

Meditation at the United Nations

United Nations:



the Heart-Home
of the World-Body



Monthly Bulletin of the
United Nations Meditation Group

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MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

Since January, 1973, the United Nations Meditation Group has published the monthly bulletin, *Meditation at the United Nations*. This publication offers a basic introduction to meditation techniques and spirituality through questions and answers and lectures, and also reviews the Group's activities. Profits from the sale of this bulletin are donated to UNICEF.

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UNITED NATIONS MEDITATION GROUP

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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.

EDITOR'S NOTE

The United Nations Meditation Group is an association of U.N. delegates, staff, NGO representatives and accredited press correspondents, who believe that inner reflection and meditation can bring us in touch with the founding spirit of the United Nations and inspire renewed dedication to its ideals. The main focus of our activities, both in New York and in Geneva, is our twice-weekly meditations, which provide an opportunity for quiet, spiritual renewal in an atmosphere reflective of the highest purposes of the world organisation. In addition, through an ongoing series of conferences and symposia, we provide forums where ambassadors, Secretariat officials and staff, religious leaders and other world-minded individuals can share and reinforce their spiritual vision for the United Nations.

The United Nations Meditation Group was founded in 1970, when interested staff members invited the distinguished spiritual leader Sri Chinmoy to conduct non-denominational meditations at New York Headquarters. Since then, the Group's membership has grown considerably and its expanded activities have been warmly received by the U.N. community.

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MEMORIAL SERVICE FOR HIS HOLINESS POPE PAUL VI

On 8 August 1978 United Nations delegates and staff joined the members of the U.N. Meditation Group in a memorial service for his Holiness Pope Paul VI, held in the Chapel of the Church Center for the United Nations. Sri Chinmoy, who has been leading the Group's meditations since 1970, opened the programme with a silent meditation facing a portrait of the Holy Father, followed by a musical dedication on Indian *esraj*. Drawing on his deeply moving experiences in meetings with the Pontiff on three separate occasions at the Vatican, Sri Chinmoy then offered a soulful tribute to the Pope.

Members of the Meditation Group recited passages from Sri Chinmoy's book about the Pontiff, *Compassion-Father, Champion-Brother, Perfection-Friend*, and Mr. Donald Keys, President of Planetary Citizens, reminisced about the Pope's historic visit to the United Nations in October, 1965. Remarks of the late Secretary-General U Thant and Pope Paul during this visit were then read out, as well as statements by Secretary-General Waldheim and President Carter on the Pope's passing. The programme closed with Sri Chinmoy's reminiscences about his meetings with the Pontiff and the performance by the Meditation Group

singers of a song Sri Chinmoy dedicated to the Pope, "Compassion-Height."

Following is a transcript of the programme.

Sri Chinmoy (bowing to a portrait of the Pope after the opening meditation): Father, Holy Father, beloved Father, humanity's Friend, divinity's Brother! We know, we know where you are now. You are in the heart-cry of humanity and in the soul-smile of divinity.

Father, you were an unparalleled spiritual sovereign of the twentieth century. With your mind's illumination you showed mankind the beauty of a new Dawn. With your heart's oneness you have told man his duty in a new Day.

Your divine greatness was your contribution to the Heavenly Father. Your supreme goodness was your contribution to Mother-Earth.

Constant self-giving was your inner life. Constant peace-offering was your outer life.

Our aspiration-heart treasures your Vision-Eye. Our dedication-life treasures your Perfection-Heart.



Sri Chinmoy pays tribute to Pope Paul VI.

Excerpts from Sri Chinmoy's book about the Pontiff, *Compassion-Father, Champion-Brother, Perfection-Friend*.

O Compassion-Father, O Champion-Brother, O Perfection-Friend, your mind is divinely great; your heart is supremely good. Your greatness-mind is illumining humanity's hope. Your goodness-heart is fulfilling humanity's promise. Humanity's hope is to see satisfaction in each human being. Humanity's promise is to reveal the Kingdom of Heaven here on earth. Because you love untiringly, O Holy Father, humanity's hope, I feel that before long humanity's hope will succeed and proceed. Because you bless unreservedly, O Holy Father, humanity's promise, I feel that before long humanity's promise will proceed and succeed.

