

# MEDITATION AT THE UNITED NATIONS



OUR HOPE FOR MANKIND

MONTHLY BULLETIN OF THE  
UNITED NATIONS MEDITATION GROUP

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UNITED NATIONS MEDITATION GROUP

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*Meditation at the United Nations* is a monthly bulletin of the United Nations Meditation Group, compiled basically of transcriptions of the Group's regular meetings which are conducted by Sri Chinmoy.

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## UNITED NATIONS MEDITATION GROUP



### WE BELIEVE

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

Sri Chinmoy

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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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*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 OCTOBER 1974

### *Regular Weekly Schedule*

*Tuesdays, 12-1 p.m.  
October 1, 8, 15, 22, 29*

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, 12—1 p.m.  
October 4, 11, 25*

Every Friday at noon in Room 550 of the Secretariat, Sri Chinmoy conducts a meditation and, if time permits, invites questions on the spiritual life from those present.



### *Other Activities*

#### *Vegetarian Luncheon*

*October 16, 1974*

Our vegetarian luncheon this month will be in the Boss Room of the Church Center for the United Nations from 1-2 p.m. Tickets (\$2.00 per person) will be on sale on the fourth floor the Thursday, Monday and Tuesday preceding the luncheon between 12 and 2 p.m. Mexican cuisine will be served.

#### *Dag Hammarskjold Lecture Series*

*Friday, October 18*

This month Sri Chinmoy will speak on: "World Union and the United Nations" in the Dag Hammarskjold Auditorium at 1 p.m. Following the talk, if time permits, Sri Chinmoy will either conduct a short meditation or invite questions on the spiritual life.

## TELEVISION

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

October 4	Friday	5:43 a.m.
October 5	Saturday	2-4 a.m.*
October 11	Friday	5:43 a.m.
October 12	Saturday	2-4 a.m.*
October 15	Tuesday	5:43 a.m.
October 16	Wednesday	2-4 a.m.*
October 21	Monday	5:43 a.m.
October 22	Tuesday	2-4 a.m.*
October 25	Friday	5:43 a.m.
October 26	Saturday	2-4 a.m.*

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

*On Tuesday, 17 September 1974, the United Nations Meditation Group held a special meeting at which Sri Chinmoy paid tribute to the two significant events which marked the day: the opening of the twenty-ninth session of the General Assembly and the commemoration of the death of former Secretary-General Dag Hammarskjöld.*

*Following is a copy of Sri Chinmoy's address:*

### THE GENERAL ASSEMBLY

The General Assembly begins today. It is a most significant event. The General Assembly is a family gathering of a very special family. Unlike most families, this family knows what to say, what to do and what to become. It knows how to love, how to serve and how to fulfil. What to say? The members of this family say that they wish to live together forever. What to do? They try to understand one another; they try to share with one another their teeming ideas and glowing ideals. What to become? They try to become a cry; they try to become a hope; they try to become a promise; they try to become a smile — a cry that elevates them, a hope that feeds them, a promise that reveals them, a smile that immortalises them. How to love? They try to love with their illumining souls. How to serve? They

try to serve with their searching minds and their striving vitals. How to fulfil? They try to fulfil by steering God's Dream-boat toward the Golden Shore.

The General Assembly signifies interdependence. It represents a song of the community of nations, a song of group-souls. While singing this song, these souls will climb high, higher, highest until they one day reach the transcendental Vision of world union. While singing this song, these souls will march far, farther, farthest until they one day reach the transcendental Reality of universal Peace.

There is also another reason why this time of year is most significant. Thirteen years ago tomorrow, one of the great pilots of the United Nations passed behind the curtain of Eternity; Dag Hammarskjöld died in a plane crash. But before his soul flew to the highest realm of consciousness, it left behind the quintessence of its love for humanity, its wish for peace within humanity and its feeling of oneness with humanity. Dag Hammarskjöld was a man of God and servant of humanity. The body and soul of the United Nations treasure the quintessence of his love of truth, light, peace and universal oneness.

Here, we are all seekers. We, too, belong to a family, a spiritual family. We are all praying for world peace, world-harmony and world union in a divine and supreme way. Today the General

Assembly begins with new hope, new determination and new aspiration to discover something more illumining and more fulfilling. We, too, the seekers of infinite Truth and Light, can begin today with new hope, new determination and new aspiration as we try to become more spiritual, more sincere, more dedicated. In this way we can serve the Inner Pilot of the United Nations and the Inner Pilot of the entire world-family in a most illumining and fulfilling way.

