

THE ONENESS
OF THE
EASTERN HEART
AND THE
WESTERN MIND

Part III

THE ONENESS
OF THE
EASTERN HEART
AND THE
WESTERN MIND

Part III

Sri Chinmoy

This is the 1,480th book that Sri Chinmoy has written since he came to the West in 1964. His first book was published in 1970.

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CONTENTS

UNITED STATES OF AMERICA

LECTURES 1976 – 1999

- SPIRITUAL POWER, OCCULT POWER AND WILL-POWER / 3
George Washington University, 21 January 1976
- HEAVEN-VISION AND EARTH-REALITY / 6
George Washington University, 28 January 1976
- CONSCIOUSNESS AND IMMORTALITY / 9
George Washington University, 4 February 1976
- TWO GOD-INSTRUMENTS / 13
George Washington University, 4 February 1976
- TRANSCENDENCE AND PERFECTION / 17
George Washington University, 11 February 1976
- SELF-DISCOVERY AND WORLD-MASTERY / 20
George Washington University, 11 February 1976
- THE WORLD WITHIN AND THE WORLD WITHOUT / 23
George Washington University, 11 February 1976
- LOVE HUMAN, LOVE DIVINE, LOVE SUPREME / 26
State University of New York at Purchase, 18 February 1976
- WHAT DOES IT MEAN TO BE SPIRITUAL? / 29
Columbia University, 25 February 1976
- PSYCHIC POWER AND WILL-POWER / 31
New York University, 8 October 1976
- MEDITATION / 36
State University of New York at Stony Brook, 16 February 1977
- MY LORD SUPREME / 38
Pace College, 4 May 1977
- A SEEKER'S RESOLUTION, REVOLUTION AND EVOLUTION / 39
State University of New York at Buffalo, 14 May 1977
- A SEEKER / 41
Fredonia State College, 15 May 1977
- ONENESS-REALITY AND PERFECTION-DIVINITY / 43
Buffalo State College, 15 May 1977
- NO MORE THE DESIRE-LIFE / 47
Cape Cod Community College, 18 June 1977
- I PRAY, I MEDITATE / 48
Monmouth College, 1 July 1977
- SMILE, LOVE AND CLAIM / 49
Caldwell College, 7 July 1977
- ASPIRATION / 51
Manhattanville College, 8 July 1977
- SPIRITUALITY / 53
Columbia University, 11 July 1977
- I NEED MORE / 55
Kean College, 16 July 1977

SOMETHING IS MISSING / 56
American University, 17 July 1977

CHOICE / 57
Guilford College, 28 January 1978

I PRAY / 58
Columbia University, 10 February 1978

WE PRAY AND WE MEDITATE / 61
State University of New York at Albany, 4 March 1978

THE DESIRING MAN, THE ASPIRING MAN AND THE
SELF-GIVING MAN / 62
Union College and University, 4 March 1978

LIBERATION / 64
State University of New York at Oneonta, 5 March 1978

WE CONCENTRATE, WE MEDITATE / 65
Pace University, 7 March 1978

WE SHALL WAIT / 67
State University College at Buffalo, 11 March 1978

WE SHALL NOT WAIT / 68
State University of New York at Buffalo, 11 March 1978

PROGRESS / 69
Hunter College, 17 March 1978

GRATITUDE-HEART / 70
State University of New York at Plattsburgh, 18 March 1978

CHOICE / 71
State University of New York at Potsdam, 19 March 1978

THE SEEKER'S DUTY / 72
St. Lawrence University, 19 March 1978

LET US TRY TO EMPTY THE MIND / 73
State University of New York at Stony Brook, 20 March 1978

LORD, MY LORD / 74
State University of New York at Farmingdale, 21 March 1978

SILENCE / 75
Fordham University, 28 March 1978

I WATCH, I PRAY / 76
Long Island University, C.W. Post Campus, 30 March 1978

FAITH, LOVE, DEVOTION AND SURRENDER / 77
State University of New York at Oswego, 1 April 1978

APPRECIATION, ADMIRATION, ADORATION AND LOVE / 78
Cornell University, 1 April 1978

SUCCESS AND PROGRESS / 80
State University of New York at Cortland, 2 April 1978

OUR HUMAN LIFE AND OUR DIVINE LIFE / 82
Syracuse University, 2 April 1978

WHAT SHALL I MAKE OF MYSELF? / 83
State University of New York at Binghamton, 2 April 1978

GOD'S WORLD AND MAN'S WORLD / 85
State University of New York at Purchase, 3 April 1978

GOD'S WILL AND MY WILL / 86
Adelphi University, 4 April 1978

TIME CHANGES / 87
Hofstra University, 5 April 1978

I SHALL GO ON LOVING GOD / 89
New York University, 8 April 1978

WHO IS MY FRIEND ON EARTH? / 91
State University of New York at Old Westbury, 17 April 1978

THE SEEKER / 93
Long Island University, 18 April 1978

MY LIFE / 95
State University of New York at New Paltz, 20 April 1978

MY THREE FRIENDS: INSPIRATION, ASPIRATION
AND REALISATION / 96
State University of New York at Brockport, 21 April 1978

WHY? / 98
State University of New York at Geneseo, 21 April 1978

TODAY IS A VERY GOOD AND SPECIAL DAY / 99
University of Rochester, 21 April 1978

DELAY NOT / 100
State University of New York at Fredonia, 22 April 1978

A SPECIAL BEAUTY / 102
Niagara University, 22 April 1978

DO I BELIEVE IN MIRACLES? / 103
Alfred University, 23 April 1978

THE SPIRITUAL LIFE / 105
St. Bonaventure University, 23 April 1978

A SEEKER'S CONVERSATION WITH HIS INNER PILOT / 108
St. John's University, 28 April 1978

OUR PROGRESS-STORY / 110
Long Island University, 30 April 1978

SINCERITY, PURITY AND SECURITY / 111
University of California at Berkeley, 27 September 1978

WE ARE ONE / 113
San Francisco State University, 27 September 1978

THE PAST HAS FAST FADED BEHIND US / 115
University of California at Santa Cruz, 28 September 1978

I HAVE ONLY ONE NEED / 116
University of the Pacific, 29 September 1978

OUR DEPARTING FRIENDS, LASTING FRIENDS,
EVERLASTING FRIENDS / 117
University of California at Davis, 29 September 1978

SELF-TRANSCENDENCE / 119
Bakersfield State University, 30 September 1978

DESIRE-LIFE AND ASPIRATION-LIFE / 121
San Bernardino State University, 1 October 1978

THE HEART, THE MIND, THE VITAL AND THE BODY / 123
San Diego State University, 1 October 1978

WHERE DO I LIVE? / 125
University of California at Irvine, 2 October 1978

MUSIC / 126
University of California at Los Angeles, 3 October 1978

OUR SOULFUL PRAYER AND OUR FRUITFUL MEDITATION / 127
University of Southern California, 3 October 1978

MY IGNORANCE / 129
University of California at Santa Barbara, 4 October 1978

RUN AND BECOME / 130
Stanford University, 5 October 1978

THE HUMAN IN ME, THE DIVINE IN ME AND THE SUPREME
IN ME / 132
Columbia University, 11 October 1978

ASPIRATION / 133
Columbia University, 18 October 1978

THE INNER WORLD AND THE OUTER WORLD / 135
Columbia University, 25 October 1978

THE WHOLE MAN / 137
Lake Placid School of Art, 3 December 1978

THE MEANING OF DISCIPLESHIP TODAY / 140
Pacific School of Religion, 1 June 1979

PEACE / 145
University of Vermont, 19 January 1980

A SEEKER'S LIFE / 147
Harvard University, 17 February 1980

A TRUE SEEKER / 149
Columbia University, 20 February 1980

MY LORD SUPREME, YOU ACCEPT FROM ME / 151
Columbia University, 27 February 1980

A LIFE OF BLOSSOMING LOVE / 153
State University of New York at Stony Brook, 3 March 1980

EULOGY FOR JESSE OWENS / 154
Columbia University, 9 April 1980

WHAT IS ART? / 155
University of Washington, 8 May 1980

THE OUTER RUNNING AND THE INNER RUNNING / 158
University of Oregon, 17 October 1980

ART IS / 160
Oregon State University, 18 November 1980

TRANSCENDENCE / 161
Stanford University, 3 March 1981

PERFECTION / 163
University of California at Berkeley, 6 March 1981

CONCENTRATION-ART / 165
Dartmouth College, 9 March 1981

COMPASSION / 167
Brown University, 26 March 1981

THE VISION-DAWN / 169
Yale University, 27 March 1981

CONTEMPLATION / 171
Columbia University, 1 April 1981

LIBERATION / 175
Princeton University, 6 April 1981

MUSIC AND RELIGION / 178
Mount Holyoke College, 7 April 1981

TRUTH / 182
Harvard University, 20 April 1981

SOUND AND SILENCE / 185
Radcliffe College, 21 April 1981

CONTEMPLATION IN ACTION / 187
Wellesley College, 21 April 1981

MUSIC / 190
University of Pennsylvania, 25 April 1981

SATISFACTION / 193
Cornell University, 26 April 1981

CONTEMPLATION IN THE HINDU TRADITION / 196
Vassar College, 27 April 1981

TRUTH / 198
Yale University, 25 May 1982

O MY HEART / 200
Columbia University, 1 June 1982

A SEEKER'S EXPERIENCE-REALITIES / 201
University of California at Berkeley, 5 June 1982

O MY SEEKER-FRIENDS / 202
University of Maryland, 17 June 1982

RECEPTIVITY / 204
Harvard University, 10 July 1982

SURRENDER / 206
University of Delaware, 10 August 1982

A SEEKER'S HEART-SONGS / 208
Harvard University, 19 April 1983

PEACE: TOMORROW'S BLOSSOMING SMILE / 211
Cornell University, 24 January 1986

I CAN HAVE PEACE / 212
Columbia University, 25 January 1986

RECEIVING PEACE / 213
Princeton University, 31 January 1986

THE MESSAGE OF PEACE / 215
Brown University, 2 February 1986

FIRST BECOME PEACE-DREAMERS / 217
Harvard University, 7 March 1986

PEACE AND TRUTH / 219
New York University, 31 March 1986

A SEEKER'S PEACE / 221
Rutgers University, 3 April 1986

WHERE IS PEACE? / 223
Fairleigh Dickinson University, 8 April 1986

GOD'S MOST TREASURED GIFT / 225
University of Connecticut at Storrs, 19 April 1986

THE WAY TO ABIDING PEACE / 227
Wesleyan University, 19 April 1986

O SENIOR OLYMPICS, O SENIOR OLYMPIANS /	229
<i>Washington University, 27 June 1987</i>	
WILLINGNESS /	230
<i>Columbia University, 9 February 1989</i>	
SILENCE WITHIN, SOUND WITHOUT /	231
<i>Harvard University, 17 February 1989</i>	
CONCENTRATION /	232
<i>Yale University, 26 February 1989</i>	
MEDITATION /	234
<i>Brown University, 5 March 1989</i>	
DESIRE VERSUS ASPIRATION /	235
<i>Cornell University, 16 March 1989</i>	
OBEDIENCE /	237
<i>Princeton University, 27 March 1989</i>	
HAPPINESS: MY DREAM-FULFILLED REALITY /	239
<i>Johns Hopkins University, 13 May 1989</i>	
YOU HAVE AWAKENED ME /	241
<i>Stanford University, 22 May 1989</i>	
I MUST AND I MUST /	242
<i>University of Portland, 12 June 1989</i>	
WORLD PEACE FROM A HINDU PERSPECTIVE:	
A HINDU WORLD-PEACE-DREAMER /	243
<i>College of St. Rose, 18 March 1996</i>	
POET AND POETRY /	246
<i>University of Washington, 2 April 1998</i>	
INDIAN PHILOSOPHY: A GLIMPSE /	252
<i>Florida International University, 26 May 1998</i>	
MY PEACE-EDUCATION-LIFE /	258
<i>University of Texas at Austin, 25 June 1998</i>	
ACHIEVING WORLD PEACE FROM A SPIRITUAL	
POINT OF VIEW /	262
<i>University of Hawaii, 7 December 1998</i>	
THE NEW MILLENNIUM AND WORLD PEACE /	265
<i>St. John's University, 16 April 1999</i>	

APPENDIX

HONOURS AND AWARDS

ALPHABETICAL LISTING OF UNIVERSITIES BY COUNTRY

VOLUMES I, II AND III

UNITED STATES OF AMERICA

SPIRITUAL POWER, OCCULT POWER AND WILL-POWER

George Washington University; Washington, D.C., USA

Marvin Center

21 January 1976

Spiritual power is vastness. Occult power is swiftness. Will-power is readiness.

