

Meditation at the United Nations



MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP



Our Hope For Mankind

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MEDITATION
AT THE
UNITED NATIONS

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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

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 at New York Headquarters 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 at 1 p.m. and Fridays at 12 noon in the Secretariat. A Geneva branch of the Meditation Group, which was established in early 1977, meets Tuesdays at 12:30 at United Nations Geneva.

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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EAST AND WEST

On 18 March 1977 Mr. Robert Muller, Deputy Under-Secretary-General for Inter-Agency Affairs, wrote Sri Chinmoy asking him about the role of the East and the West in today's world. Below is Mr. Muller's question and Sri Chinmoy's reply.

18 March 1977

Dear Sri Chinmoy,

U Thant often said that in his view the West was too materialistic and intellectual, and not spiritual enough, whereas the East was too spiritual and fatalistic, and not caring enough for the material and intellectual welfare of the people. Do you see a synthesis developing between the two and how would you envisage a harmonious, happy world society?

Warmly yours,

Robert Muller

Dear Mr. Muller, esteemed brother, illumining seeker and fulfilling advisor:

I readily, immediately and unreservedly agree with our beloved Secretary-General U Thant's most illumining assessment of Eastern achievements and Western achievements, Eastern possessions and Western possessions, Eastern contributions and Western contributions, Eastern outlook towards the Reality and Western outlook towards the Reality.

The East is spiritual, the West is material. The East cries for the transcendental Spirit, the West cries for the universal matter.

The East is in the heart and for the heart. The West is in the mind and for the mind. The East from within comes to the fore and flowers. The West from the outer existence goes deep within and flowers.

The East wants silence. The West wants sound. Silence embodies the teeming Vast eventually to proceed. Sound inspires the teeming Vast continuously to succeed.

The East sings the song of God the One. The West sings the song of God the Many. The East loves unity. The West loves multiplicity.

This world of ours is beset with countless problems. The spiritual East thinks that the Beyond is the only answer. The material West thinks that the answer is to be found here on earth; it thinks that the answer is: live and enjoy and enjoy and live.

The East believes in fate because it believes in reincarnation. The West does not believe in reincarnation; therefore, it does not believe in fate.

We can endlessly see and determine the differences between the East and the West. But the real question is whether these differences are being synthesized or not. At the very beginning, if we know what the heart can offer and what the mind can offer, then it will be an easy task to synthesize

the two. The heart wants to see the oneness, feel the oneness and become the oneness itself. The mind wants diversity in the vital and multiplicity in the mind proper. The heart knows that there is a road that leads upward. The mind knows that there is a road that leads forward. The East wants to walk along the road that leads upward. The West wants to walk along the road that leads forward.

The synthesis between East and West starts because of their feelings of insufficiency. The East sees that if it does not accept the material life, then it will not be able to manifest what it inwardly has. The West feels that if it does not accept the spiritual life, then it will not have a solid foundation. Then everything can be easily shattered.

We can clearly see that the East has already gained considerable knowledge and wisdom from the West, especially in the scientific world. The West has gained considerable knowledge and wisdom from the East, especially in the spiritual world. Here we see that the heart and the mind cannot function separately and individually. They have to function together, provided they feel the need of an integral perfection in life. The mind without the heart will not know what the supreme Reality is. The heart without the mind will not know how the supreme Reality can be manifested here on earth. To our great joy, the East and the

West are constantly complementing each other to make each other perfect consciously, and more so unconsciously.

The East is like the body of a bird and the West is like the wings of a bird. If the bird does not spread its wings, then how will it fly? And again, when it flies and reaches the highest Height, at that time it has to know that there is another goal and that goal is God-Manifestation on earth. There are two goals: one goal is Heaven-reality and the other goal is earth-reality. When we use the wings to go upward to the heavenly goal, we go with the earth-reality to the Heaven-reality. And when we come down to the earthly goal, we come down with the Heaven-reality to the earth-reality. It is like climbing up and down a tree. We climb up a mango tree and pluck mangoes, and then bring them down and distribute them. The East says, "Gather!" The West says, "Spread!" If we do not gather, then how can we spread? Only if we gather can we spread. Again, if we spread what we have, then the Source is pleased with us and the Source gives us everything in infinite measure.