## CAN MEDITATION ENHANCE LEADERSHIP?

*[This talk was given by Sri Chinmoy in the Dag Hammar skjold Auditorium on September 12, 1974.  
(Dag Hammar skjold Series)]*

Can meditation enhance leadership? The answer is in the affirmative. Meditation can and does enhance leadership. But we have to know what we mean by meditation. If meditation means a secluded life, if meditation means only an individual triumph over self, this type of meditation can never enhance leadership. If meditation means that I exist only for myself, if it means that my own self-mastery is my only goal and that I alone am important on earth, then leadership cannot be enhanced; for there is no necessity of leadership. If meditation means a secluded life, a life of individuality, then the necessity for leadership does not and cannot arise at all. If I alone exist on earth, who am I to lead? I am all in all. Only when there are two persons is leadership necessary or important. Either I take the lead or somebody else takes the lead.

But if meditation means an expansion of our consciousness, if meditation means that we are of all

and for all—that we are of our inner divinity and for aspiring humanity—then our qualities of leadership are bound to increase. If we take leadership as something qualitative, then we have to feel that the light of meditation will make the quality go from bright to brighter and from brighter to brightest. If we take leadership as something quantitative, then we can say that the light of meditation will enable us to transform much into more and more into most.

When we encounter leadership, immediately the physical in us surrenders because it is perfectly aware of its teeming limitations. It knows how weak and frail it is, how insignificant its capacity is. But the vital in us immediately sees leadership as a kind of challenge either from the inner world or from the outer world. After accepting the challenge, the vital wants to conquer and dominate the world around it. The vital immediately wants to dominate others and kick the world around like a football for its own pleasure. This kind of leadership our vital enjoys.

Mental leadership is somewhat different. In mental leadership we notice that the world around us is all imperfection and we feel that only our own mental world is perfect. You as an individual feel that you are perfect, but that the world around you is imperfect. He feels that he is perfect, while the rest of the world is all imperfection. Since he feels

that he is perfect and everybody else is imperfect, he accepts his self-styled leadership to perfect us. God has not entrusted him with leadership. As long as he sees only imperfection around him and feels that his being alone is flooded with perfection and light, then he is not the right instrument to lead others.

There is another type of leadership. We call it psychic leadership, the leadership of the heart. This leadership is totally different from the vital and mental leadership. Psychic leadership is founded upon the heart's inner awareness and oneness with reality as a whole. Whoever leads in the heart is a real leader. This is not the leadership of a self-styled leader. This leadership is the recognition of one's inseparable oneness with the rest of humanity. The one is for the many and the many are for the one. When we think of ourself as the one, we feel that the many are our branches, leaves, fruits and flowers. When we think of ourself as the many, immediately we, as the branches, leaves, fruits and flowers, feel that we are the trunk. Here oneness, real oneness, makes us feel that all are equally responsible for embodying the highest Truth, revealing the highest Truth and manifesting the highest Truth.

Meditation is a dynamic active power; it is movement. Movement itself is progress. Movement itself is the growth and expansion of our reality. Whenever we meditate, no matter what plane of



consciousness we are on, at that time we are moving toward some destination which we are bound to reach. While progressing toward the destination, this movement increases its potentiality, its capacity, its reality, its vision, its identity with its Source. And once it reaches the Source, all its capacities increase in boundless measure.

In the outer world, a leader is he who has more capacity than some other individual or two other individuals or many other individuals. If his capacity far surpasses theirs, then he becomes the leader. But in the spiritual life it is not like that. In the spiritual life, real leadership depends on one's awareness of reality and one's conscious and constant acceptance of this reality as one's very own. If one can accept the reality around him as his very own despite all its imperfection, limitation and bondage, then he is the real leader—and not he who has a little more capacity than another individual or the rest of the group. He who claims his brothers and sisters as his very own, he who accepts the challenge of ignorance and who stands in front of ignorance—night determined to conquer it and transform it into the flood of Light—he is the real leader. In the spiritual life, leadership means our conscious wish to be a chosen instrument of the Supreme. The moment we become His chosen instrument, we feel that we have become real

leaders. A divine instrument is he who has the capacity to lead and guide humanity.

According to Indian scripture, when a devotee worships the cosmic gods and goddesses, the capacity of the gods and goddesses increases. You may ask how this can be. The cosmic gods and goddesses already have tremendous Peace, Light and Bliss. Just from the worship of a devotee, how can these qualities increase? It is like saying that if you stand in front of the ocean and worship the ocean, immediately the length and breadth of the ocean will increase. Your physical mind will immediately laugh at the idea, but the Indian scriptures were not an inch away from the truth.

