the earth-thoughts we treasure are composed of conscious or unconscious temptations. When temptation is fulfilled we see nothing but futility; we see a barren desert. Since our earth-thoughts right now are nothing but futility, we do not realise God. But there are also Heaven-thoughts. Heaven-thoughts right now are nothing short of curiosity. We are curious to know what is happening in Heaven, what it looks like, how many angels are there, what the cosmic gods are doing. It is all curiosity. When we live on earth and think of Heaven with a curious mind, we do not realise God and accomplish our supreme task. But when we love or treasure God-thoughts at every moment in all our activities,

God becomes the living Reality in our life. At every moment God's Divinity and God's Reality loom large when we feel the God-necessity in ourselves. At that time God cannot hide from us. As a matter of fact, He does not hide at all. He is nearer to us than our nose, our eyes, but we are wanting in the cosmic vision. How can we be endowed with the cosmic vision? We can be endowed with the cosmic vision only when our necessity for God is immediate and constant. If we have come to the realisation that without food, without air, without water, without everything, we can exist—but not without God—then God-realisation does not remain a far cry.

But we have to know that this God-realisation cannot be achieved by hook or by crook, by adopting foul means or by torturing the body or the physical consciousness. No, no, no! If we just torture our body or fast most rigorously, if we threaten God, saying, "God, if You don't come to me I shall commit suicide, I shall destroy my life," God will simply laugh at our stupidity. There are seekers who have fixed a date at which they have to realise God and who say they will put an end to their life if they fail. But God-realisation cannot be achieved in that way.

The right method is prayer and meditation. When we pray and meditate, God observes whether our prayer and meditation is sincere or not. When

He sees that we are sincere, slowly and steadily He appears before our vision. Right now He is within us, but our vision does not see Him. But at that time He improves our vision, and then we see and feel Him as our very own.

Besides prayer and meditation there is another important method. We have to cry inwardly. It is through our inner tears, our intense inner cry, that we can immediately see God face to face and have Him as our own. When we pray sincerely, when we meditate sincerely, we realise God slowly and steadily. But if inside the prayer and meditation there is an intense inner cry, then God stands before us immediately – and not only immediately, but also unreservedly. And if He sees that our inner cry is flooded with sincerity, then He grants us something else. He becomes unconditional. First He stands in front of us, as a momentary blessing and boon, then He becomes ours unreservedly and continuously, and finally, He becomes ours unconditionally.

MEETING BETWEEN
PRESIDENT ERSKINE CHILDERS
OF IRELAND
AND
SRI CHINMOY

4 p.m., July 1, 1974

by
Mahalakshmi (assisted by Sundar) *

July the first was a sunny, Irish day— warm with a few clouds decorating the deep blue sky. At 3:30 p.m., Sri Chinmoy left his hotel in the centre of Dublin and drove to the President's Palace, which is set in a huge, picturesque park on the outskirts of the city. We arrived a little before 4:00 p.m. and were met by Colonel McNamarra, the President's *aide-de-camp*, who remembered Sri Chinmoy from his meeting a year ago with the then President Eamon de Valera, and greeted him warmly.

Colonel McNamarra ushered us into the main hall, where we were requested to sign the visitors' book. Sri Chinmoy signed 'Sri Chinmoy from USA.' The Colonel then showed us into a large pil-

lared patio which had steps down to the vast gardens. We waited only two minutes before Colonel McNamarra brought in President Erskine Childers from the smaller study room, where last year's interview had taken place. Unlike his predecessor, President Childers asked us all to be seated where we were, in the large salon. He himself wished to sit on a hard chair and offered Sri Chinmoy the soft armchair, but Sri Chinmoy insisted that the President sit there, and he pulled up the hard chair a little closer to the President and sat down facing him.