* * *

On 4 October 1965 the Holy Father delivered an immortal speech at the United Nations which was nothing short of his own life-giving Wisdom-Light. He offered papal support unreservedly to the United Nations' cause and told the United Nations that disarmament and cooperation are of paramount importance in extinguishing the poverty-flames and misery-flames of the world. The relationship between the Church and the United Nations he elucidates in a simple and powerful manner:

"The Church considers the United Nations to be the fruit of a civilization to which the Catholic religion . . . gave the vital principles. It considers it an instrument of brotherhood between nations which the Holy See has always desired and promoted. . . . The convergence of so many peoples, of so many races, so many States in a single organisation intended to avert the evils of war and to favor the good things of peace, is a fact which the Holy See considers as corresponding to its concept of humanity and included within the area of its spiritual mission to the world."

* * *

With regard to man's duty, his dignity and his religious freedom, the Holy Father observed at the United Nations: "We feel that you (the United Nations staff) are the interpreters of what is highest in human wisdom."

* * *

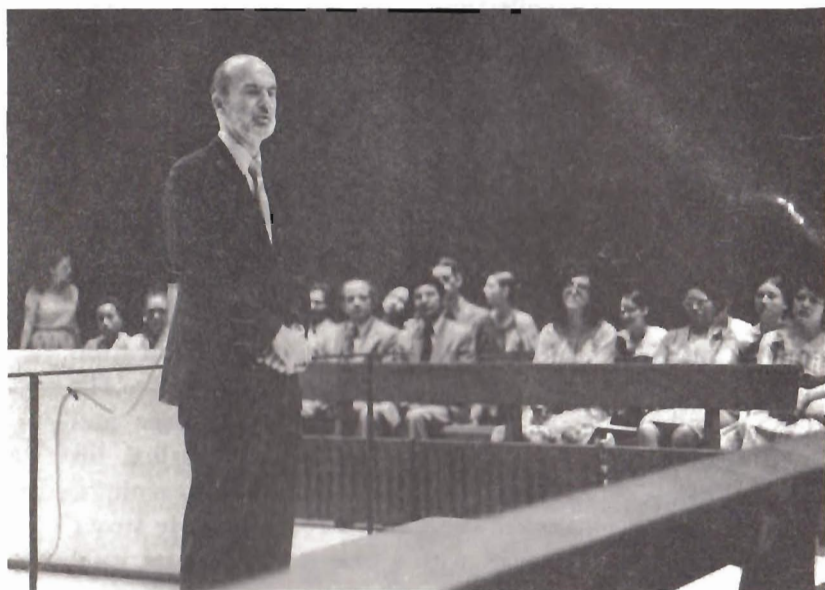
The Pope calls the United Nations a school that teaches man peace. According to him, each individual here is at once a pupil and a teacher in the art of building peace. Him to quote, ". . . the world looks to you as to the architects, the builders of peace."

* * *

Mr. Donald Keys, President of Planetary Citizens: My recollection of Pope Paul will be much the same as many of you, dominated by his appearance and address at the United Nations, an event which showed the universality and capacity of two great figures—he, as the head of one of the world's great religions; and the Secretary-General, U Thant, who rendered him the invitation.

The historic encounter showed the capacity and the magnanimity of both. Pope Paul's words "Never again war! War never again!" were at once an appeal to the best in humanity and a dedication of humanity to its highest aspiration. His encyclicals on world problems showed over and over again his understanding, his universality, his grasp of human suffering, human yearnings, human nature, of the human condition. He strove most continuously, with a true moral and spiritual imperative, for the improvement of that human condition.

We honour him and we are grateful to him for his service to humanity in the name of his Father, who is the Father of us all.



Mr. Donald Keys, President of Planetary Citizens.

STATEMENT OF WELCOME BY
SECRETARY-GENERAL U THANT
ON 4 OCTOBER 1965

The Secretary-General: It is the cause of peace which brings His Holiness into our midst. It was the cause of peace—universal peace, for all men on earth, without distinction as to race, religion, nationality or political belief—which led me, many months ago, to explore with His Holiness the possibility of his being present at a meeting of the General Assembly such as this, so that he might join his efforts for peace to those of the representatives of the States Members of the United Nations.

