



Meditation at the United Nations

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



Our Hope For Mankind

Vol. 4, No. 8

27 August 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-fulfilling Divinity.

—*Sri Chinmoy*

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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.

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TRIBUTE TO DAG HAMMARSKJOLD

On the anniversary of Dag Hammarskjöld's birth, 29 July 1976, the United Nations Meditation Group dedicated a programme to the late Secretary-General, held in the Dag Hammarskjöld Auditorium. The meeting included readings of his writings in both English and Swedish, the U.N. Meditation Group's performance of a song by Sri Chinmoy in Dag Hammarskjöld's honour and several tributes. These tributes follow.

Sri Chinmoy: We wish to offer our soulful homage to this great soul and also we invoke this great soul to bless us in our life of inner aspiration and our life of outer dedication. (A short meditation followed.)

Dag Hammarskjöld was a great man, a good heart, a soulful life, a possessor of perfect vision-light. Something more, he became a fulfilling bridge between humanity's excruciating pangs and divinity's illumining Compassion.

They say that the mind's brilliance and the heart's oneness do not and cannot go together, because the mind tends to enjoy a sense of separativity. But Dag Hammarskjöld's life amply proved that the mind's brilliance and the heart's oneness can and do go together.

They say that the selfless purity of the body and the bold dynamism of the vital usually do not run abreast. Indeed, Dag Hammarskjöld was a rare exception.

They say that there is a yawning gulf between earth's practical reality-body and Heaven's theoretical vision-soul. If what they say is true, then it is also unmistakably true that Dag Hammarskjöld bridged that yawning gulf in his own life's short span.

The practical man in Dag Hammarskjöld teaches us, "Do not look back, and do not dream about the future, either. Your duty, your reward, your destiny, are *here* and *now*."

The theoretical soul in Dag Hammarskjöld teaches us,

The moon was caught in the branches.
Bound by its vow,
My heart was heavy.

Naked against the night
The tree slept.
Nevertheless,
Not as I will....

The burden remained mine:
They could not hear my call
And all was silence.*

Religion-blood Dag Hammarskjold inherited from his sweet mother. Manifestation-flood he inherited from his dear father. Something more he inherited from his father: loneliness. Both father and son were assailed by loneliness.

The divine seeker in the Secretary-General left a special message for those who are married to inescapable loneliness: "Didst Thou give me this inescapable loneliness so that it would be easier for me to give Thee all?"

A great man is, indeed, a great power. Human power cleverly avoids justification. Divine power does not avoid justification, for there is no need on its part to do so. It knows that justification is only another name for its selfsame reality. The Secretary-General's wisdom-light reveals to us, "Only he deserves power who everyday justifies it."

We desire many things. Sometimes we do not know what we desire and why we desire. Unlike us, God has only one desire: independence. And that independence, too, is only for us. The seeker in Dag Hammarskjold not only tells us about God's desire for us, but also tells us when we can attain it: "God desires our independence, which we attain when, ceasing to strive for it ourselves, we 'fall' back into God."

Dag Hammarskjold was a man of unparalleled duty. Duty demands capacity. He perfectly mastered the art of duty. Out of his heart's magnanimity, he shares with us its quintessence:

“Somebody placed the shuttle in your hand:
Somebody who had already arranged the threads.”

The seeker's life need not always be a bed of roses. Sometimes it can ruthlessly be a bed of thorns. When the seeker Dag Hammarskjold's inner crisis loomed large, his frustration-life voiced forth: “What I ask for is unreasonable—that life shall have a meaning. What I strive for is impossible—that my life shall acquire a meaning.”

Again, when the same seeker's life-tree blossomed into a glorious satisfaction, he immediately and unreservedly voiced forth,

That chapter is closed.
Nothing binds me.

Beauty, goodness,
In the wonders here and now
Become suddenly real.*

Every time I go to the Secretary-General's birthplace, Uppsala, Sweden, I make it a special point to offer my soulful homage to his Long Home. His life's sterling simplicity illumines my life of aspiration and his soul's ever-glowing luminosity fulfils my life of dedication.

A flying earth-plane killed his body, only to help his soul fly to reach the highest height. But his Heaven-bound flying soul got the immediate opportunity to see the Face of the Beloved Supreme.

*All quoted excerpts from *Markings* by Dag Hammarskjold.

Ms. France Vacher: (A memory of Dag Hammarskjöld). When Dag Hammarskjöld took office, he wanted to meet every staff member. My former English Director introduced me to him as his French Secretary. Dag Hammarskjöld shook my hand and astonished me by saying, "Enchanté, Mademoiselle," in excellent French, and at that very instant I was struck by the depth and intensity of his gaze, the extraordinary clarity of his sky-blue eyes, something like a vision which never could be erased.

