

# Meditation at the United Nations



MONTHLY BULLETIN OF THE  
UNITED NATIONS MEDITATION GROUP



Our Hope For Mankind

INSIDE FRONT COVER

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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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(2)

## 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.*

(4)

## TABLE OF CONTENTS

Seventh Anniversary of the United Nations Meditation Group.....	6
Questions and Answers .....	13
* <i>from the Geneva U.N. Meditation Group</i>	
Meditation .....	21
* <i>a short talk</i>	
United Nations Meditation-Flowers .....	27
To-morrow's Noon .....	30
Spirituality and the United Nations .....	32
* <i>reflections by Mr. Donald Keys</i>	
Song by Sri Chinmoy .....	33
* <i>"Our Ascending Hope"</i>	
Questions and Answers .....	34
* <i>submitted by Mr. Robert Muller</i>	

## SEVENTH ANNIVERSARY OF THE U.N. MEDITATION GROUP

*On 14 April 1977 the United Nations Meditation Group celebrated its seventh anniversary of service to the U.N. Community in the Chapel of the Church Center for the United Nations. The programme included speakers, choral readings, a chamber group and the singing of twenty songs dedicated to the U.N. by Sri Chinmoy, who has been Director of the Group since its founding in 1970. The transcript of the ceremony follows.*

*Mr. Robert Muller, Director and Deputy Under-Secretary-General for Inter-Agency Affairs: We are celebrating today the seventh anniversary of the United Nations Meditation Group and Sri Chinmoy's thirteenth year in the West. I have known you only for the past few months, but may I say to you briefly what I have learned from your Group and from your person.*

I have learned first that you are giving to many of the United Nations staff a life dimension which goes well beyond their daily work, namely a spiritual dimension, an internal dimension. You are making them better people, deeper people, and by doing this you are giving them happiness.



Members of the U.N. Meditation Group I know are generally profoundly happy people and this is due to a large extent to your teachings.

Secondly, I have learned that, thanks to your efforts, several thousand people around the world better understand the United Nations. The U.N. is a little bud of hope in the long evolution of mankind, a bud that must be cared for, that must be loved and encouraged, that must be helped so that we may win once and for all the battle of peace against war, the battle of justice against injustice, the battle of kindness against violence. This is a prodigious task for the United Nations and it doesn't have many friends to perform it. But thanks to you, in many places of the world the true image of the United Nations is known, not solely the image of turmoil and conflict but the luminous vision and dream of a good earth inhabited by good people. This is the deeper human story which goes on with the United Nations, this time on a world scale. You have perceived it very profoundly and you have been able to convey this momentous fact to your followers in faraway countries.

The third lesson I have learned was of direct benefit to me. During my thirty years of service in the United Nations I sometimes felt to be one of those who had the wildest dreams for the United Nations. I came from a place in Europe where from my window I could see people hating and killing each other across a border, from a family

dressed in different uniforms and shooting against each other. For me the United Nations was an immense hope, the only hope to see vanish forever such situations. But sometimes I felt that I was a dreamer, that I had too wild a vision and too many unrealistic hopes. Then recently when I read your writings and when I heard you, I discovered that there was someone at the United Nations who was far ahead of me, who had a much deeper perception of the world organization than I had ever dared to dream, someone who, by a mysterious process unknown to me, had understood that here was the beginning of a new story of mankind, a new paradigm of the times to come. You have made comments about the future of the United Nations which I would never have dared to make, and I believe you because you have a very unique perception, a view that goes deeper into the blood and flesh of human evolution than all our knowledge of the so-called daily "reality". Your wisdom goes beyond history. Like all great masters of philosophy you are deeply entrenched in the workings of the human being. You know intimately the soul, the heart and the mind of the human being. You know his relations with the universe, with the cosmos. You have perceptions which not many of us possess today. It is very reassuring that someone of your stature has come to the United Nations and proclaimed that the world organization will be the ultimate answer to the human problems of this

planet. In one of your Dag Hammarskjöld lectures on the inner message of the United Nations you said: "At the end of its voyage, there is every possibility that the United Nations will be the last word in human perfection. And then the United Nations can easily bloom in excellence and stand at the pinnacle of divine enlightenment." I attach great importance to this visionary message and I was glad to read the following words by Donald Keys in the preface to one of your books: "When I encountered Sri Chinmoy at the United Nations, I knew exactly what he was doing there, and he knew exactly what I was doing there. It was and it is a matter of greatest joy and hope that a person of his endowments and stature has accepted the United Nations as an area of responsibility, such persons usually being cloistered and unreachable, and not outwardly involved in human affairs." This is exactly my feeling today, after having known you for a few months. You have enriched my person, my thinking, my heart and my soul, and I am deeply grateful to you for it.

We are also celebrating another day of life, another day without a war on a planet from which year after year the forces of evil and war will hopefully recede. Planet Earth for me is a beautiful planet. In the dark universe we have light, we have sunshine, we can look at flowers, rejoice at colours, touch forms. Ours is a truly incredible planet, probably a unique planet in the entire universe.