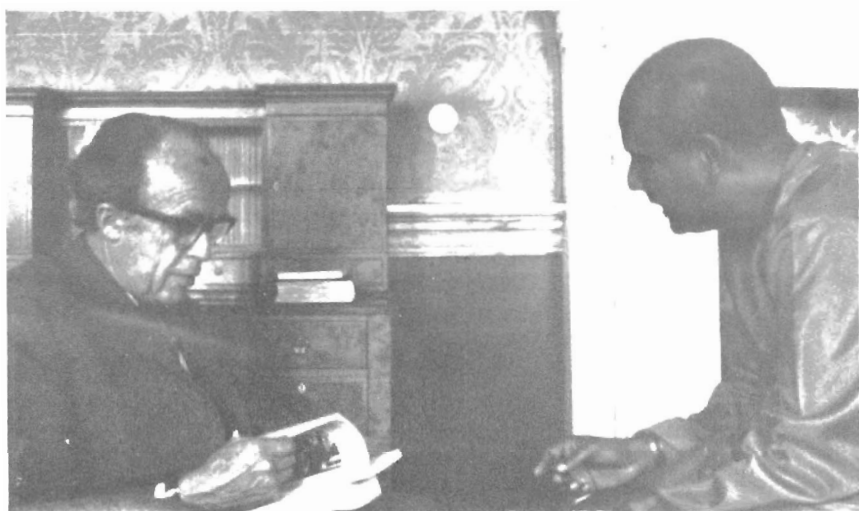
"Mr. President," Sri Chinmoy began, "my heart is full of gratitude to you for having been kind enough to grant me an interview on such short notice." (The President had not been contacted until that very morning and, though it seemed unlikely at first, he had found time in his schedule to speak with Sri Chinmoy.)

The President, with a smile, replied, "I am very happy to meet you. I have been reading your book, *The Garland of Nation-Souls*, which I like very much. I, too, believe in meditation, but as President, I am not in a position to talk to people about meditation. So when I do address meetings and give talks, I speak about what I call 'relaxology,' which is essentially the same thing as meditation. I really believe that in these days of turmoil and strife,

we all need something like meditation, particularly the young people. I often say in my talks that I believe this relaxology should be taught in the schools and when I say this the teachers—often priests or nuns—clap or sometimes just smile. But no one has felt the real importance of putting it into practice. I believe in it and I talk about it, but I don't claim to be an expert on it myself." The President spoke slowly, but softly and with deliberation. When he looked at Sri Chinmoy, he smiled, but he judged his words, as if he wished never to utter a word he did not mean.

"You are very modest, Mr. President," said Sri Chinmoy. "You do not know, however, how much you are doing. You are doing things in the inner world that you are not aware of. Your heart is doing things that your mind is not yet aware of in the outer world. You combine a Cambridge mind and a cosmopolitan heart. Your father gave up his material wealth to serve his country, and you also are doing the same. When you serve the country, whom are you serving? It is God inside the country whom you are serving. When you serve your country and your people, you are serving God inside those people, and what else is this service if not meditation?"

The President, obviously pleased with Sri Chinmoy's reply, said, "This new concept of



Sri Chinmoy with President Erskine Childers
of Ireland at Phoenix Park, Dublin, 1 July,
1974

meditation is very interesting. I must remember it when I give my talks—that service is meditation. You know, we have tried teaching something about this in our schools, but the only people who have made a real effort to teach this idea have been people from the East, such as yourself."

The President then picked up another book that was lying beside him, underneath *The Garland of Nation-Souls*. It was a hard-bound book, obviously well-used, entitled *A City Without Walls*, by Mary Osgood.

"My grandmother, many years ago, brought together a collection of writings from all the religions of the world, which was published," he said. "I was looking through it this morning, to try and find something to read you from it." He leafed through the well-worn pages and came to a book mark. He read a poem about a *Bodhisattva* who meditated throughout the night and at each successive hour passed through a higher state of consciousness, until at daybreak he reached enlightenment.

Sri Chinmoy then asked, "Your father wrote a book too, didn't he?"

"Yes," replied the President, "but not a spiritual one. It was a history of the Irish struggle for Independence, in which he was involved. You know," he continued, obviously inspired when

talking about his father, "my father made peace with everyone before he died. He forgave everyone. (Erskine Childers, the President's father, was executed under most unfortunate circumstances. During the Irish Civil War he had opposed the setting up of a separate Northern parliament in Ireland.) Before he was shot, he told me to shake hands with all those who were responsible for his execution and he, himself, shook hands with everyone on his firing squad. He forgave them all. He made his peace with God."

The President seemed very moved as he spoke and Sri Chinmoy said later that there had been tears in his eyes.

