



Meditation at the United Nations

**Monthly Bulletin of
the United Nations
Meditation Group**



Our Hope For Mankind

Vol. 4, No. 6

27 June 1976

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MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP

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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



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-f fulfilling Divinity.

—*Sri Chinmoy*

EDITOR'S NOTE

The United Nations Meditation Group consists of U.N. staff members, representatives, delegates and NGO's who believe that a spiritual approach to world peace is inherent in the basic U.N. ideals and can go hand in hand with political striving for U.N. goals. The Meditation Group was inaugurated on April 14, 1970. At that time it invited the well-known mystic and philosopher Sri Chinmoy to lead its meetings in the Peace Room of the Church Center for the United Nations. As its membership increased and the scope of its activities expanded, the Meditation Group began holding meetings Tuesdays and Fridays at 12 noon in the Secretariat.

Staff members of the Secretariat, delegates and representatives from Missions, Specialized Agencies and non-governmental organisations accredited to the U.N. are most welcome to join in these meetings, as well as in our other activities.

TABLE OF CONTENTS

Meditation and Talk for Delegates:	
Spirituality	6
<i>6 October 1975</i>	
My Captain Commands, "Go On!"	12
<i>— Dag Hammar skjold Lecture, 6 May 1976</i>	
Experiences while Serving the	
UN Community.....	20
<i>— Anecdotes told by members of the Meditation Group</i>	
Questions and Answers on the Mind	28
*purity in the mind	
*intellectual understanding and spirituality	
*the mind and the heart	
*self-giving	
*the will of the mind	
*sincerity	
*the mind in politics and in science	
Meditations for the Week.....	37
Music Section.....	39
<i>— O Dream of God, O Dream of Man</i>	
<i>— I Pray for You, O U.N. Soul</i>	
Schedule for July.....	41
June Activities.....	42

SPIRITUALITY

MEDITATION AND TALK FOR DELEGATES

On the evening of 6 October 1975, Sri Chinmoy held a special meditation for delegates to the United Nations in Conference Room 14 and gave the following talk on spirituality.

Sri Chinmoy: Dear friends, esteemed brothers and sisters, before I give a talk I wish to sing a devotional song. "Lord Supreme, I do not know who You are. I do not know who You are to me in my inner life of aspiration and in my outer life of dedication. But I know that You are my Beloved Supreme."

(Sri Chinmoy sings "Tumi je amar devata eka.")

Once more I wish to tell you that I am extremely glad and grateful that you have given me this opportunity to be of service to each of you.

I wish to give a very short talk on my most favourite subject, spirituality. Spirituality is at once a simple and a complicated word, a simple and, at the same time, complicated concept. Each individual has a special approach to spirituality. Whatever I know with regard to spirituality, in a few words I wish to offer to the aspiring hearts in you.

Spirituality is truth-awareness. Spirituality is life-emancipation. Spirituality is oneness-manifesta-

tion. Spirituality is perfection-satisfaction.

There are two types of spirituality. One is false, totally false. The other is true, absolutely true. False spirituality tells us that we have to negate and reject life in order to reach Heaven or in order to achieve Peace, Light and Bliss in our human life. False spirituality tells us that we have to renounce everything if we really want Joy, Peace and Bliss in life and from life. True spirituality tells us that we must not reject anything, we must not negate anything, we must not renounce anything. True spirituality tells us that we have to accept everything. We have to accept the world as such and then we have to transform our inner world and our outer world for God-realisation, God-revelation and God-manifestation. It is only in God-realisation, God-revelation and God-manifestation that we can have boundless Peace, boundless Light, boundless Delight.

False spirituality is the dance of teeming desires. Desire is something that binds us to our possessions. There comes a time when we realise that although we are the possessor, we are actually slaves to our possessions. True spirituality is the song of aspiration. Aspiration liberates us from our binding and blinding possessions—material possessions, earthly possessions, possessions that do not help elevate our consciousness to our life's true inner and outer goals.

False spirituality is desire. The acme of desire is this: "I came, I saw and I conquered. I came into the world, I saw the world and I have conquered the world. Now I am in a position to lord it over the world." The strangling vital, the demanding vital, the authoritarian vital wants this world for its enjoyment. But aspiration tells us something quite different. The teachings of aspiration are soulful, meaningful and fruitful. Aspiration tells us that each individual has come into the world to see, to love and to become inseparably one, to become fully aware of his universal existence. Mere individual existence is of no avail. One has to have a free access to the universal life within him.

Desire-life is the life of success; aspiration-life is the life of progress. The life of desire constantly demands, whereas the life of aspiration soulfully expects. The life of desire demands constantly from the world around us. The life of aspiration expects everything from the world within.