But we do not recognize it sufficiently. We are not thankful enough for it. Each day ought to be a day of gratitude and celebration of the miracle of life and for living on such an extraordinary planet in an infinite, mysterious universe. So our thanks today must go far beyond our individual efforts and lives. We must rejoice for being participants in this miracle, for having been admitted to the banquet of life. Through our work, our joy and our kindness towards others we will repay a little of the gift bestowed upon us and contribute to making the miracle even greater, even more beautiful. How many times do I remember the words of our friend Pablo Casals when he exclaimed: "The child must know that he is a miracle, a miracle, that since the beginning of the world there hasn't been and until the end of the world there will not be another child like him. He is a unique thing, a unique thing, from the beginning until the end of the world. . . . Yes, I am a miracle like a tree is a miracle, like a flower is a miracle."

This is what I feel myself. Like Casals, who had unlimited hope in the United Nations and gave it all his heart and support, I feel so privileged to be allowed to work here for the fulfilment and embellishment of the miracle of life. We are indeed very privileged people.

May I thank you for all you are doing and formulate to you my very best wishes for the future. I hope, dear Sri Chinmoy, that soon in the world

millions of people will be reading your writings as so many are today inspired by the great writings of Sri Aurobindo. But you have not stayed in Auroville. You have come to the United Nations, to the birthplace of a new all-human civilization. And this, for all of us, is a very momentous event.

*K. (John) Ofosu-Benefo (presenting Sri Chinmoy with a bound volume of the "Meditation at the United Nations" Bulletins):* Beloved Guru, brothers and sisters, Mr. Muller has admirably summarised what you have done for the United Nations community and around the world. The poetry that we heard from Mr. and Mrs. Donald Keys, the music that the musicians have played and the songs that were sung also show your mission at the United Nations, your vision of the world—of world union and world perfection.

We at the United Nations and members of the United Nations Meditation Group especially, are very grateful to the Supreme for sending you to help us on the path to spiritual development. We are grateful to you, our beloved Guru, that when the clarion call sounded and you were invited to come to the United Nations and offer spiritual food to members of the United Nations community, you accepted the challenge. You did not shirk your responsibility, even though you knew that in these troubled days many people are skeptical about the

power of religion to bring about peace, and the mere mention of spiritual development of people meets with derision in many quarters. The United Nations Meditation Group is now flowering. Also, since the United Nations Meditation Group was established, many United Nations staff members who are not members of this Group have formed other groups to study the human mind and to learn more about the Supreme Being.

These are eloquent testimonies to your work here and also around the world, through the Centres you have established. To our annual observance of your crossing over to the West, people come from as far away as Australia, Europe, Canada and the West Coast of the United States to participate in the event. Obviously, the spiritual path you have shown them means a lot to them. Otherwise, they would not go to the expense of travelling all the way to New York City to participate in it. I pray to the Supreme to grant you a longer life, so that you can continue to render these dedicated services to the international community and to humanity as a whole.

*Sri Chinmoy:* I wish to offer my heart's soulful gratitude to each member of the United Nations Meditation Group and to all those who are here today. I wish to offer my heart's oneness with each member of the United Nations Meditation Group and with each seeker here. Now, in silence I wish to invoke the presence of the soul of the United Nations to bless us.

## QUESTIONS AND ANSWERS

*On 18 March 1977 Sri Chinmoy answered the following questions, which were put to him in writing by the members of the United Nations Meditation Group in Geneva.*

*Mr. Hatt-Arnold:* How does one stop the mind?

*Sri Chinmoy:* There are quite a few ways to stop the mind. One way is to repeat the Name of God and try to forget oneself inside the repetition of the Name. Or one can repeat a particular *mantra*, which means sacred word or incantation. When one is repeating a *mantra* or God's Name, there will be a continuous flow. If it is "God, God, God," then inside the repetition itself one has to lose oneself. Then the mind stops.

There is also another way. One has to see the mind as a material object. We can take a material object and put it anywhere we want to, or we can throw it the farthest possible distance, according to our strength. So either we can grab the mind like a material object and throw it into the distance, or we can put the mind wherever we want to. If a mischievous child is bothering us, we can take the mischievous child into a corner and threaten him and keep him there. One can do that to the mind also.

A third way is to totally forget about the existence of the mind. Ignore the mind and feel oneself only as the heart. It is not enough to say, "I have a heart." One must say, "I am the heart, I am the heart." Then the qualities of the heart will permeate the entire being, and automatically the mind will stop. There are many more ways, but these three ways are quite enough for any individual, and one can choose any of the three in order to stop the mind.

*Ms. Ruth Newton:* What do you mean by perfection?

*Sri Chinmoy:* My sense of perfection need not be and cannot be the same as your sense of perfection. Everyone has to define perfection according to his receptivity, according to his realisation of truth. But one thing that everybody agrees upon is that everyone knows he has to make progress. Progress is self-transcendence and self-transcendence is undoubtedly true perfection. According to me, perfection is self-transcendence, perfection is constant progress which is always transcending itself. Otherwise, if I say that this is perfection, you will say no, something else is perfection. So there will be no end to our dispute. My perfection need not be your perfection, but my self-transcendence will always give me satisfaction and your self-transcendence



will always give you satisfaction. Where there is continuous satisfaction, glowing satisfaction, illuminating satisfaction, we have to know that that is perfection. Perfection is in the satisfaction that glows and grows inside our hearts.

