

Meditation at the United Nations



MONTHLY BULLETIN OF THE
UNITED NATIONS MEDITATION GROUP
UNITED NATIONS:



the Heart-Home
of the World-Body

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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

United Nations:



the Heart-Home
of the World-Body

WE BELIEVE and we hold that each man has the potentiality of reaching the Ultimate Truth. We also believe that man cannot and will not remain imperfect forever. Each man is an instrument of God. When the hour strikes, each individual soul listens to the inner dictates of God. When man listens to God, his imperfections are turned into perfections, his ignorance into knowledge, his searching mind into revealing light and his uncertain reality into all-fulfilling Divinity.

EDITOR'S NOTE

The United Nations Meditation Group 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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DAG HAMMARSKJOLD HONOURED

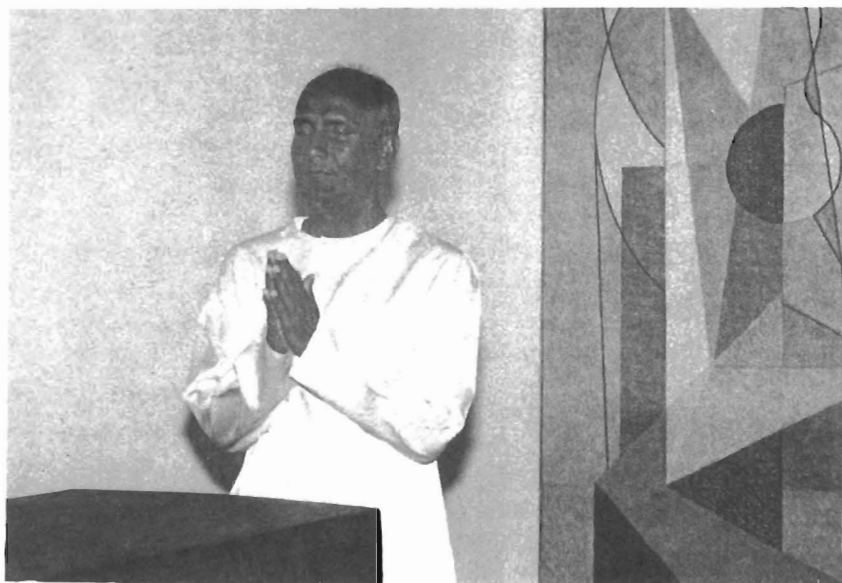
On 29 July 1977, in honour of the birthday of the late Secretary-General, the U.N. Meditation Group observed a few minutes of silence in the small but symbolic United Nations Meditation Room designed by Dag Hammarskjold. The Group then held a programme of tribute to the second Secretary-General, which included instrumental and vocal arrangements of a song by Sri Chinmoy dedicated to Dag Hammarskjold, a choral reading of Hammarskjold's writings, and tributes. A transcript follows.

Sri Chinmoy: This was the talk I gave last year on Dag Hammarskjold's birthday. Today again with my heart's most soulful blessing and my soul's transcendental love and delight, I am dedicating the same message of my soul to Dag Hammarskjold's soul.

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

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

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



Sri Chinmoy conducts a short meditation in the United Nations Meditation Room in honour of Dag Hammarskjöld.

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

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

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

The theoretical soul in Dag Hammarskjöld teaches us,

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

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

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

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

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

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

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

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

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

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

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

That chapter is closed.
Nothing binds me.

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

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

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

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

Mr. Donald Keys, World Federation of World Federalists: I would like to share with you a little bit about Dag Hammarskjold's very important contribution which may be known to some but will be perhaps new information to others. It has to do with the establishment of a true international civil servant, a body of people in the Secretariat, and represented first and foremost by himself, who put service to humanity and the good of the world above all other considerations.

The basis for such a civil service was foreshadowed dimly in the League of Nations and was phrased in the Charter of the United Nations, but remained to be focused, anchored, implemented and made more than a vision. And this Dag Hammarskjold not only did, but he also defended with his integrity and his matchless sense of duty, and I might say also with his life.