For the last quarter of a century, both the East and the West have felt the supreme necessity of receiving light from each other. To quote your own illumining ideas and fulfilling ideals: "Beyond the turmoil, the divisions and perplexities of our time, mankind is slowly but surely finding the ways, limits and new codes of behaviour which will

encompass all races, nations and ideologies. It is the formulation of these new ethics which will be the great challenge for the new generation. It will concern not only men's material fate, but also their mental and spiritual lives."

There was a time when the renouncer of life felt that it was beneath his dignity to love the lover of life, and the lover of life felt that it was beneath his dignity to mix with the renouncer of life. Now the lover and the renouncer are modifying their views and becoming one. The renouncer feels that to love life because God the All-Love is inside life is absolutely correct. At the same time, God the Lover of life sees that things need not be renounced; He sees that they can be modified, transformed and perfected. After all, perfection only can give humanity abiding satisfaction. So the East, instead of rejecting, gladly accepts the great possibilities, capacities and realities of the West. The West too does exactly the same. They are combining their possibilities and transforming these possibilities into divine practicabilities with the hope that supreme satisfaction will dawn in the all-embracing and all-illuminating common realisation of East and West.

We will have a harmonious, happy world-society only if this synthesis continues, and we can take East and West as the two arms, two eyes, two feet and two legs of the Supreme Pilot within and without. The other human divisions and distinctions—racial, cultural and linguistic—are destined

to disappear from the human consciousness when it is flooded with a higher Light. This is the inevitable consequence of the Hour of God that is dawning all over the world. When the Hour of God appears, diversities will be there, but these diversities will be enriched and enhanced in fullest measure. And they will not disturb the general consciousness; on the contrary, they will harmoniously complement the whole. Humanity will be a true human family in every sense of the term and also in a sense that the human mind has yet to discover. And here I wish to say that this discovery will exceed all human expectations.

The awakened consciousness of man is evolving towards the Divine Existence. This is a most hopeful streak of light amidst the obscurities of the present-day world. This is a moment when human beings do not only join hands, but also join minds, hearts and souls. All physical, vital and mental barriers between East and West will dissolve, and high above national standards, above even individual standards, we shall see the supreme banner of divine Oneness.

Yours in the Supreme,

Sri Chinmoy

1 April 1977

A VISIT TO THE UNITED NATIONS GIFT CENTER

On 11 February 1977, Sri Chinmoy visited the United Nations Gift Center, which is managed by Ms. June Henneberger, a member of the UN Meditation Group. Sri Chinmoy meditated with the staff of the shop before their working day began and then gave a short talk. The transcript of his talk follows:

As far as I know, I was not scheduled to give a talk today, but with your souls' kind permission I wish to say a few words.

Dear friends, dear sisters and brothers, dear seekers, when I use the term "seeker," please do not be scared to death. Some of you are afraid of the term "seeker," while others may be attracted to it out of sheer curiosity. Still others may feel something haunting or illumining in the term.

A seeker may be aware of what he is doing, or he may be totally unaware of it. There are conscious seekers and unconscious seekers, but we are all seekers here. This world of ours is quite vast. There are many, many places on earth where you could have worked for your living and gained earthly and heavenly experiences, but you have chosen this particular place. Why? Some of you or even all of you may give outer reasons, but actually it is your

souls that have brought you to the United Nations. Some of you may outwardly convince your minds that because of this or because of that you wanted to work at the United Nations. But I wish to say there is only one inner reason and that is that your heart cares for union and oneness with the world at large. Your heart of aspiration wants to be inseparably one with the rest of the world. Therefore, you found a job here or your soul decided on your behalf to accept a job at the United Nations. You represent not only this beautiful, meaningful and soulful gift shop; you represent not only the United Nations, but you represent also the Almighty Father's Oneness-Heart here, there and everywhere.