*Ms. Ganz Walter:* The Yogi believes in realisation on earth after a series of reincarnations; the Christian believes in salvation after death through Christ. How can one synthesise these two great beliefs?

*Sri Chinmoy:* There is no conflict. A Hindu will speak about realisation, whereas a Christian believes in salvation. In Indian tradition, the ultimate goal is realisation. In the West, the ultimate achievement is salvation. Here we use the term "salvation"; in the East, especially in India, we use the term "realisation." But we have to know that there is a great difference between salvation and realisation. Salvation is freedom from sin, from darkness, from bondage; but realisation is totally different. Realisation is self-discovery, the discovery of what we truly are. What are we? We are God's representatives; we are inseparably one with God, inseparably one with God's ultimate Reality. So realisation is our conscious awareness of our highest Reality or our conscious, inseparable oneness with the Highest. Salvation is freedom from something

that is not our own: sin, darkness, bondage, ignorance. These things have come and attacked us and we are trying to save ourselves from them. They are enemies or strangers to us.

These are two ways to approach the reality, but they are not contradictory. We only synthesise when there are contradictory ideas. Salvation through Christ is one way. Realisation is another way. Realisation has to be achieved here on earth through prayer and meditation. Salvation is achieved in Heaven.

With regard to reincarnation, the Indian belief is that this is not our first or our last life. We believe in reincarnation because we feel that God wants us to be happy and fulfilled. Even in the desire world we have hundreds of desires. At the age of four, if we have a desire, it takes forty, fifty or even sixty years to fulfil that desire. In the aspiration world, if we want even an iota of peace, light and bliss, it takes us years to achieve it. What we need is boundless peace, boundless light, boundless delight. So how can we get it in one short span of life? It is impossible. If God's unconditional Grace descends, then naturally we will be blessed with peace, light and bliss. But in general, to get even peace of mind takes many, many years. So we feel that God-realisation, which is the ultimate achievement, is a long way off and we cannot cover the distance in one short life span.

God wants us to realise, reveal and manifest Him

on earth. This is His playground. In Heaven He wants to play with us in a different way. There He doesn't want us to realise Him or manifest Him; that is the place for us to rest. Here at every moment, we are in the battlefield of life. We are fighting against ignorance and wrong forces, and we are trying to know what we eternally, truly are, trying to bring to the fore inner realities, inner divinities. After some time, naturally we need rest. The soul's world, Heaven, is for rest, not for constant activities. Heaven and earth are two places with two different objectives. Here is activity, there is rest. Here we enter into the hustle and bustle of life in order to realise, reveal and manifest the Highest; there we go to rest.

*Mr. Andreas Beyer:* At our United Nations meetings, should we meditate on specific themes related to United Nations conferences and other things, as well as on general qualities like peace and love?

*Sri Chinmoy:* It is advisable for seekers to meditate on divine qualities such as peace, love, light and bliss. This is our way, the way of the soul. The other way is perfect according to the wisdom, the understanding, the realisation of those who follow it. Our way is perfect according to our understanding, our wisdom, our inner cry. We feel that if we

have peace, light and bliss within us, then we can bring it into our outer life. Others may feel that if they can organise a peaceful situation, then they can have a peaceful life. They feel that they have to bring the world into order first. They start from the outside. They want to dive into the world from outside. We are trying to start inside and bring what is within to the fore. So these are two different approaches. Some feel that if they approach reality from the outside, then they will be fulfilled and we feel that if we can come from the inner world to the outer world, then we will be fulfilled. There is no contradiction. We are both aiming at the same goal: peace, love, light and bliss. The approaches are different but the achievement will be the same.

One approach is from the outside world to enter into the inner world, but we feel that as soon as we achieve something in the inner world, only then shall we be able to bring it and give it to others. Otherwise, if we enter into a conference dealing with politics, we will be totally lost. Politics is dying to get inner light; it wants to be illumined by inner light. But on the mental plane, politics is only a constant fight, constant battle: "I know better than you." "No, no, I know better; I am right." Politics here is the battle of ego. "My nation is better; you have to listen to me." But spirituality is the flow of oneness. When there is oneness, there is no supremacy. Oneness never quarrels. In the outer

world there is tremendous misunderstanding, but in the inner world we always sing the song of oneness. Oneness is achievement, oneness is self-giving and self-giving is God-becoming. In the outer world it is all division: I and mine. "You have to surrender to me. Then only you will know what the truth is." In the inner world it is all oneness. In the outer world division and a constant sense of separativity is satisfaction. In the outer world, binding myself to someone else is satisfaction. In the inner world satisfaction is oneness. Satisfaction comes by liberating myself, expanding myself.