Success is short-lived satisfaction. Most of the time this short-lived satisfaction is followed by bitter dissatisfaction. In dissatisfaction what actually looms large is frustration; and frustration is the harbinger of total destruction. Progress is our continuous, illumining and increasing satisfaction within and without. Those who follow the spiritual life know and feel the supreme necessity of progress each day, each hour, each minute, each second. A seeker has to feel that he is making progress. He is

running fast, very fast, towards his destined Goal. He is climbing high, speedily, towards his transcendental Goal. He is diving deep within extremely fast to reach the Absolute Lord in the inmost recesses of his heart.

In order to make progress each seeker has to have two satisfactory friends. These friends are always reliable, most reliable. Prayer and meditation are two most intimate friends of a seeker of the Absolute Truth. When the seeker prays to the Almighty Lord, he feels his Lord's presence high up in the skies above his head. He feels his Lord's existence above, far above, his mental vision—let us say in Heaven. In Heaven is his Lord Supreme. But when he meditates, he feels that his Lord Supreme is nowhere else except in his heart—in his loving, aspiring heart. His prayer tells him that his God is above. His meditation tells him that his God is within. When he reaches his Beloved on the highest plane of consciousness on the strength of his prayer, he enjoys the sweetest intimacy. He claims his Lord as his eternal Friend, his beginningless and endless friend. And when he reaches his Friend inside the very depth of his heart, he enjoys boundless ecstasy and delight in his Beloved Supreme.

Spirituality is the simplification of life. Spirituality is the glorification of life. When we are in the ordinary human life, there are countless problems. Every day we encounter these countless problems,

and we find that there is no way to solve these problems or to simplify our complicated human life. But spirituality is our saviour. It comes to solve our problems, to simplify our complicated life; and again, it glorifies the divine in us. The divine in us is that very thing that wants to expand, illumine and fulfil the Immortal in us.

How do we simplify our life? Is there any specific way to simplify our complicated life? Yes, there is a way which enables us to simplify our most complicated life; and that is our concentration, our power of concentration. When we concentrate on our problems we come to notice that our power of concentration has actually come from a Source which is infinitely more powerful than all our problems put together. And this Source shows us how to simplify our problems. If we can concentrate on our problems even for five fleeting minutes, I wish to tell you from my own experience that this complicated world of ours will not remain complicated.

Once our complicated life is over, once our life of confusion and complication is over, we expect satisfaction from our lives. We naturally expect a life of peace and harmony. This world of ours has everything except one thing: peace of mind. If we have peace of mind, we do not need anything more from this world, from any individual or from ourselves. Now, how do we get peace of mind? The answer is the same: through spirituality, through meditation.

Spirituality has a most powerful hero-soldier. The name of that hero-soldier is meditation. If we know how to meditate for five minutes early in the morning before the day dawns, before the hustle and bustle of life begins, then we enter into a world of serenity, clarity, purity and finally peace—a world which is flooded with peace. Each individual seeker has the potentiality, the capacity to meditate soulfully. Some may not know how to meditate immediately. It may take a few days or a few weeks or a few months. But no individual will forever remain unknowledgeable in the art of meditation. The art of meditation is something inherent in each individual.

So, meditation is the way to acquire peace of mind. Once we have established peace of mind, then in our day-to-day multifarious activities we shall enjoy boundless satisfaction. And in this satisfaction we shall notice progress—gradual, continuous, illumining and fulfilling progress. When we walk along the road of Eternity, what we need is progress. And inside our progress is God the ever-transcending Reality, which is the birthright of each individual seeker here and everywhere.

MY CAPTAIN COMMANDS, "GO ON!"

On Thursday, 6 May 1976, Sri Chinmoy delivered the fourth lecture of the 1976 Dag Hammarskjöld lecture series at the United Nations.

My captain commands, "Go on! Go on! Go on!" The captain is the Lord Supreme within us. The captain has commanded, "Children, go on, go on." But right now we have become inseparably one with the body, the vital, the mind and the heart.

The human body tells the seeker in us, "Look, we have become one. Let us tell God that we wish to sleep for some time and then we shall accept Him, we shall accept His command." So the human body and the seeker tell God that they will enjoy sleep for a short while and then they will listen to God's dictates.

God immediately says to the human body and the seeker in us that they can do so. If they want to sleep, they can sleep. But after some time they have to wake up; they have to accept God and walk along the road of Light and Delight. So the body and the seeker start to sleep and sleep and sleep. They do not want to wake up. Sometimes they forget to get up; sometimes they deliberately do

not get up. Therefore, they do not proceed along the road of Light and Delight to the Golden Shores of the Beyond.

The vital and the seeker within us say to God, "Lord, we shall listen to Your command. But before that, allow us to fight, struggle and win. That is to say, before we proceed, before we march on towards the ultimate Goal, let us dominate and lord it over the world for a few days, a few months, a few years. After that, we shall definitely abide by Your command; we shall walk, march and run towards the destined Goal."