* * *

Mr. Donald Keys: Dag Hammarskjöld, the second Secretary-General, was one of those rare humans who know they have a destiny and who seek to fulfil it. He wrote, "Somewhere, at some time, I said yes to something."

It was he who lit the flame of meaning in the United Nations. He gave it its direction, its intention; he expanded on its possibilities and set it on its course as harmoniser of the affairs of nations.

Dag Hammarskjöld was a server of mankind and a servant of God. As a server, he knew full well the meaning of being a world-servant. As one of his primary contributions, he established the deep

meaning of an international civil service in the expansion of the sparse words of the Charter in a major address, which has remained the guideline of integrity, of impartiality and of freedom from influence, and which has been the aspiration of the United Nations Secretariat ever since.

Dag Hammarskjöld was an innovator. He developed very broadly the concept of using the good offices of the Secretary-General as a quiet mediator in international disputes. And he developed the concept of U.N. peacekeeping as something quite different from that found in the Charter of the U.N.: peacekeeping by interposition, by placing U.N. representatives and units between warring groups, by bringing the fighting to a stop and allowing the dispute to be taken to the conference table.

Dag Hammarskjöld was a man, as you have heard, of deep inner life, which largely was unknown to the public until his passing and the publication of *Markings*, his spiritual journal. I remember watching him and Ralph Bunche coming through the Visitors' Lobby on the way to the U.N. meditation room, which, under his guidance, was completely redecorated. It was he who gave it its current setting. It was he who caused to be brought from the Swedish iron mines a many-ton centrepiece of crystalline iron ore, which acts as a representation of the focus of the energies needed by the U.N. and by the world for its harmonisation.

Dag Hammarskjöld, a supreme exemplar of a world-server.

DAG HAMMARSKJÖLD

Dag Hammarskjöld, purity-gold!
 Divinity's reality bold,
 Your peerless vision cosmic run
 Ceaselessly cried for perfection-sun.
 In you the U.N. glory's-height
 Of silence light and delight.

June 2, 1976

(♩ = 72)

The musical score consists of seven staves of music in 3/4 time, with a tempo of 72 beats per minute. The key signature has two flats (B-flat and E-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The score ends with a double bar line and the instruction 'D.C. al Fine (no repeats)'. The word 'FINE' is written above the final measure of the second staff.

Dag--- Ham-mar-skjöld-- pu---ri-ty—gold!

Di-- vi-ni-ty's re-a-li-ty bold-----

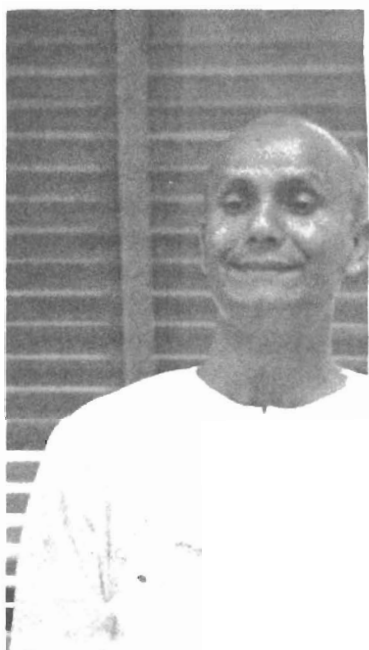
Your peer-less vi---sion cos--mic-- run

cease-less-ly-- cried--- for--- per-fec-tion—

sun----- In--- you---, the-- U.-- N.--

Glo-----ry's Height----- Of si-----lence light---

and--- de-----light----- D.C. al Fine (no repeats)



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WE BELIEVE....

each man has the potential
reaching the Ultimate Truth.
Believe that man cannot
remain imperfect forever.
Man is an instrument of
peace. In every hour strikes, each
man listens to the inner
voice. When man listens
to his inner voice, his
imperfections are turned

*Sri Chinmoy meditating with the
United Nations Meditation Group.*

THE INNER CALL

On Friday, 2 July 1976, Sri Chinmoy delivered the fifth lecture of the 1976 Dag Hammarskjold lecture series at the United Nations.

The inner call is not everything, but on the basis of the inner call we make a choice. Sometimes the inner call is a tempting one. Sometimes the inner call is an illumining one. For those who are not sincere, the inner call is temptation. But for those who are sincere, the inner call is always illumination.

When we get the inner call, very often we notice a few conflicting forces. These forces are from the desire life and from the aspiration life. The forces of the desire life tell us that we are under obligation to remain with them, since for many, many years they have fed us, nourished us and fulfilled us according to their capacity. But the forces of aspiration tell us that only a new life, a new nourishment, can give us happiness and satisfaction. If we properly accept the call of aspiration, then we begin walking along the path of illumination. But if we do not properly accept the call of aspiration, we feel that the forces of aspiration are nothing but temptation forces. We feel that we are being invited by the unknown and that we may be totally swallowed by the unknown.

