

# Meditation at the United Nations

United Nations:



the Heart-Home  
of the World-Body



Monthly Bulletin of the  
United Nations Meditation Group

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# MEDITATION AT THE UNITED NATIONS

MONTHLY BULLETIN OF THE  
UNITED NATIONS MEDITATION GROUP

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Since January, 1973, the United Nations Meditation Group has published the monthly bulletin, *Meditation at the United Nations*. This publication offers a basic introduction to meditation techniques and spirituality through questions and answers and lectures, and also reviews the Group's activities. Profits from the sale of this bulletin are donated to UNICEF.

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## UNITED NATIONS MEDITATION GROUP

United Nations:



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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.

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## EDITOR'S NOTE

*The United Nations Meditation Group is an association of U.N. delegates, staff, NGO representatives and accredited press correspondents, who believe that inner reflection and meditation can bring us in touch with the founding spirit of the United Nations and inspire renewed dedication to its ideals. The main focus of our activities, both in New York and in Geneva, is our twice-weekly meditations, which provide an opportunity for quiet, spiritual renewal in an atmosphere reflective of the highest purposes of the world organisation. In addition, through an ongoing series of conferences and symposia, we provide forums where ambassadors, Secretariat officials and staff, religious leaders and other world-minded individuals can share and reinforce their spiritual vision for the United Nations.*

*The United Nations Meditation Group was founded in 1970, when interested staff members invited the distinguished spiritual leader Sri Chinmoy to conduct non-denominational meditations at New York Headquarters. Since then, the Group's membership has grown considerably and its expanded activities have been warmly received by the U.N. community.*

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## COMMENTARIES ON SPIRITUAL WORDS

*Sri Chinmoy recently invited members of the Meditation Group to give him spiritual words, which he later commented on as follows:*

### GRATITUDE

Humanity's greatest achievement is gratitude. Divinity's highest reality is compassion. Humanity's greatest achievement, humanity offers to divinity. Divinity's highest reality, divinity offers to humanity.

### ONENESS

The oneness of earth and Heaven can come into existence when earth feels that Heaven is dreaming in and through earth and when Heaven feels that earth is constantly trying to fulfil earth's promise to Heaven. Heaven's dream is earth-perfection and earth's promise is God-manifestation.

### REALITY

Human reality and divine Reality. Human reality is based most of the time on something visible. If something is evident, really visible, then we call it reality. But divine Reality, absolute



divine Reality, may be something apparent or it may not touch our physical mind at all in the way the physical mind grasps something and makes our physical being feel and comprehend that something is really Reality.

The divine Reality operates most of the time in a divine way. It is not bound by any earthly human law. It does not have to convince the earthly physical mind that it exists. Human reality has to convince the physical mind for its very existence. Divine Reality has its own reality to such an extent that whether we accept it or reject it, it does not mind at all. Divine Reality is all love, all compassion. But human reality always needs someone to believe in it to have faith in it, to justify it.

Human reality tries and cries to be. Divine Reality eternally is. If we believe in the divine Reality, we truly are. We have to grow into the divine Reality all the time.

## ASPIRATION

In this world there are two supreme powers: desire-power and aspiration-power. Desire-power is used to bind the world around us. Aspiration-power is used to liberate, illumine and fulfil the world within us, without us, around us. So with one power, desire-power, we try to bind. Afterwards we see that we have not bound anything, we have not bound anybody. Only by trying to bind, we have bound ourselves mercilessly, although unconsciously. But with aspiration-power we have to try to illumine the world around us and within us. We see,

we feel, we realise that while we are trying to illumine the world around us with our aspiration, our own world has already been illumined.

Aspiration-power says, "Take, take what I have." Desire-power says, "Give me, give me what you have." Desire-power says, "Give me. I need everything from you." Aspiration-power says, "Take everything from me. I do not need anything. It is all for you, all for you."

## SURRENDER

Let us try to surrender every moment of our existence to our inner conviction, inner faith. If we know that this is the right thing, then let us surrender our very existence to the right thing, to our faith. And then, let us try to surrender our very faith to the Highest. The Highest is God the infinite Grace. If we surrender our faith to God the infinite Grace, then we come to realise what we have been eternally: God's chosen instruments, God's hero-warriors on earth.

## PATIENCE

Patience is the inner vision, the inner light that enables us to see the Ultimate in us, the Absolute Truth in us. A seed is patience. It embodies light. The seed germinates and grows into a plant, then into a sapling. Finally it becomes a tree. So in the tree we see the light which the seed embodies in the

form of patience and this seed eventually grows into its full flowering, full manifestation.