So if we pray and meditate on peace, light and bliss, then we will definitely be able to serve those in the political world. And those who are serving the United Nations according to their own understanding will not be in conflict with us. Our approach will be different. But we will not say that ours is superior, that ours is the best way, no. Only we feel our approach will satisfy us without conflicting with their ideas, and their approach will satisfy them without conflicting with our ideas.

*Ruth Newton:* If we are feeling tired, should we still come to U.N. Meditation Group meetings?

*Sri Chinmoy:* If you are tired, you should come to the meeting in order to get new life, a new flow of life energy. If you are tired, you will get from

your meditation new energy, new enthusiasm, new promise. Meditation is a process to awaken or acquire the energy that is not within you at this moment or the energy that is waiting for you to invoke it. In meditation, you invoke cosmic energy.

The energy that we have most of the time is very limited. We work a little and then we have to sleep or rest to recuperate. But if we can throw ourselves into the cosmic energy, we will never be at a loss for energy. Otherwise, if one works for a few hours, one is bound to be tired, exhausted; one has to sleep for a few hours in order to gain back new energy. But in our case, meditation constantly supplies us with energy, for it has the capacity to enter into the cosmic energy which is all around us, whereas our physical life does not have the key to enter into the cosmic energy. So it is always advisable to come to the meetings; then you will have new energy. It is most important to come to meditation regularly. Meditation is illumination and illumination is the constant flow of new possibility, new realisation, new perfection in life.

## MEDITATION

*On 29 February 1977 Sri Chinmoy gave the following talk on meditation, prefacing it with these remarks about his first meeting with the late Secretary-General U Thant.*

Exactly five years ago I was extremely fortunate to see U Thant. It was a most memorable day for all the members of the Meditation Group. His blessing and his concern we have been carrying from the day I met with him. Today in silence I am offering and I am requesting all the United Nations Meditation Group members to offer their soulful gratitude to this great lover of truth and brother of humanity.

### *AUM*

Every Tuesday and Friday we come here to pray and meditate on various planes of consciousness: physical, vital, mental, psychic and so forth. Then we offer the fruits of our prayer and meditation to the soul and the body of the United Nations. I wish to say a few words about meditation.

What is meditation? Meditation is not a kind of prayer of the mind and it is not a prayer in the

mind. But it can easily serve the purpose of a soulful prayer *for* the mind.

We meditate for various reasons. Peace of mind we all badly need. Therefore, when we meditate, either consciously or unconsciously we aim at peace of mind. Meditation gives us peace of mind without a tranquilizer. And unlike a tranquilizer, the peace of mind that we get from meditation does not fade away. It lasts for good in some corner of the inmost recesses of our aspiring heart.

Meditation gives us purity. There are various ways to achieve purity. Some people advocate the traditional Indian system of breathing. By breathing systematically and also through some occult techniques of breathing in and out, one can definitely purify one's internal system to some extent. But this purity does not last permanently. However, when one prays and meditates soulfully and, at the same time, brings the soul to the fore, one is bound to achieve lasting purity. The purity that we get from our soulful meditation lasts forever in our aspiring consciousness.

When we pray, we feel either that we have done something wrong or that something can be invoked from above so that we do not do anything wrong. When we pray, we feel that the mistake-world is looming large. Either we have made a mistake by having done something or we have made a mistake by not having done something. Then our sincerity compels us to confess our mistake. So, prayer and confession very often go together.



But meditation does not believe in that kind of confession. Meditation says, "Why do you have to make a mistake and then confess it? Do not remain near mistakes. Remain millions and billions and trillions of miles away from mistakes. Then you won't have to confess anything."

Meditation is not an escape exercise. When we pray, we try to bring down into us a higher reality or enter into a higher reality that will separate us from the world of suffering. We try to escape from the suffering of the world. But when we meditate, we do not try to escape. The seeker who meditates is a warrior, divine warrior. He faces suffering, ignorance and darkness, and inside the very life and breath of suffering he tries to establish the kingdom of Wisdom-Light.

The true seeker who meditates also knows that whatever he is doing is not for his own personal salvation. If everything that he is doing is only for his own salvation, then he and the world will always remain two different entities with two different ideals or goals. So, sincere seekers always try to assimilate world-truth, world-light and world-capacity and meditate for world transformation, illumination and perfection.

Real meditation never forces us to do something, to say something or to become something. It is the desiring vital or the desiring mind that enters into our meditation and forces us to try to achieve something. But meditation proper will never com-

pel us to do something, to say something or to become something, for it knows that everything has to be natural and spontaneous. It only helps us enter cheerfully into the current of spiritual life.

Human life is beset with difficulties, dangers and so forth, but we can overcome these difficulties. We can take each difficulty as a powerful warning and we can take each warning as a blessing-light in disguise. The meditation-world invites us and leads us to the highest Reality. We see ahead a light, perfection-light. But as soon as we see this light that perfects us, we are frustrated. A red traffic light is frustration to us, especially when we are in a hurry to reach our destination. But we forget that it is the red light that saves our precious life from destruction. The red traffic light is regular and punctual. Regularly and punctually it is warning us, saving us. Similarly, regularity in meditation saves us, illumines us and fulfils us. The life of our outer smile is strengthened by the regularity of our prayer, and the light of our inner cry is increased by the regularity of our meditation.