God says to the vital and the seeker, "Granted. But don't forget that after you have fought with the world and won your supremacy, after you have dominated the world in your own way, you have to walk along the road of Eternity to reach perfection in life."

Both the seeker in us and the vital in us then fight against the world and bring the world under their feet. They dominate the world and they are satisfied. But then they don't want to walk along the road any farther. They don't want to reach the destined Goal. They are satisfied. They have forgotten the promise they made to God that after they enjoyed their supremacy they would walk along the road to reach the highest Truth and Light.

When the mind and the seeker become one, they say to God, "Lord, we shall definitely

listen to You. You want us to march on along the road, and we shall do so. But before that, please allow us to think, to judge, to see if the world deserves our faith or our doubt. Let us spend some time either in doubting the world or in having faith in the world, in thinking of ourselves or in thinking of the world. When all this is done, we shall without fail proceed along Eternity's road. To please You, to fulfil Your command, we shall without fail reach the highest Height."

God, out of His infinite Bounty, says to the mind and the seeker in us, "Children, all right, I wish to fulfil your desire. But don't forget to fulfil My desire after you have fulfilled your own desire. You have to walk far, farther, farthest. You have to walk along Eternity's road in order to reach the highest Goal."

So the mind and the seeker within us start thinking of the world, thinking about the world within them and the world without. Then day and night they start doubting the world, or occasionally they exercise their faith in the world. That is enough for them. They become satisfied and totally forget their promise to God. They don't want to walk anymore. They don't want the highest Truth, the highest Light, the highest Reality, the illumining Perfection and fulfilling Satisfaction.

So the body, the vital and the mind fail.

But the seeker in us also has the heart, and the heart has the seeker. They become friends. They

are doubtful in the beginning whether they will be able to walk along this eternal road. They see that their brothers, the body, the vital and the mind, have totally failed. They had good intentions they just wanted to sleep a little, they just wanted to dominate a little, they just wanted to doubt a little and then they were ready to please God in His own way. But they failed. They did not keep their promises to God.

So the heart in us and the seeker in us are confused and worried when they start. They say to God, "We want to please You in Your own way, in spite of knowing that the rest of the members of our family have failed You. We would also like to come to You by doing something."

God says, "What is it?"

The seeker and the heart say, "We wish to identify ourselves with the achievements of the body, vital and mind."

God says, "Their achievements are nothing but frustration and destruction."

The heart says, "We know, but we are tempted to feel their frustration and destruction first, then immediately come to You for satisfaction. We will definitely start walking along Eternity's road, for we desperately need abiding satisfaction."

God says to the heart and the seeker, "Yes, My children. You can try."

So the heart becomes one with the body, the vital and the mind. Then the quality of the body,

lethargy, the quality of the vital, aggression or supremacy, the quality of the mind, suspicion and division, all immediately enter into the heart! On the one hand, it was more than eager to please God in His own way when it saw the confusion that the body, vital and mind had created by not doing so. But temptation arose in the aspiring human heart, and because of this temptation the heart became one, inseparably one, with the rest of the members of the family before it was in a position to offer its existence totally to the Supreme Pilot, the Captain Supreme.

So the heart and the seeker become helplessly and hopelessly one with the body, vital and mind for some time. Then, after having known and felt their suffering, torture and ignorance-night, the heart starts to cry out for Light and Truth. The body is satisfied with its achievements. The vital is satisfied with its achievements. The mind is satisfied with its achievements. But the heart, fortunately, is not satisfied with its achievements. The heart wants to achieve something else, something higher, something deeper, something more fulfilling and illuminating. So the heart leaves the body, vital and mind and approaches God.

It says to God, "Lord, I am entirely Yours. Now tell me, shall I stay with You and receive Your Light while walking along the road, or shall I stay inside the body, the vital and the mind to cry for Your Light? Which do You want? Shall I give up

my body-consciousness, shall I give up my vital-consciousness, shall I give up my mind-consciousness in order to please You? Or shall I remain inside them and invoke Your Light? Please tell me."

God says to the heart-seeker, "If you are really brave, if you feel that you can pray and meditate inside the lethargic body, the aggressive vital, the doubtful and suspicious mind, then I have no objection. But it is an almost impossible task. You have to come out of the body-consciousness. You have to come out of the vital-consciousness. You have to come out of the mental consciousness. First you have to be inundated with boundless Light, and then only can you enter the body-consciousness and change its lethargy into alertness and dynamism; then only can you change the aggression of the vital into a positive will for God-manifestation; then only can you change the mind's doubt and lack of faith into constant faith. If you want to please the young members of your family—your body, vital and mind—you have to first become strong and please Me. Heart, if you please Me in My own way, only then will the rest of the members of your family be pleased."