I will quote briefly from his major statement on this subject which was made to a non-governmental forum, but which has become the major pronouncement of the nature of an international service.

In the closing paragraphs he says this, "The international civil servant must keep himself under the strictest observation. He is not requested to be a neuter in the sense that he has to have no sympathies or antipathies, that there are to be no interests which are close to him in his personal capacity, or that he is to have no ideas or ideals that

matter for him. However, he is requested to be fully aware of those human reactions and meticulously check himself so that they are not permitted to influence his actions. This is nothing unique. Is not every judge professionally under the same obligation? If the international civil servant knows himself to be free from such personal influences in his actions and guided solely by the common aims and rules laid down for and by the organization he serves and recognized by legal principles, then he has done his duty and he can face the criticism which even so will be unavoidable. As I said, at the final test this is a question of integrity. And if integrity, in the sense of respect for law and respect for truth, drives him into positions of conflict with this or that interest, then that conflict is a sign of his neutrality and not of his failure to observe neutrality. Then it is in line, not in conflict, with his duties as an international civil servant.

“Recently it has been said, this time in Western circles, that as the international secretariat goes forward on the road of international thought and action, while member states depart from it, a gap develops between them and they grow into mutually hostile elements. And this is said to increase the tension of the world, which was the purpose of the United Nations to diminish. From this view the conclusion has been drawn that we may have to switch from an international secretariat

ruled by the principles described in this lecture to an inter-governmental secretariat, the members of which obviously would not be supposed to work in the direction of an internationalism considered unpalatable to their governments.

“Such a passive acceptance of a nationalism rendering it necessary to abandon present efforts in a direction of internationalism symbolised by an international civil servant, somewhat surprisingly regarded as a cause of tension, might if accepted by the member nations, well prove to be the Munich of international cooperation as conceived after the first World War and further developed under the impression of the tragedy of the second World War. To abandon or to compromise with principles on which such cooperation is built may be no less dangerous than to compromise with principles regarding the rights of a nation. In both cases the price is to be paid, and the price to be paid may be peace.”

As is well known, Dag Hammarskjöld stood by those principles, and on the basis of his stand—although from time to time the actions of nations threatened the impartiality—the principle of a true international civil servant remains as one of the crown jewels of the United Nations.

Yvette Ripplinger, UNITAR: I was not quite prepared to speak up on an occasion such as this, and the best I can offer on a spontaneous basis is a personal memory of a chance encounter with Dag Hammarskjold, which actually is not so far related to what has just been said.

It was on 3 October 1960, at the time of the last ordinary session of the General Assembly which the Secretary-General would ever attend before his fatal accident in September of the following year. Around mid-morning of that day, from the 34th floor of the Secretariat where I had a office at that time, I took the elevator to go down to the Cafeteria. Upon entering the elevator, I found myself face to face with Dag Hammarskjold, obviously going to the morning session of the Assembly. This was the time at which the question of peace-keeping in the Congo was a "burning" subject in the Assembly debate. We all knew how difficult those time were for the Secretary-General and the very life of the Organization, for there was some strong pressure, not to say direct hostility, on the part of some of the member states to compel the Secretary-General to resign. Because of this, I felt prompted to offer him as cheerful a "Good morning" as possible. I received in exchange a "Good morning" accompanied with the shadow of a smile and a direct, slightly surprised glance in my direction, which for a moment lightened the preoccupied expression on his face, and we had a few seconds of mute exchange before a few other people entered the elevator on the way down.*

*In Hammarskjold's time, there was no security policy which compelled the Secretary-General to travel alone in the elevator.

In those short seconds of shared silence that particular morning, there were many more things I wished to say to Dag Hammarskjöld, such as expressing our trust and faith in his leadership, that we sympathised and empathised with the particular position in which the political climate of the Assembly had placed him—any of which, out of natural awe and respect for his high position, as well as his personal reserve, I felt unable to utter. In the years that followed, I often thought of this incident and, with regret, of the unspoken thoughts between us. I can only hope that, since then, he has known what was in the mind and heart of one faithful member of his staff that very morning, all meant to support his strength, integrity and courage in the face of the ordeal to come.