As I said before, based on the inner call we make a choice. Sometimes we make a choice to become good. Then we have to decide how far we want to go with the call. In order to become good, we have to give up quite a few things, and we have to accept and adopt quite a few things. But we have to know that the things that we are giving up are not worth having. At the same time, anything that is worth keeping from our previous life—from our life of desire—anything that can be transformed, illumined and perfected, that we shall not give up.

The day after tomorrow we shall observe the fourth of July, a day which is most significant in the firmament not only of America but also of the entire world. What do we notice here? We notice that two hundred years ago there was a significant call that came directly from the Absolute Supreme. This call reached a considerable height, and the inner beauty, the inner light and the inner perfection from that height were received by awakened Americans and by the world at large.

Always there will be a call, and the call will come to each individual on a different plane. It can come on the political plane, on the spiritual plane, or on any other plane. When we hear that call, we have to know how far we should go with it on the physical plane, on the vital plane, on the mental plane, on the psychic plane. Each plane is limitless, and it is we who have to decide how far to go according to our capacity and receptivity. Some

people want only to start their journey, while others want to walk a considerable distance and still others want to reach the destination. Again, there will be a few who will not be satisfied even when they reach the destination. They want to come back to the starting point again to teach others how to walk properly and how to reach the goal.

Seekers who follow the inner call ultimately reach God. Some do so on the strength of a mutual agreement with this inner call. They feel that they will give what they can give, and they will get from the call, from the choice, from God, what God can give. Again, there are some higher seekers who reach God on the strength of their conscious, constant surrender to their inner call. They tell God that they will do everything unconditionally right from the beginning to the end. These seekers, God is extremely pleased with, both in Heaven and on earth. But sometimes they break their unconditional surrender to God's Will. Some of them fail to keep their promise on earth. And some of them, while they are on earth, do become unconditionally surrendered to God's Will; but then, when they go to Heaven, they may not keep their promise, keep their surrender to God's Will. In spite of being fully illumined, they make an emotional demand of God. It is not a human emotional demand, but it is a kind of charming, illumined emotional demand. Those seekers tell the Absolute Supreme, "Look how much we have suffered on earth. We saw that

people were hungry and we wanted to help and serve them. But almost all of them misunderstood us and kicked us. Why go back again, when we see that earth is unwilling to accept light? Now that we are in Heaven, please allow us to remain in perfect peace. On earth we helped according to our capacity, our aspiration. Here we wish to acquire another capacity, the capacity to stay in peace and watch. Watching is also a capacity."

In some cases, the Absolute Supreme grants their request. "My children, you have worked so hard. If you don't want to go back, since you feel there is no hope, then you can stay. I never lose hope, but if you want to take an indefinite rest, I will allow you. But if you don't go back to earth, it will make Me sad." When God says this, some of the seekers and Masters in the soul's world feel sad. They immediately change their attitude; they become brave, and they do come back. And when they come back, they feel inwardly that this time they will have a better environment, they will have better students, they will have a better spiritual Master. It may happen, however, that they get a worse environment, worse students, a worse spiritual Master. But if they are really brave, even then they struggle to the end. They may win or lose, but they take everything as an experience, and they keep coming back.

No matter which plane the inner call comes on, whether it is on the physical plane, the vital plane,

the mental plane or the psychic plane, once we start our journey, we should not go back. If we want to go back, then we may be on the physical plane, but our consciousness will be on the inconscient plane, at the stone level, the plant level or animal level.

Even those who are very bad students in the aspiration world are far better than those who are still living in the desire world. If we totally give up the world of aspiration and go back to the ordinary world, to the desire life, then we are going back to the plane where there is no satisfaction. Just because the inner plane is not giving us satisfaction in our own way, we cannot go back to the plane where we have seen that there is no satisfaction at all. We have to continue from where we are. Today I am not getting anything to drink. Shall I then drink filthy, dirty water? Since my goal is to drink Nectar, I shall not go back and be satisfied with dirty, filthy water, even if I cannot drink Nectar today. No, I will go on, go on.

It is not that no one has ever drunk Nectar. There *are* people who have drunk Nectar. Sri Krishna, Lord Buddha, the Christ, Sri Ramakrishna and others have drunk Nectar. And they started their journey like us.

Take the Buddha, for example. The Buddha received a call. The Buddha had everything; he was the prince. He had a most beautiful wife, a child, a kingdom. He had money-power, he had

world-enjoyment, everything. But he gave all this up when he got the inner call.

In the Buddha's case, the world of desire was all around him. When the call came, he gave up everything. But in Sri Ramakrishna's case, he did not enter into the desire world at all.

For Sri Aurobindo, the call came when he was serving as a professor. And from that call he entered into politics. Then another call came, and he gave up politics and entered into seclusion for God-realisation and manifestation.