Every day people come to this shop from various parts of the world. They come here to identify themselves with the large, larger and largest world. Let me give you an example. I come from a tiny, obscure village in Bengal, India. If I buy something from this place and take it back to my little home and show it to my friends, immediately a new world dawns before them—a world of vastness, a world of oneness, a world of satisfaction. The tiniest possible world is my village, Shakpura, in Bengal, India. The tiniest world comes into this shop and gets a gift which comes from another part of the world. Perhaps that part of the world where the gift was made may also be a small village. But my coming to this shop from one tiny place and your offering this gift from another tiny place

makes a happy union between the two places.

We come to the United Nations to be united and to serve humanity with one heart, with one soul and with one body. In this way the little, little worlds become one with the big world; and again, the big world gives to the little worlds what it has and what it is. There are countless drops in the ocean. Each drop is a world of its own, by virtue of its very existence. When all the drops are together inside the ocean, they represent the world itself. So the ocean is the largest world and each tiny drop is also a world, but a little world. This moment the union of countless drops makes the vast ocean and the next moment the vast ocean feeds and nourishes the tiny little drops.

Here in this shop at the United Nations you have ample opportunity to unite the little worlds with the big world, the finite with the Infinite. Each little gift that you sell represents the beauty of the finite and, at the same time welcomes the Blessings of the Infinite. By welcoming, by invoking and by imploring the Blessings of the Infinite, the little beautiful gift becomes immortal. Then it flies from one part of the world to another, from here to the so-called most insignificant village on earth; it covers the length and breadth of the entire world. The United Nations is extremely fortunate to have you and you are also extremely fortunate to have the United Nations, for from here you offer your heart's magnanimity and your mind's luminosity to the world at large.

In conclusion I wish to say a few soulful words about your leader-boss, June. She has been with our little spiritual family for about a year. With all my heart's sincerity and my soul's effulgence, I wish to say that she is an extremely sincere, devoted and earnest seeker. In her there is a very rare and unusual combination of the aspiring heart and the illumining mind. There are many, many, many good qualities of hers which I am sure all of you know, for you work with her. But the thing that strikes me most is that she practises what she preaches. Her life of illumining discipline is at once the embodiment of what she has and is and the revelation of what she has and is. Some of you may think that she is a strict disciplinarian, but I wish to say that this very discipline she practises in her own life for the betterment of her own life and the world-body.

The word "discipline" frightens the physical mind and the human in us. But the divine in us knows that inside the so-called earthly discipline there is boundless joy and boundless satisfaction. Punctuality is discipline. We know that our goal, let us say, is three metres ahead of us. If we are punctual, then we go towards our goal. By virtue of the regularity of our course we cover one metre, two metres, three metres. Then we reach our destination. Until we reach our goal there is no satisfaction at all. When we reach our goal we get tremendous satisfaction. So satisfaction looms large inside discipline.

Punctuality is severe punishment if we remain in the mental world. But if we remain in the heart-world, then immediately we will feel that punctuality is just an outer means to reach our goal. It is like our legs. If we are supposed to walk, we desperately need our legs in order to reach our destination. So discipline is the way to reach our destination; there can be no other way.

June's heart of aspiration and her life of dedication both are exemplary. In the union of her aspiring heart and dedicated life, she has been contributing something very soulful, meaningful and fruitful both to the tiniest possible world, the tiniest village in a corner of the globe, and also to the largest possible world, to this earth-planet. Her dedicated service is undoubtedly a source of true satisfaction to the soul of the United Nations. All those who are working with her are sailing in the same boat. They are doing the same thing, pleasing the soul of the United Nations in a most significant manner. By pleasing the soul of the United Nations you are pleasing the Real in you, and this satisfaction is the supreme satisfaction of God, our Heavenly Father. Satisfaction He infinitely has and satisfaction He eternally is, and this Existence-Oneness-Reality of His He wants to share with us.