As history has now recorded it, it was on that particular day that he made to the General Assembly his now well-known Second Statement of Reply, which, summarised, meant, “I shall remain in my post . . .”

The text from the choral reading appears below.

For someone whose job so obviously mirrors man's extraordinary possibilities and responsibilities, there is no excuse if he loses his sense of "having been called." So long as he keeps that, everything he can do has meaning, nothing a price. Therefore: if he complains, he is accusing — himself.

* * *

Everything in the present moment, nothing *for* the present moment. And nothing for your future comfort or the future of your good name.

* * *

A youngster of sixteen asked me with concern why there is no reference to God in the United Nations Charter. In my reply I drew his attention to the Preamble of the Charter where the nations express their "faith in the dignity and worth of the human person" and pledge themselves "to practice tolerance and live together in peace with one another as good neighbors." I felt sure that he saw here an expression of what, in the faith which was his, was recognized as the will of God: that we should love our neighbors as ourselves.

* * *

Goodness is something so simple: always to live for others, never to seek one's own advantage.

* * *

Thou who art over us,
Thou who art one of us,
Thou who *art*—
Also within us,
May all see Thee—in me also,
May I prepare the way for Thee,
May I thank Thee for all that shall fall to my lot,
May I also not forget the needs of others,
Keep me in Thy love
As Thou wouldest that all should be kept in mine.
May everything in this my being be directed to Thy glory
And may I never despair.
For I am under Thy hand,
And in Thee is all power and goodness.

Give me a pure heart—that I may see Thee,
A humble heart—that I may hear Thee,
A heart of love—that I may serve Thee,
A heart of faith—that I may abide in Thee.

* * *

From generations of soldiers and government officials on my father's side, I inherited a belief that no life was more satisfactory than one of self-

less service to your country or humanity. This service required a sacrifice of all personal interests, but likewise, the courage to stand up unflinchingly for your convictions.

From scholars and clergymen on my mother's side, I inherited a belief that, in the very radical sense of the Gospels, all men were equals as children of God, and should be met and treated by us as our masters in God.

* * *

Do not look back. And do not dream about the future, either. It will neither give you back the past, nor satisfy your other daydreams. Your duty, your reward—your destiny—are *here* and *now*.

* * *

We all have within us a center of stillness surrounded by silence.

* * *

To preserve the silence within—amid all the noise. To remain open and quiet, a moist humus in the fertile darkness where the rain falls and the grain ripens—no matter how many tramp across the parade ground in whirling dust under an arid sky.

* * *

Clad in this “self,” the creation of irresponsible and ignorant persons, meaningless honors and catalogued acts—strapped into the strait jacket of the immediate.

To step out of all this, and stand naked on the precipice of dawn—acceptable, invulnerable, free: in the Light, with the Light, of the Light. *Whole*, real in the Whole.

Out of myself as a stumbling block, into myself as fulfillment.

* * *

Now you know. When the worries over your work loosen their grip, then this experience of light, warmth, and power. From without—a sustaining element, like air to the glider or water to the swimmer. An intellectual hesitation which demands proofs and logical demonstration prevents me from “believing”—in this, too. Prevents me from expressing and interpreting this reality in intellectual terms. Yet, through me there flashes this vision of a magnetic field in the soul, created in a timeless present by unknown multitudes, living in holy obedience, whose words and actions are a timeless prayer.

—“The Communion of Saints”—and—within it—an eternal life.

* * *

Your responsibility is indeed terrifying. If you fail, it is God, thanks to your having betrayed Him, who will fail mankind. You fancy you can be responsible *to* God; can you carry the responsibility *for* God?