What actually increases in the cosmic gods and goddesses when they are worshipped is their conscious awareness of humanity's need for them. When the gods feel that they are consciously needed by humanity as a whole, then they feel that they have a task to perform on earth. They think, "The children of earth need us. Let us help them, let us guide them, let us mould them, let us shape them into divine beings." When the cosmic gods and goddesses feel earth's need, immediately they shower their choicest blessings on earth. The satisfaction that dawns in them because of earth's need is the increase of their capacity. Previously earth did not need them, humanity did not need them; so their

capacities were kept dormant. But when they are pleased and satisfied with humanity, they deliberately bring forward and increase all their capacities.

We are spiritual people; we need Peace, Light and Bliss in abundant measure. That is why we invoke the presence of the cosmic gods. But there are people who want the divine help in order to achieve something which will not be a creative force but a destructive force. Indian mythology offers us hundreds of stories about seekers who meditate for years and years and, at the end of their journey's close, when their chosen deity is satisfied and agrees to grant them a boon, they ask for something destructive. One very well-known story is about a devotee of Lord Shiva who meditated for years and years to satisfy Lord Shiva. Then the boon he asked for was this: that any person whose head he touched would immediately be burned to ashes. When Shiva granted him this boon, he wanted to test it on Shiva's head. But Shiva ran away and took shelter with Vishnu, and Vishnu's clever wisdom saved Shiva. Vishnu said to the aspirant, "You are a fool. Why have you to chase Shiva in order to know whether the boon is genuine. You could easily place your hand on your own head and see its efficacy." The foolish aspirant did this and was destroyed.

What do we learn from this story? When we want

something undivine or destructive, God may give it to us; but there is a divine force which is infinitely more powerful than our undivine force, and this will come to God's aid. If the ignorance in us wants something and cries for it, the boon may be granted; but if God does not fulfil our ignorance-prayer, it is a real blessing. And when He does fulfil our ignorance-prayer in order to give us an experience, then we have to know that this experience is necessary so that later we will cry for real Truth and Light. After giving us the necessary experience of ignorance, God will try to pull us toward His Height. At that time He does not actually destroy the capacity of our prayer: He only shows us that the capacity of our prayer should be directed toward some reality which is divine and immortal.

In India, when thieves enter into the temple to commit a theft, first they pray to Mother Kali that they will not be caught red-handed. Mother Kali may listen to them a few times, but after a while they are caught. When they pray, Mother Kali says, "All right. You want a life of ignorance; I will fulfil your ignorance." But there comes a time when her higher wisdom, which is compassion, starts to operate. She wants these desire-bound souls to be liberated from ignorance, so she exposes them to earthly justice.

If we want to achieve leadership through the

fulfilment of ignorance, God grants us that boon. But when we have the inner cry, God immediately removes from us the leadership which is based on ignorance, and He kindles the flame of aspiration in us so that we can become endowed with divine leadership and be the torch-bearers of His Light and Truth.

On the physical plane we have a human body. When the physical in us listens to the inner voice or has a free access to the inner being, even the physical can become a real leader. One striking instance I can tell you. All of you know about India's great political leader, the father of the Indian renaissance, Mahatma Gandhi. His physical frame was very frail and weak, but his physical frame embodied inner light in abundant measure. His mental capacity was not on the same level with that of Nehru and others, but his soul's light guided India's fate and the leaders who were mental giants sat at his feet. Why? Just because he saw a higher light, a higher truth, which he wanted to express through his philosophy of *ahimsa*, or non-violence. *Ahimsa* does not mean that one will not strike someone or fight with someone. Gandhi's non-violence was the vision of universal and transcendental Light in humanity. This is the vision that he had and embodied and wanted to reveal. That is why he became India's unparalleled and supreme leader. A

real leader is he who has inner light in boundless measure; it is he who represents the soul inside the physical, outside the physical and everywhere. He who wants to convey the message of the soul is the real leader.

It is said that a poet is born, not made. There is much truth in this. But I have seen that by the grace of spiritual Masters, or by the grace of inner awakening, many people have become poets. I am using the word in its largest sense—as an artist in any plane of consciousness or in any form of art. If one has not brought with him at birth a particular capacity, that does not mean that he will not be able to acquire or develop that capacity in this lifetime. One can! If one has not come into the world with a quality of leadership, it does not mean that that person will never have leadership in this incarnation. No! If one accepts the spiritual life, it means one is beginning a new life. If one has an inner guide, a spiritual Master, he enters into a new life and is awakened to the highest Truth. A new life means a new hope, a new promise, a new prophesy, a new dream which is about to be blossomed into reality. This new life is bound to offer the seeker what he wants, whether it be leadership or anything else.