"You are the illustrious son of an illustrious father," Sri Chinmoy declared.

The President smiled with a shy pride and replied, "Well, it's very nice of you to say so, but I don't think I could ever live up to my father's life."

Sri Chinmoy, smiling, said, "You are carrying on what your father began. He sacrificed his material comfort and his life for the sake of his country, and you are doing the same. You have both realised that it is not material wealth that is the most important thing."

President Childers: "Well, I don't know. I don't really feel that one is sacrificing anything when one enjoys what one is doing."

Sri Chinmoy: "You are quite right. You have realised something most significant. In actual fact, where there is oneness, there is no such thing as sacrifice. When my right hand does something for my left hand, at that time there is no sacrifice. When a child goes to school, his legs carry the rest of the body; they bring the mind to school, where it is going to learn. But the body is integral, so there is no sacrifice. In the same way, when a mother does something for her children, she does not feel that it is any sacrifice. No, she feels total oneness with her children; she loves them and dedicates her life to them. Where there is no love, where there is no oneness, then we feel that we are sacrificing ourselves. But when we love someone, when we feel close to someone, on the strength of our oneness we do everything for him. You feel oneness with your country and countrymen; so by helping them, by dedicating your life to them, you feel no sense of sacrifice. This is most significant. You are offering your love to the Source, and the Source is God. When we truly love anything, it is love for the Source."

The President seemed deeply moved by Sri Chinmoy's words and thanked him. Then, changing the subject, he asked if the Buddhists were not some of the first to teach peace and love of humanity.

Sri Chinmoy affirmed this but added that the

Lord Buddha himself had been a Hindu, and Hinduism was also Sri Chinmoy's family religion. Sri Chinmoy told the President that Buddhism is a branch of the tree of Hinduism, which was founded by the Vedic seers as an outgrowth of their meditation. Eventually the branch became bigger and bigger, and subsequently had every right to claim to be a tree itself. It moved to the Far East and spread its roots.

The President then spoke of his son who was working for the United Nations in Bangkok. "He is in charge of publicity propaganda for the whole of Far East Asia. My grandfather, Robert Caesar Childers, was a civil servant in Ceylon during the last century. He was the first man to translate many Pali texts and Buddhist scriptures into English. He also compiled the first Pali-English dictionary. And you know, something interesting happened—my son married a very beautiful girl, who is half Thai, part Irish and part Swiss. Her grandfather, who was a great scholar in the court of the King of Thailand, had a copy of my grandfather's book and said it was the greatest treasure that he possessed. Isn't that amazing?"

The President smiled, and then asked Sri Chinmoy from what part of India he came. Sri Chinmoy replied that he came from Bengal.

"Oh, Bengal. That is now Bangladesh isn't it? What an unfortunate time that part of India has

had. What tragedies! First of all there was the cyclone, and then just as it seemed as though West Pakistan had reached an agreement about how to maintain communication with East Pakistan, the fighting began. I do hope that a permanent solution will be established."

Sri Chinmoy shook his head a little, doubtfully.

"We were going to have your Prime Minister, Mrs. Gandhi, here in Ireland at that time, but the war made it impossible. Her father, Prime Minister Nehru, was a very good man. He was a great inspiration to us all."

At this point, Colonel McNamarra entered, smiling, and asked if we would like to take some pictures now. Pictures were taken of Sri Chinmoy presenting the President with a copy of *My Rose Petals Part II, Beyond Within* and the United Nations Meditation Group monthly bulletin. Sri Chinmoy told the President about the students at the University of Connecticut who were studying his philosophy with *Beyond Within*.

Then Colonel McNamarra suggested we take one or two pictures outside and led us out through the French windows to the pillared steps leading down to the gardens. On the way, the President pointed to a moon-rock presented to Ireland by President Nixon. Two or three photographs were taken of the President with Sri Chinmoy on the steps and then

Sri Chinmoy invited Colonel McNamarra to join them. "He's a very modest man," the President said, smiling. And he then invited the two disciples with Sri Chinmoy to be included in the pictures.

On the way back into the house, the President showed Sri Chinmoy some stones, painted in many colours and patterns, which were given to him by a young teacher in the west of Ireland. She had asked her students to do them because she was concerned over the amount of tranquilizers her students were taking to help them through exams. She felt that they could work out their problems while painting the stones.