Patience is light in its evolving core of Eternal Light. Through patience, light reaches and offers its ultimate light and height. Patience embodies light. Patience is the divine light that in the process of evolution fulfils the Will, the Voice, the Message of the Supreme.

## DIVINE LOVE

I have told many times the difference between human and divine love. Human love binds. Before it binds anything, it is bound. Divine love is the song of expansion. When we give and receive divine love, at that time we get real freedom. There is nothing to bind us. And divine love always sings the song of fulfilment. Divine love itself is the song of fulfilling universal oneness. Divine love means the oneness of the universe within us. The Universal Consciousness makes us one with the Transcendental Height. Divine love is the connecting thread between the Universal Consciousness and the Transcendental Height within us.

## GRACE

When we believe in the existence of God's Grace, we not only see God's Face, but we eventually grow into God's Face. We start our journey with the inner feeling that God's Grace does exist and that it is God's Grace which is our eternal friend. We have

no friend but God's Grace, and God's Grace is our eternal friend. So if we believe in God's Grace, then we see God's Face; but just by seeing God's Face we are not totally satisfied and God is not satisfied. Just because God is not satisfied, we are not satisfied. God is satisfied only when we grow into His Face, very Face, very Image. When we grow into God's Face, God is satisfied with us. Because of our sincerity, we shall never be satisfied with ourselves unless and until we have satisfied God.

When we live in the desire-world, our satisfaction depends on the fulfilment of our desires. If we get what we wanted, we are satisfied. But when we live in the world of aspiration and divine Grace, at that time all our desires are illuminated. God's Will becomes our will. If we fulfil Him in His own Way, we are satisfied.

So God's Grace and God's Will are inseparable. When we cry, at that time God's Grace operates in and through us most powerfully. When we smile, at that time God's Will operates in and through us most powerfully. If we can smile at the world, no matter what is happening all around us or within us, at that time God's Will feels that we are really supreme warriors and He can smile in and through us. When we cry for Peace, Light and Bliss in boundless measure, God descends with His infinite Grace. When we challenge the world, He smiles in and through us. And when we try to liberate ourselves from the world of suffering, from the world of quarrelling, ignorance and bondage, He descends with His infinite Grace. His Grace and His Will are inseparable.

## RECEPTIVITY

Receptivity is our capacity in the human life. When we are receptive, we open our inner vessel and tell God, "Please give me, give me, give me Peace, Light and Bliss." This is our human way of showing our receptivity and according to our capacity we receive. God comes and sees our vessel and if it is open, He sees how much Peace, Light and Bliss we can receive. Then He fills our inner vessel to the brim.

But we have to know there is something called divine receptivity. Divine receptivity is God's Capacity or God's Willingness in and through us. In divine receptivity we do not tell God how much to give or how much we need; we have no idea. Only we pray to God, "Please make of me whatever You want. If You want to remain eternally absent from me, if that is Your Wish, then remain absent from me." In human receptivity we always try to open up so that God can come and fill our vessel with His Peace, Light and Bliss. But the divine receptivity uses another approach. We say, "God, I need You, true. But if You feel that somebody else should manifest You, somebody else should be Your best instrument, Your most perfect instrument, and if You feel that for Your Manifestation, for Your Fulfilment on earth You should keep me aside, if You feel that I should not take conscious part of Your Cosmic Game, I am fully prepared." This is divine receptivity: to go to the Ultimate only to please Him, to lose one's very existence in Him.

Human receptivity grows slowly, steadily, unerringly. As we open up to the Light, something

descends from Above. God descends in the form of Grace, Compassion, Blessing. But the divine receptivity is different. It is receiving God's Capacity, God's Will, in His own Way. Human receptivity means human eagerness, the human way of opening up the door so that the guests can come in. But the divine receptivity is not like that. The divine receptivity will not ask even for a room, not to speak of a door. The divine receptivity will say, "Wherever You want me to stay, even if it is in the street, I am ready. Wherever You want me, I shall be there. Only I want You to please Yourself in Your own Way. You can remain in the palace, and if You ask me to remain in the park, in the cold weather, I am ready. I am ready to be wherever You want me to be."

Divine receptivity is divine surrender. In human receptivity there is always a sense of want and expectation. It says, "Since I have opened my heart's door, naturally He will come, either today or tomorrow." But the divine receptivity says, "I have no heart. I have no soul. Only I am what You want me to be and what You feel I am."