In Vivekananda's case, in spite of being well-educated according to Western standards, when the call came he went and fell at the feet of someone who did not care for earthly knowledge or education at all. In order to fulfil the call, he just placed himself at the feet of someone who could nourish him spiritually. Again, there was considerable conflict in his life. When he was going through conflict, at times he would go back to the ordinary life. But his inner call was so powerful that in spite of this conflict, he was able to maintain the intensity of his inner call.

When we get an inner call, no matter where we are, we have to go forward. Even if we are standing at the head of the line, we have to go forward. When we go forward because of an inner call, it means a special blessing has descended upon us. But if we do not avail ourselves of this opportunity, it may take a number of years, a whole lifetime, or quite a few incarnations before we get another call.

To receive a call is not like receiving an earthly meal. If we have missed a meal, then in a few hours' time we will be able to eat again. If we have missed lunch, we know we will get supper in three or four hours. But once we miss an inner call, we may have to wait for centuries before we can get inner nourishment again. An earthly meal lasts two or three hours. But the meal that we get from the inner call may last for centuries. We can live for Eternity on the inner meal which we get when we listen to the inner call.

Once we accept the spiritual life, the inner life, and listen to the inner call, we totally change the course of our development: Here we are all seekers. True, we have all kinds of weaknesses and defects, but from the strict spiritual point of view, we are not human beings. God tells us that once we accept the spiritual life we should never think of ourselves as human beings. The moment we start aspiring, we become divine beings. Again, there are grades of divinity. In the world of divinity, somebody can be more divine than somebody else. There will be some who do not yet take God seriously, who do not take Truth seriously, who do not take Light seriously. And there will be others who do take God seriously, but their seriousness does not always last. When we are in the spiritual life, we have to take ourselves seriously and we have to take God seriously at every moment. When we take God seriously, we do everything for God. At first we say, "I am

doing this because I want to see God." Then we see that it is not we, but God Himself who is doing everything in and through us. God will do everything for us, but before He does something, since God is a Gentleman, in silence He asks us, "Can I do this for you?" If we say "Yes, I would be very happy if You would," then He will do it.

Each individual has God inside him; each individual has Divinity, Truth and Light. When he has realised the Highest, each individual will realise that God's Vision is nothing but Wisdom-Light. God created the world with His inner Vision and this Vision is all Wisdom. Wisdom is not mere talk, Wisdom is not cleverness; Wisdom is something else. Believe it or not, Wisdom is Compassion. God's Wisdom and God's Compassion are the same thing. Because of His Compassion, today God is using His Wisdom for us. And because of His Wisdom, today God is using His Compassion for us. When we listen to the inner call, we receive God's Compassion and grow into God's Wisdom.

Here we are all at the United Nations. The United Nations is the offspring of the League of Nations. President Wilson got an inner call, and from his inner call he tried and cried, cried and tried to have world union, union of the world forces. Now this League of Nations has become a world body. We call it the United Nations. The United Nations also has a call, an inner call. The outer call we see when something happens. The

United Nations gets a call from a suffering country, from a country that needs help, or a call from the strong countries that want to be of help in creating a peaceful world.

But the inner call the U.N. has already got. That inner call is from the soul and not from the body. It does not come from the geography of the world or the history of the world; it comes from the cry, the inner cry of the world. The geography of the world will say one thing about the U.N., history will say something else about the U.N. and the living inner cry will say something else. The living inner cry says that the role of the U.N. is to serve, not men as such, not the world as such, but the cry that is inside the world, the cry that is inside each human being, inside each individual on earth.

An inner call comes to awaken us, to illumine us. It tells us that just because God the infinite Truth and God the infinite Light is inside us, for that reason we are trying and crying and hoping to become inseparably one with God. We use the term "hoping" because we do not know how much faith we have; faith not only in Peace, Light and Bliss, but also faith in ourselves. When we have sincere faith in ourselves, we come to see the Source of that faith. We see that faith comes from the Supreme, from the highest Absolute. If we know that we have a Source which has boundless Peace, Light and Bliss for us, then we can go forward always. But we have to have faith that we can and shall move

forward, precisely because we have a Source that is more than willing to lead us forward to the ever-transcending Vision-World and Reality-World.

If it is from the inner call that we make a choice, then it is from the inner call that we move forward, and it is from the inner call that we eventually realise the Highest. Then after we realise the Highest, we feel that if anything remains unilluminated anywhere on earth, then the main purpose of realisation, which is satisfaction, we can never achieve. Everything must be illuminated and perfected. Only then can we have real satisfaction. So we go from call to choice, from choice to destination and from the destination to more inner aspiration for the ever-transcending Goal. And this happens only when we do not turn back. The road is a one way road.