The heart fully accepts God's Command and wholeheartedly tries to fulfil God's Will; therefore, the heart becomes inseparably one with God's Will, and receives and achieves Light in abundant measure. Then God tells the heart to enter into the mind, to enter into the vital, to enter into the

physical body for their illumination, and the heart enters. It suffers a lot because the body-consciousness does not want to accept the heart's light, the vital-consciousness does not want to accept the heart's light and the mental consciousness does not want to accept the heart's light.

But the heart in the meantime has developed boundless patience, and this patience is the lengthening of time itself. Patience is the constant expansion of time within us. So now the seeker and his heart are inundating the seeker's physical body, inundating his vital and inundating his mind, with the Light of the Supreme. They are not being compelled to do this by any outer forces or by the members of their family, but they are acting out of their inseparable inner oneness with the Lord Supreme who wants them to illumine the younger members of their family.

Here we are all seekers. Individually we seek, collectively we seek. We seek for Truth, we seek for Light, we seek for perfection within and without. In order to discover perfection in life, what we need is a flood of Light and Delight within us.

We have to know that what we have principally is the heart and the mind: the mind that is constantly bringing us the message of subtraction and division, and the heart that is constantly bringing us the message of addition and multiplication. It is through addition and multiplication that illumination, salvation, liberation, realisation and perfection evolve.

We are all seekers of the infinite Truth. Let us feel from now on that what we have is only the heart. The heart can not only fulfil the divine in us, but it can awaken the stone consciousness and the plant consciousness in us and transform the animal in us. It is the divine qualities of our heart that can awaken the stone life and plant life in us and, at the same time, transform the animal in us, illumine the human in us and fulfil the divine in us. So let us try to become this heart which has the inner longing to fulfil God in all the members of our family.

(Sri Chinmoy sings "*My Captain commands, go on, go on.*")

EXPERIENCES WHILE SERVING THE UNITED NATIONS COMMUNITY

During the Meditation Group's regular meetings on 11 May and 14 May 1976, Sri Chinmoy asked those who had been serving the United Nations for over three years to relate a significant experience which they have had during their career here. On behalf of the Meditation Group, Sri Chinmoy later offered each speaker a gift in honour of his dedication to the world community. Following are the anecdotes and experiences told informally at these meetings.

11 May 1976

Sri Chinmoy: I will be so grateful if you can share with us any soulful experiences that you have had during these years that you have served the soul of the United Nations.

France Vacher: I believe one of the most significant experiences for me took place a few years ago when Pablo Casals came to direct his orchestra and perform with the UN Singers. His very presence and that of U Thant were most significant. It was a most elevating experience that I shall never forget. We were carried away and we were able to reach

heights that for most of us, and for me, were unknown before, and we felt the beauty of the great soul whom we knew.

Lottie Robbins: For me, such an experience was when Pope Paul VI came out of Rome to visit the UN. We were able to see him and also Secretary-General Dag Hammarskjold, who had very deep spiritual insights.

Verona Bartlett: With me it was the UN Singers' trip to Scandanavia about ten years ago. We sang songs at the member nations and saw the sights of Scandanavia. To me it was the most beautiful experience.

June Henneberger: We work in the largest bureaucracy in the world. Six thousand people are working in this building. To me the most significant experience is unexpectedly, inexplicably, to find dear freshness deep down inside some of my colleagues.

John Ofosu-Benefo: My experiences are somewhat varied, but there are three most significant experiences that I can recall. The first one is the collaboration of people of different nationalities working together, dealing with different problems. I find this very satisfying. The second experience came when Secretary-General U Thant was in

charge at the UN. He used to give very inspiring statements to the whole staff, and I used to sit in front so that I could imbibe what he said. In his parting words to us he said that between the spiritual and physical matters, most important are spiritual matters.

The third experience was when I realised, to my surprise, that many Americans and Europeans were interested in the spiritual life. Africans do not find it difficult to accept the teachings of someone like Sri Chinmoy, but I was surprised that many Americans and Europeans were interested. That was also a very refreshing experience to me.

Anselmo Evans: I would like to tell you about two very soulful experiences I had. One was the first time I went to Secretary-General U Thant's office to deliver some documents. It was early in the morning and he wasn't there at the time. The room was very simple. I experienced something very majestic, a great vibration of peace, and I felt that indeed this was a great soul. Another experience was the first time I went to the meditation meeting on the eighth floor in the Church Center. I experienced a very high feeling I had never experienced before, which I now experience every time I come to this group.

Nicole LaFleur: A few years ago when I wanted to begin working at the U.N., it was like coming

back home again, because I had worked four years in Montreal with the International Civil Aviation Organization, and two years in Geneva at the U.N. offices. There are many incidents that have affected me. In the beginning, when I started in Montreal, I was very impressed and attracted to people of other nationalities. It was not that they were better than I was, but they were different and had something different to offer. That is what I like most about the U.N. What I am is different from the others, and together we can bring more joy.