## FREEDOM

Freedom is the seeker's conscious and constant surrender to the Inner Pilot.

## GRATITUDE

If you can every day show the feet of gratitude inside your heart, then God-realisation does not remain a far cry.

## GRACE

Love of conscious oneness with others is the most effective service to the Supreme's Grace. The divine Grace is always raining. It is the individual seeker who has to take shelter in the ever-descending Grace of the Supreme.

## HEART

The human heart feels. The divine Heart becomes. The Heart of the Supreme eternally is.

## CERTAINTY

For a sincere seeker, God-realisation is as certain as today preceding tomorrow.

## OBEDIENCE

Obedience under compulsion is frustration. Obedience on the strength of inner wisdom is immediate illumination.

## GOD'S CHILDREN

We are all God's children, true. But if we want to become God's chosen children, then we have to feel that at every moment it is God whom we need forever. God is the only one whom we need always if we want to become God's chosen children. We have to make ourselves feel that it is God whom we all need and nobody else.

## HUMILITY

Humility is the secret and sacred wisdom that can give us unmistakable bliss. Humility is the nourishment of universal oneness.

## SMILE

If we ask God how many things He wants and needs from us, He will tell us, "My children, I need only one thing from you and that is a soulful smile."



## FULFILMENT

Fulfilment lies in self-giving and in self-effacement. God's fulfilment is man's only real and immortal choice.

## SILENCE

Silence is God's Height. Silence is God the Height. Silence is man's ultimate achievement.

## FEAR

If one fears the spiritual life, then he has to feel that he is millions of miles away from the Seer-Vision of God.

## FAITH

If one doubt hides God, then faith not only discovers God for us, but also offers God to us for our use.

Faith increases realisation. Love increases faith. Inner cry increases love.

## IDENTIFICATION

The heart has the secret key of identification. The soul has the sacred key of oneness. God has the eternal key for the fulfilment of identification and the perfection of oneness, inseparable oneness.

## PURITY

To establish purity in one's outer nature and vital nature is to have unmistakable certainty. To have purity in one's spiritual life is to make undeniable, unmistakable and constantly certain progress.

## GOD-REALISATION

God-realisation is a good thing. But to wait for God-realisation at God's choice Hour is always by far the best thing.

## SPIRIT

Before we enter into the spiritual life, what we have and what we are is an undivine animal spirit. But once we enter into the spiritual life, we come to realise that we not only have, but we are, the transcendental Spirit of the ever-illuminating, ever-fulfilling Beyond.

## VICTORY

Our real victory in the spiritual life does not depend on what we do, or why we do, but how we do and for whom we do. How do we do? We do everything soulfully. For whom do we do? We do everything for our Inner Pilot, our Supreme Pilot.

## PURPOSE

There is only one purpose in our life and that is to give and receive. We have to give to God what we treasure and God will give us what He treasures. What do we treasure? What we unconsciously treasure is ignorance. What does God treasure? What God consciously treasures is Light.

## MAYA

*Maya* is illusion, *maya* is measurement. The outer name of *maya* is illusion. The inner name of *maya* is measurement. The supreme meaning of *maya* is attachment that can be transcended and measurement that can lead us to our destined Goal.

## SURRENDER

When everything fails us and when we fail everything, we surrender to God's Will. But God surrenders to us out of His infinite Bounty, for He knows that if He does not surrender to us, He cannot become one with us. And if He cannot become one with us, He cannot eventually perfect us. The human in us surrenders to God for God-realisation. The divine in us surrenders to God for God-manifestation.

## UNION

In the union of man's inner cry and God's supreme Smile, man becomes perfection and God becomes fulfilment.

## IMPURITY

In the human mind, the unlit and unaspiring mind, doubt is the worst impurity. Impurity is the heaviest load in the unaspiring human life. And purity is the most precious wealth in the aspiring heart.

## PATIENCE

Patience is the supreme wisdom in us that waits for God-realisation and man-perfection.

## DEDICATION

If your dedication depends on others appreciation and admiration, then God-realisation will always remain a far cry. If your dedication is the result of an inner urge, then God-realisation is not only certain, but also inevitable.

## PROGRESS

In the spiritual life if the seeker feels he is always the child of God, then he can make constant, conscious and confident progress. This progress is the perfection-delight in the Heart of the Supreme.

