

# Meditation at the United Nations

United Nations:



the Heart-Home  
of the World-Body

Monthly Bulletin of  
Sri Chinmoy Meditation at the United Nations

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MEDITATION  
AT THE  
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MONTHLY BULLETIN OF  
SRI CHINMOY MEDITATION  
AT THE UNITED NATIONS

(1)

Since January, 1973, Sri Chinmoy Meditation at the United Nations 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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SRI CHINMOY MEDITATION  
AT THE UNITED NATIONS

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

*Sri Chinmoy Meditation at the United Nations 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 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.*

27 March 1981

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## EACH NATION

*Sri Chinmoy read out the following short, inspirational talk at the 4 March meeting of the meditation group.*

Each nation has five members in its family: inspiration, aspiration, realisation, revelation and manifestation.

The body needs inspiration.

The vital needs aspiration.

The mind needs realisation.

The heart needs revelation.

The soul needs manifestation.

The body wants to walk.

The vital wants to run.

The mind wants to fly.

The heart wants to dive.

The soul wants to be.

## INTERNATIONAL WOMEN'S DAY 1981

*International Women's Day was marked at U.N. Headquarters this year by a programme on 9 March sponsored by the meditation group in the Dag Hammarskjold Auditorium. Guest speaker was Ms. Kay Fraleigh, Chairperson of the NGO U.N. Committee on the Decade for Women and Representative at the U.N. for the International Alliance of Women. The programme included a film depicting Indian women uniting in a unique development project—the making of applique tapestries—and featured a display of some of these artistic works. The meditation group choir performed several songs about the United Nations and an essay was read out that had been written by Sri Chinmoy in honour of International Women's Day. A light luncheon followed the programme. Following are excerpts from Ms. Fraleigh's talk.*



*Ms. Kay Fraleigh:* As you know, 8 March is International Women's Day. On 8 March 1908 women needle trade workers marched for more humane working conditions in New York City. At the second International Women's Conference held in Copenhagen in 1910 Clara Zerkin proposed the idea of an International Women's Day based on the model that had been given in the United States. The delegates then were optimistic about the possible success of this new commemorative day. This day, 8 March, has been associated not so much with the feminist effort toward gaining political rights as it has been with the class struggle or workers' struggle. It has been particularly associated with the movement for peace in a socialist world. This could be expected because the women's movement has always had elements of other struggles in it as well. For instance, in the United States the Abolitionist movement was strongly supported

by women like Julia Ward Howe and Lucy Stone (the woman who wouldn't pay her taxes because she didn't have the right to vote and who also kept her own name when she was married because she didn't feel it was right to lose her identity). In one respect the organised demand for political equality in Europe and the United States was a middle-class movement.

As the women of the world gathered strength through international organisations and conferences, we began to have the feeling of an international women's movement. The international women's organisations, therefore, have over three quarters of a century's experience in their efforts towards advancing the cause of women. Individual governments have now appointed women's bureaus and women's commissions. On the international level, the United Nations has a Status of Women Commission. It was founded in 1946 when only half of the sovereign nations had extended women the right to vote. The women who were representatives on this commission were judges and social workers, educators and so on. Their main efforts initially were to promote women's rights in the political, economic, social and civil fields. Their object was to implement international agreements and conventions and to develop proposals to give effect to such recommendations. They had many studies, of course. In 1962 a General Assembly resolution invited the Commission to cooperate with the Secretary-General in a study which would focus on the possibility of expanding assistance for women in developing countries. In 1967 the Declaration on Elimination of All Forms of Discrimination against Women was passed. Here we have the seeds of the international women's movement as we have it today.

In 1975 we had the Mexico City Conference with its themes of equality, development and peace. Out of the Copenhagen Conference in 1980 came the Plan of Action and much good work. Now it is much more difficult for women as we work for human rights and for our own advancement because of the economic condition of the world, the rise of national movements and the effort toward liberation. And we have found that while one can change laws, attitudes are not so easily changed.

In 1980 we have the first Decade for Women, the Second Decade for Disarmament and the Third Decade for Development. Perhaps now we are better able to see the link between these three concerns and we have become better able to form networks out of different women's movements.