Again and again, I wish to tell you that here we are all seekers. A seeker is not a human being who is half animal. He is more than that. A seeker is one who has glimpsed the light. Otherwise, he could not have become a seeker. This light is more than eager to expand itself into boundless, infinite Light, provided we follow the inner call. If we don't follow it, if we don't have faith in it, then our inner light gets hidden or extinguished by the desire forces, the suspicion forces, the doubt forces, the temptation forces, the frustration forces and all the other negative forces.

* * *

ON A BIRTHDAY

On 20 July 1976 Sri Chinmoy dedicated a talk to renowned rock musician Devadip Carlos Santana, who was spending his birthday in New York and attended the meeting of the U.N. Meditation Group.

Each birthday is a new awakening. Each birthday is a new hope. Each birthday is a new promise. Each birthday is a new fulfilment.

The new awakening takes place in our physical, earth-bound consciousness. The new hope dawns in our frustrated, disappointed and un aspiring vital. The new promise comes inside our doubtful human mind. This new promise challenges the doubting, doubtful mind and reminds the mind of its origin: consciousness-flood. The new fulfilment occurs inside the entire being: in the earth-bound being and the Heaven-free being.

When the soul descends to earth, the soul takes responsibility not only for the earth-consciousness but also for the Heaven-consciousness. The earth-consciousness cries for light, cries for peace, cries for love, cries for delight. The soul promises the earth-consciousness that it will help it achieve peace, light, love, delight, joy, harmony and everything that the earth-consciousness needs. Again, it is the same soul that promises the

Heaven-consciousness that it will manifest Heaven's joy, satisfaction and perfection here on earth.

Each birthday is a tune, a melody of the universal music. Each individual is also a melody of the universal music. The seeker grows and glows in his music, which he can hear with his soulful ears. The very presence of the soul-child inside us is what grants us a taste of the universal music. The soul needs to climb like music, soulful music. The soul, when it climbs, knows no boundaries, no religious barriers, no political boundaries. It is all freedom, freedom within and freedom without.

Each birthday is a petal of a flower. The flower, petal by petal, blossoms and then it is ready to be placed at the inner shrine in the aspiring heart.

A thought indicates a new birthday. An iota of will indicates a new birthday. An upward movement indicates a new birthday. At every moment, whether we look within or without, we celebrate the birthday of our oneness with God, the Creator of the entire universe. When we look at something, we become one with it. On a birthday we feel our inseparable oneness with the expansion of a new light, a light that will ultimately cover the length and breadth of the world.

The real birthday does not come only once a year. The real birthday is the birth of each second in a seeker's life. An aspiring second in the seeker's heart is the real birthday. At every moment, God the Author of all good celebrates the seeker's birthday.

As seekers we have to be consciously aware of something divine and supreme within us. What this divine and supreme thing is is our promise to humanity and our promise to divinity. The transformation of humanity's face is our soul's promise to humanity and the manifestation of divinity's light here on earth is our soul's promise to divinity.

It is our Devadip's Birthday. As I have spoken about the soul in connection with music, I wish to dedicate this very short talk to the sublimely great musician-soul inside Devadip. Some of you know him as Carlos Santana, while others know him as Devadip, the Lamp of God, the Vision, the Light of the Supreme.

(*To Devadip Carlos Santana:*) The United Nations is an international body. You play music all over the world with your soul's love for mankind. May the soul of the United Nations bless you. May the soul of the United Nations grant you its inner peace, inner love, inner joy, inner oneness with the rest of the world. Your dedicated service of joy, love and peace you offer to the world. The soul of the United Nations, therefore, offers its most blessingful love to you.

QUESTIONS AND ANSWERS

During a meeting of the UN Meditation Group on 6 August 1976, Sri Chinmoy answered the following questions.

Ed Castro: Will the consciousness of all the individuals in the world have to be transformed before we have world peace?

Sri Chinmoy: To some extent it is true that each and every individual must change totally, or radically, before world peace will take place. Again, from a deeper point of view, it is world peace that will be able to radically change the consciousness of each and every individual.

It is like this. A seeker has quite a few members in his family. But all of them are not praying and meditating; he is the only one that prays and meditates. He receives Peace, Light and Bliss, then he goes and offers these to the other members of the family. The Light and the Bliss that he gets are coming directly from one Source, let us say, the Universal Source. This Universal Source is the Source not only of Light and Bliss, but also of Peace. And he is distributing this Light and Bliss,

which is nothing other than Peace. The Light that he is getting gives Peace, the Delight that he is getting gives Peace, and this Peace he gives to the members of his family. But they have to be receptive, to some extent. They want it, they need it; but, at the same time, they may not accept it cheerfully and wholeheartedly.

Peace has to descend; and again, our aspiration has to ascend. Each human being can be perfect, to some extent, on the strength of his aspiration. At the same time, we have to know that Peace is slowly descending. When Compassion from above and aspiration from below one day come together, then only will we have world peace. It is not one-sided; from both sides there has to be a response. The individual has to cry for peace, and peace has also to descend. If peace descends and the individual wants it and accepts it, then only will the whole world have peace.