## ANXIETY

The seeker has to know where his anxiety lies. If anxiety is in the mind, then the seeker must make friends with God's conscious blessingful Love. If anxiety is in the heart, then the seeker must learn the art of emptying the heart, every day, every hour, every minute, every second, so that the empty vessel can be filled by God's Light.

Today's anxiety can easily be transformed into tomorrow's spiritual intensity. Anxiety itself is a kind of intensity, in a negative way. Once you accept the spiritual path and practise spiritual discipline, then anxiety can be transformed into positive intensity, immediate intensity, which is a divine reality.

*Sri Chinmoy gave the following short talks during July meetings of the Meditation Group.*

## CREATIVITY

Each person is meaningless and hopeless if he or she does not enter into the field of creativity. We who can really create something inner and outer are God's true pride. With creativity, man can divinely claim that he is truly worthy of God. Without inner and outer creativity, man is nothing but a grand failure, not only in the eyes of humanity, but also in the Eye of God. Without creativity, man is no better than an animal.

Each soul is endowed with creativity, but the soul sometimes finds it extremely difficult to convince the mind of this. It finds it very difficult to convince the mind, the vital and the physical that they can constantly cooperate with the soul and join it in creating in order to fulfil the Divine here on earth. Creativity does not mean that we have to write poems or articles or compose songs. Creativity means our inner concern for the expansion of our own self. Creativity is what we have when we constantly go beyond our present capacity, beyond our present achievement. When we do this, then only can creativity have its worth, its purpose.

Where do we see the source of creativity? If we want the creation to be permanent and eternal, then the creation must come from the soul and not from the mind, the vital or the heart. In the heart, in the vital and even in the gross physical, we can see the field of creativity, but this creativity can never be lasting. It is only the soul's creation that is abiding.

Each moment we can create in the inner world and this creation of ours can easily be brought to the fore through our constant inner urge. Creativity can be in the field of the heart, the mind, the soul, anywhere. But if it is in the inner world, in the soul, then the aspirant can easily make the Supreme happy.

*21 July 1978*

## YOGA AND RELIGION

Meditation does not interfere with any religion. True Yoga will not demand the renunciation of any religion. Again, religion does not have anything to say against meditation because true religion is the realisation of God. The real aspirant who has launched into spirituality and Yoga will find no difficulty in remaining in his own religion. Among my disciples there are Catholics, Protestants and Jews. I do not tell my disciples to give up their own religion. If the disciples remain in their own religion and practise the spiritual life, they will be able to run the fastest toward the Goal. Their own religion will give them constant confidence in what they are doing.

In the physical manifestation, each religion is like a house. You have to live in a house; you cannot stay in the street. The world may not need or welcome you if you live in the street. But a time comes when your consciousness expands and the



whole world becomes your home. At that time you cannot be bound by the limitations of any one particular house. You accept all religions and, at the same time, you go beyond the domain of religion and achieve conscious oneness with God. Each religion is like a river, but when the river enters into the ocean it has played its part. At that time, the river feels that it has become the ocean itself; it has become one with the source. So religion is like a river and God-realisation is the ocean.

If you follow a religion, I wish to say that you are on the road to your destination. But if you want to reach the highest ultimate Truth, then you have to concentrate, meditate and contemplate. That does not mean that you will not go to your church or synagogue anymore. No! But you have to feel that you have got the inner call deep within your heart to run fast, faster, fastest toward your Goal. And that means that you have to practise the inner life, the life of self-discipline and meditation.

Now, when you practise Yoga, if you want to give up your religion, no harm; for your goal is to realise God, who embodies all religions and at the same time is far above them. Yoga embraces all religions and goes beyond them. Yoga aims at conscious oneness with God. When you are one with God, you are one with everything. So the seekers of the infinite Light and Truth can, if they want, go beyond religious barriers. If they want to get some glimpses of light, truth, peace and bliss, then they can stay in their religion. But if they want the highest Truth, God-realisation, then eventually they have to consciously transcend religion.

*21 July 1978*

## DIVINE COMPASSION AND HUMAN DETERMINATION

Divine Compassion and human determination and will power can go together and must go together. In two ways we can fulfil our aim. When God sends the highest Light from above in the form of divine Compassion and touches the very breath of our inner existence, we can become realised. Again, when our human aspiration, determination and inmost will power ascend into the highest region, in this way also we can realise the Highest. So in the inmost recesses of our heart or at the summit of our elevated consciousness, we achieve realisation.