On a personal level, I feel we have also come to a turning point. Women have always been asked to do six things at the same time and to do them well. We have been asked to be everything to everyone and to be the nurturers of our world. We need to help men to understand that they also need to be the nurturers of our world and, in fact, they are. It is just that they haven't had the opportunity to play this role as much as women have. Hopefully when we come to the end of the Decade for Women, we will have formed a better partnership. Partnership is an old fashioned word, but I really believe that it is necessary, that if we don't develop more of an understanding of what equality truly means, we won't really succeed in this Decade for Women.

## WOMEN'S LIBERATION AND ONENESS-SATISFACTION

*Sri Chinmoy wrote the following talk on 2 March 1981 to be read out on 9 March at the programme marking International Women's Day.*

Women have one common name: sacrifice. They can sacrifice everything that they have and that they are, either for their dear ones or for an unknown, if not an unknowable, supreme Reality. From time immemorial, Indian women have been revealing the supernal beauty of sacrifice. An Indian wife is synonymous with an Indian sacrifice-heart. The Indian goddess Sati could not bear the unending insults which her father, Yaksha, lavished upon her husband, Shiva. Her love for her husband could only be felt and never described. Finally, she destroyed her life, for she felt that death was unquestionably preferable to enduring her husband's humiliation-life.

In the hoary past, Maitreyi, wife of the great sage Yagnavalka, received a call from the Absolute Reality. Therefore, she found it impossible to be satisfied with earthly riches and fleeting happiness. Easily she could have wallowed in the pleasures of earthly prosperity, but she chose the path of renunciation. Her immortal utterance will forever and ever reverberate in the Indian firmament: "What shall I do with the things that will not and cannot make me immortal?"

Sita, in the *Ramayana*, became an incarnation of sacrifice. She cheerfully and unconditionally accepted the life of exile for fourteen years in order to be with her beloved Rama. Urmila, the wife of Rama's younger brother, Laksmana, made a similar and ever-memorable sacrifice. She allowed her beloved husband, Laksmana, to follow his eldest brother into exile, although she could not go with him. She sacrificed the company of her dearest husband by cheerfully letting him fulfil his desire to be with his brother, Rama.

Savitri's love for Prince Satyavan touched the very depth of Immortality. When death snatched him away, Savitri continued following the spirit of her husband until she proved to death that nothing in God's entire creation could stand between her and her husband. Finally, death had to return Satyavan to the world of the living, for the power of Savitri's oneness-love for her husband far surpassed the division-power of death.

Even an ordinary Indian woman can be an emblem of sacrifice. A certain Rajput king was killed in battle by another king, and the enemy's soldiers entered into the palace to kill the king's family. The maid Panna, seeing the grave situation, carried away the infant prince and put her own child in the prince's place. She said to herself: "I am an ordinary human being, and my son will always remain an ordinary human being. But this infant will one day be a king. The king and queen were always kind to me. Can I not do them a favour now? If God takes care of this infant prince through me, he will grow up and someday may be able to regain his kingdom. My sacrifice is no sacrifice when I am doing something for a noble cause."

The soldiers came and killed Panna's infant immediately, but in the course of time the real prince did regain his father's kingdom.

## COMMENTARY

Satisfaction can be achieved in various ways. These women, by their matchless sacrifice, get satisfaction. Some present-day women, especially in the West, try to achieve satisfaction in another way. They try to achieve satisfaction by equalling or transcending men. Achieving satisfaction by sacrificing or serving is the Indian way. Achieving satisfaction by equalling or surpassing is the Western way.

To get satisfaction, you can stand on someone's head, you can be at his feet or you can be inside his heart. Some women want to compete with men and defeat them. If these women want to get satisfaction by surpassing others, then they can, provided they are not affected by others' jealousy. Some want to get satisfaction by becoming equal with others. This is another way.

Again, by remaining at the foot of the tree, a woman can also get satisfaction. When she remains at the foot of the tree and serves others, no one is jealous of her. Those she is serving show her all love. At that time, she does not feel that she is inferior. In a family, if the youngest thinks that he is inferior, he feels miserable. But if he feels that God wanted him to play the role of the youngest, and that the older children are not superior to him but merely have a different role to play, then he will get satisfaction. Similarly, these women get satisfaction by fulfilling the role of serving and sacrificing.

Satisfaction can come by serving others, by equalling others or by surpassing others. But the satisfaction that comes in these ways will not last. In India they tell about three kinds of disciples. An absolutely useless disciple will try to stand on top of



his Master's head. A foolish disciple will feel that he is one person and his Master is someone else, and that they are equal. A devoted disciple will try always to be at the feet of the Master. But if someone is a devoted disciple and, at the same time, wants to conquer insecurity forever and live all the time in oneness-joy, then he will try to live in the heart of the Master.