* * *

Have mercy
Upon us.
Have mercy
Upon our efforts,
That we
Before Thee,
In love and in faith,
Righteousness and humility,
May follow Thee,
With self-denial, steadfastness, and courage,
And meet Thee
In the silence.

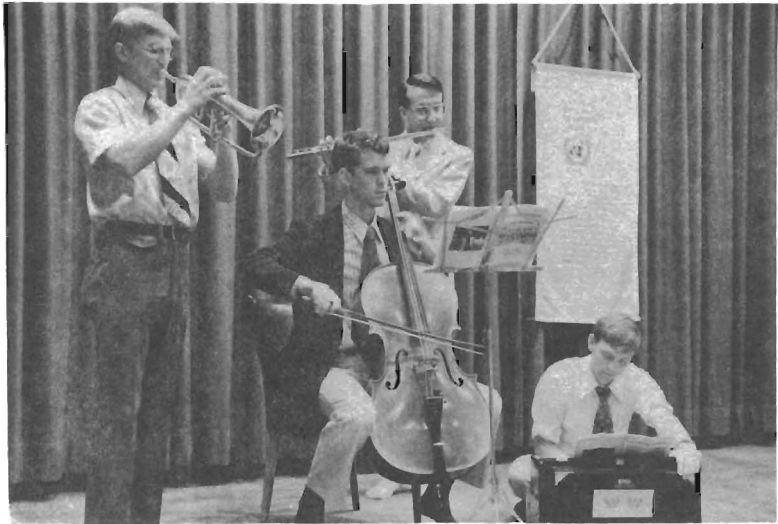
Give us
A pure heart
That we may see Thee,
A humble heart
That we may hear Thee,
A heart of love
That we may serve Thee,
A heart of faith
That we may live Thee.

Thou
Whom I do not know
But Whose I am.

Thou
Whom I do not comprehend
But Who hast dedicated me
To my fate.
Thou—

* * *

Thou takest the pen—and the lines dance. Thou
takest the flute—and the notes shimmer. Thou
takest the brush—and the colors sing. So all things
have meaning and beauty in that space beyond
time where Thou art. How, then, can I hold back
anything from Thee.



Musical tributes and choral readings from Dag Hammarskjöld's writings.



“FRIENDS OF THE UNITED NATIONS MEDITATION ROOM”

On 10 August 1977, the U.N. Meditation Group will participate in a programme at the Wainwright House in Rye, New York, recognising the involvement of the “Friends of the United Nations Meditation Room” and the Laymen’s Movement for a Christian World in the efforts to establish the Meditation Room at the United Nations Headquarters in New York.

The informal gathering of Wainwright House members and United Nations delegates and staff will also honour Weyman C. Huckabee, the Laymen’s Movement Executive Director from 1941 to 1969, for his part in the creation of the U.N. Meditation Room and in the decision of the U.N. to open and close its General Assembly Meetings by observing a moment of silence.

Printed below is the programme, which will be dedicated to rekindling of the spirit of the Meditation Room in memory of Dag Hammarskjöld’s words, “The United Nations hope for success rests on its thought and action being guided in the Spirit that the Room symbolizes.”

PROGRAM

- Welcome: *Alfred D. Sunderwirth*, Executive Director of The Laymen's Movement/Wainwright House, and Presbyterian Minister
- Opening Comments and Centering: *John W. Ballard*, President of The Laymen's Movement/Wainwright House, and Manager, Human Resources Development of Mobil Oil Corporation's International Division
- Music and Meditation: *Sri Chinmoy*, Director of the U.N. Meditation Group
- Prayer at the U.N.—the early days: *Frank W. Carpenter*, former Press Officer for the U.S. Mission to the U.N., and The Laymen's Movement/Wainwright House Representative to the U.N. Non-governmental Organizations
- Prayer at the U.N.—the present: *Robert Muller*, Deputy to the Under-Secretary-General for Coordination and Inter-Agency Affairs
- Recognition of Weyman C. Huckabee and Presentations: Robert Muller
- Remarks: *John Carey*, Mayor of Rye, and Alternate U.S. Member of the U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities
- Closing Comments and Expression of Appreciation: Alfred D. Sunderwirth

Following is an excerpt from a letter by Mr. W.C. Huckabee, dated the summer 1956, in which he explains the concept of a Meditation Room at the United Nations.