Spiritual power says to the seeker, "Eternity is at your disposal." Occult power says to the seeker, "Here, here and now." Will-power says to spiritual power and occult power, "We are friends. Both of you are perfectly right; therefore, I wish to help you, serve you, manifest you and fulfil you in your own way."

Spiritual power is the sea. Occult power is the river. Will-power is the current of the river and the tranquillity of the sea.

Spiritual power is self-awareness. Occult power is self-confidence. Will-power is self-experience.

Slowly, steadily and unerringly the spiritual power within us grows until eventually it reaches the destination. Occult power speedily, dynamically and amazingly reaches its destination. Occult power has the speed of a deer. It runs very fast and reaches its goal quickly, but that goal is not the Ultimate Goal. Will-power has faithfulness and devotedness. It is devoted to occult power and, at the same time, it is devoted to spiritual power. With its devotedness and faithfulness, will-power reaches its destination. We can safely say that will-power acts like a faithful dog.

The seeker who is far advanced in the spiritual life tells us that he uses his spiritual power in order to climb up high, higher, highest. The seeker who is far advanced in the spiritual life tells us that he uses his occult power in order to run fast, faster, fastest. The seeker who has tremendous will-power, who is inundated with will-power, energises the seeker who has spiritual power and the seeker who has occult power. The role of the seeker who is inundated with will-power is to help the seeker who has spiritual power and the seeker who has occult power.

Spiritual power almost whisperingly tells us that right is might. If you have the divine right, inside that right you must feel the divine power. If you have the right, then use your power. Occult power bravely tells us that might is right. If you have the capacity, that is your right. Occultism is simple. But the seeker with tremendous will-power will tell us that the cry of Mother Earth is the might of Mother Earth and the Smile of Father Heaven is the right of Father Heaven. We need only one might and that is the inner cry of Mother Earth. We need only one right and that is the Smile of Father Heaven.

How do we acquire spiritual power? We acquire spiritual power by self-giving, constant self-giving. How do we acquire occult power? We acquire occult power by self-examining. How do we acquire will-power? We acquire will-power by self-affirming. In self-giving, what do we give? We give what we have and what we are. What we have is love of God and what we are is concern for mankind. In self-examining, what do we examine? We examine sincerely our capacity and our incapacity. We examine our incapacity in order to transform it into capacity and we examine our capacity in order to make it absolutely perfect. In self-affirming, what do we affirm? We affirm ourselves. But we have to know that this self-affirmation is not like the self-affirmation of Julius Caesar, who declared, "I came, I saw, I conquered." Our self-affirmation will be: "I came, I loved and I became." This is our divine self-affirmation: "I came into the world, I loved all human beings and I established my inseparable oneness with all human beings."

If we properly use spiritual power, then we can live here on earth in Immortality's Reality. If we properly use occult power, then the Universal Reality is always at our disposal. Nothing will be able to hide from an occultist's vision. Anything in the creation will be within an occultist's reach sooner than at once.

If we misuse spiritual power, we shall be extremely, extremely poor in the spiritual life. Sometimes it has happened that advanced seekers, after misusing spiritual power, have become poorer in aspiration than they were right at the beginning of their spiritual journey. Similarly, if an occultist misuses his occult power, then he becomes totally blind in the spiritual life. This blindness is not physical blindness; it is a much more serious blindness. It is a loss of his inner vision. This seeker will not be able to see the truth anymore. And something worse: when occult power is misused, the power that is misused eventually comes and attacks the occultist. In the case of spiritual power, he who misuses it sometimes escapes the attack of the misused spiritual forces; but when occult power is misused, the person who has misused it will eventually be attacked and

punished by the forces that were once upon a time his own and at his beck and call.

With will-power, what can we do? With will-power we can identify ourselves with God's Creation; we can identify ourselves with God's Reality. Will-power is conscious identification with the reality that exists or with the reality that is going to blossom. Each individual here has a certain amount of will-power. But will-power can also be cultivated. As we develop our muscles, even so, we can develop our will-power. But while developing will-power, we have to know whether we are going to use this will-power purely to build in ourselves the temple of truth, the temple of light, the temple of peace, the temple of delight. If this is our goal, then will-power will always be ready to help us, mould us and shape us into perfect Perfection. Otherwise, will-power can also be a true obstacle in our spiritual path.

Spiritual power tells us in unmistakable terms, "I am, I eternally am." Occult power tells us unmistakably, "I can, I immediately can." Will-power unmistakably tells us, "I enjoy, I divinely enjoy, I supremely enjoy. I enjoy, not in a human way, but in a divine way, in a supreme way."

HEAVEN-VISION AND EARTH-REALITY

George Washington University; Washington, D.C., USA

Marvin Center

28 January 1976

Heaven-Vision and earth-reality. Heaven-Vision is great; it is appreciated, admired and adored by earth-reality. Earth-reality is good; it is liked, loved and embraced by Heaven-Vision. Heaven-Vision is God's Duty: eternal expansion. Earth-reality is God's Beauty: infinite manifestation. Heaven-Vision tells the seeker that there is only one thing that the seeker needs and that is illumination—liberation from the meshes of ignorance. Earth-reality tells the seeker that he needs only one thing and that is transformation—total transformation of his human nature.

When the cry of the finite grows and glows into the smile of the Infinite, we call it liberation. When the darkness of the body is transformed into the light of the soul, we call it transformation. Liberation is of the entire being. Transformation is mainly of the physical nature, the earth-bound nature. Illumination is the connecting link between liberation and transformation.

When one is liberated, one feels and knows that there is another world to take rest in; and when one is transformed, one feels that it is here, here on earth, that he has to manifest the Absolute Supreme. When one is liberated, one feels that he has worked very hard and now it is high time for him to take rest in some other plane of consciousness. When one is transformed, when one's outer being is transformed by light, one feels that he has been granted the golden opportunity to be a perfect instrument of God here on earth.

The light descends from the soul into the heart. Liberation usually starts with the heart. Then the flame of liberation enters into the vital, which may be aggressive, emotional or animal. And, finally, the flame of liberation enters into the gross physical. The light descends from the soul into the heart, from the heart

into the mind, from the mind into the vital and from the vital into the physical. This is how liberation takes place. But transformation starts right in the physical and for the physical, when the light descends from Above.

In the unaspiring human being, Heaven-Vision cannot abide even for a fleeting second. Earth-reality also finds it almost impossible to reside inside the unaspiring human being. But just because human beings remain on earth, with boundless compassion and boundless patience earth-reality does abide inside unaspiring human beings. But it is inside aspiring human beings that Heaven-Vision discovers the only way to reveal God. And inside aspiring human beings earth-reality finds its goal, its only goal: the manifestation of God here on earth.

At the beginning of his spiritual journey, the seeker says to Heaven-Vision, "All that I am is from You. All that I have is from You: it is Your Light, Your Delight, Your Silence, Your Sound." At the end of the journey's close, the seeker says to earth-reality, "All that I am and all that I have is for you: infinite patience, infinite compassion, infinite forgiveness."

Heaven-Vision tells the seeker that if he knows how to believe, then it can make him a perfect instrument of the Absolute Supreme. Earth-reality tells the seeker that if he can listen to the dictates of his Inner Pilot, then earth-reality can make him a perfect instrument of the Absolute Supreme. The sincere seeker knows how to believe and he will believe. He knows how to listen and he will listen to the dictates of his inmost being, the soul, the direct representative of the Supreme.

Heaven-Vision is a flower that grows petal by petal inside each seeker. Earth-reality is a fruit that comes into existence at the end of climbing aspiration in the inner world and soulful dedication and loving self-giving in the outer world. Each seeker deep inside him has Heaven-Vision and earth-reality. The Heaven-Vision in the seeker starts the journey. If the seeker starts with earth-reality, he will be making an Himalayan blunder. Heaven-Vision is the Consciousness-tree. The seeker has to climb up the tree and only then can he share the reality-fruit with the world at large.

When we close the door of the doubting, questioning, suspicious mind and open the door of the loving, sympathising oneness-heart, Heaven-Vision enters into us. When we use our indomitable will to see the face of Truth and to grow into the very name of Truth, earth-reality claims us as its very own. When we cry in the purest recesses of our heart, Heaven-Vision answers. When we smile at the ignorance-sea that is inundating the human world, earth-reality embraces us.

Heaven is vision, earth is reality. Again, earth is vision, Heaven is reality. Heaven is the seed, earth is the fruit. When we look at Heaven-Vision in seed-form, we see that Heaven-Vision is the pioneer. Again, when we look at the fruit which will offer its seeds, we know that earth-reality is the pioneer. Today the seed is the vision and the fruit is the reality. Tomorrow the same fruit will be the unveiling of vision and the seed will be the illumined and fulfilled reality.

CONSCIOUSNESS AND IMMORTALITY

George Washington University; Washington, D.C., USA

Marvin Center

4 February 1976

In the spiritual life, in the life of aspiration, in the life of dedication, there are two indispensable realities, and these realities are Consciousness and Immortality. Consciousness and Immortality are inseparable. They are like the obverse and reverse of the same coin. At this moment, Consciousness plays the role of a seed and Immortality plays the role of the fruit; the next moment, Immortality turns into the seed while the same Consciousness becomes the fruit. Then the fruit again becomes the seed in a self-perpetuating cycle. In this way, Consciousness and Immortality remain always inseparable. The seed-form we call Consciousness. The fruit-form we call Immortality. But they can and they do change their respective roles.

Consciousness is birthless and deathless Eternity within and without. Immortality is self-giving. We offer our body, vital, mind and heart in order to grow into something divine. When we grow into something divine, the divine existence that we have developed or have unveiled is the immortal Reality in us. Today we give what we have to the Lord Supreme; tomorrow He gives what He has and what He is to us. We give Him our inner cry, we give Him our ignorance, our darkness, anything that we feel belongs to us or that we have been cherishing. In His case, everything belongs to Him; and when He feels that we are ready, He gives us everything out of His infinite Bounty.

Consciousness-sea loves reality and eventually becomes reality. Immortality is our silence-life which envisions the Truth and our sound-life which manifests the Goal, the Transcendental Reality, here on earth.

Immortality loves life, embraces life and, finally, fulfils life here on earth and there in Heaven. The soulful cry of earth is Immortality in the seeker's life. The

soulful smile of Heaven, too, is Immortality in the seeker's life. The soulful inner cry is immortal and the all-illuminating, all-fulfilling smile within is also immortal.

How is it that earth-consciousness at times does not accept Heaven's bounty of Compassion, Love and Light? It is precisely because Heaven's divine qualities, which have developed in various forms, are unfamiliar; therefore, the unlit earth-consciousness resists the divine qualities, divine capacities and divine blessings of Heaven. Again, at times Heaven will not help even when earth sincerely tries to do something correctly. Earth wants to grow into the divine reality and it needs Heaven's assistance, but there are times when Heaven remains indifferent. Earth does not remain always receptive and Heaven does not remain always concerned. But there comes a time when the seeker unifies both earth's cry and Heaven's Smile. Just as earth cannot remain always unlit, so Heaven cannot remain always indifferent. Then earth gives soulfully, devotedly and unreservedly its peerless world-cry and Heaven gives smilingly, unreservedly and unconditionally its peerless Heaven-Smile and inner Consciousness, divine Consciousness, supreme Consciousness.

The expansion of Consciousness controls and conquers doubt. This doubt is a hungry tiger in us. It wants to devour the real in us, the divine in us, the beautiful in us. But when Consciousness expands, the doubt-tiger is brought under control; it is conquered and illumined. Faith is the roaring lion; doubt is the devouring tiger. The lion has to grow, so it must be fed. The Delight of Immortality feeds the divine lion, the golden faith-lion within us.