So an individual can become a divine instrument even though he did not bring down on his own the capacity to be a divine instrument. To become a

chosen instrument of God is to become a divine leader, a supreme leader. This can be done by mutual acceptance. If light accepts darkness as its very own, and if night accepts light as its very own—that is to say, if the higher part in us is accepted by the lower part and vice versa—only then can the light act in and through the darkness which needs guidance and constant assurance. If he who needs and he who has can consciously become one, then one sees through the other. The lowest needs the highest for its realisation. The highest needs the lowest for its manifestation.

Divine leadership either one has or one is going to have. It is not the sole monopoly of any individual. It is granted to all. But each individual has to be aware that this capacity and reality abide in him. He has to exercise his inner capacity; he has to feel the need of this reality. Then automatically, spontaneously, divine leadership comes forward and increases in boundless measure. This leadership must come to the fore. How does it come to the fore? When one consciously and constantly feels that he is of one Source and he is for all mankind. This moment he is the Creator; the next moment he is the creation. When he thinks of himself as the Creator, he is one. When he thinks of himself as the creation, he is many. He has to see and become the Dream; he has to see and become the Reality; and

finally he has to see the Dream and the Reality in his being as one, each complementing the other. Dream we need to fly in the sky of the ever-transcending Beyond. Reality we need to manifest the transcendental Height and to give value to the universality in and around us. The song of the Transcendental we sing through our Dream. The song of the Universal we sing through our Reality. Both Transcendental and Universal, both Dream and Reality, make us whole, complete and perfect.



## 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 September.]*

September 3

We measure our success openly.  
God measures our progress secretly.

September 10

Meditate regularly. God's Compassion and Blessing will be yours.

Meditate punctually. God's Pride and Delight will be yours.

September 17

Our highest realisation dawns when God is on our side.

Our most glorious perfection blossoms when we are on God's Side.

September 24

Never underestimate your soul's potentiality.

Never overestimate your body's capacity.

## THE PAST, THE PRESENT AND THE FUTURE

*[This talk was given by Sri Chinmoy in Room 550 at the United Nations on September 20, 1974.]*

The past is important. The future is more important. The present is most important. The present is infinitely more important than the past and the future put together.

The past is a promise, an unfulfilled promise. The future is a hope, an uncertain hope. The present is necessity's reality and reality's necessity. The present is the eternal Now. The 'eternal' is God the Name. The 'Now' is God the Form. When God the Form enters into God the Name, God the Form becomes the transcendental Vision. When God the Name enters into God the Form, God the Name becomes the universal Reality.

Transcendence and universality, Vision and Reality, are inseparable and invaluable. When we want to become members of the world of Vision-Dream, transcendence is invaluable. When we want to become members of the world of Reality-manifestation, immanence is invaluable.

Transcendence is the seed. Immanence is the fruit. A seed is no seed if it does not reveal the fruit. A fruit is no fruit if it does not embody the seed. So the seed and the fruit are at once inseparable and invaluable. In Heaven we are all seeds of God's Dream. On earth we are all fruits of God's Reality.

## QUESTIONS AND ANSWERS

*[The following questions were answered by Sri Chinmoy at the Friday meetings of the U.N. Meditation Group during August 1974.]*

*August 2*

*Mr. Donald Keys: When we meditate, to what extent do we represent and are we responsible for humanity and the world?*

*Sri Chinmoy:* We are all seekers here, but unfortunately our level of consciousness is not the same. Each one has his own level of consciousness. If someone's consciousness is large and illumined, then he feels that he is representing a large section of humanity. If someone has a very vast and fully illumined consciousness, he feels that he alone represents the whole of humanity, and not only earth-consciousness, but also Heaven-Blessing. He feels that he is the supremely chosen instrument of God and has to be fully responsible for earth-transformation and earth-perfection. The higher one goes, the more responsible he is, or feels

he is, for the upliftment of human consciousness. God is responsible for everything and we are just His instruments. But if we become conscious and chosen instruments, then He can act in and through us most perfectly.

Each seeker has to feel how high he has gone, how deep he has gone and how illumined or how fulfilling his consciousness is. If he feels that he has already achieved an all-embracing consciousness, then he feels that he is entirely responsible for the total change and transformation of human consciousness. He is like a mother; when her child does something wrong, the mother sincerely feels that she is responsible for the child's misdeeds. And when the child does something good, the mother feels in the inmost recesses of her heart that the child was able to achieve this success because he is her own creation.