Sri Chinmoy blesses June: My heart's boundless light and my soul's infinite blessing I am offering to you. What I said about you is all from the very depth of my heart. You are uniting the little world

and the big world, the finite and the Infinite. It is a most significant achievement of your soul, far beyond your imagination, which we are placing at the Feet of our Eternity's Beloved Supreme.



UN Gift Center staff listen to Sri Chinmoy during his talk in their shop. (Photo by Richard Howard)

QUESTION AND ANSWER

At a meeting of the United Nations Meditation Group on 5 October 1976, Mr. Le Kim Dinh, United Nations Correspondent for the New York Times, asked Sri Chinmoy the following question:

Mr. Le Kim Dinh: Sri Chinmoy, how do you view the problems of the world and how do you think these problems can be solved?

Sri Chinmoy: The problems of the world are nothing but teeming clouds in the sky. It is only a matter of time before the sun disperses the clouds. We use the term 'God's Hour'. This God's Hour is the combination of humanity's aspiration and Divinity's Compassion. When humanity's ascending aspiration meets Divinity's descending Compassion, God's Hour strikes, and all our problems are solved.

Problems are everywhere. Each country has hundreds of problems. Each individual has hundreds of problems. But problems can be solved, should be solved and must be solved by individuals first, for it is the individual mind, or brain, or capacity that rules each country. If each individual sees that he has hundreds of problems of his own, then he will dive deep into his own problems. When he dives deep into his own problems, he sees and feels that there is only one problem, and that problem is lack of oneness.

Very often we notice this lack of oneness, inseparable oneness, even in our own individual being. We identify ourselves with a particular part or limb of our body more than we identify ourselves with the rest of the body. If somebody says that our eyes are beautiful, then we focus all our attention on our eyes and feel that we don't need anything else. We neglect our arms, our feet, our nose, our head, and we forget that God has also made them members of our physical existence. Only the eyes have become part and parcel of our existence, and we consciously and deliberately ignore the existence of other things in our day-to-day life. At this time we have to know that we have lost our sweet, inseparable oneness with the arms, legs and the rest of our body. We do not consciously establish our soulful and fruitful oneness with all the limbs of our physical body proper.

The world is composed of many, many countries. If an individual can become inseparably one with the inner cry of his own nation, then he is bound to feel that his nation is nothing but a tree. If I belong to a country, then I should feel that my nation-tree has countless branches, which are the other countries. And if you belong to a country, then you can also feel that your country is the tree and the rest of the countries are all branches.

A tree without the branches is no tree at all. When we see that there are quite a few branches, we appreciate the tree. And if we see that the tree

is bearing flowers and fruits, we deeply appreciate it. So, from the human point of view, we can solve our problems by thinking that we are trees and that others are the branches. If we can feel this way, and if others also can feel exactly the same way—that *they* are the trees and *we* are the branches—then there will be a feeling of inseparable oneness. This is the human way that we can solve world problems.

But the divine way is to feel God's entire creation as our very own and to feel our oneness with the Will of the Supreme. I come from India; you come from some other part of the world. But everything is in God's creation and God is both creation and manifestation. He is Silence and He is also sound. Silence we see in His Vision-Reality and sound we see in His Manifestation-Reality on earth. So, from the spiritual point of view, from the divine point of view, if we want to solve the problems of the world, then there is only one way. That way is to pray and meditate for our conscious oneness with the Will of the Absolute Supreme. On very rare occasions, the Will of the Supreme is being executed through us even though we are not consciously praying and meditating. But if we consciously pray and consciously meditate, then without fail God's Will will be executed in and through us.