President Eisenhower has expressed a truth which we all accept: "There is now no alternative to peace."

A small interfaith group of men and women under the Laymen's Movement have worked quietly since 1946 to help provide spiritual support for world leaders, especially the delegates of the United Nations. These efforts have resulted in the observance of a moment of silence for prayer or meditation, at the opening of each General Assembly session and the establishment in the United Nations building of a Meditation Room.

Since the opening of a temporary Meditation Room in October 1952, 300,000 men and women of all faiths and from many lands, have registered their presence. Many, of course, did not stop to pray, but registering their names was, in a way, a prayer for peace. This room was quickly put together. It has not compared favorably with the rest of the building, and that has created a demand for its enlargement and re-building. Mr. Dag Hammarskjöld—Secretary General of the United Nations, has requested the Laymen's Movement, working through a group of "Friends of the Meditation Room", to make known the value of a

place for prayer, in the United Nations' General Assembly building, and to invite support to cover the cost of making it larger and more attractive.

Mr. Hammarskjold says: "I am glad that you and your associates in the Laymen's Movement, are willing to undertake the collection of additional funds from private sources to supplement the funds we have for the re-modelling of the Meditation Room."

You may recall that when President Eisenhower made his address on "Atoms for Peace", before the United Nations, he went to the Meditation Room for prayer, and thereby placed the proper value on spiritual resources which are required by men and women who lead in world affairs.

When the Laymen's Movement presented a contribution for the Meditation Room to the Secretary-General in 1957, Dag Hammarskjold expressed his feelings about the Meditation Room as follows.

Mr. Dag Hammarskjold: Mr. Wright and honored guests: It is a very great gift indeed that you have just given to us, a very great gift not only in substance but also in spirit. It is a sign of your trust in the Spirit in which we are trying to work; it is an encouraging sign also of your confidence in our work for the purposes we are trying to serve.

The Meditation Room is a kind of stepchild of the architects of this house; it was brought into

being, as you have said, as an experiment, but now I am happy to confirm that it is a permanent part of the building and I am sure it will be of increasing importance. However, because of its origin, a very small space was reserved for the Room and the problem was how to arrange that small space in such a dignified way that it would not give people the feeling that it was something that had just happened as an experiment but that it was a thing of essential importance. Perhaps in thanking very warmly all who have contributed to this gift, I might say a few words about how Mr. Harrison, the architect, and I have looked at the problem and how we look at the future.

We had, as I said, a very small space within which we sought to achieve a room of stillness. This house must have one room, one place which is dedicated to silence, dedicated to silence in the outward sense and stillness in the inner sense. We must do everything possible in creating such a room to create an atmosphere where people could really withdraw into themselves and feel the void. We had one difficulty: that in a room of this kind, in a house of this character, we could not use any of the symbols with which man has been used to link his religious feelings; we had to work on the basis of symbols common to all. In a sense, what I think we had at the back of our minds was something which is said, I believe, in one of Buddha's scriptures—that the significance of the vessel is not the

shell but the void. The significance of a room is not the walls but is in what is framed by the walls; that is to say, we had to create a room of stillness, a room of stillness where nothing intrudes on those who want to find stillness. In a way that was a help, because it meant that we could perhaps do away with symbols, if on the other hand, we achieved purity. Finally we felt that if within the framework we could achieve an absolute purity of line and color, we could realize all we wanted, a room of stillness with perhaps one or two very simple symbols, light and light striking on stone. It is for that reason that in the centre of the Room there is this block of iron ore, glimmering like ice in a shaft of light from above. That is the only symbol in the Room—a meeting of the light of the sky and the earth.