We have to know that divine Compassion and human effort play their roles either on the highest level or on the inmost level. If it is on the inmost level that we want to realise the highest Truth, then we must try at every moment to empty ourselves of imperfection and ignorance. Every day we have to empty our inner vessel and fill it with God's Light, which is always descending. If we faithfully, devotedly and continuously can empty ourselves of ignorance, then we can rest assured that divine Light will fill our vessel to the brim.

To realise the Highest on the topmost plane of consciousness, we have to feel that it is not our own effort that is taking us up to the pinnacle; it is Grace. When Grace descends, our inmost inner being, like a springboard, compels us to reach the Highest. It is this inner push that raises our realisation to the highest level of Reality.

The safest way to realise the ultimate Truth inside us or above us is to feel consciously, twenty-

four hours a day, that with God inside us we are everything or that without God we are nothing. If we can feel that we are absolutely helpless without God—that we cannot say one word, take one step, or do anything—and if we can have the inner cry to be always in His Lap, at His Feet, then we are bound to be successful. Again, we can feel that with God we are everything; that God has made us His divine, chosen instrument for the fulfilment of His Mission on earth. We have to feel either that we are helpless all the time without God or that He is all the time with us, in us and for us. In both ways we come to the same goal, the same reality. Without God we are a helpless child; with God we are a fearless prince. If this can be our conscious feeling and awareness both within and without, then God-realisation can never remain a far cry.

*25 July 1978*

## QUESTIONS AND ANSWERS

*Following are Sri Chinmoy's answers to questions submitted by members of the Meditation Group on 18 July 1978.*

*Question:* How can I have more patience?

*Sri Chinmoy:* If you know what patience is, then it is very easy for you to have more of it. If you feel that a particular thing requires a certain length of time, then you will become impatient when the time is up. You have set a time limit: in two days or in two weeks or in four months you have to realise God. After that time, if God is still hiding from you, if God-realisation still remains a far cry, then you become impatient.

You have to feel that you don't have to set a time for your self-mastery. You should say, "I shall realise God at His choice Hour." Your part is to pray and meditate and not to fix a date. God has not asked you to set a time for Him to come and visit you. Let the time be taken care of by God Himself. You be responsible only for your prayer and meditation; let God be responsible for the Hour. Each one can take care of his own business. Prayer belongs to you, but the time belongs to the Supreme.

*Question:* Is patience always necessary?

*Sri Chinmoy:* Yes, patience is always necessary. But we have to know the difference between patience and tolerance. Sometimes we think that

surrendered tolerance is patience, but this is wrong. We have tolerance only because we feel that there is no other way for us, but this tolerance is not patience at all. No, real patience has to be utilised in the form of wisdom. Real patience is oneness. Real patience will wait for Eternity while the individual progresses. But if it is only tolerance that is trying to take the role of patience, then there will be no real satisfaction.

*Question:* What is the spiritual significance of balance?

*Sri Chinmoy:* In the spiritual life balance is of paramount importance. When the result of an action elevates our consciousness, we feel that we are running toward our destined Goal. When our inner mounting cry takes us to the loftiest heights, our whole being becomes a sea of delight. But when we don't have outer success, it doesn't mean that we are not running toward the Highest. Sometimes defeat is a blessing in disguise. Defeat can be a reality which is secretly preparing us to run the fastest. When undivine thoughts fill our mind, we have to know that they are like passing clouds which will soon disappear. Then our soul will again come to the fore. If we have perfect balance and do not become sad or depressed, at that time we make the fastest progress. We need equanimity of mind in order to make the heart receptive. We need perfect balance in order to achieve real satisfaction.

*Question:* What does "destruction" mean in the spiritual life?

*Sri Chinmoy*: In the spiritual life, nothing is totally destroyed for good. If you feel destruction means that something is gone forever and that never again will you see its face, then you are mistaken. From the spiritual point of view, you have to know that destruction is the transformation of the limited consciousness. It is like this. When you move from one year into the next year, you do not see the old year anymore. The old year you do not see either in your outer life or in your inner life. What you see is the outer and inner transformation of the year that has just passed.