When we conquer fear, doubt, jealousy and impurity, at that time Immortality dawns in our vital existence. When we claim the vastness of reality as our very own and grow into that vastness within, Immortality dawns in our mind. And when we hear the oneness-song and see the oneness-dance in everything that we say, do or think, Immortality dawns in our oneness-heart. Finally, when perfect Perfection looms large in our earth-life and in our Heaven-life, when Perfection inundates our earthly existence and our Heavenly existence, then we grow into the supreme Immortality.

Ego-consciousness, human consciousness, divine Consciousness, supreme Consciousness. Ego-consciousness is nothing but destruction here, there, everywhere. Human consciousness is man's preparation for the higher life, for the divine life, the life which will satisfy human beings totally and unmistakably. Divine Consciousness is aspiration, the road of absolute Perfection, the road of Transcendental Height. The aim of supreme Consciousness is to constantly transcend the already-achieved goal. The supreme Consciousness always

transcends its own achievement. There is no fixed goal. Today's goal is tomorrow's starting point; therefore, the supreme Consciousness inspires us, energises us and carries us to a Goal which is an ever-transcending Reality. That Goal is Immortality in earth-life, Immortality in Heaven-life, Immortality in each individual consciousness, Immortality in the collective consciousness, Immortality in the Universal Consciousness and in the Transcendental Consciousness.

Human consciousness and divine Consciousness, earth-bound consciousness and Heaven-free Consciousness. Human consciousness is nothing short of the self-forgetfulness of the Infinite in the finite. Divine Consciousness is the self-awareness, self-illumination and self-perfection of the Infinite in and for the finite. Earth-bound consciousness sees reality the way reality functions here on earth, but reality functions on earth in a very limited way. Here we see reality in infinitesimal measure. Often it opens to countless wrong forces. Earth-bound consciousness constantly tells us that there is no goal and, even if there is a goal, it will always remain a far cry. It tells man that even when desire is fulfilled, man becomes frustrated because the fulfilment of desire can never give abiding satisfaction. Today a man desires to have a car, so he buys a car. Tomorrow he wants to have two cars. If he is wealthy enough to buy them, then the next day he will want to have three cars. Each time he gets something, he wants to get something more. But there comes a time eventually when he does not or cannot get what he truly wants. Then he looks around and sees that somebody else has that very thing in boundless measure. So again frustration comes into the picture.

Earth-bound consciousness always gives us the feeling of frustration with the things that we do not have and the things that we do have. But Heaven-free Consciousness constantly gives us the message of satisfaction. We want boundless Delight; we want everything in boundless measure. But right now if we get even an iota of Delight, we feel a sense of satisfaction. Then, from a tiny drop we grow into the vast ocean. Today a tiny drop of the ocean of Delight we have received or have achieved; therefore, we are exceedingly happy. And when we are happy, our receptivity grows. There are few other ways to increase our receptivity than by remaining happy all the time. When we are happy, our receptivity grows; and when receptivity grows, Heaven-free Consciousness can grow in us.

Consciousness and Immortality. Consciousness is at once the flower and the beauty. Immortality is also both the flower and the beauty. But when we look at the flower with our human eyes, we see what is in front of us, not what is within us. We see the beauty as long as it lasts—for a few hours or a few days. But the beauty that we see also enters into us, into the inmost recesses of our heart. The

essence of the flower which remains inside us is Immortality. So we can say that Consciousness is the beauty of the flower before us, which enters into us, and Immortality is the beauty of the flower within us, that previously was before us. Each seeker sees the outer beauty of the flower and each seeker sees the inner flower, which is beauty unparalleled.

TWO GOD-INSTRUMENTS

George Washington University; Washington, D.C., USA

Marvin Center

4 February 1976

Both the Master and the disciple are eternal students. The Master is like Socrates, for he is consciously aware that he is an eternal student, whereas the disciple does not know that he is an eternal student. The true Master is God. The spiritual Master is a conscious and dedicated servant of God, a conscious and dedicated student of God. The Master knows that there is a Source and he belongs to that Source; he is of the Source and he is for the Source. He is consciously aware of it. The disciple, unfortunately, is not aware of his oneness with the Source. But the disciple does not always remain unconscious. He, too, develops inner maturity and inner light. Then he feels, like his teacher, that he is also an eternal student.

The spiritual Master is not actually a teacher for his disciples; he is a private tutor. The teacher teaches and then he examines, but it is the student who has to pass the examination with his own effort. If the student does not do well, then he remains in ignorance. But a private tutor gives us special assistance so that we will not remain in ignorance. In the spiritual life, the private tutor is the Master. He helps us to face the ignorance-sea. He privately teaches us how to face the ignorance-sea and how to discover our soul's reality. In every way he helps us in our self-discovery.

There are some seekers who, unfortunately, feel that the Master is God. But no human being can be God. The Master is not even the real father of the spiritual family. The real Father is the Absolute Lord. The Master is only an elder child in the family and the disciples are the younger children. The Father has taught the eldest son to teach those very things to the younger ones. The younger ones may not know that their real father is not the eldest brother, but someone else. But they eventually come to realise this. The role of the eldest brother is

over only when he can soulfully, devotedly and successfully take the younger members of his family to his Father, who is also their Father.

The Master plays the role of realisation and the disciple plays the role of aspiration. But realisation and aspiration are inseparable. What we call aspiration is realisation on another plane of consciousness. Here on earth we call it aspiration, but that very thing is realisation on another plane. Similarly, what we call realisation on another plane, on this earth-plane we call aspiration. Realisation is nothing but a continuous act of ever-transcending aspiration and aspiration is nothing short of realisation—either partial realisation or ever-illuminating, ever-glowing realisation. It entirely depends on the seeker's standard, on his inner growth.

The disciple offers his aspiration to the Master. The Master offers realisation to the disciple. The Master offers to the disciple what he considers to be the best in his life of realisation. The disciple offers to the Master what he feels is the best in his life of aspiration. But the Master tells the disciple, “No, this is not your best. It is high time to get up, my child. Do not sleep any more. Do not wallow in the pleasures of ignorance. Awake, arise!” Then the disciple gets up and enters into the life of dynamic spirituality. At that time, the Master tells him, “Please do not delay. Sit on my shoulders. I shall carry you the length and the breadth of the inner world.”

Spirituality is like a divine game. There are quite a few players and each player has a distinct role. The Master plays a significant role and the disciple plays a significant role. But on the highest plane it is the Real in us, the Supreme, who plays the role of the Master in one individual and the role of the disciple in another individual. He is the giver in the heart of the Master and He is the receiver in the life of the disciple.

The Master is the bridge, the connecting link between humanity's aspiration and Divinity's realisation. He takes what humanity can offer to him for Divinity—its soulful cry—and he carries down what Divinity can offer to him for humanity—its illumining Smile. The Master is also a messenger. He carries humanity's hope into the world of God's Vision and he brings down Divinity's Promise into the human world, He climbs up to the highest with humanity's hope and he climbs down to the lowest with Divinity's Promise. What for? For the earth-consciousness, for the transformation and perfection of humanity.

The Master is a servant. In the ordinary life, you need the assistance of the servant in order to see the boss. In the spiritual life also, if a seeker or a disciple pleases the Master, who is God's servant, the servant will tell the Boss that there

is someone waiting to see Him. It is the servant who opens the door and tells the real Boss, the Supreme, that somebody is looking for Him. The Master is the secretary. You approach the secretary if you want to make an appointment with the boss.

The role of the Master is to do dedicated service in the silence-life. It is in the life of inner silence that he most effectively works in and through his disciples. It is the silence-life, as a matter of fact, that he offers to his disciples. And it is their sound-life that the disciples offer to him. Silence-life is for realisation; sound-life is for manifestation. Both are of paramount importance.

The Master is most sincere when he becomes part and parcel of humanity's cry. When humanity is hungry for peace, light and bliss, the Master, on the strength of his oneness, suffers from the same hunger. Like humanity, he also is pinched with an eternal thirst and hunger. But again, the same Master goes up high, higher, highest and becomes one with the Source of infinite Peace, Light and Bliss. There in Heaven he enjoys a feast, a sumptuous feast, and here on earth he is compelled to starve. But both he does devotedly and soulfully. His role in God's Cosmic Drama is to carry humanity's cry into Heaven's Delight and to bring down Heaven's Delight into humanity's cry.

In God's Eye, both the Master and the disciple are of equal importance. God knows that His little child, who is known as a disciple, will not always remain young and helpless. He will also be endowed some day with boundless Peace, Light and Bliss. And also God knows that it is He who is playing the role of a little child in and through each disciple. It is He who wants His Creation to remain ever-new and fresh. Ever-transcending newness and freshness is the world-song in each individual and each Creation of His. At the same time, He inspires us and makes us feel that He is the ever-transcending Truth which both the Master and the disciple must embody.

The Master and the disciple become one on the day the inner initiation takes place. Now, initiation can take place in various ways. It can be done in the traditional Indian way, by chanting a mantra and offering a few symbolic sacred items. In this way the disciple is given a sense of renunciation, which is of paramount importance in the spiritual life. Initiation can also take place through the eyes. The Master offers a portion of his soul's light or a portion of his life-breath to the disciple through the eyes. This is how he accepts a disciple as his very own. Through the Master's compassion-power the disciple brings to the fore from the inmost recesses of his heart peerless gratitude. When gratitude and compassion work together, initiation takes place. At that time the Master makes

a solemn promise to the disciple: “My son, your ignorance of millennia is now in me. I shall illumine it, transform it and make it a perfect instrument of the Lord Supreme.” On the strength of the Master’s absolute oneness with the Supreme and with his disciple, the Master feels that all that he is, all that he was and all that he will be, the disciple himself is, in seed form.

In the course of time, the disciple, like his Teacher, becomes fully aware of the undeniable truth that he is also an indispensable instrument of the Absolute Supreme. Then the disciple says to the Master, “Master, you are the body of eternal Truth and I am your limbs. You need me for your manifestation and I need you for my realisation. Let us function together, for it is so ordained. You will play the role of the Universal Consciousness, the Transcendental Height, and I will play the role of your earth-manifestation instrument. Together we shall manifest and fulfil the Absolute Supreme.”

The Master, while serving the disciple in silence, knows and feels that he is loving the Beloved Supreme inside the disciple. And there comes a time when he does not see his Beloved Supreme inside the disciple as a separate entity but he sees his Beloved Supreme inside the entire existence of his disciple. He sees the disciple as his Beloved Supreme. And there comes a time when the disciple does not see the Master as another human being but he sees the Master as totally one with his Lord Supreme.

There comes a time when the Absolute Supreme makes both the Master and the disciple feel that He needs them equally, for He embodies both Vision and Reality. His Vision-Light He has already offered to the Master and His Reality-Light is growing inside the disciple. Both His Vision and His Reality must work together in order to establish the world of perfection here on earth. The Master without the disciple is lame and the disciple without the Master is blind. But when they are together, they are neither blind nor lame; they are perfect instruments of the Absolute Supreme manifesting the Supreme in His inimitable Way.

In conclusion, I wish to say that the Master and disciple are both God’s indispensable chosen instruments. They are indispensable precisely because they want to please the Absolute Supreme in His own Way. If the Master wanted to please the Supreme in the Master’s own Way, then the Master would not be indispensable. If the disciple wanted to please the Supreme in the disciple’s own way, then the disciple would not be indispensable at all. But when both the Master and the disciple cry and try, try and cry, to please and fulfil the Absolute in the Way the Absolute wants to be pleased and fulfilled, then they are pure, perfect and conscious instruments of God.

TRANSCENDENCE AND PERFECTION

George Washington University; Washington, D.C., USA

Marvin Center

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Transcendence and perfection are two supreme realities. At this moment transcendence plays the role of the seeker and perfection plays the role of the goal. The next moment perfection plays the role of the seeker and transcendence plays the role of the goal, the ever-transcending goal.

Perfection and transcendence at times play hide-and-seek. Transcendence searches for perfection. When perfection is caught, perfection surrenders and offers to transcendence its infinite wealth, which is the delight of Light. Perfection searches for transcendence. When transcendence is caught, transcendence offers to perfection its infinite wealth, which is the light of Delight. In this way both perfection and transcendence enjoy continual satisfaction.