When we meditate, we discover something and we invent something. From our regular meditation we discover faith inside us. This discovery we do not get from anything else. Immense, continuous, illumining and fulfilling faith we get only from our pure and sure meditation.

During our daily meditation we also invent. What do we invent? We invent gratitude. Our

heart becomes the possessor of something which it did not possess previously, and that something is boundless gratitude. Each meditation creates a gratitude-flower inside our heart, and petal by petal this flower blossoms in worship of our beloved Lord Supreme. So we invent gratitude and discover faith from our meditation.

Meditation helps us hear the Voice of God. It not only helps us hear the Voice of God, but it also helps us listen to the Voice of God and the Choice of His Hour. After hearing the Voice of God, either we can stop or continue further and actually listen to the Voice. If we listen to the Voice of God, if we listen to the inner dictates at every moment, then the world of confusion that baffles us or that we ourselves create will no longer exist for us. The confusion-world we will no longer create for ourselves if we listen to the Voice of God.

There is a special way to listen to the Voice of God, and that special way is to meditate in silence. Silent meditation is the strongest force that can ever be seen, felt and executed. So silent meditation we must learn.

How do we meditate silently? Just by not talking, just by not using outer words, we are not doing silent meditation. Silent meditation is totally different. When we start meditating in silence, right from the beginning we feel the bottom of a sea within us and without. The life of activity, movement and restlessness is on the surface, but deep

below, underneath our human life, there is poise and silence. So either we shall imagine this sea of silence within us or we shall feel that we are nothing but a sea of poise itself.

Then, if we start meditating, we are bound to hear the Voice of God and we are bound to listen to the Voice of God. Once we become accustomed to listening to the Voice of God, at that time we feel that there is no tomorrow. There is no such thing as the future, there is no such thing even as today; it is all now. God is now; His Vision is now. The eternal Now is the only reality. In the eternal Now we grow and glow; in the eternal Now we please God, fulfil God and become perfect instruments of God.

## UNITED NATIONS MEDITATION-FLOWERS

*The following short inspirational talks were given by Sri Chinmoy during meetings of the United Nations Meditation Group.*

### COURAGE VERSUS HUMILITY

Courage challenges the world. Humility illumines the world. Courage strongly urges us to stand up for our own rights. Humility soulfully inspires us to stand up for God's rights alone.

Courage is not aggression. Aggression is man's destruction-force. Humility is not humiliation. Humiliation is man's rejection-force. Courage is man's self-determination. Humility is man's oneness-distribution. Self-determination eventually succeeds. Oneness-distribution constantly proceeds.

Courage is man's conquering force. Humility is man's unifying force. Courage feeds the divine human in us. Humility feeds the unifying and immortal divine in us.

The seeker in us uses courage to conquer the teeming doubts in the mental world. The seeker in us uses humility to constantly gain faith, to increase faith in God's universal Oneness and Light.

Courage is the struggle, birthless and deathless, between man's victory and defeat, between man's

joy and sorrow, between man's smiles and tears, between man's acceptance and rejection, between what man has and what man is. What man has is sound-satisfaction and what man is is silence-perfection.

Humility is man's divine and supreme Glory-bird that flies from God's Infinity-Dawn to God's Eternity-Day and from God's Eternity-Day to God's Infinity-Dawn.

With courage we manifest God in our own way. With humility, God manifests Himself in and through us in His own way.

*19 April 1977*

## WE MUST NOT GIVE UP!

Let us keep going. We must not give up. Although the dragon-thoughts of frustration assail us, we must not give up! There is definitely a goal, and this goal must needs be ours. We must not give up!

Although Heaven does not feed our heart's cry regularly, although earth does not entirely support our spiritual journey, still we must not give up!

Let us invoke the presence of our indomitable courage-fount to help us conquer the feelings of loneliness and unworthiness. We must not give up!

Although the world does not appreciate us, although the world does not see the beauty and the light in us, we must not give up appreciating the

world. Indeed, this world of ours is also an instrument of God. Like us, it considers God-realisation, God-revelation and God-manifestation as its bounden duty. Therefore, we must appreciate the world. After all, what is appreciation? Appreciation is self-expansion. Self-expansion is oneness-awareness, and oneness awareness is truth-distribution. We must not give up!

Although we do not have a sunny present, although we had a foggy past, although we suspect inclement weather in the near future, we must not give up!

With our mind's resolution, our heart's determination and our soul's illumination, we shall eventually succeed in life. Success is our choice. Progress is God's choice. Man chooses to become. He becomes confidence-lion within and confidence-elephant without. God chooses to give. He gives us His universal Light constantly, unreservedly and unconditionally. He gives us His transcendental Delight constantly, unreservedly and unconditionally.

We must not give up! Let us prepare ourselves for God's choice Hour. We must not give up!