If we can claim the length and the breadth of the world as our very own—not with our vital ego, but with our heart's feeling of oneness—if we have accepted the world with a feeling of inseparable oneness, then we are absolute representatives of earth and, at the same time, absolute representatives of God as well. In our oneness with earth we feel that we are embodying earth's aspiration and in our oneness with Heaven we feel that we are embodying God's Compassion and God's Light. We

ascend with our aspiration and we descend with God's Compassion and Light. So, we are not only representatives of both Heaven and earth, but also we are the connecting link between Heaven's Light and earth's aspiration. When do we become the connecting link? We become the connecting link when we feel that we are working unconditionally for both earth and Heaven — when we feel that it is our bounden duty to please Heaven, but do not expect anything from Heaven in return, and when we feel it is our bounden duty to please earth, but do not expect anything in return from earth.

It is we who have to unify both earth and Heaven; this is our task. We have seen something in Heaven and we feel that this very thing is what earth needs; therefore, we have to offer that thing to earth. Again, we have seen something on earth which we feel is precisely what Heaven needs. So earth's achievement we offer to Heaven and Heaven's achievement we offer to earth. How do we do it? On the strength of our inseparable oneness with the one from whom we are receiving and with the one to whom we are offering the wealth. So, according to the extent of our oneness, we are representing humanity and divinity.

The moment we identify ourselves with something or someone, we become that particular thing or person. If we identify ourselves with the universal Con-

sciousness or the Absolute Supreme, we will feel inside them both earth and Heaven. When Christ said, "I and my Father are one," he became totally one with his Father. As an individual, I say, "I and my body are one." The necessity of the body, the consciousness of the body, the physical consciousness, I feel as my own. I identify myself with my hunger, with my earthly need, with earthly name and fame. But when I am illumined I do not say, "I and my body are one." I say, "I and my Inner Pilot are one." I am the instrument and my Inner Pilot is directing and guiding me. I and my Pilot are one; I am His vehicle and channel. It is through me, out of His infinite Bounty, that He is fulfilling His own Dream.

*Question: I have just started coming to your meetings and I would like to know how to meditate. I really don't know exactly what you mean by meditating.*

*Sri Chinmoy:* Some spiritual teachers give specific lessons on meditation. In my case, I tell my students to first read spiritual books written by spiritual Masters to gain a little general information. The books will tell you to keep the mind calm and quiet and lead a pure life in the mental, vital and physical plane. In our pure life automatically we feel an inner meditation. And if we remain calm and quiet, it is also a form of real meditation. We are



constantly being attacked by ideas, by forces, by thoughts. But we should try not to allow these thoughts to enter into our minds in our day-to-day lives. Some people may think that if they do not have any thoughts, they will be like fools. But fools are not without thought; they have thoughts, but thoughts that we cannot appreciate or admire. These thoughts lead them to do silly things. But if we do not have normal, ordinary thoughts, but instead have inner will and determination, then we will do the right thing and we will grow into divine instruments. That is a form of meditation.

When my students meditate with me, I tell them to forget the mind and try to feel the presence of the heart. Inside the heart they try to feel a vessel. This vessel is full to the brim with ignorance, imperfection and undivine things. I ask my students to try to empty the vessel with God's help and their own aspiration. This action of emptying oneself has to be done with devotion and a feeling of surrender to God's Will. It also has to be done with love—love for God and for humanity. Once the vessel is emptied, then the God inside them will fill it with divine Light.

*August 9, 1974*

*Nayana: Could you speak about the need for individuals to defend themselves?*

*Sri Chinmoy:* Before you defend yourself you have to know whether you have done the right thing or not. If you have done something wrong, it will be a mistake to try to defend and justify yourself. If you have done something wrong, you have to pray for forgiveness to the Supreme in the individual who has been the victim of your wrong action. But if you are doing something right and if you are misunderstood or criticised or attacked, then you will try to defend yourself. If you are attacked, you should always try to be calm, quiet and tranquil within. Peace is the greatest strength; if you have inner peace, then you have a lion's strength.

Since you follow the spiritual life and are devoted to Love, Truth and God, you will not exploit anybody. But if somebody wants to exploit you or harm you in any way, you have to protect yourself. Spirituality is not the same thing as stupidity. You have to be wise. There is no wisdom in surrendering to circumstances and saying, "I am helpless, what can I do?" There is no wisdom in remaining silent and waiting for the person who is harming you to reap the karma

of his action if you yourself have the power to take action. How do you know that God wants you to give that person an opportunity to continue committing wrong acts? That person has deceived you or done something harmful to you, and God has awakened you so that you are aware of it. So it is your bounden duty to defend yourself.