Take a particular desire that you may have had as a child. Now that desire is no longer in you or around you. At the age of seven, let us say, you wanted to be the greatest poet on earth. Now you are fifty years old and you are not a celebrated poet; far from it. You have not become even an ordinary poet. But this does not disturb you in the least, because you have entered into the spiritual life and that old desire has been "destroyed." That desire operated in you before, but now you want only to enter into the life of infinite Truth. Your desire-bubble has burst; it is totally gone. What has actually happened is that it has been transformed into aspiration. This aspiration wants to achieve the Highest and grow into the infinite Light, Peace, Bliss and Power of God. If you look for your old desire with your physical eyes, then you will see that it is nowhere to be found. The desire which you cherished at the age of seven has been totally destroyed by the illumining light inside you. The illumining light has given you the flame of aspiration. Or you can say that God's Grace has entered into your present-day consciousness and transformed your desire into aspiration.

So your limited desire to be only a poet has been transformed into a much vaster desire. Now you want only to be God's chosen instrument and to deal with Infinity, Eternity and Immortality. You want to change the face of the vast world, and it is only as an instrument of God that you can do this: not as a poet, not as a philosopher, not as an artist, not as anybody but a true instrument of God.

You started with desire and your desire could have made you a poet. But now your aspiration is making you a true lover of mankind and a true saviour of mankind. So where is destruction? It is only the transformation of your limited consciousness into the unlimited consciousness, where not only possibility and practicability but also inevitability are constantly shaking hands with your inner life of aspiration and your outer life of revelation and manifestation.

*Question:* What good does it do if a Yogi stays in a Himalayan cave and meditates?

*Sri Chinmoy:* An ordinary person will naturally say that this Yogi is of no use, that he is lost to the world. Humanity does not need him and, at the same time, he does not care for humanity. But this reasoning is faulty. The Yogi may be in a Himalayan cave, but what is he doing? He is meditating. He may not come into the world and talk sweetly or help humanity the way humanity wants to be helped. But when he identifies with the Supreme, his prayers and good will for humanity in the inner world are infinitely more effective and more powerful than any so-called philanthropy or service he could offer in the outer world.

When a Yogi sends forth his soul's will-power and light, it immediately covers the length and breadth of the world. If one enters into the inner world, one will immediately discover the power of a Yogi's good will. The Yogi is certainly helping humanity, but in his own way. So if people say that the spiritual Masters who are in the Himalayan caves are not doing anything for the world, they are mistaken. These spiritual Masters are doing something in the inner world which is very important and significant. Only those who have inner vision can see, feel and realise it.

There have been many spiritual figures who have stayed in caves in the mountain-tops and offered their soul's light and soul's concern to humanity. They are doing the right thing because their inner beings are telling them to help humanity in this way. Again, some Yogis operate in this way because they are afraid to mix with the world. They think that the moment they come into the world they will lose their aspiration or realisation; they will be caught again in the meshes of ignorance. So they say, "I have come out of bondage; now let me help the world from a distance." They see that the world is suffering, but they want to offer their help only from a distance. But the dynamic and heroic souls are not afraid of the world. They feel that they can identify with the world and, at the same time, maintain their inner power and inner oneness with God. They say: "Let us give what we have. To help even one individual we are ready to come into the world and mix with the world."



*Question:* How can I trust my discrimination and know what is the right thing to do in my life?

*Sri Chinmoy:* How do you know whether you are making the right decision? There is an inner being that will tell you what to do. God has given you something called conscience. Conscience will tell you how to discriminate. Perhaps a friend of yours is going to steal something and he wants you to help him. In this case, your conscience will simply say, "No, no, I don't want to be a thief." You don't want to be a thief. Why? Not because you will be caught red-handed and put into jail, but because your inner being, your conscience, tells you that stealing is something wrong, bad and undivine.

In the spiritual life also your conscience will tell you what to do and what not to do. But in order to use your conscience as a guide, you have to be very careful. You have to remain calm and quiet; otherwise, your vital being will imitate the voice of your conscience and confuse you. It will make you feel that what you are doing is right, even though it is wrong. You don't have to learn how to meditate in order to be calm and quiet for a few minutes. Many times when you are tired and exhausted, you just sit quietly. So you *can* sit quietly, and when you do, you will hear the voice of your conscience. It will say either "yes" or "no." Only two words it has: "yes" and "no." You want to do something and if it says "yes," then you can do it. If it says "no," then never do it. You should not argue with your conscience; only you should listen to its voice.

Again, you have to know that there is a great difference between knowing what is right and wrong and achieving the right thing. Someone may know in a mental kind of way that God-realisation is

good, but he may not cry for realisation. His mind may know that God-realisation is good, but he may not work for it. In your case, you not only know that God-realisation is good, but you go one step further: you pray and meditate. So you are bound to have realisation one day.