May I briefly recall the origins of this journey which is now reaching its felicitous climax. On 4 December last, in Bombay, His Holiness voiced a special appeal which moved me and many others deeply, as reflecting the aspirations of mankind and as being closely in keeping with the purposes and objectives of the United Nations—an appeal for an end to the armaments race and for the alleviation of human suffering—an appeal to all the Governments of the world to undertake, in the words of His Holiness, a “peaceful battle against the sufferings of their less fortunate brothers.”

Shortly afterwards, on 15 January 1965, His Holiness entrusted to me, as Secretary-General of

the United Nations, the text of his appeal. I accepted it, as I stated then, as an invaluable source of inspiration for me and for the Organization which I serve. That appeal, and the desire of His Holiness to place it at the service of the United Nations, prompted me, with the full support of the then President of the General Assembly, to seek the agreement of His Holiness to appear before, and address, the General Assembly of the United Nations.

That historic occasion has now arrived. It is taking place at a time when there is a renewal of confidence in our Organization. It is a time also of grave dangers to the peace of the world. In adding my words of welcome to those of the President of the General Assembly, and in expressing my deep gratitude to His Holiness, I do so in the conviction that all of us who work for the purposes of the United Nations will draw from his presence here, now and long afterwards, inspiration for our continued struggle to attain those goals of peace and human well-being which are also the goals His Holiness so devotedly believes to be within our reach.

EXCERPT FROM THE ADDRESS BY
HIS HOLINESS POPE PAUL VI

You are all well aware that this meeting between us is of a twofold nature: it bears the stamp both of simplicity and of grandeur. Simplicity, because he who speaks to you is a man like you; he is your brother, and even one of the least among you, representing as you do sovereign States, for he is vested—if it please you so to think of Us—with only a minute and symbolic temporal sovereignty, only so much as is needed to leave him free to exercise his spiritual mission and to assure all those who treat with him that he is independent of every worldly sovereignty. He has no temporal power, no ambition to compete with you. In point of fact, We have nothing to ask for, no question to raise; at most a wish to express and a permission to request: to serve you, within Our competence, disinterestedly, humbly and in love.

STATEMENT BY SECRETARY-GENERAL
WALDHEIM ON THE DEATH OF
POPE PAUL VI

I was deeply saddened to learn of the death of His Holiness Pope Paul VI. In His late Holiness the world has lost a great spiritual leader, a man of boundless compassion and a tireless voice of human conscience. Pope Paul never hesitated to speak out on vital current matters nor to concern himself with the fate of the victims of the tragedies and errors of our times.

In the United Nations we specially recall Pope Paul's historic visit to our Headquarters in New York and his powerful but simple message, "Never again war." This visit not only set a unique precedent; it also foreshadowed a much closer contact between the leadership of one of the great churches and congregations of the world and the leadership of the world organization. It forged a new link between the spiritual and the temporal world which has time and again proved its value.

I recall vividly my personal contacts with His late Holiness, both in Rome and, when the occasion called, on specific current problems. At his passing we salute a constant champion of humanity and a tireless fighter for peace.

STATEMENT BY PRESIDENT CARTER
ON THE DEATH OF POPE PAUL VI

I was deeply saddened to learn of the death of Pope Paul VI, a man whose life and works have served me personally as a source of great moral inspiration. As a man of peace and profound spirituality he will be greatly missed, not only by all Roman Catholics but by all people, whatever their religious convictions.

Of Pope Paul's many contributions, two stand out for me at this sad moment:

First, his untiring efforts in the ecumenical movement. Not only was he inspired in the cause of humanity, to pursue greater unity of purpose within the Catholic Church, but also among all other faiths.

Second, Pope Paul's world travels, at no small expense to his physical well-being, exemplified his role of pilgrim, carrying the message of peace and love to the far corners of the world, including an inspiring visit to the United States.