Sri Chinmoy smiled a very broad smile and thanked the President once again for seeing him and being so kind. The President shook hands with us and said goodbye. Colonel McNamarra then showed us out, asking on the way if we had been able to take enough pictures. We thanked him deeply and departed.

* Mahalakshmi and Sundar, two of Sri Chinmoy's students, were present with the Master during his interview with the President of Ireland.

MEETING BETWEEN
PRESIDENT KRISTJÁN ELDJÁRN
OF ICELAND
AND
SRI CHINMOY

10:00 a.m. July 22, 1974

by
Mahalakshmi*

The building where the President of Iceland, Dr. Kristján Eldjárn, has his offices is a very unassuming one, as are most of the buildings in Reykjavik. The President himself had been elected President not really for his political ideals, but for what he represented as a lover of Iceland. Previously he had been a curator of a museum and an archaeologist.

There were five disciples in the party accompanying Sri Chinmoy to the President's office. The President greeted us warmly, asking where we came from. As he shook hands with Sri Chinmoy, Sri Chinmoy said, "I am most deeply grateful to you for allowing us to come and see you today, and I am most happy to meet you." The President also

expressed how pleased he was to meet Sri Chinmoy and us.

Then Sri Chinmoy asked the President if we could sing a song in his honour. He told the President the translation of the song was:

*"I sing because You sing.
I smile because You smile.
Because You play on the flute,
I have become Your flute."*

The disciples who knew it sang *Ami Gahi Gan* and after we had finished, the President, smiling, said, "You sing with one and the same voice. It is very beautiful."

Then, turning to Sri Chinmoy, he asked if the song was from an ancient text or if it was something that Sri Chinmoy himself had composed. Sri Chinmoy replied that he himself had written it, that he had written many others and that some of his disciples had learned more than a hundred of his Bengali songs.

The President began asking about Sri Chinmoy's work at the United Nations. Sri Chinmoy replied, "Twice a week we go there and through our meditations, we try to bring Peace, inner Peace, into the world. Of course, we do this in our own way, that is to say, through prayer and meditation.

Others in the United Nations are working for world peace by other means, by working to achieve political harmony and a feeling of brotherhood. Their way is to bring about outer harmony. We try to bring to the fore the soul and establish world peace through inner harmony."

The President asked Sri Chinmoy further questions about his work at the United Nations, and Sri Chinmoy showed him a copy of the United Nations Meditation Group monthly bulletin.

"Oh yes, I was already given one of these," said the President. "But it isn't the same issue. May I keep this?"

"Certainly." Sri Chinmoy also told the President that he remained in contact with former U.N. Secretary-General U Thant. "He came last year to see a play about the Lord Buddha which I wrote and my disciples performed. He enjoyed it very much."

"He has never been here, but the present Secretary-General, Mr. Kurt Waldheim, has been here once. May I ask what has brought you to this remote island in the Atlantic?"

Sri Chinmoy laughingly replied that Iceland was not remote at all. He said, "When we live in the heart, the world is very small. But when we live in the mind, everything is vast; everything is remote and strange. In the heart, everything is whole, everything is one. We feel that since we are God's

children, everything belongs to us. Iceland and everywhere else we claim as our very own, for we claim God as our very own."

The President seemed very happy to hear this philosophy of Sri Chinmoy's and, also laughing, he replied, "I understand that Iceland is not more remote from God than any other country, but I know that it is more remote from the centres of world activities than the rest of Europe."

Sri Chinmoy, with a more serious tone, said, "With your kind permission, Mr. President, I would like to tell you that I really feel an Indian atmosphere here in Iceland. I feel the Indian serenity and Indian peace. In Iceland I see 75 per cent Indian peace, 20 per cent European clarity and 5 per cent American dynamism."

The President, quite impressed, replied, "It is very kind of you. I must say that I am quite surprised and pleased to hear that, for most Icelanders say that the Icelandic people are very quarrelsome and like to fight among themselves. I don't know, myself, if that is true, but I wouldn't have thought that such peace was in Iceland."

"The peace here is quite extensive. Yesterday when I gave a talk at the University, the whole atmosphere of Iceland entered into us. It was aspiring and helping us all the time. I felt considerable inner peace there yesterday."