*22 April 1977*

## TO-MORROW'S NOON

*(continued from previous issue)*

32.

If you want to claim the whole world, then become a perfect stranger to nepotism and offer yourself only to those who deserve you.

33.

God-realisation will always remain a far cry if you are niggardly at every moment in your self-giving to God.

34.

An insincere and impure person carries with him a noisome odour.

35.

The nominal president of our life is the mind.  
The actual president of our life is the will-power.



36.

The cosmic gods were nonplused when they saw our faith-warrior losing to the doubt-warrior in the battlefield of life.

37.

His life is nothing but a hackneyed expression of his self-styled pious and complacent ideas.

38.

The inner life of aspiration is more than willing to constantly give and make the outer life a breath-taking panoramic view.

39.

If you follow verbatim the Master's instructions, then your goal can never remain a far cry.

*(continued in next issue)*

## SPIRITUALITY AND THE UNITED NATIONS

*At the 5 April 1977 meeting of the United Nations Meditation Group, Mr. Donald Keys of the World Association of World Federalists made the following impromptu reflections on spirituality and the United Nations.*

Here at the United Nations we all stand at the human core of the planet. Because we stand at the human core of the planet, we have a special relationship with the God of all and all of humanity. Because we stand at that place, we have a special opportunity and a special responsibility. If we are seekers, if we are aspiring, if we wish to become instruments of the one God, then it is here, most particularly, that our aspiration will be met by inspiration, for the manifestation that God through man on earth wishes to work.

Standing at the planetary core, our opportunity and our responsibility can in no way be overstated. We must be humble with the opportunity, eager with the opportunity, relentlessly aspiring with the opportunity, because we have an opportunity to increase our well-being, as individuals and as a group; we also have the chance to increase the well-being and quicken the heart of aspiring humanity itself. This is what spirituality at the United Nations means first and foremost to me.

## OUR ASCENDING HOPE

U.N., U.N., U.N.!

You are our ascending hope,

You are our spreading scope.

The meteor speed of your boat

Is touching the shore remote.

Your victory's flower-light

Shows us the Silence-Height.

The musical score is written on five staves in G major (one sharp) and 4/4 time. The tempo is marked 'Moderate' with a metronome marking of 116. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. A 'fine' marking is placed above the end of the first line of music. The score concludes with a double bar line.

*♩* = 116 Moderate

U---N., U---N., U---N.!

You--- are--- our--- a---scend-ing

hope, you--- are our--- spread-ing-- scope. The me-teor speed-

of--- your-- boat is touch-ing the shore re-----mote.

Your vic-t'ry's flo----wer-light shows us the---- Si-lence--

--Height-----, Height-----.

Da capo without repeat

## QUESTIONS AND ANSWERS

*In the spring of 1977, the following profound and soulful questions were submitted to Sri Chinmoy by Mr. Robert Muller, Director and Deputy to the Under-Secretary-General for Inter-Agency Affairs and Co-ordination.*

*Mr. Robert Muller:* The first three of U Thant's four categories of needs, namely physical, intellectual and moral needs, do not create any insuperable problems, but the last and most important one in his view, spirituality, gives me considerable difficulties. There are indeed so many definitions of that term. U Thant described it as "Faith in oneself, the purity of one's inner self." Suppose—as I would ardently wish—that humanity would adopt some day his four broad categories of goals. How would you define the spiritual goals?

*Sri Chinmoy:* The seeker in me fully agrees with our beloved brother U Thant's four categories—physical, intellectual, moral and spiritual—which are necessary for an individual to become integrally perfect. The term "spiritual" always creates problems, not only in the minds of seekers who are endowed with few spiritual potentialities but also in the minds of those who are endowed with great spiritual potentialities. Each individual must needs

have a way of feeling and describing his own spirituality. To some, it is faith in oneself; to others the purity of one's inner self; to still others, God for God's sake. Again, there will be no dearth of definitions of the term "spirituality." According to my inner conviction, spirituality is at once self-giving and God-becoming. This self-giving is not an offering to somebody else, to a third party. This self-giving is an offering to one's own higher self. This self-giving is nothing short of an act of self-uncovering. Self-uncovering is another name for self-discovering, and self-discovering blossoms into God-becoming.

Now, what is God-becoming? This question can be answered in billions and trillions of ways. Each individual will have an answer of his own in accordance with his soul's development and his life's needs. Here again, my inner conviction is that God-becoming is the soulful recovery of one's own forgotten self, one's cheerful acceptance of it and one's fruitful discovery of this realisation: "In my yesterday's life, I had; in my today's life, I am. What did I have? God the man as an aspiring seed. What have I become? Man the God as the fulfilling fruit."

*Mr. Robert Muller:* I often think that U Thant's four categories of human qualities or needs—physical, intellectual, moral and spiritual—could well

form the basis for a world agenda of human goals. From your writings, I notice that these categories are also quite fundamental to you, but you add to it a fifth which you call the "vital." Could you elaborate on it?