What is perfection? Perfection is not and cannot be a finished product; it cannot be an ultimate height that defies transcendence. Perfection is something that continuously transcends its own reality, its own height, its own goal. Perfection is like a river that flows constantly to the ever-expanding, ever-transcending sea. It is not like a stagnant pool or lake; it is a dynamic river that flows towards the ever-transcending Beyond.

Here on earth we observe perfection in two sublime realities: cry and smile. When a child cries soulfully, in his soulful cry we observe perfection. When a child smiles soulfully, in his soulful smile we observe perfection. Perfection is bound to be there where the existence of the soul looms large. The soul is the direct representative of God, the conscious messenger of God. The soul is the harbinger of new life, new light, new dawn, new realisation, new perfection on earth.

There is an inner perfection and there is an outer perfection. The beauty of a flower is the outer perfection: the fragrance of the flower is the inner perfection. Anything that has to be transcended inwardly is bringing us the message of perfection in the inner world. Anything that has to be increased, illumined and fulfilled outwardly is bringing us the message of perfection in the outer world. When we can feel and really see each individual being as another God, at that time we observe perfection in the inner world. To see each and every individual on earth as another God is to see nothing but inner perfection. Again, to see and feel God's Presence in each human being is to see outer perfection. In inner perfection we see each individual as another God. In outer perfection we see God and nobody else inside each individual.

What is transcendence? Transcendence is a never-ending climbing process, a dynamic reality. The Goal also is a transcending reality. Why do we want to transcend? We want to transcend precisely because we need satisfaction within and satisfaction without. How do we achieve satisfaction? We achieve satisfaction by becoming a mounting flame of aspiration. And when we become a mounting flame of aspiration, satisfaction is achieved by the God-lover in us, the Truth-server in us.

Our world has two realities which we use in order to transcend ourselves. Ignorance-night is a reality and wisdom-light is a reality. Ignorance-night we conquer. By conquering it, we transcend the reality that we have been forced to embody for millennia.

Wisdom-light we inwardly are. When we become aware, fully aware, of the wisdom-light within us, we transcend the reality which we already are and we grow into a higher reality. Ignorance we conquer and, by conquering ignorance, we derive satisfaction. Knowledge we increase and, by increasing knowledge, we derive satisfaction.

Transcendence and perfection give us one most significant thing: satisfaction. This satisfaction is in God, it is of God, it is for God and, finally, it is God Himself. In our world of reality, there are quite a few rungs of the satisfaction-ladder. It starts with imagination, then inspiration, then aspiration, then realisation, then revelation and then manifestation.

Imagination is a world of its own, which embodies reality. A scientist enters into this world of imagination and discovers something unknown. Then the scientist offers satisfaction to the members of the world-family.

Inspiration is a world of its own. It is a world of movement. Either this world enters into us or we enter into this world. Forward, upward, constantly it wants

to move, and it invites us to move along with it. It tells us, "Movement is satisfaction. Movement is the harbinger of perfection."

Aspiration is a world. In the world of aspiration, God, who was at the very beginning One, wanted to become Many. When He wanted to become Many, He sang the song of self-transcendence. By fulfilling Himself in the world of multiplicity, He offers us the dance of perfection. It is in the aspiration-world that we see God the One and God the Many, God the eternal Silence and God the infinite Sound.

Realisation is a world. In the world of realisation, perfect realisation, we see that the finite and the Infinite are inseparable. Here on earth the finite unconsciously and consciously wants to maintain its sense of separativity. It is afraid of the Vast, of the Infinite; it feels that only by remaining alone is it safe. The Infinite says to the finite, "Brother, by remaining alone you will never see the face of supreme satisfaction. I am within you and I wish to serve you. Allow me to do the needful. The supreme satisfaction is also within you. Only surrender your ignorance-vision, your ignorant way of seeing the Truth. Feel that the Lord Supreme has a special message to fulfil in and through you. He is inside the tiny ant and He is also inside the universal Creation. But there is a specific message which He wants to fulfil in and through the finite. Be conscious of His message and thus become perfect. The world of realisation is the world of perfection in God's tiniest possible Creation and also in God's largest possible Creation."

The world of revelation is the hyphen between the realisation-world and the manifestation-world. It unites both realisation and manifestation. It is aspiration that feeds revelation. It is on the strength of aspiration that revelation can grow into manifestation. If aspiration is taken away from the inmost recesses of the revelation-reality, realisation will become soulless and manifestation will become hopeless.

At our journey's start what we need is aspiration; at the end of our journey's close what we need is aspiration. Aspiration is the mounting flame which has neither beginning nor end. It is a birthless, deathless reality. There comes a time in the march of world-evolution when we grow into this ever-mounting flame of aspiration which is always transcending its already-achieved goals. It is aspiration which is the real satisfaction in transcendence, and it is aspiration which is the real satisfaction in perfection. With aspiration God commenced His journey and with aspiration He will eternally continue His journey, for aspiration is constant transcendence, constant perfection and the ever-increasing satisfaction of His infinite Vision and eternal Manifestation.

SELF-DISCOVERY AND WORLD-MASTERY

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Self-discovery is an inner movement. World-mastery is an outer movement.
Self-discovery is an inner journey. World-mastery is an outer journey.
Self-discovery is an inner adventure. World-mastery is an outer adventure.
Self-discovery is an inner experience. World-mastery is an outer experience.
Self-discovery is an inner perfection. World-mastery is an outer perfection.
Movement, journey, adventure, experience and perfection.

The inner movement is the vision of the silence-life. The outer movement is the vision of the sound-life.

The inner journey knows the Goal even long before it has arrived at the Goal. The outer journey knows the goal only when it has reached the goal.

The inner adventure is inspired by aspiration and sustained by dedication. The outer adventure is inspired by imagination and supported by determination.

The inner experience is: God and I are one; we are eternally one. The outer experience is: God need not and cannot remain always a far cry; He is within our easy reach and, if we look for Him, we are bound to see Him, feel Him and grow into Him.

The inner perfection is: "I am." The outer perfection is: "I have."

The inner journey of self-discovery encounters on the way an adversary by the name of doubt. Doubt delays our self-discovery indefinitely. The outer journey of world-mastery encounters on the way an adversary named fear. Fear delays our world-mastery indefinitely. Doubt tries to destroy the cosmic seed within us. Fear does not allow us to see either the cosmic seed or the cosmic tree.

We need meditation and we need concentration. For self-discovery what we need is meditation, a life of meditation. For world-mastery what we need is

concentration, the power of concentration. Our meditation longs for Infinity's Reality. Our concentration longs for Reality's immediacy. Concentration wants something here and now, in the twinkling of an eye. Meditation wants everything slowly, steadily and unerringly. Concentration gives utmost importance to speed, while meditation gives utmost importance to silence.

Self-discovery shows us a road. This road is between our spirit's involution and life's evolution. Spirit is involved in matter and now it is trying to evolve itself. There is a road between the involution of spirit and the evolution of life. This is what we learn from self-discovery. Now, there is another significant road, the road between our revelation and our manifestations here on earth. This road is the road of world-mastery. We reveal what we have within and then we manifest our revelation. How do we do it? We do it on the strength of our world-mastery. We walk along the road between our revelation and our manifestation when we have world-mastery.

He who has discovered his highest Self is an instrument of God, conscious and illumined. He who has acquired world-mastery is also an instrument of God, conscious and fulfilling. He who has realised God in the inner world is undoubtedly a better instrument in the inner world than he who has only acquired mastery in the outer world. But he who has acquired mastery in the outer world is a better instrument in the outer world of dedication than he who has only acquired self-discovery in the inner world.

There are some spiritual figures who give more importance to self-discovery than to world-mastery, while there are others who give more importance to world-mastery than to self-discovery. Both are right in their own way. They feel that self-discovery is aspiration and world-mastery is dedication. But aspiration and dedication should go together. Again, when we dive deep within, we feel that in aspiration also looms large the life-breath of dedication; similarly, in dedication the life-breath of aspiration also looms large. They are one. They should be inseparable, like the obverse and reverse of the same coin. He who has discovered the Highest in himself, he who has discovered his Source and at the same time has acquired world-mastery, is undoubtedly an unparalleled instrument both here on earth and there in Heaven.

In order to become a perfect instrument in the inner world and in the outer world, one has to practise both aspiration and dedication. Aspiration is the inner wealth, inner achievement and inner secret. Dedication is the outer wealth, outer achievement and outer secret. Both are of paramount importance. But at the time of the seeker's very start in the spiritual life he has to practise aspiration first,

then dedication. When the seeker has been in the spiritual life for some time, then he can practise both simultaneously. At that time, he sees they are like complementary souls. But at the very beginning, at the journey's start, it is always better for the seeker to pay utmost attention to his aspiration, and then to dedicate himself later. Once he is safe in his aspiration, then it is of paramount importance for him to practise self-dedication, too.

When we aspire, when we dedicate ourselves, we eventually discover what we eternally are: our eternal Self. And when we dedicate ourselves, we attain world-mastery. It is through our world-mastery that we can inspire our fellow citizens, our brothers and sisters of the world, to enter into the life of aspiration and self-discovery.

THE WORLD WITHIN AND THE WORLD WITHOUT

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Silence is the world within. Sound is the world without. Silence is the seed-message of the world within. Sound is the fruit-message of the world without. Silence eternally is. Sound eternally becomes.

Progress is the world within. Success is the world without. Progress consciously liberates the finite. Success unconsciously dominates the finite. Progress devotedly and soulfully embraces the world at large precisely because it is an inner awakening, inner revelation and inner manifestation. Success unconsciously and sometimes deliberately tries to lord it over the world at large. Success quite often sees a yawning gulf between its own achievement and the world's lack of achievement; therefore, success quite often assumes the authority of superiority.

Perfection is the world within. Manifestation is the world without. Perfection is cherished and treasured by both the finite and the Infinite, by man and by God. Manifestation is measured by both man's expansion and God's Transcendence. Perfection is the voice of the inner world. Manifestation is the voice of the outer world. The inner voice tells us that what we see and feel today is the reality that we are going to possess and grow into tomorrow. It tells us that everything is at our disposal, that there cannot be anything in God's Creation which we cannot claim as our own, very own. The outer voice quite often tells us that what we see, we may achieve; but there is no surety, there is no guarantee. Still, the outer voice says, "Try, it is good to try. There is no harm in trying, but I cannot assure you of success."

The world within inspires us first to dive deep and then to look around. This is what we hear from the world within. When we dive deep within and look

around, to our wide surprise we see Immortality's Life awaiting us with boundless love, boundless concern and boundless pride. The world without inspires us to go forward and look around. When we go forward and look around, to our wide surprise we see Infinity's Beauty awaiting our arrival.

The world within tells us that to love God is our supreme responsibility, our sole responsibility and our bounden duty. The world without tells us that to serve God, the Supreme Authority, is our bounden duty.

If we live in the outer world and do not aspire at all, then we shall be plagued by many questions. The first and foremost question will be, "Who is God?" The answer will be given by the inner world, but we will not hear it. The inner world's answer is, "Who is not God?" This is the unmistakable answer we will get from the inner world. Although it is also a question, inside the question looms large the answer: everybody is God, God in the process of self-preparation, self-revelation and self-manifestation.

There are mature seekers and there are immature seekers. There are aspiring people on earth and there are unaspiring people on earth. The unaspiring people will tell us that the inner life is worthless. They will say that spiritual seekers are running after a goalless shore. There is no goal: it is all mental fantasy, mental hallucination and self-deception. Aspiring people who are not mature from time to time try to make others feel that they are mature. They offer their own wisdom and judgement. They say that the outer world is nothing short of a mad elephant, that aggression reigns supreme, destruction reigns supreme. They feel there is no soul, no goal, no reality, but only a mad elephant or a devouring tiger that is destroying the outer world.