"Are you speaking of the people or of the country itself?"

"We cannot separate the nation from the people. The people are the expression of the nation and the nation is the expression of the people. When we aspire, Mother Earth receives the Truth and Light that we bring down, and when a country aspires, the children of that country receive the fruit of its aspiration. If I make the house that I live in more beautiful, then this beauty inspires me. So, when you are working for your nation, you are creating the nation with your own inspiration and aspiration and, in turn, the nation is inspiring you with its own aspiration."

The President said he agreed with this. Then he asked, "Were you interested in Iceland before you came here?"

Sri Chinmoy replied, "I have really only been interested in Iceland for the past two or three years. Before that I didn't know too much about Iceland."

"Well, you couldn't be expected to know very much," the President said.

"However, I wish to say that coming to Iceland has given me tremendous inspiration and joy," Sri Chinmoy continued.

The President then asked Sri Chinmoy if he would be going on to Europe from Iceland.

"No, I have just come from Europe. I was there

for about a month and now I am on my way back to New York."

"Have you been touring all over Europe?"

"Yes. I have been lecturing at universities in England, France, Italy, Ireland, Sweden, Scotland and Switzerland, and this marks the end of our trip."

"One thing I would like to ask," the President said, "is if your teaching includes anything about Vedic poetry."

Sri Chinmoy told him that he had in fact given talks on the Vedas and other Indian scriptures and that some of his students had learned to sing passages from them. The President then asked if the Vedas were written in Sanskrit, which Sri Chinmoy affirmed.

"Forgive me, for I don't know too much about this," continued the President, "but is the language of the Vedic poetry still used today, or is it just something similar to what is used today?"

"Something similar. Sanskrit is a dead language like Latin. In fact, many of the Sanskrit words used in the Vedas are not even found in dictionaries today. So we have to get the esoteric meaning of these words. We get the significance of these words through meditation and prayer."

"This means that the Vedas are not really accessible to the general mass of the population,

only to scholars?"

"Not really even to scholars, but more to seekers. When scholars scrutinise these scriptures, they use their minds, whereas seekers understand the Vedic wisdom through their meditation. *Veda* means knowledge or the revelation of Truth, and the Vedas came to the Vedic seers through their meditation. But the scholars do not care for so-called inner experiences, so they cannot grasp the inner subtleties of the Vedic wisdom."

"This Vedic wisdom in the poetry – has it all been translated?"

"Yes. The ~~4~~ major Vedas have been translated many times, but it is the scholars who have translated them, so the translations differ a great deal," Sri Chinmoy said.

"I imagine that, since so many words are no longer known and not found in dictionaries, it must be very difficult to translate," the President remarked.

"It is indeed! For example, the word *go* means cow. But in the esoteric sense it symbolises Light. Similarly, the swan symbolises realisation. But the scholars will simply translate these words as 'cow' and 'swan'."

The President asked how the cow had come to symbolise Light and Sri Chinmoy told the story of how once, when the cosmic gods were losing the

battle to the hostile forces, they prayed for help. A divine cow appeared and from her there emerged thousands of divine beings who fought with the hostile forces and destroyed them.

The President told us that the word *go* was almost the same as the Icelandic word for cow, which is *ku*. One of the Icelandic disciples added that the Icelandic word for knowledge is *vida*.

Sri Chinmoy said, "See, that is the same as our *Veda*."

The President said there were many similarities between the Icelandic language and Sanskrit. He said that they both belong to the same Indo-Germanic group of languages, which includes most of the other European languages. "They build a bridge far back in time," the President said. "It is very interesting to compare these languages. I don't really know anything about Sanskrit, except that it came from the same source as Icelandic."

"Have you ever been to India?" Sri Chinmoy asked.

"Not yet. Some day, perhaps."

Changing the subject, the President asked Sri Chinmoy if he had lectured at the University the night before, which Sri Chinmoy had. He wanted to know if it had been well attended and Sri Chinmoy said, "It was so crowded that some people were standing out in the hall."

"I should imagine that there would be quite a high level of interest in what you say here in Iceland," commented the President. "Have you been able to see more of the country than just the city of Reykjavik?"