*Sri Chinmoy:* The existence of the vital-reality is in between the physical and intellectual. As there are physical, intellectual, moral and spiritual worlds, even so there is also a vital world. This vital world is situated between the physical and the intellectual worlds. Again, this vital world is divided into two: the human vital and the divine vital. The human vital is nothing short of aggression. It always says, "I know how to become, I know how to become." But the divine vital says, "I know how to spread. I know how to spread. And also I know what to spread, why to spread and where to spread. What to spread? My love-wings. Why to spread? Because that is the only way I can have satisfaction. How to spread? Soulfully and unreservedly. Where to spread? Where there is a need—an urgent need, a sincere need, an undying need."

When Julius Caesar said, "*Veni, vidi, vici*: I came, I saw, I conquered," it was the human vital in him that was speaking. This is the vital that enjoys satisfaction through destruction. Needless to say, this kind of satisfaction is absurd. The other way is the way of the Saviour, the Christ, who said,

“Father, forgive them, for they know not what they do.” Here the Christ teaches us that true satisfaction comes into existence only through oneness. This oneness can be discovered in any plane of consciousness. On the physical plane, for example, the head is at a particular place, the arms are at another place and the legs are at a third place. But they have established their oneness because they are all part and parcel of the body-reality. This same kind of oneness has to be discovered in the development of each individual. The divine statement of the Christ, with its fathomless magnanimity, identifies itself with the unlit reality of humanity as the Christ asks his Father for humanity’s redemption. For this, what he needs is his Father’s immediate Compassion and express Forgiveness.

The human vital says, “Behold, I have.” And when we see what it has, we are disappointed, distraught and disgusted; we curse ourselves for our stupid action. The divine vital says, “I am, because you have made me. And I shall remain always so by offering to you consciously and constantly a portion of what I have. In this way I become my own universal self.”

*Mr. Robert Muller:* When I speak to audiences about U Thant’s four ways to happiness, I sometimes hear the following criticism: “Life is one

and cannot be artificially cut into four. Everything is interdependent and linked. We must concentrate on life as an entity and not on components which are the product of the intellect." I am not over-impressed with this argument, for I have indeed observed that life is richest when I cultivate simultaneously all four categories of needs, namely physical, mental, moral and spiritual. Nevertheless, there is some truth in that criticism and I would be grateful to learn how you would respond to it.

*Sri Chinmoy:* I am sorry to say that it is not possible for me to see eye to eye with your critic-friends. Indeed, they are right when they say that life is one, but in the same breath when they say that it cannot be artificially cut into four, I wish to ask them where they got the idea of cutting life or the life-tree into four parts. There is no necessity of artificially cutting life-reality into four; it is absurd.

Let us take life as a ladder that serves us and helps us reach the pinnacles of liberation, illumination, realisation and perfection. This life-ladder has four rungs. The first rung we unmistakably call the body-reality. The second rung is the intellect-reality; the third rung, the morality-reality, and the fourth rung, the spirituality-reality. Once we firmly step on the body-reality-rung, the body casts off the ignorance-cover of



millennia. Once we ascend from that rung and step on the intellect-reality-rung, we see the vastness inside smallness and the smallness inside vastness, the infinite Beauty inside the finite duty and the finite duty inside the infinite Beauty. Then we ascend the morality-reality-rung. Here we try to illumine our lower self, which consciously or unconsciously enjoys the song of division and the dance of separativity through self-indulgence and by unreservedly and deliberately embracing the earth-bound goal while ignoring the Heaven-free goal. The earth-bound goal is: "Possess and become." But to our sorrow we see that we possess only to lose; what is worse, to get totally lost. Finally we ascend to the spirituality-reality-rung and reach our Heaven-free goal. What is our Heaven-free goal? Our Heaven-free goal is: "Offer and become."

To quote your singularly momentous and apposite inner depth: "We progress physically, mentally, morally and spiritually towards a higher level of human consciousness, towards that smile of divinity which knows that someday the human race will be able to re-establish paradise on Earth. There is no longer much difference between the political approach and this broader, richer concept of human fulfilment."

I fully agree that these four approaches are not independent; they are interdependent. They are interdependent precisely, because they know that

they can reach their satisfaction-goal only on the strength of their becoming one, inseparably one. Interdependence is the harbinger of oneness. Human life in itself is an eternal road, eternal journey, eternal soul and eternal goal. While walking along Eternity's road, if the seeker covers some distance and then gives the distance he covered a name, and if he continues to do this, he is perfectly entitled to do so. But in the heart of his heart, he knows that it is only one road, one journey, one crying soul and one smiling goal. These four are Eternity's duty, Infinity's beauty, Divinity's necessity and Reality's immortality.

*Mr. Robert Muller:* Do you think the U.N. exercises a real influence in the world? What is, in your view, its principal contribution? How does it appear to you in the great stream of history and human evolution?

*Sri Chinmoy:* Not only do I think, but I am positive in my soulful statement that the United Nations exercises certain influences in the world. These are the vision of peace, the mission of brotherhood, the sense of perfection in a oneness-world-family and the total satisfaction of complete oneness.

The principal contribution of the United Nations is the hope-sky that it offers to the world at large.