But seekers of the supreme Truth who have some light know unmistakably that the inner world and the outer world are both God's Creation. When we think of the inner world, we are at once reminded of God the Creator. When we think of the outer world, we are at once reminded of God the Creation. The Creator and the Creation must go together. God feels that He is complete and perfect precisely because He has Creation within Him, with Him, around Him and for Him. Creation feels that it is perfect because God, who is all Perfection, is the Source. Without the assistance and capacity of the inner world, one cannot make progress; he is blind. He needs inner light in order to walk along the road of perfection or he cannot reach his Destination, which is far, very far. Again, if one does not offer due value to the capacities of the outer world, to the achievements of the outer world, then he will not be able to make progress, for he will have no legs. Both eyes and legs are needed, both the inner world and the outer world are

necessary in order to become perfect. The inner world embodies vision, which is the real reality. The outer world embodies power, the dynamic power, which is also indispensable. Light is necessary and indispensable for realisation in the inner silence-world and dynamism is necessary and indispensable for manifestation in the outer sound-world.

The world within and the world without. He who wants to grow into Infinity's Life, Eternity's Reality and Immortality's Beauty must offer due attention to both worlds. Both worlds are of paramount importance: the inner seed-world and the outer fruit-world. It is from the seed that we get the fruit and from the fruit that we get the seed. In the inner world God claims us and eternally keeps us as His very own. In the outer world we try and cry to claim God eternally as our very own and reciprocate God's Love for us.

When we pray and meditate, when we dive deep into the inmost recesses of our being, we not only feel that we are in the inner world, but we also feel that we are the inner world itself. When we make our outer existence into a helping hand, a serving heart and a loving life here, there, everywhere, when we become an all-loving existence—not only do we live in the world without, but we become one with the world without in all its Reality's Height.

In the world within there is an immortal, invaluable treasure, and that treasure is constant inner cry to know the Highest and to grow into the Absolute. In the world without there is also an invaluable, immortal treasure, and that treasure is smile, illumining smile. The seeker smiles at God's vast Creation. His smile is the identification-oneness of his own existence-reality with God's entire Creation. Both in his inner world and in his outer world the seeker cries and smiles devotedly, soulfully and unconditionally. He cries to reach the Absolute Height in God's own Way, at God's choice Hour. He smiles in order to see, feel and manifest God. He sees God, feels God and manifests God, the Supreme Reality, in the way God wants him to see, feel and manifest Him.

LOVE HUMAN, LOVE DIVINE, LOVE SUPREME

State University of New York at Purchase; Purchase, New York, USA

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Dear seekers, dear sisters and brothers, I wish to give a short talk on love. Love is most significant in our human life, in our earthly existence. Love is life, life is love.

Love human, love divine and love supreme. Human love wants to possess and be possessed by the world. Divine love wants to establish its inseparable oneness with the world and then it wants to divinely enjoy this oneness. Supreme Love transforms human love into divine love and blesses divine love with boundless joy and divine pride.

Fear and doubt quite often torture human love. Cheerfulness and confidence increase and support divine love. Perfection and satisfaction fulfil Supreme Love. This perfection is continuous progress and continuous self transcendence. This satisfaction is something that each individual needs in his eternal journey towards the ever-transcending Reality-Height.

Human love is nothing but incapacity. If we dive deep within human love, then we see clearly that it is weak and impotent. Divine love is capacity. Slowly and steadily it wins the race. There comes a time when human love becomes transformed into divine love. When divine love wins the race, it is not filled with pride. It shares its success cheerfully and soulfully with the transformed human love. Supreme Love, out of its infinite bounty, grants divine love the boon of transforming humanity and, at the same time, living in the boundless immortal Consciousness. Supreme Love is the endless Reality which always transcends and the immortal Vision which always illumines the earth-consciousness and Heaven-Consciousness.

Human love craves for a satisfactory result. Then, when it does not get a satisfactory result, it is doomed to disappointment. It sinks into a chasm where

it finds something quite unknown, a stranger: despair. Despair soon is devoured by frustration and this frustration eventually devours human love itself.

Divine love makes a soulful attempt to reach the Goal. It does not pray for or long for the result as such. Its aim is to make a soulful attempt and then it leaves everything in the blessingful care of the Supreme Pilot. It says to the Inner Pilot, "It is up to You to give me success or failure, which is only an experience. I wish to please you, O Supreme, in Your own Way." This is divine love.

Supreme Love unconditionally gives and gives. What does it give? Compassion in infinite measure, Love in infinite measure, Peace in infinite measure. It depends on the individual to receive its boundless Compassion, Light, Peace and Bliss according to his soul's receptivity. According to his life's progress, the individual receives these immortal treasures from Above.

Human love says to the world, "I love you; therefore, I have the supreme authority to strike you and punish you if and when necessity demands." Divine love says to the world, "I love you; therefore, I feel that it is my bounden duty to perfect you so that you can become a perfect instrument of the Supreme Pilot." Supreme Love says to the world, "I love you; therefore, I feel at every moment a constant necessity in My cosmic Vision and in My cosmic Reality to claim you as My own, very own. I also wish for you, too, to claim Me as your own, very own, at every moment here on earth and there in Heaven."

Slowly, steadily and gradually human love decreases; and finally it dies. Slowly, steadily and unerringly divine love increases in the aspiring humanity; and then it flies. Compassionately, ceaselessly and unconditionally Supreme Love always remains the boundless sky. From there it guides and illumines the aspiring humanity and the illumining divinity.

A doubtful mind, a suspicious mind, an insecure mind is quite often visible in human love. A soulful heart, a climbing heart, a glowing heart is always visible in divine love. A fruitful life, within and without, is eternally visible in Supreme Love.

Imagination reigns supreme in human love. With imagination, human love starts its journey and, at its journey's end, again it sees imagination. It sees the soul, the body, the vital, the mind, even the goal itself as imagination.

Conviction paramount, conviction illumining, conviction fulfilling always reigns supreme in divine love. This conviction is the soul's Reality-Light that illumines the entire world. It is this conviction that divine love offers to the seekers of the Absolute Truth. This conviction is the treasure-reality which, at

the beginning, belongs to the Ultimate Source and which the Ultimate Source offers to the soul to share with aspiring mankind.

Compassion eternal reigns supreme in Supreme Love. This Compassion is the Supreme's highest Power, deepest Peace and brightest Light. He offers His infinite and immortal Reality to us unconditionally and we receive it according to our inner capacity and our outer receptivity.

Love of the limited self, the very limited self, is another name for human love. Love of the entire world is another name for divine love. A cheerful, beckoning Hand the Supreme offers to divine love for earth's illumination, salvation and perfection. Love of the limited, unaspiring, desiring, binding and blinding human in us and the unlimited, eternally aspiring, self-giving divine in us is another name for Supreme Love.

In the process of evolution, each individual starts with animal love, love that destroys. Gradually this animal love makes progress. It receives an iota of light and changes its consciousness. Then it develops into human love, which is the song of possession, the song of doubt and insecurity. Eventually this doubtful existence is transformed into faithful existence; this life of insecurity becomes a life of security and confidence—for human love grows into divine love, which feels its identification and oneness with God's entire Creation. Divine love is finally transformed or given the golden opportunity to grow into Supreme Love, which is Infinity's Perfection and Eternity's Satisfaction. This is how each individual walks along Eternity's Road to reach the ever-transcending and ever-fulfilling Goal.

WHAT DOES IT MEAN TO BE SPIRITUAL?

Columbia University; New York, New York, USA

St. Paul's Chapel

25 February 1976

What is spirituality? Spirituality is a divine subject. Anyone can study this subject; this subject is open to all. This subject is at once theoretical and practical. If one wants to see God only in Heaven, spirituality is theoretical. If one wants to see God not only in Heaven but also on earth and everywhere, then in his case spirituality is practical.

Spirituality is an inner cry for the Source. Spirituality is an inner cry, an inner decision and an inner determination for perfection. Perfection is not a fixed standard. It is a continuous progress. Perfection is the seeker's divinely surrendered self-expansion in God's illumining Satisfaction and fulfilling manifestation. Perfection is self-transcendence. Perfection is the act of piloting Eternity's Boat in Infinity's Sea towards Immortality's Shore. Perfection is self-giving. Perfection is the flower which grows into a God-nourishing fruit.

Napoleon says, "Ability is of little account without opportunity." Surprisingly enough, spirituality is both ability and opportunity. Ability is an inner and outer oneness with God's Vision. Opportunity is an inner and outer oneness with God's manifestation.

What does it mean to be spiritual? To be spiritual is to be normal, natural and spontaneous. To be spiritual is to be simple, sincere and pure. To be spiritual is to be a lover and server of truth and light. To be spiritual is to become a chosen and perfect instrument of God. To be spiritual is to become a God-representative on earth. To be spiritual is to become a liberator of humanity.

What does it mean to be spiritual? It means we long for God-discovery. It means we long for perfection in our body, vital, mind and heart. It means our old

friend, desire-night, is no longer with us. It means we have a new friend: aspiration-day.

A spiritual person is he who loves God, not because God is great, not because God is good, but because God alone is.

How do we become spiritual? We become spiritual by loving, by serving and by surrendering. Whom do we love? We love man in God. Whom do we serve? We serve God in man. To whom do we surrender? We surrender to God the Transcendental Vision, God the Universal Reality and God the Eternal Will.

Why do we love? We love because love is life. Why do we serve? We serve because service is perfection. Why do we surrender? We surrender because surrender is satisfaction.

How do we love? We love soulfully. How do we serve? We serve devotedly. How do we surrender? We surrender unconditionally.

A spiritual person sees only one thing: God's Beauty. A spiritual person feels only one thing: God's Responsibility. A spiritual person becomes only one thing: God's Compassion-Light. God tells the spiritual person only one thing: "You are My Satisfaction."

You are spiritual; that means God comes first in your life. You are spiritual; that means God is the only Reality in your life. You are spiritual; that means God is your heart's constant choice and God is your life's constant voice.

He is a great seeker who feels that God loves him. He is a greater seeker who knows that he loves God. He is the greatest seeker who knows that God and he love each other. God loves man because man is God's Creation. Man loves God because God is man's salvation, liberation, illumination and realisation. God is man's salvation from sin-consciousness. God is man's liberation from bondage-life. God is the illumination of man's darkness-existence. God is man's realisation; and realisation is self-discovery and God-discovery. Let us cry and cry within. Then ours will be self-discovery. Let us smile and smile without. Then ours will be God-discovery.

PSYCHIC POWER AND WILL-POWER

New York University; New York, New York, USA

Loeb Student Center

8 October 1976

AUM. I wish to offer a short talk on psychic power and will-power, but before I do, I wish to make a fervent request to all of you: that you make a sincere attempt to become one with the psychic power consciousness and the will-power consciousness. We shall meditate together and this meditation will be founded on our spiritual imagination. For a few seconds or for a minute or so we shall try to imagine, inside the very depths of our heart, the golden dawn. We shall imagine the golden dawn. This golden dawn is nothing short of our psychic power consciousness.

All present try to meditate on the golden dawn with Sri Chinmoy.

AUM. Now let us meditate on our forehead. Let us imagine that it is now midday. It is twelve o'clock and the sun is very, very bright. It is a blazing sun inside our forehead, in between the eyebrows but slightly above. There burns a blazing sun and it is twelve o'clock noon. This is for our identification with the will-power consciousness.

Seekers present join Sri Chinmoy in meditating on this blazing sun.

We have meditated on the psychic power-consciousness by imagining the golden dawn inside the very depths of our hearts. We have meditated on the will-power consciousness by imagining the blazing sun, the midday sun, inside our forehead, inside our third eye.

Now I wish to give a short talk on psychic power and will-power. Psychic power is the power of our aspiring heart. We have a human heart which is just a muscle, and we have a spiritual heart which is an aspiration centre. When we use the term aspiring heart, we refer to our spiritual heart. So psychic power is the power of our spiritual heart which is within us, in the very depths of our

human heart. Will-power is the power of our daring mind, the mind proper that is inside our head. It constantly challenges reality to bring about perfection in reality or to get satisfaction from reality.

Psychic power is the power of oneness, conscious oneness, constant oneness, illumining oneness and fulfilling oneness. It is oneness with others, oneness with many and oneness with all. It is oneness with Infinity.

Will-power is the power of newness, conscious newness and continuous newness, newness in thought, newness in deed, newness in dream, newness in reality.

Psychic power is a friendship-power. It awakens the friend in all. It sees no enemies around it, only friends. It looks around and sees nothing but friendship. Friendship reigns supreme.