Prayer and meditation are nothing short of our constant communion, or conversation, with God. When we pray, at that time we talk to God; and

when we meditate, God talks to us. Two persons are here: God and us. When it is our turn, we have to pray and offer our soulful cry. What we want from God is Peace, Light and Bliss. And when God meditates on us, we just listen. He has a Message for us. He wants to give us the Message. And also, He will tell us how we can share His Message with the rest of the world.

So, prayer and meditation can solve all the world's problems. If we can become soulfully and constantly one with God's Will, then we can make no mistakes. It is because of our mistakes that we create problems for ourselves. And what is the mistake that we have already made, and from which we are constantly suffering? Our only mistake is that we have made friends with ignorance. We are swimming in the sea of ignorance. But we can change our friendship. God is there to help us and guide us. We can make Wisdom-Light our friend, our only friend. Then we will be able to swim in the sea of Wisdom-Light instead of swimming in the sea of ignorance-night.

So, from the human point of view let us think of ourselves as a tree and the rest as branches. From the divine point of view, let us feel our constant oneness with the Will of the Supreme Absolute Pilot. And this Will we come to know and discover within us only by constant prayer and constant meditation. This is how we can solve all the problems that are in the world.

BBC INTERVIEW

On 11 March 1977, BBC's United Nations correspondent Mr. Brian Saxton interviewed Sri Chinmoy about spirituality at the United Nations for a European radio broadcast. Mr. Saxton also requested a tape of the songs Sri Chinmoy has composed for the United Nations and included "O United Nations" in the broadcast. The songs were sung by members of the United Nations Meditation Group. The interview follows:

Mr. Saxton: Sri Chinmoy, can you explain the technique used in your Meditation Group?

Sri Chinmoy: Certainly. Here we pray and meditate in silence. We feel that when we pray, we speak to God. And when we meditate, we feel that God speaks to us. So in silence we pray and in silence we meditate.

Mr. Saxton: Is this related to any particular religion?

Sri Chinmoy: No, this is not related to any religion whatsoever. This is an approach to God, to the ultimate Reality. We have faith in all religions. We do not speak ill of any religion, for all religions are serving a special purpose to bring about peace, light and harmony. But ours is not a religion. Ours is just a path that leads to God-realisation, our ultimate Reality.

Mr. Saxton: What kind of people attend your meetings here at the United Nations?

Sri Chinmoy: Here at the United Nations we have a few delegates and quite a few members of the staff.

Mr. Saxton: The United Nations is, of course, a very political place. Do politics ever enter into your work?

Sri Chinmoy: Politics, as such, does not enter into our work. But we feel that politics can be illumined and raised to a very, very high state of consciousness so that humanity can be transformed, illumined and fulfilled. We pray and meditate to purify our mind. Once our mind is purified and illumined, then this mind of ours—which creates so many problems for us, which constantly creates confusion, doubt, worries and anxieties—will become a perfect instrument for us to use to have a better world or, we can say, to bring to the fore a new face of the world. We do not use politics as such, but we try to bring into politics the light and the bliss that we get from our prayer and meditation.

Mr. Saxton: And this is what you hope people will gain from your work?

Sri Chinmoy: This is what we are trying to offer to the world at large.

Mr. Saxton: You mentioned a few moments ago that certain delegates attend your meetings. Do you think diplomats gain anything special that is particularly useful to their own work?

Sri Chinmoy: I do hope that they get peace of mind. It seems to me that all human beings have everything save and except peace of mind. The delegates are dealing with the world problems, so what they need first and foremost, as far as I can see, is peace of mind. When they come and pray with us, and become one with us, they do feel peace of mind. And then, when they go back to their respective offices, they can solve the problems that they have been facing with new light, new inspiration, new aspiration and new illumination.

Mr. Saxton: Do you sometimes feel that despite these very high aspirations and targets, that sometimes your work is often overshadowed by politics?