Lilia Romero: I can say that the best experience I have had is to be in the Meditation Group, because I am very happy to be in the Meditation Group. Also, I have been very lucky to have worked in two jobs that are related to humanitarianism. I previously worked at UNICEF. Although this helps only a small number of people, I felt happy there because I knew that my small contribution could do something. Now I am working in Habitat, and I feel very happy because it deals with humanity, the future of mankind. These are the main experiences I have had.

Dina: I have worked here for three and a half years. A lot of the time has not been particularly happy for me. I have had a lot of frustration here. There is one incident that did impress me. It was

sad but significant. I worked in a disaster relief area and I became very aware of the poverty, starvation and misery that is going on in the world. It just hit me like bricks and it impressed my mind and made me aware of the things that are going on in the world over and above the life I live in New York.

France Vacher: Others have spoken on different aspects of the U.N., but of course very significant at the U.N. is the presence of Sri Chinmoy here in our midst. This has changed everything for me. It changes much for many of us and eventually it will change the face of the world.

Sri Chinmoy: I have also served the U.N., for six years. But unlike you, who have served officially, I have served unofficially. With your kind permission I wish to offer two most striking experiences of mine. The first was when I met with Secretary-General U Thant in his office. His simplicity, sincerity, humility, purity and divinity made me immediately feel that I had found in him a true and genuine spiritual brother. In him I also discovered a heart of universal oneness. Then, a few years ago, I had the golden opportunity to pay my most soulful respects to the soul of Secretary-General Dag Hammarskjold at his grave in Uppsala. While I was offering my most soulful love, appreciation and adoration to this divinely great soul, I discov-

ered immediately the luminosity of his mind. In his mind I found the most illumining and fulfilling vastness. Two supremely giant souls—Dag Hammarskjold and U Thant, U Thant and Dag Hammarskjold. Inside the vastness of Dag Hammarskjold my heart felt the love of oneness, and inside the oneness of U Thant my soul envisioned the vastness. Their oneness and vastness and vastness and oneness make me feel and realise that this U.N.—their dream-fulfilling reality and reality-transcending dream—will forever and ever be cherished and treasured by the aspiring, self-giving and truth-loving humanity.

14 May 1976

Donald Keys: I think without doubt one of the most important experiences for me was my collaboration with the former Secretary-General U Thant in the preparation of several statements, which he himself was too busy to have time to write. I felt deeply my own oneness with his goals and his purpose, having followed most closely his statements over the years. This made it possible for me to complete an article for him, which was published after his retirement. We worked on it afterwards in his home, which had a most profound sense of his own Buddhist meditation and presence. We stood very deeply in a wordless communion while we

worked. And I was very grateful to be able to participate in that aspect of his work here.

Huguette Kresov: Well, I cannot say I had many particular experiences here, except that I came here for the idea that the U.N. stood for and I enjoyed every minute working here. When Dag Hammarskjold come to the U.N., the atmosphere changed completely. He gave his personal touch and things changed tremendously. One time he gave a lecture on the outside and sent around a copy. I read every one of his lectures. I knew he was a very great soul and he was in the heart.

On 14 May 1976, while honouring Meditation Group members who had been working at the U.N. for over three years, Sri Chinmoy presented special trophies to France Vacher, Lottie Robbins and Verona Bartlett for their 29 years of service, and said:

Sri Chinmoy: You have been serving the United Nations for twenty-nine years. On Tuesday you shared with us your soulful experiences. Now the United Nations Meditation Group is offering you its soulful gift. You have served the body and the soul of the U.N. for twenty-nine years, and I feel it is a supreme accomplishment. The vision of the U.N. and the reality of the U.N. will one day cover

the length and breadth of the entire world. Even more, they will fulfil the divine within each of our hearts and thus please our Inner Pilot unreservedly and unconditionally.

QUESTIONS AND ANSWERS ON THE MIND

During a meeting of the UN Meditation Group on 1 June 1976 in the Church Center for the United Nations, Sri Chinmoy answered questions on the mind.

Question: How can we have purity in the mind?

Sri Chinmoy: You can have purity in the mind by constantly remembering the Supreme. Think of the mind as a runner. The runner is running very fast; you cannot catch it. But the Supreme runs infinitely faster than the mind. If you can think of the Supreme, He will give you the capacity to run very fast and reach the destination before the mind. As long as the mind embodies impurity, it feels it will be able to affect the other runners around—the body, the vital and the heart. But when we run faster than the mind with the strength of the Supreme, the mind gives way. It feels it is a hopeless case and it gives up the race. Then the mind will give up its impure thoughts, limited thoughts.

Question: Does it help our spiritual progress to understand things intellectually?