During his fifteen years as Pontiff, the voice of Paul VI served as a clear moral beacon to a troubled world.

With his passing, we have all been deprived of a strong voice for reason, for moderation, and for peace.

REMINISCENCES OF MEETINGS WITH
POPE PAUL VI BY SRI CHINMOY
AND HIS ASSISTANT

The following memoir of Sri Chinmoy's meeting with Pope Paul VI on 22 March 1972 was written by Sri Chinmoy's most special assistant, who was present at the meeting.

As we stood in line directly in front of the throne of Pope Paul VI, he beckoned us to come to him. His arms were wide open and his blue eyes were shining with welcoming love.

We approached. Sri Chinmoy folded his hands and bowed, while I knelt at his feet.

The Pope said, "I am very, very happy to receive you." He repeated this two or three times. "How happy I was to hear about you and how happy I am now to see you and your . . ." He looked at me and I said, "His secretary." Monsignor Humbert-Claude said, "His secretary."

Sri Chinmoy presented the Pope with three books he had written: *Songs of the Soul*, *My Lord's Secrets Revealed* and *My Rose Petals*. The Pope accepted them with great joy and said very sincerely, "I shall read these books." Then he added, "I shall certainly read each one."



His Holiness Pope Paul VI and Sri Chinmoy.

Then Sri Chinmoy went very close to him with folded hands and said, "I am most grateful to you for granting me the opportunity to be in your presence."

The Pope replied, "I am so happy to welcome you." Then he said in Italian, "I cannot express what I am feeling now." This was translated by an American bishop standing near the Pope.

Sri Chinmoy then continued, "Your Holiness, right now I see in you the most benevolent Father of the Catholic world, the Master-Leader of the Christian world and the Champion-Lover of humanity."

The Pope was deeply moved and he pressed Sri Chinmoy's hands into his own folded hands. He said, "I have understood what you have said, but I cannot reply in English."

Then he began to speak in Italian to another interpreter who said in English, "I am extremely moved with your words. This meeting of ours has been most essential."

"Thank you, thank you, thank you," he added in English.

Then Sri Chinmoy said, "I am deeply impressed with your philosophy, You say that materialism and spirituality must go side by side. My humble philosophy also says the same. The inner life of aspiration and the outer life of manifestation must go together, one fulfilling the other in a divine way."

At this point the Pope said in English, "I admire your philosophy."

Then he said in Italian, and another interpreter translated it into English, "The Hindu life and the Christian life shall go together. Your message and my message are the same."

Then he continued in English, "Where do you live and what do you do?"

Sri Chinmoy said, "I live in New York and hold meditations in our Centres, and once a week I hold a meditation at the United Nations."

Monsignor Humbert-Claude translated this into Italian. At that point, taking this opportunity, I said quietly to the American translator, "He is the only spiritual Master who has been granted this privilege," feeling that the Pope would be interested to know this. However, Monsignor Humbert-Claude had finished his translation and the Pope had begun to speak, so the American bishop said to me, "The Pope is speaking." The Pope could not hear what I was saying.

At this very moment, the Pope said to Sri Chinmoy with glowing joy and very sincere affection, "When we both leave this world, you and I, we will meet together."

I was very moved by this.

Then the Pope said, "I have something to give you." He took out a large medal with his own profile embossed on it and presented it to Sri Chinmoy. He gave me a smaller one.

He said, "You have my blessings." First he spread his arms out in the Catholic manner of benediction. Then he clasped Sri Chinmoy's shoulders and pressed them very firmly.

We bowed with folded hands and departed.

*Sri Chinmoy's reminiscences of his interview with
Pope Paul VI, the Vatican, 27 June 1973.*

Four men carried the Pope into the auditorium on an ornate red velvet-covered chair. Then he sat on his throne and gave a talk, flanked by several cardinals. There were over 8,000 people in the hall. Instructions were read out to the crowd by the cardinals in English, French, German and Spanish.

Then, before the Pope was put back into the chair, he came over to about sixty persons to whom he gave personal attention, the time he spent with each ranging from one second to about three minutes. I believe I am one of the few (two or three) who got three minutes.