Sri Chinmoy: No, it is not overshadowed by politics, for we do not make any comparison between politics and spirituality as such. Here we pray and

meditate in silence. We try to do everything in silence. Politics is in the outer world, whereas our prayer and meditation are in the inner world. On the strength of our sincere prayer and meditation, we try to bring to the fore the peace, light and bliss that we have. And then this peace, light and bliss we try to offer to the world, the political world, so that the political world can also be illumined, perfected and fulfilled.

After the formal interview, Mr. Saxton continued to ask Sri Chinmoy about his path and about peace of mind:

Mr. Saxton: What is your basic philosophy?

Sri Chinmoy: Our basic teaching is love, devotion and surrender. We love God, not in a human way but in a divine way. In human love there is constant demand—I give you something, you have to give me something. It is always mutual give and take. But in divine love we give unconditionally. Then it is up to God to give us what He wants to give us. We know that in reality God has already given us everything; only right now we are trying to feel that He has done this. This is our divine love. Right now I am one individual, but when I try to love the world in a divine way, at that time I grow into the universal heart. Human love ends in frus-

tration and frustration ultimately is destruction; whereas divine love is constant illumination.

Human devotion is attachment. I may be attached to you and you may be attached to me, but this does not serve any divine purpose. Divine devotion is dedication to a higher purpose, to a higher way of life, to an ideal or goal. It grows out of our promise to our inner being to manifest our inner divinity here on earth.

Human surrender is the surrender of the slave to the master. If the slave does not please the master, the master will dispense with his services. So the slave is all the time afraid of the master. But divine surrender is the surrender of our less illumined part to our higher part. Right now we are not fully aware of our highest height. But once we become aware of who we are, we try to surrender our lower self to our higher self. The tiny drop is not aware of the ocean, but when it merges into the ocean, it becomes the ocean itself. As long as it maintains its individuality and personality, the tiny drop is just a tiny drop. In divine surrender, the finite in us surrenders to the Infinite in us and we become inseparable.

Mr. Saxton: How would you characterise real peace of mind? How can someone really come to terms with themselves and be totally peaceful with themselves in their minds?

Sri Chinmoy: When we have peace of mind, when we have tranquility, we feel that there is nothing that we have to achieve, nothing that we have to do for ourselves. Everything has been done by the Almighty, by our heavenly Father. Right now we are hankering after name, fame and many other things. But when we have peace of mind, we feel on the strength of our oneness with the rest of the world that everything the world has is ours.

Mr. Saxton: But how do you reach that state?

Sri Chinmoy: Through prayer and meditation. When we pray and meditate every day, our necessities diminish. Right now we may have twenty desires. But if we pray and meditate, over a period of time our desires will decrease. From twenty it becomes ten; then gradually it becomes five or six. Then, when we do not have any desires, if we can live even for five minutes without any desires, then we are bound to get peace of mind. If we can surrender our individual will to God's Will, then easily we can have peace of mind. Now we separate our will from God's Will. We may want a particular thing, although we know perfectly well that God wants something else from us. He wants us to be freed, to be liberated from the meshes of ignorance, but we enjoy the worldly life, or pleasure-life. But eventually we will care only for the aspiration-life, Him to

serve, Him to fulfil, here on earth and there in Heaven.

Mr. Saxton: It has been very interesting talking to you.

UNITED NATIONS MEDITATION-FLOWERS

The following short inspirational talk was given by Sri Chinmoy on 22 March 1977.

SPIRITUALITY SPEAKS TO SIMPLICITY

Simplicity, you have been for long years my soulful guide. It has always been my valued privilege to work with you.

Simplicity, you tell me that I do not need any mental equipment. I do not need a degree of erudition. What I need, according to you, is a vast wealth of experience. Although this wealth is *of* the inner world, it is unreservedly *for* the outer world.

The world of crying aspiration needs you. The world of smiling dedication needs you. The world of prayerful humanity needs you. The world of meditative divinity needs you.

Simplicity, you have been serving God the Creator in God the creation through the long millennia.