Sri Chinmoy: It is not at all necessary to understand something intellectually. There have been many spiritual giants who don't use the mind; they use the heart instead. On the strength of their heart's oneness with God, they felt and realised everything. Understanding is a very tricky word. When today we understand something in a particular way, that very understanding may not satisfy us tomorrow. We may develop another kind of understanding and see that yesterday's understanding was absolutely useless. So, to use the intellect is not the right way.

Again, the intellect may surrender to the heart's oneness and say, "I don't get abiding satisfaction from understanding intellectually. So let me get joy by identifying myself with the highest Reality." The decisions of the mind are constantly changing, so we can never find real certainty and satisfaction on the path of the mind. But if we follow the path of the heart, we see that the heart immediately identifies with the Reality—no matter what the substance or the essence of the Reality is. If this is the substance, if this is the essence, then heart will claim it as its very own. If we want to learn something soulfully and understand it fully, then the heart is the answer.

Sometimes the mind is ashamed of its conduct, ashamed of its cruelty. It is merciless not only to the other members of its family, but also to its own existence. But by becoming cruel to others or to itself, the mind cannot solve its problem. Only by looking for a higher reality can the mind become as happy as the heart. And this it eventually is bound to do. To say that the mind will never cry for Light, that the mind will never receive Light, would be a mistake. The mind will undoubtedly cry for Light and receive Light, and there will come a time on our earthly calendar when the mind will get the same joy as the heart. Otherwise, God's creation can never be perfect, and God will never allow us to remain imperfect.

Question: Is the mind ever self-giving?

Sri Chinmoy: The mind *can* be self-giving like the heart. But right now the mind that we use is the limited mind. When we live in the mind, we feel that we have only five cents and if we give it away, then we will have nothing. But there is also an unlimited mind. If we become one with the unlimited mind, then there is no question of becoming empty-handed in life. If the mind comes to feel that it is limitless, then no matter how much it gives of its own, it remains infinite.

Question: How can we increase the mind's sincerity?

Sri Chinmoy: We can increase the mind's sincerity by compelling the mind to remain inside the heart. This is the easiest and most effective way. The earth-bound mind is not sincere and cannot be sincere. But when the mind becomes calm, quiet and vacant, it automatically becomes sincere. If a great boxer does something wrong, undivine, he will not be afraid of a weakling who criticises him. If the other person is of his standard, however, the boxer may deny his deed. The greatest boxer may do many things that we may not approve of, but his life is an open book. He does not care what we think. So the superior who has the strength, the power, even if he does something wrong, does not have to tell a lie. By telling lies he is not gaining anything. But an ordinary person will try to hide.

Here we are speaking of mundane reality. On another level, if the heart identifies itself with infinite Reality, the infinite Power, and if the mind goes and takes shelter inside the heart, then the mind automatically becomes sincere. For the mind does not have to tell a lie and justify itself. It does not have to be afraid of anything. So the mind must take shelter inside the heart.

Question: Does the mind have a will of its own?

Sri Chinmoy: The mind has a will of its own; again, the mind can fall victim to hostile forces and it can also surrender to higher forces. Limited will everybody has. When we don't use our limited will, we can allow either God to conquer us or ignorance-force to conquer us. But if we use the mind properly, we will not surrender to undivine forces that assail us.

We have limited capacity. We don't have sufficient capacity to reach our destination. We are like helpless children. If the Goal sees that a little child is trying desperately to reach it, then the Goal comes to the little child. Either the divine Being who is at the Goal will come or the hostile forces will come. In the beginning, the mother stands at the destination and observes whether the child is making a sincere effort to come to her. If so, then the mother goes and stands in front of the child. With the limited mind we can walk towards the Goal, we can at least go one step forward. So if we use the limited capacity, the limited will, of the mind to aspire, a divine Being will come to us. Otherwise, an undivine being will come. So the mind, if it is sincere, can be inspired by the divine Will or, if it is not sincerely trying, it can be instigated by the undivine will.

Question What is the difference between the mind of a world-renowned statesman and the mind of a world-renowned scientist?

Sri Chinmoy Most statesmen or dictators live in the vital world. In the twinkling of an eye, they will try to make the whole world sit at their feet. As Julius Caesar said, "I came, I saw, I conquered." This is what a statesman or a dictator will feel. Quite often dictators will try to operate on the physical plane with vital strength. They don't use mental strength, although mental strength is superior to the vital strength. Psychic strength is superior to the mental strength, occult strength is superior to psychic strength and the soul's strength is superior to occult strength. Again, God's Strength is infinitely superior to the soul's strength. The more subtle the strength, the more effective it is.

A scientist uses another strength. His strength is the strength of imagination-reality. Imagination has a plane, a reality of its own. But we call it 'imagination' until we see it with our ordinary, naked human eyes. Then we try to go to the intuitive world. The scientist often goes to the intuitive world, but on very, very rare occasions in world history will a statesman or dictator have that kind of mind.