The satisfaction that one gets by serving, equaling or surpassing others will not last. Only oneness-satisfaction will forever last. In the heart's oneness, there is no superiority or inferiority; there is not even equality. There is only oneness-joy. Here it is not a competition-game but a oneness-game. Today we hear a lot about women's liberation. Many women are trying to equal or surpass men. But I wish to say that real liberation does not lie in equalling or surpassing others, but in becoming one with them. Liberation is satisfaction, and satisfaction is found only in oneness. Man's inner strength is his poise. Woman's inner strength is her love. When poise and love blend together in oneness-game, at that time true satisfaction, constant satisfaction, perfect satisfaction, infinite and immortal Satisfaction will dawn on earth.

## APHORISMS ABOUT THE UNITED NATIONS

BY SRI CHINMOY

The very pursuit of Truth can make the existence of a nation free, meaningful, purposeful and fruitful.

\*

A nation can flourish when it sees no difference between the Creator and the creation.

\*

The real worth of nations lies in their united principles.

\*

As there is only one Religion, even so there is only one Song. This Song is man.

\*

Today's United Nations sees the nations as its true friends. Tomorrow's United Nations will see the nations as its real sisters and brothers.

\*

Today's United Nations offers hopeful and soulful advice to mankind. Tomorrow's United Nations will offer fruitful and fulfilling peace to mankind.

\*

Spirituality is the fount of world peace. Spirituality is the fulfilment of all responsibilities.

\*

The love that the United Nations has is not a guarded and limited concern, but a soulful dedication to the Supreme Cause.

\*

Unlimited and unconditional is God's Compassion. Thoughtful and fruitful is the dedication of the United Nations.

\*

Each action and each dedicated service is not a mere experiment, but an experience of God in and through the United Nations.

\*

One nation can surpass all the other nations only be becoming one with them in their suffering, in their joy and in their achievements.

\*

The Compassion of God has been unceasingly descending upon the United Nations.

It is not in vain or without any purpose that the United Nations has come into existence. God's Vision has to be manifested here on earth.

\*

Here we meet for the feeling of universal oneness and for the manifestation of God's Perfection on earth in a practical manner.

\*

Each nation is humanity's conscious cry for perfect Perfection. It is in and through each nation that humanity can make the ultimate progress.

\*

The world is weak, it needs soul-power; and the United Nations has soul-power in abundant measure.

\*

It is very easy to criticise an organisation. But an organisation is composed of human beings, and human beings are far, far from perfection.

\*

If we know what we are and what we stand for, then the United Nations becomes for us the answer to world suffering, world darkness and world ignorance.

\*

The inner vision of the United Nations is the gift supreme. A day will dawn when the vision of the United Nations will save the world.

\*

A nation can be happy, purposeful and fulfilled if it plans less and acts more.

\*

A nation is a limb of the universal body. Each limb is necessary, essential and indispensable.

\*

The divine greatness of a nation lies in its self-offering today. The divine greatness of a nation lies in its God-becoming tomorrow.

\*

If a nation lives in the heart, then self-offering is not only possible but also inevitable.

If a nation lives in the soul, then God-becoming is not only possible but also inevitable.

\*

Each nation is like a drop, a tiny drop or a mighty drop, in the vast ocean of divine, fulfilling, fruitful consciousness.

\*

Here and the United Nations let us say “You *and* I,” not “You or I.”

\*

The United Nations is the meeting place for the big brothers and the small brothers of the world.

\*

The ascending aspiration of the fully awakened souls and the descending Blessing-Light of God can eventually transform the face of the entire globe.

\*

## QUESTIONS AND ANSWERS

*Sri Chinmoy answered the following questions at meetings of the meditation group.*

*Question:* How can a person detach himself emotionally from irritating people and situations?