Simplicity, alert you are, dynamic you are. In you there is always an inner urge for new and illumining realisations. In your heart there is no place for the static, stagnant, barren and dead realities. Your heart is unreservedly involved in determining man's soulful success and fruitful progress.

Simplicity, you are great. You do not house mental narrowness, vital laziness or intellectual indifference. Simplicity, you are good. Your very existence on earth grants the Truth-seeker, the God-lover, the rare capacity to combine in his life beauty with power, duty with delight and expectation with satisfaction.

TO-MORROW'S NOON

(continued from previous issue)

24.

To say that God is only for others and not for you is the height of your insidious and unbecoming attitude towards God the all-loving and all-nourishing Source.

25.

A life of insouciance indicates an abrupt end of oneness-beauty inside the universal heart.

26.

The maudlin sentiments of humanity are the cause of the world's downfall in Reality's oneness-height.

27.

You will realise God only when your aspiration carries all its appurtenances—belief, simplicity, generosity, sincerity, humility and purity—to the highest height.

28.

The outer laughter creates pandemonium when the inner cry is totally dead.

29.

If you deliver a panegyric and don't mean it, then your insincerity-dog will always follow you.

30.

Needless to say, each human life is fraught with teeming dangers; but the brave will always win in the battlefield of life.

31.

To do the wrong thing and to try to escape nemesis is nothing short of futility.

(continued in next issue)

HOW WOULD YOU CHANGE THE WORLD?

Statements for EARTH DAY '77

As a sponsor of EARTH DAY '77, Mr. Robert Muller, Deputy Under-Secretary-General for Inter-Agency Affairs, received a request from the International Chairperson, anthropologist Margaret Mead, for a brief statement "giving your perceptions of some facet of man's present global situation and your proposal for improving it." Mr. Muller's secretary, Ms. Lucy Carty, joined him in taking up the challenge, and below is the imaginative and interesting result.

STATEMENT FOR EARTH DAY '77

by Lucy Carty

I asked my friends what they would do to change the world if they could. My mother said with a laugh: "Sew up everybody's mouth! Then people would be judged by what they do and not by what they say." My brother said: "Improve communications. Let people meet and talk directly with each other instead of going by stereotypes on TV." (Gee, opposing views already, even within my own family!)

My social worker friend said: "First, give food to all." But my spiritual friend said: "Even if everyone's material needs were met, people would not be fully satisfied until they had a deeper direction inside. Meditation is the key." Then my cook friend combined the two ideas and said, "Teach nutrition in the schools. How can people have the proper thoughts if they do not eat the right foods? If they would eat more vegetables, they would become more enlightened, for vegetables are a higher consciousness food."

I asked my diplomat friend and he said in a solemn voice: "Establish peace." My secretary friend said: "We must learn to get along with our own families, friends and co-workers before we can expect peace in the world. And we should start by giving both men and women of all ages and colors an equal chance to fulfil their destinies." My old friend the scholar too recommended that we all be a little kinder to each other. However, my psychologist suggested that we do just the opposite and release our pent-up hostilities.

My accountant friend advised the rich to give to the poor and to stop caring more about money than people. But my psychic friend, having studied the stars, said: "It will take some great natural disaster, such as a fire or a flood, to shock people into really caring about each other."

My writer friend wrote to me, saying: "Deep in our hearts we all know the answer; to change the

world, we must change ourselves. If everyone swept his own doorstep, the streets would be clean." Along the same lines, my friend the philosopher told me that the answer lies in each of us doing at all moments what he thinks is right and not what he thinks is "expedient, or comfortable, or profitable, or popular, or safe, or impressive." Yet my friend the photographer offered more concrete suggestions: "Install flushless toilets, ban cars, bring back the bicycle!" said she.

To add to my confusion, my Yogi friend said he didn't think the world needed any improving since the Garden of Eden is a place in the mind.

So finally I turned to God and asked if it could all somehow be stated more simply. And He said: "Love."