Again, I must say that in the second World War, once or twice Churchill's utterances came from the psychic plane, intuitive plane. When he spoke, it

was on a very high level. Kennedy and Nehru also spoke sometimes from the intuitive and psychic planes. But these are all very rare exceptions. Usually, dictators or statesmen try to dominate the physical world with their vital strength. But the scientist deals mostly with imagination-strength and, if he is successful, he goes one step ahead, to intuition. When the scientist discovers something, he enters into the subtle world and brings forward its capacity. His discovery has a physical shape, but its real essence comes from the imagination-world, intuitive world. He may think he has used the mind, but it is a reality in subtle form to which he is bringing physical form, in its own way.

So a world statesman will have access to vital or dynamic worlds, whereas the scientist will have access to the imaginative world or intuitive world. The worlds that the scientist explores are much higher than those explored by eminent political figures. But even the scientist surrenders to the spiritual person. Spirituality houses everything, including science. But, unfortunately, science does not give value to the spiritual life. The scientist wants constant proof on the physical plane, vital plane, mental plane. He wants to prove the reality he has seen. Spiritual people will say, "As the physical plane is real to you, even so the spiritual plane is real to us. Why do I have to prove my existence by coming down to your level? If I am on the top of the tree, you climb up to the top of the tree to see whether I am enjoying the sweetest fruit or not."

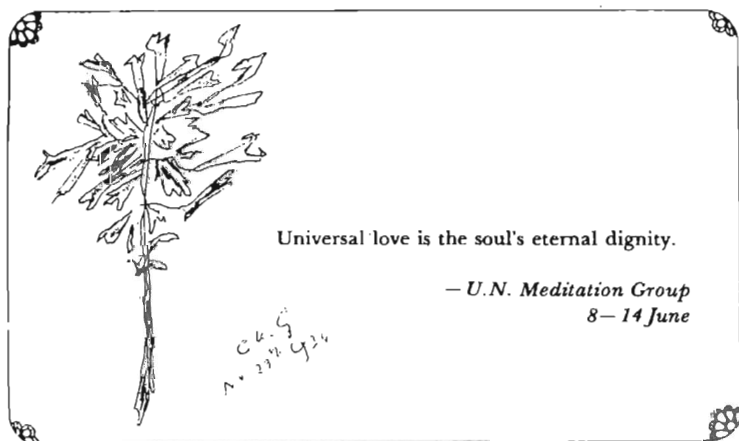
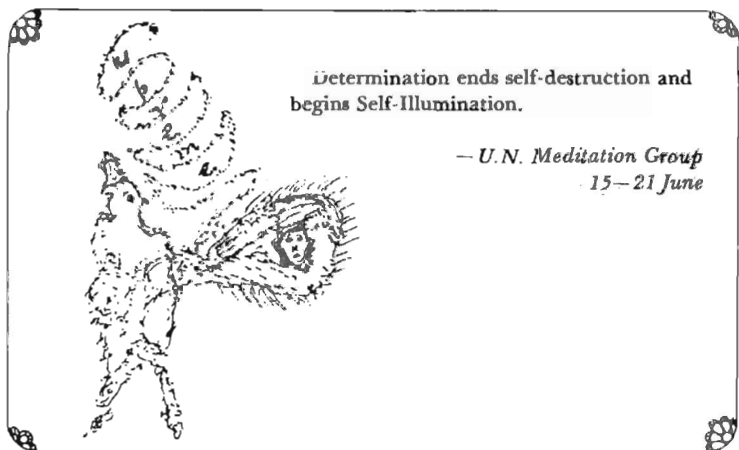
The scientist right now has not climbed up as high as the spiritual Master. What the great spiritual giants have achieved in the march of evolution is right now far beyond the imagination of the scientist. So the discovery that the spiritual Masters have made is not yet possible for the scientist to accept, and he tries to deny the spiritual Master's discovery. Spirituality at that time tells the scientist, "No matter what you want to do with my existence, even if you deny it, I am not going to be the loser. I come from a very far-off land. This land is totally pure and this reality is absolutely authentic. If you want to taste my achievement, then come to the place where I can supply nectar. You have to come to my standard. If I want to prove my achievement to you on a mental level, then instead of giving you illumination, I will only add more confusion to your discovery. Your discovery will not and cannot give you abiding satisfaction, because it is mixed up with the mental and physical world."

Political figures, scientists and spiritual figures are all correct according to their own standards. Politics is trying to operate from a particular level. Science is trying to operate on a particular level. Each is trying to tell the world how creation has to be accepted, according to its own level of evolution. And spirituality also tries to offer its truth. It does not explain. It says, "Become one and then enjoy; I don't want to explain." In politics you have to prove, in science you have to prove. But in

spirituality it is not necessary, because you become what you achieve. In politics, if you give a most wonderful speech to the nation, the speech may be one thing and you may be something else. Your life may be totally different from that; you don't remain in that consciousness. If you discover something, the atom bomb or hydrogen bomb, you don't become what you have created. You can claim whatever you have created in the political or scientific field as your own, but your possession has not become inseparably one with its possessor. In spirituality, however, whatever you realise on the spiritual plane, you become. The creator and creation become inseparably one because of their oneness-capacity.