This is called a sincere approach to reality. If you remain silent, the other person will go on exploiting you. His ignorance will increase and he will never open to the light, and he will not give you a chance to open to the light either. You will be continually at his mercy, and your own sense of justice will disappear.

To be sincere is to defend one's inner cause. To be sincere is to breathe in divine qualities and breathe out undivine qualities. To be sincere is to see the truth as it is, on its own level, and to utilise the truth in its own way. When a new divine thought dawns, you try to execute it, and use it to build a castle of truth.

But ignorance cleverly comes into our mind and tells us to wait, since Eternity is at our disposal. If we listen to ignorance, we are not defending truth. Truth needs immediate recognition and acceptance. We accept the truth and we try to manifest the truth. Let us live the divine truth. In living the truth

we will be justifying our own existence. By living the truth, we will be accepting our own inner Immortality, which is our birthright.

*Ms. Estelle Sumper: How can we remember to forgive the world for its defects and to forgive ourselves for our own defects?*

*Sri Chinmoy:* On rare occasions we see imperfection in ourselves, but we always see imperfections in others. Now, when we discover that we are imperfect or have done something wrong, what do we do? We forgive ourselves immediately, or we ignore the fact that we have done something wrong, or we decide to turn over a new leaf and never do it again. We do all these in order to get satisfaction.

If others do something wrong, if we don't forgive them, if we harbor undivine thoughts against them or want to punish them, we will never find true satisfaction. In order to satisfy ourselves, our reality, we must forgive others, too. Forgiveness is illumination. We have to feel that by forgiving others we are illumining ourselves, our own enlarged, expanded Self.

If we do not forgive, what happens? We place a heavy load on our shoulders. If I have done something wrong and I don't try to forgive myself or illumine myself, I will harbor the idea that I have made a mistake. And each time I think of my wrong

action I will only add to my heavy load of guilt. Similarly, if others have done me an act of injustice, the more I think of this the heavier becomes my load of anger and resentment. Now, I have to run towards my goal. If I place something heavy on my shoulders, how am I going to run? I will see that others are all running very fast, while I can hardly walk.

It is always advisable to forgive others and to forgive oneself. Again, we have to know who is forgiving whom? I as an individual have no right to forgive others or even to forgive myself. It is the Divine within me that is inspiring me to raise my consciousness to Light, to higher Light, to highest Light. An act of forgiveness means a movement to a higher reality. And when we reach the highest Reality, we become one with the omnipresent Reality.

We are all integral parts of a living organism. If I have only two arms, I am incomplete; I need two legs, too. I need everything in order to be complete, perfect and whole. So I have to accept others as my very own. First I accept them and then I transform them. And who am I transforming if not my own expanding, enlarged reality?

*Mr. Krishna Ganesan: How can we avoid falling asleep during meditation?*

*Sri Chinmoy:* We need sleep because the nerves need rest. But when we have dynamic energy, we can conquer sleep. When we have a free access to the infinite inner energy, we do not need sleep at all. Right now, for a few years, or for this incarnation, the body needs six or seven hours of sleep a night. But gradually we can decrease this need from seven hours to six, five, four, even three or two.

When we have enjoyed deep meditation — enjoyed in the sense of having drunk divine nectar — sometimes we feel drowsiness. We feel we are not totally awake and not fully conscious of what is happening within us. But this is not actual sleep. Deep within us there is constant, continuous, eternal silence, peace and poise. When we are absolutely calm and quiet in our inner life, we see that the inner life offers us its own energy. Our human mind cannot understand this energy, because it never gets it or even sees it. Only our heart receives this energy from the soul. If we can feel this inner energy during our meditation, then for hours and hours we can meditate without any interruption.

In our inner life of realisation we are well-established. We know that we are of God and for God. We know that we belong to God and God belongs to us, and that God-realisation is our birthright. But this inner realisation is static. It is the static way of holding the truth. But in our outer

life of manifestation we have to prove that we are of and for God. We do this through our manifestation of the Divine within us. The divine manifestation needs constant movement. We have to feel inside ourselves a flowing river, a river of dynamic energy and dynamic light. Then we have to feel that we have become that river. Now, the river is not the goal; the goal is the sea. So we have to feel that we are in the process of continuous movement. We are running forward, climbing upward, diving inward toward our goal.