However, in a certain sense the symbolism goes one step further. I do not know whether there is anything quite like the arrangement of that Room with a big block of stone in its centre. The original idea was one which I think you will all recognize; you will find it in many great religions. It is the empty altar, empty not because there is no God but empty because God is worshipped in so many forms. The stone in the centre is the altar to the God of all. At the same time, at least to Mr. Harrison and myself, it had strong associations with the cornerstone, the firm element in a world of movement and turmoil. In this house, with its dynamic modern architecture, there are very few things that

give you the feeling of weight, solidity and permanence; in this case we wanted this massive altar to give the impression of something more than temporary.

We had also another idea which comes down to what, after all, we are trying to do here in this house—we are trying to turn swords into ploughshares, and we thought we could bless by our thoughts the very material out of which arms are made. For that reason we felt that it was appropriate that the material to represent the earth on which we stand, as seen by the light of the sky, should be iron ore, the material out of which swords have been made and the material out of which homes are built. It is a material which represents the very paradox of human life; the basic materials offered by God to us may be used either for construction or destruction. This leads our thoughts to the necessity of choice between the two alternatives.

You see, therefore, that in the seeming void of the Room there is something we want to say. We want to bring back the stillness which we have lost in our streets and in our conference rooms, and to bring it back in a setting in which no noise would impinge upon our imagination. In that setting we want to bring back our thoughts to the elementary facts, the facts we are always facing, life struck by light while resting on the ground. We want to bring back the idea of worship, devotion to some-

thing which is greater and higher than we are ourselves. We want to do that by the form of our altar in such a way as to bring to everybody's mind the fact that every single one of us is faced, in his handling of the heritage of the riches of this earth, with the choice between the ploughshare and the sword.

Those were our ideas; we are not, I would say, even half-way to realizing them. The basic elements are there, but we have not yet arrived at the final balance and beauty which we do believe we can give it in the end. When we come to that point I hope we shall be able to meet again and I hope that by that time you will feel that we have made the best possible use of your gift and have given to this house a centre of stillness, a room where, in the meaning of the sentence I quoted from Buddha, the sense of the vessel is not in its shell but in its void. After all, when we come to our deepest feelings and urgings we have to be alone, we have to feel the sky and the earth and hear the voice that speaks from within us. We were trying to create a Meditation Room where men of all kinds and from all regions of the world would have a place where each could find his own God.

May I turn from this explanation of what we tried and are still trying to do, and hope one day to achieve, to one or two peculiar problems which were connected with it. One is a very curious problem indeed. The Meditation Room is not on

the route of the guided tours of the building; it is not, and should not be, one of the sights of the house. On the other hand, we have some four or five thousand tourists who turn up here each day and even though we do not ask them to go there they are looking around and are of course welcome to enter; the result is that a very large number of people go into the Room. They do not go in there to meditate; they go to have a look, and that is what creates a problem to which I think you might give some thought; namely, how to give the Room its spiritual content, how to be able to find quiet and stillness in it without being disturbed by the very many who, although they are quite welcome, go there for an entirely different purpose. We have exchanged a few words about it here, and one formula which would not hurt anyone's feelings would be to reserve it for a certain number of hours a day for meditation. There may be other ways, but I do hope the day will come when it really will be a room used for meditation undisturbed by people who go there for other purposes—or who, if they do go there for other purposes, will be welcome to stay for the right one.

That is another thing which we have to render better and more perfect, and I hope that we shall find a solution to that also, so that one day the Room will really and truly be a thing of beauty in which people may find stillness, a place which will be a kind of spiritual centre not only for those who

work here but also for the very many who support our work with their warm thoughts, good wishes and prayers. In that hope I renew my thanks to all of you and all our friends who have so generously contributed to this cause. Thank you.

UNITED NATIONS REPRESENTED IN INDEPENDENCE DAY OBSERVANCE

On 4 July 1977, Sri Chinmoy was invited as Director of the U.N. Meditation Group, to read from the United Nations Universal Declaration of Human Rights and lead a short meditation in an Independence Day Service on the theme of human rights held in New York City's historic Trinity Church.