Many large delegations had come from all over the United States and from countries of Europe other than Italy. (Italians were not allowed in this particular audience.) As each group was announced, they applauded the Pontiff very enthusiastically. He in turn greeted them with a smile.

There were about fifty rows on each side. Although the Vatican authorities had very few reserved seats for special guests, they were kind enough to grant me the first seat in the front row.

The Pope kindly came near me with a broad smile. He recognised me immediately, even though the American Cardinal introduced me, saying to the Pope, "Sri Chinmoy of the United Nations."

I said to the Pope, "I am most grateful to you for granting me the opportunity to be in your holy pre-

sence for the second time. Like last year, this year also I have come for your blessing." The Holy Father gave me a blessingful smile.

I presented him with some of my books. He said to me, "Last year I promised you that I would read your books. I read them. I deeply enjoyed them. I want to tell you that I am truly proud of your service to the United Nations. You are an Indian. I am also proud of your country."

Then he stretched out his hands. One of his attendants gave him a medallion. The Pope presented me with the medallion and said, "I give you this as a token of my love for you." During the conversation we faced each other with folded hands. I saw in him a soul's smile which was at once psychic, pensive and tinged with a subtle sadness.

During his third meeting with the Pope on 9 June 1976, Sri Chinmoy presented the Pontiff with his newly published book about the Holy Father, which included full-colour paintings by the author.

The Pope was very happy and pleased with the book. He liked the paintings very much. When he looked through the book, he saw the picture of U Thant and myself. He asked me if I bring down new inspiration and aspiration from above when I conduct meditations at the United Nations. He wanted to have pictures taken, but unfortunately

the photographer was not available. The Pontiff then raised his arms to express his soulful benediction.

COMPASSION-HEIGHT

May 28, 1976

(♩ 76)

FINE

Fa-----ther_, we love your eyes of glo--wing Light

Fa-----ther_, we love your heart of Com---passion-Height

Your soul__ chap---pi-----ons love---- cry-----

for----- peace----- on----- earth-----.

You bless our weak-ling hearts----- with con-fi-dence-

birth----- In you is quenched-----

the breath-less thirst----- of world-----

hours. In you the U. N.'s high-----

per--fec-----tion - tree----- flo-----wers.

D.C.
al
Fine

INSPIRATIONAL PRAYERS

At the 1 August 1978 meeting of the Meditation Group, Sri Chinmoy offered these two inspirational prayers.

O my Pilot Beloved, I am happy because yesterday I covered the length of my desire-life. I am happy because today I have begun to climb up the height of my aspiration-life. I am happy because from tomorrow on I shall study at Your Realisation-School.

* * *

O my Pilot Beloved, do tell me one thing: Is one really great just because he has achieved something significant in life? Is one really good just because he has given something precious to humanity? To me, he alone is great who adores Your transcendental Height. To me, he alone is good who loves Your universal Beauty.

"My child, you are absolutely right. Mere achieving is not greatness, mere giving is not goodness. I want you to develop your own greatness and your own goodness. You can develop your own greatness by becoming one with your heart's cry. You can develop your own goodness by becoming one with your life's smile. Greatness is oneness that grows and glows. Goodness is fulness that satisfies and immortalises the human in the divine and the divine in the human."

QUESTIONS AND ANSWERS

Sri Chinmoy answered the following questions at the 11 and 15 August meetings of the Meditation Group.

Question: Sometimes I feel that I regress just as I am beginning to make progress. Why is this?

Sri Chinmoy: You know the saying, "Birds of a feather flock together." You have many friends. In the spiritual life also you need friends. Today you may be disappointed but there is someone, a friend, near you who will lift you up. Tomorrow you may have to lift her up. It is absolutely necessary to have spiritual friends. You can create friends overnight in the ordinary world. But to have a true spiritual friend is God's true blessing which you will treasure.

Sometimes in spite of your earnest aspiration to feed your soul, you don't have enough inner wealth. How are you going to buy the aspiration necessary to feed your soul? You have to go to a place where spiritual people are praying and meditating. They will help you immensely, and you will be able to help them. You will speak to them on the phone, you will be with them and mix with them, and you will see that you are throwing abundant light on their life of aspiration. If you feel that it is impossible to be under the guidance of a spiritual Master, you will need the company of spiritual friends.