Silence-life we embody, but sound-life, unfortunately, we do not manifest in a divine way. We manifest it in a destructive way. When we fall asleep during our meditation, it is a kind of unconscious destruction of our own inner divinity. But when we feel that we are a river of dynamic energy and light flowing toward our goal, then we cannot be attacked by lethargy or sleep.

Some seekers feel that just because they have entered into the meditation room, their role is over. They feel that they have already reached their destination and now they can relax. That is why they fall asleep. But our role will be over only when we have meditated well and, at the end of our meditation, when we have offered our gratitude, or whatever we have achieved, at the Feet of the Supreme. If we are going on a long journey, we have

to know that when we come to the airport, that is only our first destination. The final destination is not the airport, it is some distant city or country.

If we are supposed to meditate for an hour, we may sleep for forty-five minutes and do nothing but feel miserable for the remaining fifteen minutes. But let us feel that coming to the meditation room is only our first goal, that there is another goal which will take us an hour to reach. Once we reach this goal, then we can relax and enter into the earthly life, which is necessary for manifestation.



## ARE SPIRITUAL PEOPLE SOMEWHAT ABNORMAL?

*[Sri Chinmoy delivered this lecture at the United Nations in Conference Room 14 on Friday, July 26, 1974.]*

The title of my talk, "Are Spiritual People Somewhat Abnormal?" is rather amusing. If we answer the question in the affirmative, then all of us in this room are abnormal. But the truth is otherwise. We are not abnormal in the least. We are normal, natural, soulful, devoted, dedicated and God-loving.

In this world, when someone does not see eye-to-eye with us, we immediately say that he is abnormal and unnatural. We even go to the length of saying that he is undivine or hostile. This is the experience that we unfortunately treasure. But if each day we pray and meditate soulfully, then we come to realise that the most important thing in each person's life is the freedom of his inner life, the freedom to follow his own Inner Pilot. Everyone is being motivated and guided by his Inner Pilot. Just because you do not have the same realisation that I have, we cannot call each other abnormal.

Here in God's creation countless beings are consciously or unconsciously fulfilling God in their own way. But a seeker tries to please and fulfil God in God's own way. This is the difference between those who aspire and those who do not aspire. Non-seekers try to possess God and utilise God in their own way, whereas seekers try to achieve God's Light to please Him, fulfil Him and manifest Him here on earth in His own way.

Those who are not crying for God, for Truth or for Light, according to strict inner philosophy, are dead soldiers. One need not be dead on the physical plane, but one is inwardly dead if he does not aspire. If he is wallowing in the pleasures of ignorance, he is already dead. When there is no Light, when there is no divine satisfaction, we feel that life is nothing short of death.

Earth's understanding of Light is very limited. When we try to judge others or examine others, we immediately lose our sense of identification. But if we focus our attention on all things with the same amount of sympathy, love and concern, then we feel inside all things their basic oneness with everything else and with ourselves. In the matter of strength, my thumb has considerably more than my little finger. But there is a oneness between my little finger and my thumb, so when I concentrate on these two portions of my being I do not consider one

abnormal just because it is weaker or stronger than the other.

Here we are a small group; let us say a family. Right now we are treasuring a spiritual feeling, a feeling of brotherhood and oneness. Now, if someone here happens to have a large fruit, his feeling of oneness will compel him to share the fruit with the rest of us. But if he is miserly, if he has a sense of separativity, he will try to eat it all himself. It is in this separativity that real abnormality looms large. When we see others in ourselves and feel our oneness with them, then there can be no abnormal feeling in us.

Anything that is contrary to our experience seems abnormal to us. But we have to know that the world is singing the song of oneness. God's Unity and God's Multiplicity we have to see as one. God the Creator, God the Preserver and God the Transformer are all one. In each seeker God is playing the distinctive role of Creator, Preserver and Transformer. When we see them separately in their limited consciousness, we become a victim to our own limited understanding. If this moment we identify ourselves only with God the Creator, then without the least hesitation we shall say that God the Transformer is abnormal.

God started His creation with His Silence-light. From His Silence-light, Sound-might came into

existence. The One wanted to become many. He wanted to experience Himself in a million, billion, trillion forms, countless forms, like the seed that eventually grows into a banyan tree. When the seed grows into a huge tree, we see millions of leaves and thousands of fruits and flowers. But it started its journey as one single seed.

The first thing we have to do in our life is pray and meditate. Early in the morning, if we pray to God, we enter into the world of the Source. Then we try to offer the Light that we have received from our prayer and meditation to the world around us. First we achieve and then we give. If I do not have any Light, then what am I going to give?