Sometimes we want something that we don't need. And sometimes we need a thing, but we don't do anything to get it. Suppose somebody is very poor. He definitely needs money, but he doesn't work for it. Opportunity looms large. Opportunity knocks at his door, but he won't open the door, although he badly needs money-power. Similarly, we as individuals need peace. But when peace descends, if we don't accept it immediately, then the opportunity will disappear.

So, first we all have to feel the need of peace, universal peace, world peace. And then we have to go one step further and accept it when it comes. But if we have to depend on the perfection of each individual human being on earth for peace to descend, then peace will never, never descend.

Barbara DeLong: I was wondering if there was a spiritual reason why earth is suffering from disasters at this time.

Sri Chinmoy: At this time, disasters do take place occasionally. From the spiritual point of view, we have to take everything as an experience. In God's ultimate Vision, God will give satisfaction to each human being. Again, each human being will get satisfaction and perfection only when he or she has pleased God in His own way. There is no hard and fast rule that God will work one way or another way. He can work in many ways beyond our comprehension. Human beings do not know what God's ultimate Vision is. Here on the physical plane somebody will die; but on the inner plane perhaps God has decided to expedite his soul's progress. So the best way is to take so-called disasters as an experience that God is giving to the individuals who are immediately involved and to those who are observing the situation.

Each disaster has a purpose of its own. Again, we have to know that the earth planet is not perfect. So, when planets are not perfect, wrong forces can operate in and through them. God approves of some things. Some things He just accepts or tolerates. Then again, there are some things that He initiates and inspires. When we see earthquakes or floods or famine and all this, we have to know that these are things that God is just tolerating. If some wrong forces have destroyed a group of people or destroyed some places, God is just tolerating the fact. Again, there is a higher purpose to these things. Today God tolerates this suffering, but tomorrow inside the persons that have suffered, God's deep Compassion will flow, and in some way He will compensate. But that compensation we will not see with our human eyes. It has to be seen with our aspiring consciousness.

We have to know that the catastrophes and disasters and things that make us feel that the downfall of the human race is approaching are not the only damaging factors. These things we see on the earth planet. Because we live on the physical plane, we notice whatever is happening here and we feel that tremendous disasters are taking place here. But on the inner plane there are other planets, and constant catastrophes can take place there also. For the undivine forces, the hostile forces, the evil forces, can also operate on the inner plane.

Look at the conflict between faith and doubt. In this conflict, faith may surrender; doubt may succeed. If doubt destroys faith, then we have to feel that it is like the explosion of an atom bomb. In a human being, when faith has to surrender to doubt —if somebody accepts the spiritual life and then has to give it up because he is unable to have faith in the path, or in the Master, or in his own spiritual capacity—then it is infinitely worse than the explosion of an atom bomb. That disaster may take centuries and centuries to rectify. Here on earth, when a disaster takes place and people are killed, in six or ten or twenty years the soul will again take new form and come into the world to gain and offer light. It is only a matter of a few years. But if one has to give up the spiritual life because he is assailed by doubt, then his life may be ruined for many incarnations. So an inner disaster is much more powerful and damaging than an outer disaster.

QUESTIONS AND ANSWERS

During a meeting of the U.N. Meditation Group on 10 August 1976, Sri Chinmoy answered the following questions.

Pat Brown: Is the mind jealous of the heart?

Sri Chinmoy: The mind is quite often jealous of the heart. The heart enjoys its surrender to the soul and when the heart pleases the soul in the soul's own way, the heart gets tremendous delight. On the one hand, the mind does not want to surrender to the soul. But, at the same time, when it sees that the heart is enjoying supreme delight by virtue of its surrender to the soul, the mind becomes jealous of the heart.

Matthew Hogan: When several individuals form a committee to do a project, you have five different people discussing something with their own backgrounds and ideas. And in the U.N., you might have five different countries or even more discussing one topic, each country with its own firm belief. What is the best course to follow in such cases?

Sri Chinmoy: Sometimes, as an individual, you have an idea. Then, a few minutes later, you develop or create another idea. Then, if you wait for a day or two, you create or develop or become fully aware inwardly—not outwardly—of a better idea. In this way, the same individual is approached by different ideas at various times. You cannot say that each new idea you get is better than the previous ones. In the morning, you have an idea to achieve something in one way, and in the afternoon you have another idea to achieve that thing in a different way. But the idea you get in the evening need not be the better one.

So, if there are five members on a committee, each individual should try to dive deep within and see if, at any time, he can agree with the idea offered by somebody else. Right now, he is fighting for his own suggestion. But a few days later it may happen that he himself will have the same views that he is now opposing. But if you have established your oneness with the other members, then at least you will try to understand their viewpoint, and see if there is any truth in it. Then, you can see if your idea is really the best, or if somebody else's idea is really the best.