Will-power quite often plays the role of a leader. Consciously or deliberately it manifests itself through leadership. Again it very often unconsciously plays the role of a leader and subsequently does not know what its objective was, that is, whether it was perfection or satisfaction, illumination or salvation. It totally forgets about the objective because it made an unconscious effort. So in a broad sense, psychic power is friendship and will-power is leadership.

Psychic power is the Truth-power that ultimately prevails. India's motto runs, "*Satyameva jayate*—Truth alone prevails;" "*nanritam*—not falsehood." Psychic power always feels the necessity of Truth-realisation. It feels that if it can identify itself with the Ultimate Truth, then it will last forever, as the Truth itself will last.

Will-power is constantly daring, challenging, becoming and fulfilling the reality the way it feels the reality has to be manifested and fulfilled. Sometimes before it exercises its power, it enters deep within to get inner light. But quite often, by dint of the force accumulated inside the mind, inside the brain, inside the forehead or inside the third eye, it exercises its own capacity or reality. This is what will-power does.

Psychic power is our soulful oneness, oneness with the Source, oneness with God's Silence-Reality, oneness with God's Sound-Reality. It is oneness with what God has and what God is. This oneness we have felt and heard in the supreme utterance of the Saviour Christ: "I and my Father are one." This lofty, supreme utterance was founded on the Christ's soulful identification or oneness with his Heavenly Father. This is the psychic power that expressed, revealed or manifested the supreme Reality. Then again, the Christ exercised will-power

boldly, unfalteringly, unmistakably and with utmost inner conviction, when he declared: "I am the way, the truth and the life."

Psychic power is the blossoming flower of our consciousness. Inside us there is a gratitude-flower. This gratitude-flower slowly, steadily and unerringly blossoms, and the world devotedly, sincerely and unreservedly enjoys the beauty and fragrance of the gratitude-flower that is blossoming within us.

Will-power is the elephant-power that we feel within us and around us. This will-power we can use in a constructive way or in a destructive way. The sincere seekers, not to speak of the spiritual Masters, always use will-power in a constructive way. But the insincere seekers use this power in a destructive way. Psychic power is always used in a constructive way. It is the power of a little child. The psychic being acts as the soul's representative on earth. It always tries to please the eternal Father in the Father's own Way; so it is constructive. But he who has will-power is, in terms of earthly years or in terms of evolution, like an adult. He may not ask his father how to operate, for he thinks and he feels that he knows how to deal with everything, that he knows the whole world. As a result, while he is using his will-power, he may make an Himalayan blunder. Although he is using it for a constructive purpose, the result may be totally destructive.

Psychic power is softness, sweetness and forgiveness. But forgiveness is actually justice-light which operates in and through compassion-reality. This compassion-reality is the oneness-reality with the blind earth-consciousness. By virtue of his complete, constant and inseparable oneness with the world, the Christ said, "Father, forgive them, for they know not what they do." But if an individual wants to challenge the world, wants to lord it over the world, wants to maintain supremacy all the time, then he will not walk along the road of sweetness, softness, kindness, affection and love, not to speak of forgiveness. No, he will always play the role of an autocrat, a dictator, a sovereign. He will try to identify himself with Caesar: "I came, I saw, I conquered," or with Napoleon Bonaparte. With indomitable energy either he will try to conquer or devour the world.

Psychic power is the child-consciousness, the divine and immortal child-consciousness within us. This child-consciousness says to the Father Almighty: "Father, eternal Father, infinite Father, I love You and I need You. I love You only and I need You only." The Almighty Father immediately says: "My child, you already have Me. You have Me in My entirety. You have My Vision, Transcendental Vision. You have My Reality, Universal Reality. Both My

Transcendental Vision and My Universal Reality are all yours. You are part and parcel of their existence and they are part and parcel of your existence.”

Will-power is the adult-consciousness within us. The adult says to his Father: “Father, I want You and I have You.” The Father says: “Are you sure that you have Me?” The son says: “Yes, I am sure.” The Father says: “Then prove it.” When the son can prove to the Father that he has got his Father and can claim his Father as his own, divinely, triumphantly and supremely, then the Father says: “Son, you are right. Now conquer ignorance. If you conquer ignorance, you will totally satisfy Me. This ignorance is the root cause of world-perdition, world-destruction. I want My world to prosper, to grow and glow. Conquer world-ignorance.”

To the psychic child-consciousness, the Father says: “My child, I have already told you that you have Me. Now claim Me here, there, everywhere; within and without, claim Me. If you only claim Me, that will be more than enough for you to satisfy Me in My own Way. Just claim Me at every moment as your own, very own. That is what I want from you: your acceptance. And the moment you can claim Me soulfully, devotedly, unreservedly and unconditionally, you can become what I have and what I am. What I supremely am and what I eternally have, you shall become.”

Psychic power is the growing, glowing, illumining and fulfilling divinity within us. Will-power is the daring, challenging, marshalling, devouring, conquering, fulfilling and manifesting reality within us. These two powers can work together if they want to. If the younger brother and the older brother want to work together, then that is absolutely the right thing, the ideal thing. The older one will get softness, sweetness, kindness and all charming qualities from the younger one; and the younger one will get all dynamic and ignorance-challenging qualities from the older one. The younger one will get the capacity to manifest divinity on earth triumphantly along with the older one.

Let us call psychic power our eye-power and will-power our arm-power. With our eye-power we envision reality. This is undoubtedly a power of the highest order. Our arm-power is our strength, physical and otherwise. When we use our will-power, we want the reality to act in our own way. But our own way can easily become God’s Way provided we exercise our eye-power and become one with God’s Will.

If we dive deep within before we use our will-power, then it can never be an obstacle, it can never be a hindrance. Far from it! Only we shall become one with God’s adamant Will and God’s ever-transcending Reality. Will-power as such

is not bad or discouraging. It depends on who uses it and how it is used. If the sincere seeker uses it on the strength of his oneness, in accordance with God's Will, then will-power is a veritable blessing, instead of an unfortunate curse.

Psychic power right from the beginning plays the role of dependence, divine dependence on the loving, compassionate Will or Guidance of his Beloved Father Supreme. In psychic power the question of making deplorable mistakes does not arise. This power is safe. The child feels that the Father, the Source, will always take care of him, will guide him, mould him, shape him, perfect him and satisfy him the way the Father eternally wants to.

MEDITATION

State University of New York at Stony Brook;
Stony Brook, New York, USA
16 February 1977

Meditation is invocation. We invoke God's Presence. God's Presence is satisfaction.

Meditation is an act of inner listening. We listen to the dictates of God. When we listen soulfully, devotedly, unreservedly and unconditionally, we derive satisfaction in boundless measure.

Meditation is acceptance. It is the acceptance of life within us, without us and all around us. Acceptance of life is the beginning of human satisfaction. Transformation of life is the culmination of divine satisfaction.

Meditation is self-giving. We give what we have and what we are. To the finite reality we give what we have. To the infinite Reality we give what we are. What we have is concern. This concern we offer to the finite. What we are is willingness. This willingness we offer to the Infinite.

Assurance we offer to the earth-reality. Acknowledgement we offer to the Heaven-Reality. To the earth-reality we offer our constant assurance that we are undoubtedly and unmistakably for the earth-reality, for the transformation and illumination of the earth-reality. To the Heaven-Reality we offer our most sincere acknowledgement of the supreme fact that we are of the Heaven-Reality, that our source is the Heaven-Reality.

Meditation and prayer are two aspects of one and the same soulful reality. The Eastern world is fond of meditation. The Western world is fond of prayer. Both prayer and meditation lead us to the selfsame Goal. Meditation and prayer are like brother and sister; they are divine twins. We can say that prayer is the female and meditation is the male. Prayer says to meditation, "Look, brother, there is something high above. Let us cry and fly, fly and cry, and there above we shall get

everything that we have been longing for.” Meditation says to prayer, “Look, sister, there is something deep within us. Let us dive deep within and we are sure to get everything that we have been longing for from time immemorial. Let us dive deep within.”

Sri Krishna meditated. His meditation-power has taught us many things. But the most important thing it has taught us is this: Truth will ultimately prevail; the justice-light of Truth will one day inundate the entire earth-consciousness.

Lord Buddha meditated. His meditation has taught us that this human life of suffering will, without fail, one day come to an end. The excruciating pangs that each human being undergoes will one day come to an end, and human suffering will be transformed into divine ecstasy.

The Saviour Christ prayed. His prayer has taught us many sublime, soulful and fruitful lessons. It has offered us the message of divinity in its tangible form. But his most essential teaching is that the Kingdom of Heaven is within us. This Kingdom of Heaven is God’s Creation, God’s Vision and God’s Reality. God’s Transcendental Vision and God’s Universal Reality are within this Kingdom of Heaven.

Let us meditate devotedly, soulfully, unreservedly and unconditionally. From our meditation we shall discover the supreme truth that as we need God, even so, God needs us. We need Him constantly to reach our own highest height. He needs us constantly to manifest His own deepest depth.

MY LORD SUPREME

Pace College; White Plains, New York, USA

4 May 1977

My Lord Supreme does not want to know what I have done for Him. He just wants to know how I am. I tell Him that I am perfectly all right and perfectly happy. Immediately He becomes exceedingly happy. He tells me that my happiness is everything to Him. When I am happy, He does not need anything else from me; I have given Him everything.

My Lord Supreme does not want to know if I see anything in Him. He just wants me to dive deep within; and if I see anything sweet, pure and divine in the inmost recesses of my heart, then that is more than enough for Him. He tells me that if I can see anything divine in the depths of my own heart, then I have seen everything inside Him. I have seen His illumining Vision and fulfilling Reality.

My Lord Supreme does not want to know how much I know. He just wants me to become His oneness-companion. He tells me that if I become inseparably one with His Compassion-Light and Satisfaction-Delight, then immediately I shall know everything. At that time, the past, present and future will open their doors to me.

My Lord Supreme does not want me to prove to Him how much I love Him. He just tells me to cry inwardly and soulfully and to smile outwardly and unreservedly. My inner cry and my outer smile are more than enough to inundate His Divinity within and His Divinity without with my love.

A SEEKER'S RESOLUTION, REVOLUTION AND EVOLUTION

State University of New York at Buffalo;
Buffalo, New York, USA
14 May 1977

The seeker's first friend is resolution. Resolution is his intimate friend. Revolution is the seeker's second friend. This friend is also an intimate friend and undoubtedly a good friend as well. Finally, the seeker gets evolution as his friend. Evolution is the seeker's birthless and deathless friend.

A seeker's resolution-friend is in the idea-world. A seeker's revolution-friend is in the ideal-world. A seeker's evolution-friend is in the reality-world.

A seeker's thinking and searching mind likes resolution-flames. A seeker's challenging and dynamic vital likes revolution-fire. A seeker's crying and sacrificing heart likes evolution-glow.

The seeker's thinking and searching mind thinks that it can conquer ignorance-night. Indeed, this is an absurd idea. Nevertheless, this effort is a forward, upward and inward movement.

The seeker's challenging and dynamic vital feels that it can easily conquer ignorance-sea. Indeed, this is nothing short of impossibility. Nevertheless, this effort is a forward, upward and inward movement.

The seeker's crying and sacrificing heart knows perfectly well that it can never conquer ignorance. Only God, the Author of all Good, can conquer ignorance in him, through him and for him. At that time, and only at that time, will it be possible for the crying and sacrificing heart to see the face of transformation and illumination.

The seeker's resolution, revolution and evolution have discovered that life is a continuous struggle. It is a struggle between what the seeker has and what the

seeker has not. What the seeker has is frustration-possession. He wants to possess, but he finds that his possessions are nothing short of frustration to him. They are a heavy load that he has to carry. When he wants to run fast, faster, fastest towards the Ultimate Goal, he discovers that he is possessed and bound by his possessions. What the seeker has not is renunciation-light, dedication-light, love-light, devotion-light, surrender-light, oneness-light and perfection-light.