We have to go from one to two to three. Our first realisation is one, our second realisation is two, our third realisation is three, the Ultimate. When we start with one, we have to know that we are going to the Root, the Source, the Unity. But the Source needs manifestation; otherwise it will remain unfulfilled. For manifestation we have to enter into the world of multiplicity. And finally we have to transform the world and bring Heaven's Perfection into the world. Only in this way can we have true satisfaction, and true satisfaction is God's Perfection-Love.

In unity there must be the song of multiplicity. When we enter into the spiritual life, if we ignore

the world around us, if we feel the world around us is dirty and undivine and can never be transformed, then we are mistaken. This attitude is unhealthy, abnormal. We have to accept the world around us as our very own, and inside the world we have to see and feel the living Breath and living Presence of God. Then our realisation will tell us that the world is absolutely normal, that God is evolving in His own way in and through the world. You may be flying to your destination on a jet plane, and somebody else may be travelling at the speed of an Indian bullock cart. But who is the driver of the bullock cart and who is the pilot of the plane? In both cases it is God. According to His own Will, according to the seeker's evolution, God is using the bullock cart or the modern jet plane. And it is also He who is proceeding toward the destined Goal, His own ever-transcending Height.

There is a significant anecdote I wish to tell you. An atheist once said to one of his friends, who was a God-believer, "My friend, you constantly pray to that Fellow, but He ignores you. You have given up everything for Him, but He has done nothing for you and He will do nothing for you. Yet even so, you feel that you can live without all worldly pleasures and enjoyments, but not without God. You must be really great." Immediately the believer replied, "You are infinitely greater than I am, for you need

only the fleeting earthly pleasures and you have given up God for them."

Now, who is normal and who is abnormal in this story? If we have a limited consciousness, then we will say that the one who believes in God is normal, and he who does not believe in God is abnormal. But if we go deep within, into our heart of love and oneness, we see that the atheist is none other than God Himself in the process of evolution. This is not our first nor our last incarnation. We were once in the mineral world, then in the plant world and then in the animal kingdom. Now we are human beings, half animal and half divine. When we enter into the desire-world, we enter into temptation. From temptation we enter into frustration, and in frustration destruction looms large. But since we are all seekers, we are entering into the aspiration-world. And in the aspiration-world we go from Light, to more Light, to abundant and infinite Light.

Now, some seekers who are weak feel that if they remain in the world they will be devoured by earth-ignorance. This kind of seeker feels that the best thing for him to do is to enter into the Himalayan caves where he will be safe. But this is not the answer. Human beings who have undivine, ferocious qualities may not follow him to the Himalayan caves, but whatever is inside him will

follow, including his unilluminated mind, his earthbound desires and his own animal qualities. These things will play the role of the undivine human beings whom he has left behind him. They will torture him. He will be in the Himalayan caves, but his mind and his vital will be all the time roaring. He will meditate there for five minutes or half an hour and then, if he does not see an iota of Light or if he does not feel any certainty in his inner life, immediately he will say, "I have come here to the Himalayan caves, but I am only fooling myself. There is no truth, there is no reality here. This is all self-deception."

If we are real seekers of truth, like divine warriors we will face the world and brave the world here and now. Who escapes? He who has done something wrong, he who is a culprit. But we have not done anything wrong, so we need not and must not try to escape. We have to feel that the members of society are like the limbs of our body. If even one part of our being is not transformed, then we are not perfect. We have to strike a balance. Spirit will give us realisation, but matter will offer us the message of manifestation. We have to try to combine the messages of spirit and matter. Only then will we be able to establish the Kingdom of Heaven here on earth.

How can we combine these two? By uniting Heaven-Vision with earth-aspiration. When earth-

aspiration climbs up high, higher, highest and Heaven-Vision descends, there is a place where the two meet. And that meeting place is inside our heart of acceptance, in our conscious acceptance of both the Vision of Heaven and the aspiration of earth.

When we separate earth-consciousness, which is manifestation, from Heaven-consciousness, which is realisation, we are totally lost. But when the aspiration of earth and the Vision of Heaven are amalgamated, we become chosen instruments of the Absolute Supreme. At that time, our Heaven-free consciousness and earth's aspiring consciousness make us complete, whole and perfect. The idea of abnormality is absurd then. We become normal, natural, spiritual, divine and perfect, for we consciously, devotedly, soulfully and unconditionally unite the vision of our height with the aspiration of our depth.