Look at five ideas as five fruits. One idea may be more mature, more practical, than the others. Everybody wants to eat the ripe fruit. But if everybody wants to eat the ripe fruit, then everyone has to look carefully at the fruits that are available. If

there are five fruits, some will be unripe. Nobody wants to eat the unripe fruits. Only the idea that is most ripe and delicious you will eat. Just because one person has brought the ripe one, it does not mean that only he will eat the ripe fruit and that he will deny it to others. Others also will have equal share of the fruit that someone has brought. No matter who has offered an idea, let the others have an equal opportunity to apply that idea to their own lives. Then, no matter who has got the fruit, as long as everybody is allowed to eat it, as long as everybody is ready to share it, then the fruit will become everybody's property. This way you can have a feeling of oneness.

Linda Serlin: Is it possible for us to be consciously aspiring and yet somehow not be aspiring in parts of the being that we are unconscious of?

Sri Chinmoy: It is quite possible. One part of your being can be consciously aspiring and another part can be totally unaspiring. It is like exercise. Suppose you always throw the shotput or javelin with your right hand. Because you ignore the left hand, the left hand remains weak. For this reason, it is always good to take exercise with both hands. But when there is a special competition, if at that time the right has more to offer, naturally you will use the right hand. Since it is a matter of only a

few seconds, it is all right. But when you practise every day, you should take some exercise that uses both hands.

So here also, in your whole body—from the soles of your feet to the crown of your head—there should be aspiration. The aspiration-river must flow from top to bottom. Again, you have to know that there is the main portion, which is the heart. When you have to offer something to the world at large, or when you have to bring to the fore your best quality, at that time the cry of the heart, the aspiration of the heart, is of paramount importance. If you want your aspiration to be very concentrated, then the heart is the right place to go in which to aspire. But when you are aspiring normally, you can aspire in your entire being, in your entire existence.

It is quite possible to be aware of one thing and, at the same time, to be totally unaware of something else. If you take exercise with your right hand, your left hand remains unconscious. But it is you who are in a position to take exercise with both hands, right and left. Similarly, all the parts of your being can be given proper training. The physical can aspire, the vital can aspire, the mind can aspire, the heart can aspire—all at the same time. But sometimes you may be awakened, or ready to aspire, only in one part. Early in the morning, when you pray and meditate, it may be only your heart's spiritual exercise. You may not read spirit-

ual books at all; you may not be doing any mental exercise. Again, you may not be doing any selfless service on these planes. Then, you are unconscious of these. Or on the vital plane, perhaps, you are not trying to show kindness or generosity to everyone. Every plane has something different, something new, to offer. Again, the uniqueness of the different capacities or qualities of each plane must be unified and assimilated together. If you do not take spiritual exercise on a particular plane in the form of aspiration and dedication, then naturally you are unaware on that plane. Awareness comes only through constant inner exercise.

Question: What is the best way to establish joy in every part of the being?

Sri Chinmoy: The best way to establish joy in every part of the being is through constant gratitude to the One who is responsible for our having accepted the spiritual life. At every second we have to bring to our inner mind what we were before we became consciously spiritual. And, for a fleeting second, we can see what our friends of the past are doing now, where our former acquaintances are now. As soon as we see what they are doing, and what we ourselves originally were, then we will immediately notice the difference between our achievement of the past and our achievement of

the present. No matter how far away the goal is, we can easily see the distance that we have already covered. Our so-called friends of the past have not yet started walking along the real road, but in us there is some aspiration, some inner cry, at least some awareness of a higher ideal and goal.

We can offer gratitude to God, or to our spiritual teacher, or to our path, or even to our own good qualities that prompted us to enter into the spiritual life. Again, we can offer gratitude to the inner cry that prompted us to walk along the right path, or to the achievement itself. Gratitude lies in self-giving to the Source, or to the One who has inspired us to see the higher reality and run toward the goal. We offer gratitude to the Source because it has created in us an inner urge to return to it and seek fulfilment there. And this fulfilment comes only in fulfilling the Source itself. So self-giving in various ways gives us total joy in every part of the being. There is no other way.

Walter Danzer: Which is the best way to inspire others to the spiritual life?

Sri Chinmoy: The most effective way to inspire others is to become aspiration itself. If you become the embodiment of aspiration, then automatically others will become inspired. You may not be all the time flooded with aspiration, but you do have a

certain amount of aspiration, because you are practising the spiritual life and because you are trying soulfully to receive Peace, Light and Bliss in abundant measure.

You cannot go in the street and tell everyone, "I have Peace, Light and Bliss. Just come and take it from me." If you say that you have anything to give, others will just laugh at you. So you have to look around at who is there and then dive deep within and feel from within whom you should approach. When you feel from within that so-and-so would be inclined to at least listen to what you have to say, then only you can offer your inspiration.