Eventually, you will feel the necessity of finding someone who can consciously feed your soul, a spiritual Master. He has the capacity to feed your soul and when he does so, you will see that everything goes right. Your inner world is flooded with joy and delight. If you want to remain in the highest, purest joy, then you must follow the path of a spiritual Master. He makes a conscious promise to your soul and to your outer being that he is responsible for your outer and inner life. He will make you feel that the outer and the inner must go together. The inner must energise the entire being so that the outer will fulfil its role.

Yoga and life can never be separated. What life wants is fulfilment, and this takes millions of years. But if Yoga is accepted, it expedites the process. What would take twenty years to get, you can achieve in two years or even two seconds if you follow Yoga. Yoga means union with God's Will. Yoga greatly expedites realisation. Since God is omniscient and omnipotent, God can give you what He wishes in a matter of seconds. If you do not enter into the spiritual life, it will take you thousands of incarnations to realise God. But if you follow Yoga devotedly under the guidance of a God-realised spiritual Master, then in one or two or three incarnations you are bound to get realisation.

If you feel that your outer life is one thing and Yoga is something else, then you are making a Himalayan mistake. Yoga is conscious oneness with God's entire existence. So if you want to expedite your soul's journey and make faster progress in

your outer life, as well as your inner life, Yoga is the answer. When God's Will becomes your will, you can achieve everything sooner than at once. If your will is not one with God's Will, then no matter how hard you work or how sincere you are, it will be impossible for you to attain to your highest.

In conclusion, you will never regress if you accept Yoga, the path of inner discipline. Union with God is the fulfilment of the soul in the inner life as well as in the outer life.

Question: How can I get rid of expectation?

Sri Chinmoy: You can get rid of your expectation by knowing that most of your expectations end not only in frustration, but also in self-destruction. Anything that attempts to destroy you is not healthy. So do not expect anything; just do the needful. Then you will get infinitely more than you expected. If you play the role of expectation, then at each moment you will want something more. If you do not expect anything, but only do what you feel is best, then your expectation will be fulfilled beyond your imagination.

Question: How can we overcome vital forces?

Sri Chinmoy: If we invoke purity, all our vital problems can be solved. Purity, purity, purity. Purity is so important in the seeker's life. Nothing is as important as purity. Every day you should meditate on purity. If you practise breathing, every

time you breathe in, try to repeat "Supreme" seven times. If you can't do it seven times, then you do it three times. When you are breathing out, again repeat "Supreme" three times. Each time you breathe in, if you can say "Supreme" three times, you will feel that you are bringing down universal Purity into your physical system. And while you are breathing out, feel that you are breathing out all your rubbish and ignorance. It helps considerably.

Question: What is the worst impurity?

Sri Chinmoy: The worst impurity is a negative thought. When you are impure, you think, "I cannot do it. I cannot do the right thing. I cannot think of God or meditate on God. I cannot see the Light or the Truth." This is doubt. It is the worst possible impurity.

We always have to see the light in a positive way. I may say that I have light in a very tiny, infinitesimal measure. But if I say, "I don't have any light at all. All I have is darkness," then I am fooling myself. Again, if an ordinary human being says that he has abundant and boundless light, then he too is fooling himself.

If you think that you have no light at all and that you are all darkness, this is false modesty and self-deception. False modesty and self-deception will never lead us to God-realisation. If you constantly think, "I am impure, I am insincere," then you really become impure and insincere.

Somebody may say to you, "I am impure," but when he says this, he feels in the back of his mind that he is at least one iota more sincere than his neighbour, his friend, or somebody else. He tries to make others think he is sincere by exercising his false modesty. In this way insincerity also comes from impurity. So insincerity, imperfection and negative thought are all forms of impurity.

When we see something inside ourselves, we try to exhibit it outwardly. If I have insincerity inwardly, then I demonstrate it outwardly also. That is to say, if I have insincerity inwardly, then I will take refuge outwardly in the house of insincerity. But if I am sincere and pure inside, then outwardly I will take shelter in the house of purity and sincerity.