"We only arrived yesterday afternoon."

"Isn't it amazing," said the President with a smile, "to just drop down from the skies like that and a couple of hours later be giving a lecture. Did you come from Scotland?"

"No, from London."

"One can imagine, while you were leaving London, Geir and his wife (two Icelandic disciples of Sri Chinmoy) were here in Iceland preparing for your talk and still other Icelanders may have been leaving their homes in order to come to your lecture—all at the same time. I do hope, though, that you will have the time to see some more of the country."

Sri Chinmoy said that next time he came he would definitely spend more time there.

Sri Chinmoy presented the President with a copy of *My Rose Petals Part II* which he had inscribed.

"I have noticed," said the President, leafing through the book, "that most of your books are divided into chapters which are quite short. I like that very much. It is very wise. I am sure you do it deliberately. It is so much easier on the reader. One

can be frightened away by big, thick books which have no divisions."

The President thanked Sri Chinmoy once again for the book and for coming. "I don't claim to know very much about what you are teaching or whether I could join what you are doing, but I am very grateful that you came here to see me today," he said.

Sri Chinmoy, smiling, said, "Mr. President, with your kind permission, I would like to say that from the warmth of affection and hospitality which you have shown us today, we feel that you are well qualified to be one of us."

The President thanked him warmly and promised that he would visit Sri Chinmoy at the United Nations if he came to New York, as Sri Chinmoy had invited him to do.

Photographs were then taken and we bade the President good-bye.

* Mahalakshmi was one of five disciples accompanying Sri Chinmoy during his visit with the President of Iceland.



Sri Chinmoy with President Kristjan Eldjarn
of Iceland, in Reykjavik, 22 July 1974

U.N. MEDITATION GROUP
PARTICIPATES IN
SRI CHINMOY BIRTHDAY WEEK
FESTIVITIES

As mentioned in the schedule for August which appeared in the July issue of *Meditation at the United Nations*, during the period August 18 to 27 disciples of Sri Chinmoy gathered from all over the world to celebrate the Master's birthday with meditations, play performances, spiritual songs, picnics, sports outings and many other activities.

The members of the United Nations Meditation Group were deeply grateful for the honour and blessing of being invited to participate as a group at the celebration on Sri Chinmoy's birthday (August 27) in singing one of the 105 Bengali spiritual songs which the Master wrote and set to music for the occasion. Miss France Vacher, who is also a member of the U.N. Singers, led the group.

Following is the Bengali transliteration and the English translation of this song :

Jago jago
Bharateṛ rishi kabi jago
Naba rupe gyana parabar

*Jagater ashroy
Tamasar pran vedi
Jago priya jyotir adhar
Sanchita punjita
Dharanir glani shata
Parashe tomar hok khoi
Oishi labani ani
Kurupa e dhara khani
Karo priya sucharu akkhoi*

Awake, awake
O seer-poet of Mother Ind,
O world-haven,
Awake in your new form, knowledge-sea.
Piercing the heart of ignorance,
Awake, O beloved, O source of light.
May your silence-touch
Transform the long-accrued imperfection-
 night
Into the light of dawn.
Bring down your lustre-light
And illumine this unlit world
And make it beauty immutable.

HONOURING SRI CHINMOY
on the occasion of his birthday
27 August 1974

To look at you
In your Transcendental Height
Is to see
God's Face.

To think of you
In your Transcendental Might
Is to feel
God's Grace.

To follow you
On your Transcendental Flight
Is to touch
God's Light
And fly at high speed
Swept over God's Beam,
Away from our old pace
And swung into God's Race.

So very real
Is the depth
Of your Love,
And moving

The Compassion
Of your Smile,
Haven of Peace
And Pure Delight.

— *Pramoda*
with deepest gratitude

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 August.]

August 6

Love God. Serve man. Immortalise the Supreme Necessity.

August 13

When Peace is multiplied, Truth is multiplied.
When Truth is multiplied, Love is multiplied.
When Love is multiplied, God is multiplied.

August 20

God's Light is Infinity's Life, Immortality's Soul
and Eternity's Goal.

August 27

In the morning my name is God's Necessity.
In the afternoon my name is God's Intensity.
In the evening my name is God's Fecundity.
At night my name is God's Reality.