STATEMENT FOR EARTH DAY '77

by Robert Muller

We have now had 33 years without a world war in the midst of Promethean changes. This speaks well for mankind's capacity to organize itself properly on planet Earth. My suggestions for further ascents of mankind are:

1. paramount priority to healing the remaining wounds in Cyprus, the Middle East, southern Africa and Northern Ireland.

2. utmost vigilance of all states not to let any new conflicts break out.

3. continue to probe the global conditions of our earthly home through further UN world assemblies and conferences, while putting all our hearts into implementing the recommendations of the earlier ones on development, population, the environment, food, the world ocean, women, habitat, employment and water.

4. develop every possible tie of sentiment, tolerance, understanding, common destiny and unity in diversity between all nations.

5. help each other in fulfilling the human dignity of all the poor and downtrodden in this world, starting with their physical and mental nourishment.

6. transcend the material and intellectual progress of the rich into higher levels of moral and spiritual fulfilment.

7. support and encourage the world's first global instruments of diagnosis, warning and co-operation, namely the United Nations and its thirty specialized agencies and world programmes; initiate or intensify further international co-operation in such fields as the family, the reduction of waste, world standardization, prevention of accidents, help to the handicapped, the fight against alcoholism, crime, immorality, corruption and pornography.

8. re-establish the primacy of the individual as the alpha and omega of all our efforts, and remind institutions, organized groups, legislators and administrators that they are mere servants and instruments for the good and the flowering of individual human lives; concentrate more world efforts on a better understanding of the purpose and meaning of human life, of our inner life, and of its relations with the outside world through the senses.

9. pray the news media and educators to contribute to the ascent of the human condition through encouragement and hope instead of its encumbrance through defeatism and gloom.

10. hold in the year 2000 a world-wide Bimillennium Celebration preceded by unparalleled thinking, perception, inspiration, elevation, planning and love for the achievement of a peaceful and happy human society on Earth.

DINNER FOR INTERNATIONAL WOMEN'S DAY

In continuation of the International Women's Day activities on 8 March, women delegates were guests of honour of the U.N. Meditation Group at a dinner with entertainment held at Annam Brahma Restaurant.



Group members open the evening with songs dedicated to the United Nations. (Photo by Richard Howard.)



Ashrita the Magician surprises and delights guests at the end of the evening. (photo by Richard Howard.)

UNICEF MEDITATION

On 17 March, UNICEF members of the U.N. Meditation Group gave Teri Schiffel a birthday party at the Alcoa Building. About sixty UNICEF staff members attended the programme, which included a short meditation led by Sri Chinmoy and a seven-course meal cooked by Teri. The Group's singers sang songs about the United Nations and Sri Chinmoy joined a few performers for a song about UNICEF, which he had just composed. The song appears on the following page.



Sixty UNICEF staff members watch as Teri Schiffel of UNICEF is presented with a birthday cake after the special meditation conducted last month by Sri Chinmoy in the Alcoa Building. (photo by Ruby Mera, UNICEF/Information Division.)

UNICEF, UNICEF
 O mother and child,
 O sweetness-sea,
 O beauty flower and
 duty-tree,
 You are your glowing eyes
 of light,
 You are your loving oneness-height.
 You are your soaring fulfilment-dream,
 A true triumph of the Lord Supreme.

UNICEF

words & music by
 Sri Chinmoy

$\text{♩} = 104$ *derate* *fine*

U---ni-cef----- O--- mo-ther and child,
 O---- sweet-ness-- sea O beau-ty flo---wer and---
 du---ty--- tree You are your glow-ing eyes-- of light-----
 You are your lo-----ving one-----ness height---
 You are your soar-----ing ful---fil---ment dream-----
 A true tri-----umph of--- the---- Lord-----
 Su-----preme-----

(Sing song twice, second time with
 no repeats, then Da Capo with repeat)

(42) B C or K