So the worst impurity includes negative ways of thinking, insincerity and the feeling of unworthiness. All these negative qualities are self-imposed.

Question: How do we reinforce our spiritual aspiration when we feel it is wavering?

Sri Chinmoy: When aspiration is wavering, there are various ways to reinforce it. When aspiration is wavering, we find it difficult to go deep within. We hate to meditate and even if we meditate, the meditation is not good. But what should we do at that time? We should read inspiring books written by God-realised souls or other seekers who are searching for God. Then we should feel that the

seeker we are reading about is no one else but us. We should feel each idea, each thought or heart's cry of aspiration as our own. The writer has used his name, but it is our feeling that he has written about our own aspiration. We will see when we read the seeker's devoted writings that his cry is our cry. As he is going towards light, we should feel that we also want to go towards the light. Or if we read books by the Masters who are realised and who have become one with God's Consciousness, we will try to feel all the time that Compassion is being showered on our soul, our heart, mind and vital from his writings. We will feel that Compassion-light is descending on us when we are reading his book.

We have to know that the spiritual life is neither a bed of thorns nor a bed of roses. There are always deserts in life's journey. Everybody has to go through the desert in his aspiration; but there comes a time when there is no desert. It is light out now. Then daylight is followed by night and again night by day. But the time comes in our inner aspiration when we enter into a deeper consciousness, a deeper being. We become one with our soul. When we are able to listen to the dictates of our soul, when we are in communion with God, then our consciousness is full of light. Each thought, each idea is full of light. Then there is no night. It is all light. That is the very highest state.

When we are in an ordinary state, when we are seeking and crying and weeping, the best thing is to read the books of spiritual aspirants or Masters. Or

we can mix with brother or sister disciples who are not having the same difficulties. Suppose that today we find it difficult to meditate. Then we can go to our brother or sister and they will lift us up. They will say something very good about the aspiration they saw in us about two months ago. Or they may say something about God or about our Guru that will lift us up. The same thing may happen to them sometime later and then they will come to us. To have brother and sister disciples is the greatest blessing for spiritual aspirants. There are seekers whose Gurus have left the body and who do not have sister and brother disciples. When their aspiration wanes, they stay at home and cry and weep, and eventually they are consoled. But the easiest way to get aspiration is to go to another disciple and he or she will elevate our consciousness. They will enter into us and bring out our own light, which has now been covered with depression, trouble, misery and anxiety.

Question: How can I know if an inspiration comes from God or my heart or soul, rather than my mind?

Sri Chinmoy: When you approach the Supreme with the mind, all the time you will doubt whether you are doing the right thing. At that time you will think, "Will He be nice to me? Will He be kind to me?" All these thoughts and ideas will come to you. If you get the inner message to see somebody—your

boss or anybody—you will simply go and see that person. But if the inspiration is from the mind, before you see him, there will be many questions in your mind. Then, if you finally do see him and have not turned back, if the result does not come out according to your satisfaction, you will curse yourself and say, "No, it was not the right thing to do. I got the wrong message."

But if the message comes from the soul, I tell you, you will have tremendous conviction, and both success and failure you will take with the same satisfaction. You will feel this way because you got the message and you executed it. While you are executing the message, you will not expect anything in your own way. You will not expect that he will speak to you or you will get a particular thing done, no. Only you will do it, and then the result will come either in the form of success or failure. In this way you will be able to know if a message comes from within.

Sometimes some of you feel, "If God asked me to do this, how is it that I failed?" But you can fail even if you have done God's Will, because God may only be having an experience in and through you. Sometimes I ask you people to do something and you are not successful in doing it. Then you will say, "Guru was wrong." No, I was not wrong, but the Supreme wanted me to tell you to have an experience. If you feel that because I told you to do something, then you are bound to get success, you are mistaken. I always say that success is not what we are aiming at; we are aiming at progress.

Your progress is to have faith in me, and my progress is to have faith in you and in the Supreme. Your faith in me is your progress and my faith that when I ask you to do something, you will do it—that is my progress.