So first try to discover from within whether or not your message, your love, your truth, your concern, will be accepted. Then only you will get the right person. Otherwise, you will go out in the street and shout that you have something to offer, but nobody will come. But if you make an inner choice, then afterwards there is every possibility that you will succeed in inspiring others.

Question: It seems that there should be only one moral code. How can everyone recognise and accept one moral code for the whole world?

Sri Chinmoy: There should not necessarily be one moral code. The Sanskrit word for code is *dharma*. On each plane there is a code: on the

physical plane, on the vital plane, on the mental plane, on the psychic plane. But the best code is surrender to the inner divinity. On the physical plane, somebody will say that this is absolutely the right code, the real *raison d'être* of life. On the vital plane it will be something else, on the mental plane something else, and on the inner plane, something else again. If one wants to justify one's approach to truth, one can do it. Any code of life does bring some satisfaction. You do this or you refrain from doing that, and then you are satisfied. But this may not bring real satisfaction.

Real satisfaction comes not by doing something or by becoming something. Real satisfaction comes only when one surrenders to the highest principle in life, to the highest reality, to one's own highest divinity. This highest divinity you can call God, the Supreme, or whatever you want. One's highest divinity knows infinitely better than one's lowest divinity. Sri Krishna told Arjuna, "There can be no higher code of life than to surrender to the inmost divinity," which Sri Krishna himself represented. Divinity is everywhere. Divinity is in the Source in infinite measure. Again, divinity is also inside a tiny ant. But the soul that is flooded with infinite light and delight, we should accept more than the divinity that a tiny ant embodies.

On the physical plane we say that a particular code is absolutely the correct thing, but the capacity of the physical is very limited. On the vital

plane, we say this is the right thing, but the capacity of the vital is very limited. The mind will say that something is absolutely correct, but the capacity of the mind is very limited. On each plane truth is there; again, the capacity of the truth is limited. But on the highest plane, the capacity of the truth is unlimited. The mind cannot fathom the capacity of the highest truth. On the physical plane, the vital plane, the mental plane, the mind sometimes can fathom the capacity. But on the highest plane, the capacity there cannot be measured. If we surrender to our own highest divinity, at that time we become one with the highest capacity and the highest truth. Only then can our code of life on the physical plane, the mental plane, the vital plane and all other planes be easily transcended.


If we use shoes or sandals to keep our feet from getting burnt and scratched with thorns, there will be some Brahmins who will immediately think of the animals. When they think of the animals, they immediately think of the brutality, cruelty and destruction. Some Hindus, so-called pious Hindus, won't use leather because it comes from an animal skin. But if we don't use shoes, it is very difficult to walk. So where do we stand? But if we surrender to the inner will, then there is no problem. The inner will will say that everything has its own role. The animal has played its part by offering its existence, willingly or unwillingly. And we have to play our part by wearing shoes so that we can walk to church, where we will pray and meditate.

On earth we cannot exist without destroying life. The moment we breathe in, millions of tiny creatures in God's creation enter into our breath and are destroyed by us. We walk along the street, and while we are walking, how many insects we destroy! So we can't exist even for a fleeting second without destruction.

Again, we also destroy with our thoughts. When we have an ill thought, a desiring thought, a jealous thought, an insecure thought, it is all destruction. Any undivine thought we have immediately is a form of destruction on one plane—the mental plane, let us say. Consciously we become jealous and do all kinds of undivine things. Again, unconsciously we become victims to undivine thoughts, ideas and other destructive forces. At every moment, we are destroying or being destroyed on the physical plane, on the vital plane, on the mental plane; on every plane forces are trying to destroy us or we are trying to destroy them. When we are destroying someone or something, we are doing something very undivine. And others who are doing the same to us are also doing something undivine. Either we are killing someone or somebody is killing and destroying us. How can we escape from this constant battle? Every second we cannot fight with our thoughts. So what shall we do? If we surrender our thoughts to the highest Authority, who is omnipotent, only then are we safe. So the only way is to aspire and surrender to the highest divine

Authority. Let the divine Authority tell us what is best for us and what is best for others. That is the best code of life on each plane: physical, vital, mental and psychic.


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



c.k.g.
Dec. 5th 1974

Devotion is the strongest magnet
That pulls us to our Eternity's source:
Delight.

3-9 August
U.N. Meditation Group



c.k.g.

Surrender to God's Will is the highest
realisation of our hidden power.

10-16 August
U.N. Meditation Group



C.M.G.
Dec. 17 1974

Enthusiasm in its purest expression is courage.

17-23 August
U.N. Meditation Group



C.M.G.
Dec 30 1974

If you want God, open your heart and run.

24 August-30 August
U.N. Meditation Group