Other readings by inter-denominational clergy included excerpts from President Carter's Inaugural Address, a section from the United States Constitution and additional national and religious statements.

The Preamble and Articles 1, 2 and 18 from the United Nations Universal Declaration of Human Rights that were read by Sri Chinmoy follow.

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world . . .

Now, therefore,

THE GENERAL ASSEMBLY

proclaims

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this

Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and inter-national, to secure their universal and effective recognition and observance, both among the peoples of the Member States themselves and among the people of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status . . .

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

SILENCE

* * *

THE INNER VISION:
LOVE OF GOD;
THE OUTER MISSION:
SERVICE TO HUMANITY

In the spring of 1977 Mr. David Rowe, Political Advisor, United States Mission to the U.N., submitted the following questions to Sri Chinmoy, Director of the United Nations Meditation Group.

(Continued from previous issue)

David Rowe: Cooperation of all nations is an ancient dream. Assuming we are building on the past, how can we assess the outlook now?

Sri Chinmoy: The ancient dream of cooperation is not a human dream which has very little to do with reality. The ancient dream, to be precise, is not a dream at all but a faultless and divine vision—an unhorizoned vision—which is slowly, steadily and unerringly shaping the individual and collective destiny in humanity's march towards the supreme goal of universal oneness and transcendental newness. The world is evolving and progressing and reaching a higher standard of life. It is not moving in a horizontal way, but in a spiral. Therefore, at times this progress is not immediately noticeable. At times it confuses and baffles our human mind. But on the strength of our inner oneness with the world situation and world evolution, we see unmistakably the world's slow and steady progress.

True, man-made destructive forces are to be found here, there and everywhere. Here they may be in small measure; somewhere else, in a large measure. But the creator of the wrong forces, the destructive forces, need not remain always a creator of wrong forces. He can easily become a creator of good forces. In spite of creating and possessing wrong forces, if one remains silent to catch a glimpse either consciously or unconsciously of the divine, illumining and fulfilling light, at that time one is taking the first step. The second step is to create positive realities in order to accelerate humanity's progress towards perfection.

A negative force is not by nature negative. Only it is a force that we use in a negative way. A knife can be used either as a destructive force or as a force of cooperation and oneness-expansion. With a knife one can stab others; with the same knife one can cut fruits and share them with others.

The ancient dream, nay, the ancient vision, will always remain a new and progressive vision, for creation itself is an ever-transcending reality. We shall have to open our heart's door and our mind's windows in order to see from the body-room the light that illumines and fulfils the world around us. Then only we shall discover continual progress in humanity's march along Eternity's road to Infinity's Satisfaction-Goal.

UNITED NATIONS MEDITATION FLOWERS

The following short inspirational talks were delivered by Sri Chinmoy during recent meetings of the United Nations Meditation Group as part of his 100-talk series in July 1977.

MY LIFELONG FRIENDS

Simplicity is my lifelong friend. My simplicity-friend has cut down my desire-tree.

Sincerity is my lifelong friend. My sincerity-friend has snapped my guilt-conscience-chain.

Purity is my lifelong friend. My purity-friend has secretly told me that love is the only force, the illumining force, fulfilling force, the supreme force.

Divinity is my lifelong friend. My friend divinity teaches me how to live always inside the Source and how to live only for the Source, the perennial Source.

Immortality is my lifelong friend. My friend Immortality tells me that here on earth my heart's inner cry is the only thing immortal, and there in Heaven my soul's smile is the only thing immortal.

My Beloved Supreme is my lifelong Friend. My Friend, my Beloved Supreme, tells me that here on

earth His Grace is my only salvation, and there in Heaven His Face is my only satisfaction.

O my simplicity, sincerity, purity, divinity, Immortality and Beloved Supreme friends, to each of you I offer my own Eternity's gratitude-heart, my own Infinity's oneness-source, my own Immortality's perfection-delight.