So if you get the message from the heart, from the real heart which is identified with the soul, then I tell you the result will not bother you. Otherwise, if you get the message from the mind, then before you even act, hundreds of questions will enter into you. And if the result, according to your vision, is not satisfactory, then you will be puzzled. You may say that the message you got from the soul is false. But it is not false. Only it is an experience that God wants to have in and through you.

Question: How can we maintain a good standard consistently, instead of going up and down?

Sri Chinmoy: Please feel that every day is equally important. It is like this. Suppose a runner has to run one hundred metres in order to reach his goal. Now, after covering twenty metres at top speed, he feels that since he is running so fast, he is going to reach the goal in a second. Then relaxation comes. Then for ten or twenty metres if you watch his time, you will see that his speed has decreased considerably. Then again if he sees that some other runners are approaching him, if he

comes to realise that his speed has fallen, at that time again he starts to run the fastest. But if the runner knows that once the starter has fired the gun, from the beginning to the end he has to maintain top speed, then only is he able to win the race; or, let us say he will really be pleased with his speed, he will be proud of his speed.

In the spiritual life, what happens? Today you have done wonderful meditation and then you feel, "Oh, since today I have done such wonderful meditation, tomorrow I can relax." You feel that with today's meditation you will maintain the same speed tomorrow, but it does not happen in that way. Tomorrow again you have to make yourself feel that your new achievement has to be tremendous. Our difficulty is that when we do something well, we feel that we deserve some relaxation; otherwise, our satisfaction does not dawn. Satisfaction first dawns for us when we do something well and then when we don't do anything at all, we feel that still we deserve the same result. It is our due. But every day when we meditate, we have to feel that this is the last day for us. Tomorrow we are going to die. We know that we are in the Heart of the Eternal Supreme, the Infinite, but we have to feel that today is the last day for us to aspire, absolutely the last day. Today if we fail, then we will get zero. We will be out of the race. Then, when tomorrow comes, again we have to feel, "Today if I don't realise God, then I am gone. I am doomed. I shall have to wait for another five thousand years." This way if you

aspire, then your sincerity will come to the fore. Always make yourself feel that today is absolutely the last day for your God-realisation.

The hour has struck. The teacher will give you only two hours to complete your examination. In two hours' time, even if you cannot complete your papers, still the examination is over. Then tomorrow, again you sit for the examination and you feel that tomorrow is the last day. But today while the teacher is giving you the examination, please don't feel that tomorrow again the teacher will give the same examination, that tomorrow again you will have the time to complete the examination. Once the teacher stands in front of you, feel that today is the last day. Either you pass or you fail. Today if you fail, then don't feel that tomorrow again you will sit for the examination. Absolutely forget about today's job. The past is gone. It is dead. You don't have to think about the future. Feel that the future also does not exist. If the future does not exist, if the past does not exist, then what exists for us? We have only the present. Here in the present we have to be either totally divine or we shall remain undivine, as we were yesterday. So, since we want to become divine, let us do the right thing. Let us make ourselves fit instruments. We have only today. Then again, when tomorrow comes, with a new hope we can say that today is a new day for us.

Always say, "Today is the only chance I have, absolutely the last chance." Then you are bound to get a good meditation. Otherwise, there is no goal.

If you feel, "Oh, now I am only twenty-eight. At the age of seventy-eight I will realise God," then you will never realise God. Perhaps at the age of thirty or forty God will call you to the other side. When the time comes for you to go to the other world, whether you are seventy, eighty or ninety, it is up to God, you have to go. You don't know when it will be, so you should make yourself feel that today is the last day for you to achieve everything that you are supposed to achieve. Then, today if you fail, tomorrow again you have to feel that you have the same opportunity. But if you feel that the opportunity will again come and knock at your door, then you are lost. Today if you waste your aspiration or if you feel that you don't need aspiration because you have so many tomorrows, I tell you, before many tomorrows come, everything will be gone. But if today is the last day, then your sincerity, your aspiration, all your divine qualities will come to the fore. You want to reach the goal, you want to run, so you will definitely reach the goal.

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