You started with conscience. Your conscience or your inner being told you that it was good to meditate. It told you that if you meditated, you would attain peace, light and bliss. You believed the inner message when you got it, and you launched into the spiritual life. When you enter the spiritual life, you not only know what is right but you also get the inner strength to do that very thing. Even a child knows the difference between what is right and what is wrong. But in spite of knowing, he may not have the capacity to do the right thing. But when one follows the spiritual life, one gets the inner strength to do what is right. A thief knows very well that it is not good to steal, but a thief will not have the strength to stop stealing, while someone who follows the spiritual life will definitely have the strength to realise God. So now that you have launched into the spiritual life, you can rest assured that you will not only be able to know what is right, but also to do what is right.

*Question:* How can I live in God's Beauty?

*Sri Chinmoy:* The best approach is to see and feel that you are that very thing which you are seeking. You eternally are this reality but, unfortunately, right now you are not aware of it. Therefore, you have to cry for that which you already are. But it has to be a psychic cry. If you really

want God's Beauty, then just cry and cry. But first you have to ask yourself if you *really* want God's Beauty. Is it just mental curiosity that is driving you to this reality, or do you desperately need it? If you feel that you desperately need this reality, if you feel that you want God's Beauty not because it will give you everything but because without God's Beauty you cannot exist, then it becomes the only reality in your life. There can be nothing else for you. At that time, naturally you will be living in God's Beauty.

*Question:* For the seekers who aspire to realise God, why does God make it so difficult?

*Sri Chinmoy:* He has not made it difficult for the sincere seekers. For the sincere seekers the road is very short. Only for the doubtful seekers, the road is very long. This moment you feel that God is very kind to you, but the next moment you get some blow or pain and you lose faith. Some unconscious part of you says, "O God, why are You so cruel to me? This morning I meditated well, so how is it that my body is suffering?" This will be your question to God. At that time if you can say "Although I am suffering such pain, perhaps something infinitely more serious was going to happen to me and God saved me. God is so kind to me." Like this, if you can change your attitude towards God, immediately the road becomes easier. You have some kind of pain, but if you feel that it could have been infinitely worse, then immediately you will see that you are making inner progress. The road is long only for those who do not feel gratitude to God. If you feel that something is bad

and deplorable, then immediately think, "Oh, it could have been infinitely worse. It is out of God's infinite Compassion that He has not allowed a worse attack to come." If you have that kind of attitude, then the road becomes very, very easy.

Who actually causes you suffering and pain? It is not God. It is the hostile forces. They come and attack you in the form of disease and suffering. You have to tell them all the time, "I don't need you, I don't want you. I only want God." But when hostile forces attack you, unconsciously you cherish them; you, and most other human beings as well, cherish your suffering. Otherwise, it would not last for long.

*Question:* Since God is within us and we know that one day we will realise God, why is it necessary to practise Yoga?

*Sri Chinmoy:* One day we shall realise everything which is natural. God is natural and so naturally we shall realise Him. That is true, but it means that we shall have to wait for Eternity. God has given us a conscious mind and conscious aspiration. If we don't want to use our conscious aspiration, then we can wait. God is not compelling us or forcing us. We can sleep if we want to. But if we consciously pray and meditate, then we will go faster. Everybody will reach the Goal, but he who sleeps will not reach the Goal as fast as he who is running. One day everybody will realise God because in God's Cosmic Vision, He will never allow anyone to remain unrealised. But it will take a very long time. Again, if we want to wait, no harm; we can wait.

*Question:* How did we ever lose God?

*Sri Chinmoy:* God is within and without. We have not lost God; it is only that we do not care for Him. It is up to us to decide what to eat. If we don't want to eat a particular food, if we feel that it is not meant for us, then how can we go and blame others when we don't eat it? Food in this case, is God-realisation. It is there for us, but we don't want it. Right in front of us are both ignorance and knowledge. Unfortunately, we make friends with ignorance; that is why we live in constant doubt. If we remain in the soul, then we see and feel our constant oneness with God. But instead, we stay in the physical mind, which is totally unlit. It does not know anything. What we say one minute the mind will doubt or forget the next minute, because the mind is all ignorance. But if we remain in the soul, then even what we did hundreds of years ago in past incarnations, we will know.