8 July 1977

EXPECTATION

Expectation is frustration, especially when I want to possess the world. Expectation is frustration, especially when I want to lord it over the world. Expectation is frustration, especially when I want the world to surrender to my will.

Expectation has its justification when I love the world and want the world to offer me a gratitude-heart. Expectation has its justification when I pray to God for the betterment, for the transformation, for the illumination of the world and want the world to offer me a gratitude-heart. Expectation has its justification when I sincerely, devotedly and unreservedly try to elevate the earth-consciousness according to my capacity and want the world to offer me a gratitude-heart.

Expectation is nothing short of satisfaction when I wait devotedly, soulfully and unconditionally for

God's choice Hour to arrive to liberate, illumine, transform, perfect and fulfil me. Expectation is satisfaction when I feel in the inmost recesses of my heart that God is not only my sovereign Lord, the Absolute Supreme, but also my Friend, my eternal Friend and only Friend. Expectation is satisfaction, especially when I know that God has done everything for me in the inner world. This discovery of mine is founded on my faith, my inner faith in Him, not because He has done everything for me, not because He is all Love for me, but because I have realised something else that is infinitely more significant than all this. My realisation is this: my God, my Lord Supreme, my eternal Friend, is everything in and through me. He is expanding and enlarging His own cosmic Vision in and through me. When I realise my expectation of what He has done for me and what He is to me, my life has its soulful purpose and fruitful delight.

When I use the human in me to serve any purpose, my expectation becomes frustration. When I use the divine in me to serve any purpose, my expectation has its justification. At that time expectation itself is justification. But when I use my Lord Supreme, my eternal Friend, to fulfil something, my expectation is satisfaction, for the expectation is the Vision-Light, and the satisfaction is the Reality-Delight. They are one and inseparable.

12 July 1977

DAG HAMMARSKJOLD

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

June 2, 1976

(♩ = 72)

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

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

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

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

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

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

and---- de-----light-----

D.C. al Fine
(no repeats)

O GREAT U.N.!

O great U.N.! O good U.N.!
You own Eternity's sure ken.
Your soul-love shall never die.
All-where it soon will multiply.
You are our sun-vast promise-surprise
And God-waves high beyond surmise.

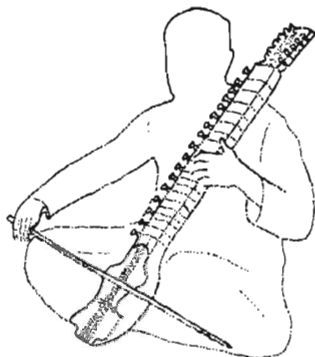
$\text{♩} = 96$ Moderate

The musical score is written on five staves in G major (one sharp) and 3/4 time. The tempo is marked 'Moderate' with a quarter note equal to 96 beats per minute. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. A 'fine' marking is placed above the second staff. The piece concludes with a double bar line and the instruction 'Da capo'.

O great U. N. ! O good-- U.--- N. ! You own E--ter-ni----ty's
sure----- ken. Your soul-love shall ne----ver die-----.
All--where it soon will mul--ti---ply. You--- are our---
sun--vast pro---mise-sur---prise and God-waves---
high---- be----yond sur-----mise. Da capo

You are cordially invited to attend

A Concert ***by Sri Chinmoy*** ***on the Indian esraj***



Sri Chinmoy, internationally known composer and master of the Indian esraj, has recently performed at Carnegie Hall, Town Hall and Lincoln Center. He has recorded over 12 albums of his own numerous vocal and esraj compositions and has recently appeared on NBC-TV's "The First Estate".

The programme will also include arrangements of Sri Chinmoy's compositions performed by various choirs and instrumental groups.

Friday 22 July 1977

1 P.M.

Dag Hammarskjöld Auditorium

Light refreshments

Admission free

United Nations Staff Recreation Council Meditation Group