Resolution is in the inner world. Revolution is in the outer world. Evolution is in both the outer world and the inner world. First, the seeker resolves to become a good and perfect instrument; but still he is at the mercy of his own difficulties, shortcomings and weaknesses. Then there comes a time when he revolts against his own reality, which is ignorance, and he feels an indomitable urge to fight against it. Finally, there comes a time when the seeker wants to make progress both in the inner world and in the outer world. At that time, what he needs is necessity. But necessity is not enough. He has to go one step further and get the message of opportunity. Opportunity has to knock at the seeker's heart-door; then only can necessity be fulfilled. Again, opportunity is not enough. Opportunity has to be helped by Divinity's Reality. When God's Hour strikes, only then is opportunity effective. Before that time, it is of no avail.

When, in the course of evolution, God's Hour strikes, the seeker finally sees, feels and grows into his own inner mounting flame. He sees that God, his Almighty Father, is both his starting point and his Goal. He sees that God is in him, guiding him and running with him, teaching him how to run along Eternity's Road in order to reach Infinity's Light and Immortality's Delight.

A SEEKER

Fredonia State College; Fredonia, New York, USA

15 May 1977

A seeker is at once a giver and a receiver. A seeker gives his inspiration. How does he give? He gives soulfully. Why does he give? He gives because he feels that he has to establish his oneness-heart here, there and everywhere in order to get boundless joy and satisfaction in life.

A seeker receives. What does he receive? He receives love from Above. How does he receive? He receives devotedly. Why does he receive? He receives precisely because he wants to increase his capacity, both inner and outer, so that he can become a better, more fulfilling instrument in God's Creation.

A seeker is an earth-lover. He is also a Heaven-lover. He loves the suffering and bleeding heart of earth. He loves the smiling soul of Heaven.

A seeker loves man. He loves man because he sees that, like him, each individual is struggling, struggling. Since other human beings are sailing in the same boat as he is, he feels that it is his bounden duty to sympathise with his fellow beings.

A seeker loves God. He loves God because God is always more than willing to shower His choicest Blessings upon His Creation, because God wants to inundate each human being with His boundless Compassion and fathomless Love and Concern.

A seeker is a representative. He represents earth and he represents Heaven. He carries earth's excruciating pangs to Heaven and he brings down Heaven's Light and Delight in boundless measure to earth. A seeker is humanity's representative to Divinity and Divinity's promise and assurance to humanity.

A seeker is his body's representative. He is also his soul's representative. He enters into the soul and tells the soul that he and his body are ready to enter into the field of manifestation and manifest the soul's light here on earth. He comes

to the physical body and tells the body that he and his soul are now more than willing to help the body-consciousness realise the highest Transcendental Consciousness.

A seeker is humanity's progress when humanity aspires. A seeker is humanity's success when humanity desires. But a seeker feels in the inmost recesses of his heart that a day will dawn when he will not have to carry humanity's desire-life, for there will be no desire-life then, only aspiration-life. Then, with his heart's ceaseless delight he will carry humanity's progress alone to the higher worlds.

Success belongs to the ordinary world. Progress belongs to the inner world or the higher world. But Divinity does not and cannot expect a life of progress from humanity all at once. It knows perfectly well that humanity has to start with the message of success first. Then, eventually, humanity will have a higher goal: progress. Success is the satisfaction that does not last, because it is easily thwarted by others' achievements. But progress has no competitor, no rival, since it is part and parcel of man's inner cry.

A seeker climbs slowly, steadily and unerringly. He is a flower that blossoms petal by petal. When this flower is fully blossomed, it is all satisfaction, satisfaction in perfection.

A seeker and his Beloved Supreme sail in the same boat. This boat is the Supreme's Silence-Victory-Boat, which is sailing towards the Sound-Reality-Shore.

The seeker says to the Supreme, his Beloved Lord, "Lord, I am giving You what I have: my heart's inner cry." The Lord says to the seeker, "My child, I am giving you what I am. I am your Source, I am your selfsame Divinity's Reality. In you, through you, I fulfil My birthless Vision and My deathless Reality. My Creation and My Vision are inseparable, but My Creation is not always aware of My Vision, whereas My Vision is always aware of My Creation. My child, you are the Creation and I am the Vision. In Vision, what looms large is Creation; and in Creation, what looms large is Vision, My Vision. My Vision and My Creation shall eternally remain inseparable."

ONENESS-REALITY AND PERFECTION-DIVINITY

Buffalo State College; Buffalo, New York, USA

15 May 1977

Oneness-reality and perfection-divinity are two paths to the Supreme. A seeker can accept either the way of oneness-reality or the way of perfection-divinity, or he can try both; for they both lead to the selfsame Goal.

When the seeker wants to walk along the road of oneness-reality, he starts with simplicity. He tries to simplify his life. Then there comes a time when he feels that his simplicity is not enough. For in spite of his simplicity, he may make mistakes. Again, although he commits Himalayan blunders, he will still make progress. But if he is not sincere, then he will not be able to make any progress. Therefore, he has to become sincere. With his sincerity he makes considerable progress and gets joy from both the inner world and the outer world.

Then there comes a time when the seeker sees and feels that even his sincerity is not enough. In spite of his sincerity, he can still make mistakes, and he may not have the necessary determination to rectify his mistakes. So in addition to his sincerity, what he needs is determination. With his determination he will always try to stop doing the wrong thing, start doing the right thing and continue doing the right thing. Simplicity is not enough. Sincerity is not enough. What the seeker needs at this stage of his evolving consciousness is determination. Determination is of paramount importance.

The seeker makes satisfactory progress with his determination. But there comes a time when he sees that his determination is mainly in the vital plane. It is principally in the domain of the dynamic vital, if not the aggressive vital. Sometimes with his determination he builds something; then in no time he breaks it. So the seeker feels that determination is not enough. Inside his determination something else has to loom large, and that thing is purity. If he has purity, then his heart will be able to receive the message from Above. He will be able to act

like a divine child. A child is a flower that is blossoming petal by petal in the heart of his parents. A childlike purity always obeys the inner voice and, if one obeys the inner voice, then one can never commit mistakes. So determination is not enough. Purity is of paramount importance for the seeker to make considerable progress. If his heart is pure, if his very existence is pure, then he is able to make most satisfactory progress.

But, at times, purity is not used properly, divinely and supremely. At times, a pure person may be afraid of the world. He sees the animal creation all around, so he is frightened to death. He feels that these human animals will devour him; therefore, a pure person at times wants to enter into the Himalayan caves. He does not want to remain in society, for he fears that the society-tiger will devour him. Again, a pure person, unless and until he is perfect, may cherish a sense of superiority. He may look down upon those who are impure, and he may not want to be in the company of impure people. He may want to shun society as such in order to maintain his own purity. So purity is not enough. He needs something more than purity. He needs oneness.

Oneness can be limited or complete. If oneness is limited, then satisfaction is also limited. If oneness is partial, then naturally satisfaction will be partial. Oneness can be conditional or unconditional. The seeker can establish his oneness with the Lord Supreme on the strength of their mutual give and take. He will give his aspiration cry, the inner mounting flame, and in return he will expect something infinitely more meaningful, fruitful and valuable from Above—that is, God's infinite Bounty, infinite Light and infinite Delight. When the seeker has his conditional oneness, he cannot be truly happy. He can be truly happy only when he establishes his complete and unconditional oneness. Only when he establishes his oneness with the Inner Pilot soulfully, devotedly, unreservedly and unconditionally does he become truly happy. And happiness is satisfaction. The road of unconditional oneness eventually leads the seeker to the world of Delight, boundless Delight, where the seeker-lover becomes inseparably one with the Beloved, the Source.

The other road that the seeker may follow is the road of perfection-divinity. When the seeker wants to walk along the road of perfection-divinity, he starts with imagination. He imagines God's Reality. He imagines God with attributes and without attributes, God with form and God without form. But sometimes he may fall prey to false mental fascination. He may be assailed at times by doubts and think that he is building castles in the air. Therefore, he feels that his imagination is not enough. What he needs is inspiration. With his inspiration he

will dive deep within. He will fly above. He will march and run forward. He is inspired to do something, to become something. Inspiration has very limited capacity. In order to do something or become something divinely and supremely, inspiration is not enough. One must needs have aspiration. When the seeker aspires, he feels that he has to climb up or reach a certain destination. He sees that now he is at the starting point, whereas the goal is somewhere else. He feels that there is a yawning gulf between his present existence-reality and the ultimate Goal which he is aiming at. So he climbs up the aspiration-tree, which is tall, taller, tallest. When he aspires sincerely, soulfully and unconditionally, he reaches a lofty height.

But his aspiration is not enough. He knows that he has to go through aspiration, but aspiration is not enough. He feels that he must have realisation. He feels that realisation will be able to solve all his problems, because wherever realisation is, the Ultimate Truth is also there. Once he realises the Ultimate Truth, there will be no starting point and no final Goal. It will all be one. Realisation and the Ultimate Truth cannot be separated from each other or from the one who has realised the Truth. The realisation and the seeker who has realised are inseparably one. Therefore, the seeker longs for realisation. Only realisation, his self-discovery, will be able to solve his life's problems that have caused so much suffering for him from time immemorial.

At last the seeker realises God. He is happy. His progress has been unimaginable. But there comes a time when he feels the insufficiency of his own realisation. As an individual, he is one with God. But when he looks around, he sees that there are millions and billions of his fellow beings—brothers and sisters of his—who are not yet realised. He sees clearly that he is eating most delicious food while these others are starving. In the inner world, they are poverty-stricken. His heart of oneness-realisation feels miserable. So he wants to go one step farther. He wants to reveal to the hungry humanity the Truth, the Light and the Delight that he embodies. This is not a desire to display his achievements but a supreme necessity, an inner urge. His Inner Pilot compels him to bring forward what he has within in order to show the world that, like him, each individual is entitled to realise the Highest. He does not want to eat the realisation-fruit alone. This realisation-fruit has to be eaten by all those who sincerely long for it. So realisation is not enough. Revelation is also a supreme necessity.

The God-realised soul reveals what he has so that others can get inspiration, aspiration and realisation. He reveals without what he has within. He feels that his divinity can be revealed on any plane—on a higher plane, on a lower plane,

anywhere. But unless it has its proper roots, it cannot last for long; it cannot be the achievement of Mother Earth for Eternity. Therefore, his revelation is not enough. He needs manifestation. Once something is manifested here on earth, it becomes the permanent possession of Mother Earth. Once divinity, reality or any divine qualities are properly manifested, then they are permanent. They become part and parcel of Mother Earth. They become the possession of humanity's aspiration. So the God-realised seeker tries to manifest. And when he manifests, he feels his complete oneness with the Absolute Pilot and becomes the perfect instrument of Divinity's Perfection. Being a perfect instrument of his Beloved Supreme, the seeker tries to manifest the divinity with which he has been entrusted.

Here the oneness-reality becomes one with the perfection-divinity. When one becomes perfect, one automatically becomes one with the supreme Reality, the Source. When one has established one's inseparable, unconditional oneness with the Source, then one is bound to become perfect. These are the two roads, the road of oneness and the road of perfection. Eventually they join and, at that time, the seeker reaches the highest Height and the deepest Depth, and becomes the perfect instrument of the Supreme Pilot here on earth and there in Heaven.

NO MORE THE DESIRE-LIFE

Cape Cod Community College; Hyannis, Massachusetts, USA

18 June 1977

No more the desire-life, no more. The lure of yesterday's desire-life has sunk into meaningless insignificance today. Aspiration, the real reality of the seeker in me, begins to triumph today. Aspiration, my heart's inner cry, is hastening the arrival of my Beloved Supreme. From now on, I shall always remain devoted to my life within. From now on, my body shall sing and sing, my vital shall smile and smile, my mind shall fly and fly, my heart shall dive and dive, my soul shall spread and spread. No difficulty, no sorrow, no worry, no anxiety will be able to assail me. I shall not fall. I shall not stumble. Onward I shall march. Mine will be the life of the eternal journey, the journey that has neither beginning nor end. This is the ever-transcending journey, the journey that beckons humanity's cry and Divinity's Smile

The teeming troubles and tribulations of the past are no more. I am in front of an unhorizoned reality. Now, at every moment, unceasing opportunities are looming large. I shall avail myself of all these opportunities. From now on, my life of surrender to God's Will will be my infallible guide. My life of devotion to my Beloved Supreme will be the supreme feast to satisfy my hunger of millennia.