This hope-sky is not a product of vital fantasies, mental vagaries or the idiosyncracies of weaklings. This hope-sky is the all-illuminating revelation of the United Nations soul. The seeker-servers at the United Nations—no matter in which capacity they are serving the U.N.—and the supporter-lovers of the United Nations—no matter in which part of the world they are—are seeing a glimpse of the U.N. soul's all-illuminating revelation. And each glimpse embodies a growing and glowing fulness-satisfaction in man's life of inner hunger and his life of outer feast.

In the great stream of history and human evolution the contribution of the United Nations is not only to be the great and ultimate pathfinder of the ultimate Truth, but also the good and supreme bliss-distributor of humanity's Divinity.

*Mr. Robert Muller:* If you were given the task of laying down the basic principles for the education of all the children of this world, what would be your recommendations?

*Sri Chinmoy:* According to me, education is self-cultivation and self-cultivation is God-perfection in human life. You want to know the basic principles for the education of all the children of this world. Let us divide this world into halves: the Eastern world or, let us say, the Indian world, and the

Western world, or the American world. For an Indian child, freedom is a far cry. For an American child, freedom is an act as easy as breathing in and breathing out. In India, even now I see that a child is taught and learns the message of the world through severe discipline and imposed fear. Here in America, as far as I can see and feel, in most of the cases, if not all, parents get satisfaction in fulfilling their own dreams, but they neglect their children's needs. They say to the children, "We don't want to impose anything on you. You find out your truth and you pick out what is best for yourself, for how do we know what is best for you? It is better that you look around and find what you need." Some will say that this is a broad expression of the parents' oneness with their children, while others will say that the parents unconsciously, if not consciously, are unburdening their so-called burdens. The parents will say, "Look, we really love you. Here is the proof that we love you. We have given you a TV set. We have given you a tape recorder, a radio—everything in the material world that you long for. Therefore, we expect you to stay with your friends and let us fulfil our dreams in our own way."

Unfortunately, I can subscribe neither to the Indian method of bringing up a child nor to the American method. Parents should not allow their children to grow up in the Elysian lap of exorbitant luxury; nor should they keep a devouring, in-

transigent tiger before their children so that at every moment the children will be forced to do the right thing. The parents should tell their children that they are not disciplinary, autocratic parents but unreservedly loving, discerning friends.

The education of the children and the education of the parents must go together. The parents must dream in and fulfil themselves through their creations, their children. As the creation cannot be separated from the creator, even so the creator cannot be separated from the creation. The creation without the creator is helpless. The creator without the creation is meaningless. Therefore, both the creation and the creator must contribute to each other in order to derive oneness-satisfaction and fulness-satisfaction. It is in the parents' right decision that we can find the children's freedom. This freedom is founded on their oneness with their parents' will. Let us consider the children as finite realities and the parents as infinite realities. The children become infinite and enjoy infinite freedom only by becoming consciously, unreservedly and inseparably one with their parents.

The parents must not think of their children as unnecessary projections of their life; for if these projections are unnecessary, then they can go in their own way. On the contrary, they must feel that their children are absolutely necessary projections of their life. The improvement of the projections, perfection of the projections, considerably adds to

the source. The beauty of the leaves, flowers and fruits of the tree only adds to the seed-reality of the tree. It does not diminish the beauty-reality, divinity and necessity of the seed.

Here I wish to quote from your most illuminating insights about global education: "A child born today will be faced as an adult, almost daily, with problems of a global interdependent nature, be it peace, food, the quality of life, inflation, or scarcity of natural resources. He will be both an actor and a beneficiary or a victim in the total world fabric, and he may rightly ask: 'Why was I not warned? Why was I not better educated? Why did my teachers not tell me about these problems and indicate my behaviour as a member of an interdependent human race?' . . .

"Global education must transcend material and intellectual achievements and reach also into the moral and spiritual spheres. Man has been able to extend the power of his hands with incredible machines, of his eyes with telescopes and microscopes, of his ears with telephones, radio waves and sonars, of his brain with computers and automation. He must now also extend his heart, his sentiments, his love and his soul to the dimension of the entire human family and to our total beautiful planet circling in the universe."

The parents should bring the presence of God, the presence of love, the presence of truth and the presence of purity into the hearts and eyes of their

children as soon as the children can see the light of day. They should tell their children that they themselves and the children are great companions and that they have a good Guide, a good Leader, who will guide them, mould them and shape them into perfect Perfection. They know a little more about that Guide than the children, and He has told them to say certain things about Him to the children. Therefore, they are listening to the Guide's dictates. Right now the parents are asked by the Guide to act as intermediaries between Him and the children. But there shall come a time when the children will not need intermediaries. They will be able to go directly to the Guide, the Source. Until then, the children must listen to their intermediaries, their earthly friends. The acme of the children's education is their perfection in life and their perfection for God-satisfaction. And to offer their children that, the parents should not impose, nor expose, nor even propose; only they should become the living flame of self-giving in order to realise their own world-satisfying life and to please the Source in its own way.

*(continued in next issue)*

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