“MEDITATIONS FOR THE WEEK”

The following “Meditation for the Week” cards were offered to all who attended the regular weekly meetings of the Meditation Group.





Desire!
You will not know where to begin.
Aspire!
You will not know where to stop.

— *U.N. Meditation Group*
29 June— 5 July

C.K.G.
Nov. 29 1974



Self-deception is the beginning of the end.
Self-perfection is the end of the beginning.

— *U.N. Meditation Group*
22— 28 June

MUSIC SECTION

Following are songs 2 and 3 in a series Sri Chinmoy is composing and dedicating to the United Nations. These were first performed by the U.N. Meditation Group singers, led by Ms. France Vacher, at the sixth anniversary celebration of the Meditation Group, 14 April 1976.

O DREAM OF GOD, O DREAM OF MAN (2)

O dream of God,
O dream of man,
Your soul smiles
With perfection plan.

O love of Truth,
O truth of Love,
I see your
vict'ry-dance above.

J = 80

O dream of God, O dream of man, your soul
smiles----- with per--fec---tion plan-----

O love of Truth, O truth of Love, I see your
vic-----t'ry----- dance-----

a-----bove. Da capo

I PRAY FOR YOU, O U.N. SOUL (3)

I pray for you
O U.N. soul.
I pray for your
Vict'ry's golden crown.
Your sun shall burst
Our bondage frown.
No cry, no sigh,
No darkness role.

$\text{♩} = 58$

The musical score is written in treble clef with a 3/4 time signature. It consists of five staves of music. The first staff begins with a repeat sign and a triplet of eighth notes. The second staff continues the melody with another triplet. The third staff features a triplet and a 'fine' marking. The fourth and fifth staves complete the piece with repeat signs at the end of each line.

I pray-- for you, O U.----- N. soul.

I pray--- for your vic---t'ry's gol---den
crown----- Your sun shall burst-- our
bon---dage-- frown. No--- cry, no---- sigh,
no-- dark---ness rcle-----.

Da capo
(without repeats)

SCHEDULE FOR JULY 1976

Regular Weekly Schedule

*Tuesdays, 12-1 p.m.
July 6, 13, 20, 27*

Every Tuesday at noon, Sri Chinmoy conducts an hour of silent meditation in one of the conference rooms in the Secretariat.

*Fridays, 12-1 p.m.
July 9, 16, 23, 30*

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

Other activities in addition to the regular biweekly meetings will be announced on Secretariat bulletin boards.

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.

JUNE ACTIVITIES

In addition to its regular Tuesday and Friday meetings, the Meditation Group sponsored the following activities:

You are cordially invited to:

Jharna - Kala Fountain - Art

A 30-minute colour film depicting the remarkable achievement of a contemporary spiritual artist painting 10,000 paintings in 100 days.

PAINTINGS BY THE ARTIST WILL BE DISPLAYED



Thursday 10 June
1:00 p.m.
Dag Hammarskjöld Auditorium

Admission free

Light Refreshments

Sponsored by The United Nations Meditation Group

*The United Nations Meditation Group
warmly invites you to*

THE *Fourth* VEGETARIAN MEAL OF 1976:

An Italian-Style Luncheon

WEDNESDAY 16 JUNE 1976
1:00 p.m.

Church Center for the United Nations
2nd floor

Tickets: \$3.00

Tickets will be on sale on the 4th floor of the Secretariat
12 noon — 2 p.m.

Tuesday 15 June

Or Call for Reservations, a:t. 6188, Mr. Sims

The Menu:

Melanzane alla Parmigiana
(Eggplant Parmesan)

Insalata d'Estate

(Green Bean & Potato Summer Salad)

Frittata con Spinaci

(Spinach Omelette)

Ziti con Sucu

(Macaroni & Sauce)

Garlic Bread

Mele Cotte

(Baked Apples)

Sangria senza Vino

(Sangria without Wine)



*The United Nations Meditation Group
warmly invites you to*

A Classical Concert

THE SECOND OF FOUR CONCERTS
IN THE 1976 SERIES

THURSDAY 24 JUNE 1976
1 — 2 P.M.
Dag Hammar skjold Auditorium

The programme includes:

Bach Violin Concerto no. 1 — 3rd movement
violin, piano

Mozart Flute Quartet in D Major — 1st movement
flute, violin, viola, cello

"Song of the Birds" by Pablo Casals
cello, piano

"Syrinx" by Debussy
solo flute

Brahms Piano Quintet in F Major — 3rd movement
piano, 2 violins, viola, cello

Admission free

Light refreshments