He who lives in the soul, he who cares for God and cries for God, will never say that he has lost God. The moment a child cries for something, he gets it from his father. If we cry for Peace, Light and Bliss from our Eternal Father, then He will give it to us. If we cry for God, then He will come before us. So nothing is denied us; only we do not care for it. If we don't feel a sincere need for God, then we say that there is no God. But if we cry for God and feel our need for God, then we will see that we never lost God at all.

*Question:* What do you think of a person who is an atheist?

*Sri Chinmoy:* We say that someone is an atheist because he says that there is no God. I say that there is a God, but he says, "No God, no God, no God." When he goes to that extreme, he will see that his negative feeling itself is a form of positive feeling. At the extreme he says that there is nothing. But what he calls nothing is, for us, something; and that very thing we call God.

Sometimes the sky is overcast with clouds and there are no stars or moon visible. But we know that when these clouds are dispersed, we will immediately be able to see the moon and the stars. When the clouds disappear we see that there is a moon, there are stars. But an atheist cannot see beyond the clouds; and he stays with the clouds.

*Question:* Is it important for a spiritual aspirant to have satisfaction?

*Sri Chinmoy:* Let us say that you have worked hard at something, and now you are going to get the result in the form of an experience. If the experience comes in the form of failure, if you can take it as cheerfully as success, then your satisfaction is perfect. After working if you can gladly accept the result in the form of success or failure, then satisfaction is bound to dawn.

But if you don't work at all just because you are afraid that you will fail, then you will get zero; you will not pass the inner examination. True, there are people who do not work, yet they appear to be satisfied. But they are not actually satisfied. A lazy person, an idle person, can never, never be satisfied for even one minute. On the physical plane, a lazy person's satisfaction means that he does not have to

work; he does not even have to climb down the staircase. But although he is satisfied on the physical plane, on the mental plane evil thoughts are making a big hole in his mind. He has stayed five hours in bed after the sun has dawned, so he has got satisfaction by stretching his legs. He is so satisfied because he did not have to budge an inch from his bed. But hostile, undivine forces, unlit emotional forces have all come and entered into him. So what kind of real satisfaction can he have?

If wrong forces enter into you, and you enjoy vital thoughts, then after an hour or two you will get up and cry. When the soul comes forward you will say, "What have I done? My first mistake was not to get up early in the morning. Then my second mistake was to indulge in these vital thoughts." This is what is happening in the spiritual life of many seekers. So I always say, do the right thing. Early in the morning, mediate. After meditation, if you are not very happy or peaceful, if you feel that peace has not descended, just offer your experience up to God. This very act of offering will be your satisfaction.

On 16 July 1976 Sri Chinmoy and the members of the Meditation Group first met with Secretary-General Kurt Waldheim at the United Nations Headquarters in New York and performed for him the following song, written in his honour. Facing is a letter of appreciation received from the Secretary-General's Office for flowers the Group sent in remembrance of the significant meeting.

(♩ = 84) (May 20, 1976) O KURT WALDHEIM FINE

C Kurt Wald - heim, O U. N.'s lightning speed!

Your mind-heart's con - cern-flames constant-ly feed

This world of fear-ful cry and tear-ful sigh

To see a peaceful earth and bles - sinful sky

Your life of Du - ty Tree

and Beau - ty flow - er

A - wa - kens the slee-ping world and it's

One - ness Po - wer. D.C. al FINE



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EXECUTIVE OFFICE OF THE SECRETARY-GENERAL  
CABINET DU SECRETAIRE GENERAL

REFERENCE

18 July 1978

Dear Sri Chinmoy,

On behalf of the Secretary-General who is at present on official business abroad, I wish to thank you for the flower arrangement and the card which you sent to him today.

I know that the Secretary-General will very much appreciate this thoughtful gesture.

Yours sincerely,

  
Albert Rohan  
Director

Sri Chinmoy  
Meditation Group

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POSTAL ADDRESS—ADRESSE POSTALE UNITED NATIONS, N. Y. 10017  
CABLE ADDRESS—ADRESSE TELEGRAPHIQUE: UNATIONS NEWYORK

REFERENCE:

6 July 1978

Dear Sri Chinmoy,

On my return from a long trip to Europe I saw your most affectionate and touching letter of June 19.

I deeply appreciate your blessings and your kind sentiments. It has been a pleasure and a privilege for me to know you here.

With profound respect,

Yours ever,



C V Narasimhan

Sri Chinmoy  
UN Meditation Group  
GPO 20 - Room 1925  
United Nations  
NY-10017