*Sri Chinmoy:* First, you have to identify yourself with the standards of the person who is creating the irritation. Suppose you are in your office and somebody is creating unnecessary problems. If you get angry with him, that will not solve the problem. Instead, you will be tortured inwardly by your anger and outwardly by the person. If you allow yourself to become angry, you will only lose your own inner strength. But if you come down to the standard of that person and identify with him, you will see that he himself is very unhappy and therefore wishes consciously or unconsciously to make others unhappy as well. The moment you identify with the person who is creating the situation, you will see that there is nothing to be gained by irritation. Half of your irritation will go away. It will feel that half of its domain is now captured by something: identification. When you identify yourself with the lowest standard of the person who is creating this undivine disturbance in you, your presence inside that person's ignorance will take away half the strength of his attack.

Another way to avoid becoming involved in irritating situations is to invoke peace. For the spiritual person, for the sincere seeker it is always advisable to bring down peace from above. While invoking peace you will feel enormous strength inside you and around you. The power of inner peace is infinitely greater, more solid and concrete than any outer situation created by anybody on earth. Your inner peace can easily devour the irritation caused by somebody else. If you are in the office, it is difficult to invoke peace. If you pray before others, they will mock at you. They will misunderstand you. But if there is a quiet corner where you can meditate undisturbed by others and bring down peace, then you can do it even in your office. Otherwise, the best thing to do is to invoke peace during your morning and evening meditations, and keep that peace locked inside your heart to be used during the day whenever you need it most.

*Question:* Why is meditation so spontaneous one day and the next day not?

*Sri Chinmoy:* Meditation needs practise. You have to practise to become spontaneous in your meditation. Why is it that you get hungry one day and the next day you don't get hungry? If you work hard on the outer plane, then you are bound to become hungry. If, on the physical plane, you run quite a few miles, then you are bound to feel hungry. Similarly, if you work hard on the inner plane, then you will be blessed with receptivity. On the inner plane, if you cry soulfully and devotedly, then you can create receptivity, and inside that



receptivity you will feel gratitude. When you feel gratitude, at that time your meditation is bound to be spontaneous.

*Question:* When I meditate, I lose energy and get tired. Is it because I meditate too much?

*Sri Chinmoy:* No, it is not because you meditate too much. If you are losing energy while meditating, it means that your meditation is incorrect. If you meditate well, you will gain energy, not lose it. If you do the right thing, naturally you will succeed. But if you meditate in a wrong way, then the meditation fails its own purpose.

Your meditation, unfortunately, is not the way it is supposed to be. You are supposed to meditate on the heart or on your inner being. But you are meditating on the mind or in some other wrong place. That is your problem. Meditation is the only way to gain infinite energy, infinite light and bliss. But if the particular method you use every day is wrong, then, naturally, you will lose energy instead of gaining it.

*Question:* Is it better to keep your eyes open or closed when you meditate?

*Sri Chinmoy:* It is better to keep the eyes open. Otherwise, when you keep the eyes closed, very often you go to the other world, the world of sleep. You may think you have had the highest, deepest meditation, but you have only been unconscious. But if you keep your eyes half open, a little open, then you are conscious of the outer world and, at

the same time, you are conscious of the inner world. In order to be alert and aware of both worlds, it is always good to keep the eyes a little open. Sometimes if you feel that for two minutes or five minutes you want to keep your eyes closed, there is nothing wrong with that. But if you want to meditate for an hour or two hours while keeping your eyes closed, then I am sorry, but you will only fool yourself.

*Question:* How can we tune in to the particular quality that you are bringing down most during a meditation?

*Sri Chinmoy:* Sometimes it is quite noticeable to the outer eye whether I am bringing down power or peace. Sometimes it is not, because while I am bringing down one aspect of divinity, such as peace, inside the peace there is also power or solid strength, or inside power there is peace. Again, sometimes everything comes but only one aspect is noticeable to the human eye.

Now, how will you identify yourself with the most prominent quality? Do not use the mind, do not use the eyes, but inwardly become one with the quality. You have to use the heart to feel it, not the eyes to see it. You should keep your eyes open—otherwise you may fall asleep—and use the heart to identify yourself with what you are seeing. If you see the beauty of a flower and enjoy its fragrance and you want to feel the essence of the flower inside your heart, you will not be able to feel it if you are only exercising the capacity of your nose and your eyes. Here you are not letting the heart exercise its capacity. You have seen and smelled the flower but

you also have to grow into the flower which is full of beauty and purity. So, you are not the nose, you are not the eyes, you are the heart. The inner heart will immediately bring to the fore the essence and substance of the flower itself and you will become one with the flower. So, after you have seen a quality during your meditation, do not mentally say that it is power or delight. Just become that quality by using your heart.

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