My selfless love of God shall transform the dwarf-seeker in me into a spiritual giant. I shall become a devoted, faithful, soulful, unreserved and unconditional instrument of my Beloved Supreme. To manifest Him in His own Way my soul-bird flew down into the earth-arena. Now I have become one with my soul's promise. My soul's promise and my life of love, devotion and surrender will fulfil our Beloved Supreme throughout the length and breadth of the world.

I PRAY, I MEDITATE

Monmouth College; Asbury Park, New Jersey, USA

Woodrow Wilson Hall

1 July 1977

I pray to God and meditate on God.
I pray to God because God is my Lord, my sovereign Lord, my Lord Supreme.
I meditate on God because God is my Friend, my eternal Friend, my only Friend.

I pray to God because He is powerful and thoughtful.
I meditate on God because He is beautiful and fruitful.
I pray to God to see His Face of Height.
I meditate on God to feel His Heart of Delight.
I pray to God to grant me what He is.
I meditate on God to regain what I have lost.
I pray to God to show me the way.
I meditate on God to transform my life of ignorance-night into a life of wisdom-light.

I pray to God to become the sound-sky in my human life.
I meditate on God to become the silence-sun in my divine life.
In my desire-life I pray to God because I am my necessity's slave.
In my aspiration-life I meditate on God because God and I have become our necessity's mutual satisfaction.

My prayer breathlessly loves God's Compassion-Power.
My meditation unconditionally loves God's Justice-Light.
Salvation-gift I have received from my prayer.
Perfection-gift I have received from my meditation.
I pray to God and meditate on God.

SMILE, LOVE AND CLAIM

Caldwell College; Caldwell, New Jersey, USA

7 July 1977

Smile, my friends, my soulful friends, smile. Let us smile. True, this world of ours is full of suffering and excruciating pangs, but that is no reason why we should not smile. We must smile in order to unburden the world's suffering-burden. We must smile in order to diminish its untold pangs.

Love, my friends, my soulful friends, love. Let us love. True, this world of ours is full of hatred and disbelief, but that is no reason why we should not love and why we should not believe. We must love and believe in order to empty the hatred-sea. We must love and believe in order to break asunder the cliffs and peaks of disbelief-mountain.

Claim, my friends, my soulful friends, claim. Let us claim. True, this world of ours has deceived us and betrayed us. Nevertheless, we must claim the world, for it is our bounden duty to change the face of the world. Unless and until we claim the world, we can never transform this world; therefore, we must claim this world as our own, very own, with a view to transforming it.

Finally, we must not forget to smile at our Beloved Supreme, to love our Beloved Supreme and to claim our Beloved Supreme, for He is our Eternity's own, and we are His Eternity's own.

We shall smile at our Beloved Supreme precisely because He is divinely great. We shall love our Beloved Supreme precisely because He is supremely good. We shall claim our Beloved Supreme precisely because we are His Eternity's chosen instruments. Him to please in His own Way, Him to fulfil in His own Way—it is for this we all saw the light of day. He is our Source. In Him we see, in Him we feel, in Him we fulfil our journey's course.

Smile, love and claim. This world of ours is undoubtedly a projection of our Beloved Supreme, although it is far from perfection. But there will come a time

when we shall be able to radically transform the face of this world and turn it into Perfection-Reality.

Let us smile at God, love Him and claim Him, for He is all-where only for us, unconditionally for us.

ASPIRATION

Manhattanville College; Purchase, New York, USA

8 July 1977

How do I use my aspiration?

I use my aspiration to unite my earth's ascending cry and my Heaven's descending Smile.

I use my aspiration to transform my world's desire-night into my world's illumination-height. I use my aspiration to feed my hungry Beloved Supreme; Him I feed with my aspiration's gratitude-flames.

I use my aspiration to unlearn everything that my earth-bound mind has taught me and, right from the beginning, to learn everything from my Heaven-free soul.

I use my aspiration to be the most intimate friend of my sweet, kind and beautiful oneness-heart.

I use my aspiration for success in the outer world and for progress in the inner world. When I succeed, the outer world smiles at me, appreciates me, adores me and extols me to the skies. When I progress soulfully, devotedly and unconditionally, my Beloved Supreme smiles at me, blesses me and embraces me.

What is aspiration? Aspiration is my self-giving.

What is self-giving? Self-giving is a supreme art. From this art I come to realise that I have to fathom my unknown realities and I have to know my higher self which abides deep in the inmost recesses of my heart. I have to become consciously and inseparably one with my higher self, which is in perfect tune with my Beloved Supreme constantly, and I have to manifest my yet-unmanifested realities.

My aspiration embodies concentration, meditation and contemplation.

Concentration is my speed. With this speed I run fast, faster and fastest towards my Beloved Supreme.

Meditation is my depth, my silence-depth. With this silence-depth I invoke my sweet Lord Supreme and place Him deep inside my gratitude-heart.

Contemplation is my ecstasy. With this ecstasy I sing my oneness-song with my Eternity's Father Supreme. With my contemplation-ecstasy I dance my satisfaction-dance with my Lord, who is my Eternity's Friend and Companion. With my Lord the Father I sing. With my Lord the Friend I dance.

SPIRITUALITY

Columbia University; New York, New York, USA

St. Paul's Chapel

11 July 1977

Spirituality is man's conscious longing for God. Spirituality tells us that God, who is unknowable today, will tomorrow become knowable and, the day after, will become totally known.

We must need God for God's sake. God can fulfil us in our own way, but it is we who will not be truly fulfilled when God satisfies us in our own way. Our crying heart, our aspiring heart, our illumining heart, will never be satisfied unless and until it pleases God in God's own Way; therefore, our God-realisation is for God's sake. Man's perfection lies in God-satisfaction.

A beginningless beginning tells us that spirituality is an aspiration-plant. This plant grows and grows; eternally it grows. An endless end tells us that spirituality is a surrender-tree. This tree bears divine fruits, and these fruits come to us on the strength of our constant, conscious and surrendered oneness with our Beloved Supreme.

True spirituality is our conscious acceptance of life, not the annulment, not the negation, not the annihilation of life. We must needs accept life and radically change the face of life into the very Image of our Beloved Supreme. Spirituality says to the heart, "O heart, why do you remain insecure? Do you not feel that inside you the Almighty, the Lord Supreme, abides? You must not feel insecure, for it is you who can proclaim to the world at large that inside you is the living Presence of the Beloved Supreme. Of all the parts of the being, you have been chosen to be the first and foremost instrument to guide the mind, the vital and the body to the soul. The soul eventually will bring them to me."

Spirituality tells the mind to remain silent. It says to the mind, "O mind, do not think any more. Your thinking power is nothing short of confusion. You

confuse the other members of your family—body, vital and heart—and, at the same time, you are yourself confused when you indulge in the thought-world.”

Spirituality says to the vital, “O vital, do not crave. Do not crave for name and fame. Do not crave for anything, for even if you possess the things that you crave, these possessions will not satisfy you. Even inside these possessions there will be a cry for more possessions. You will always act like a beggar if you crave for anything. No matter what you get, you will remain dissatisfied and unfulfilled. So do not walk along that path. Your craving must come to an end. Do not crave anything.”

Finally, spirituality says to the body, “O body, how long will you sleep? Do you not know that you have been sleeping from time immemorial? It is because of your ignorance-sleep that the rest of the members of your family are not able to reach the Golden Shore, the Destined Goal. O body, sleep not! The Goal is only for those who are awakened. Awake, arise! The rest of the members of your family will run faster than the fastest the moment you become active and dynamic and cast aside the shackles of ignorance-sleep.”

Spirituality tells the seeker not to live in the hoary past, not to live in the remote future, but to live in the immediacy of today, in the Eternal Now. This Eternal Now embodies man the aspiring seed and God the all-nourishing Fruit.

I NEED MORE

Kean College; Union, New Jersey, USA

16 July 1977

I need more. I need more peace. I need more joy. Peace I need in my mind. Joy I need in my heart.

I need more. I need more soulfulness. I need more selflessness. Soulfulness I need in my vital. Selflessness I need in my body.

I need more. I need more determination. I need more perfection. Determination I need in my aspiration. Perfection I need in my dedication.

I need more. I need more compassion. I need more co-operation. Compassion I need from my Beloved Supreme in my very existence-reality. Co-operation I need from humanity in all that I do, all that I say and all that I grow into.

When I have more peace in my mind, more joy in my heart, more soulfulness in my vital, more selflessness in my body, more determination in my aspiration, more perfection in my dedication, more compassion from God and more co-operation from humanity, at that time I shall become a most perfect instrument of God in the inner world and a most perfect representative of mankind in the outer world.

I need more, I need more.

SOMETHING IS MISSING

American University; Washington, D.C., USA

17 July 1977

Something is missing. What is it? Man's gratitude-drop. Something is found. What is it? Man's haughty pride. Who needs it? Nobody! No, not even the all-devouring death.

Something is missing. What is it? Man's service-hands. Something is found. What is it? Man's feeling of worthlessness. Who needs it? Nobody! No, not even the worst possible fool on earth.

Something is missing. What is it? Man's responsibility-tree. Something is found. What is it? Man's satisfaction-compromise. Who needs it? Nobody! No, not even the saint who is all forgiveness. The saint is willing to forgive ignorance, but he will never make any compromise with ignorance-illusion.

CHOICE

Guilford College, Greensboro, North Carolina, USA

28 January 1978

What is our choice? Our inner and spiritual choice is Infinity's perfection-poise. And what is Infinity's perfection-poise? Infinity's perfection-poise is our Immortality's oneness-voice.

We choose God, not because He is great. We choose God because He is all Love. We choose man, not because he is always trying. We choose man because he is always crying. He is crying to unlearn all that he has learnt from his human, physical, earth-bound mind. We choose man because he is crying to assimilate what his aspiring and Heaven-free heart has taught him since it accepted the spiritual life, the life of inner discipline, the life of God-fulfilment on earth.

We choose Heaven, not because Heaven is all bliss. We choose Heaven because Heaven inspires us, encourages us and, finally, illumines us. We choose earth, not because earth is the battlefield of life where we can prove to be dauntless and adamant soldiers. We choose earth because here on earth we can succeed and proceed, proceed and succeed. We can make constant progress, inner and outer, which is of paramount importance. It is here on earth that we can hear the message of liberation. Unless and until we are liberated from the meshes of ignorance, our conscious, complete and inseparable oneness with our Beloved Supreme will always remain a far cry. We choose earth because here on earth we can illumine the animal in us, transcend the human in us and fulfil the divine in us.

We choose ourselves not because we feel in the inmost recesses of our hearts that we have the capacity to lord it over the world, to conquer the length and breadth of the world, to become another Julius Caesar or Napoleon. We choose ourselves because we feel in the very depths of our hearts that our Lord Supreme has chosen us to manifest Himself in and through us. He has accepted us as His

choice instruments to please Him and fulfil Him in His own Way. Him to please and Him to fulfil in His own Way is the only way to please the real in us and the Real in our Beloved Supreme. The real in us is our heart's constantly ascending aspiration-cry. The Real in our Beloved Supreme is His constant descent with His all-compassionate Vision to illumine and perfect us so that we can become His perfect instruments.

The Lord Supreme manifested Himself in and through Sri Krishna, the Buddha and the Christ in a most significant way. It is His inner Promise to all the sincere seekers, here and elsewhere, to fulfil Himself in and through them in a most significant way. Sri Krishna's choice was a sea of harmony. The Buddha's choice was a sky of illumination. The Christ's choice was a flood of compassion. And our choice is a heart of poise that can easily brave all the buffets of life. Poise within, poise without: this is our choice.

I PRAY

Columbia University; New York, New York, USA

10 February 1978

I pray. I pray because I am hungry. I have an inner hunger for my Lord's Compassion-Flood and Satisfaction-Sea.

My prayer is a two-way conversation between my heart's soulful cry and my Lord's blessingful Smile.

My prayer is at once my assurance and my confidence. I assure my body, my vital and my mind that they are of the Supreme and for the Supreme. I offer confidence to those who are sailing in the same boat and heading towards the selfsame Destined Goal as me, and yet are wanting in confidence.

Each day I renew my prayer. That means that each day I intensify and strengthen my commitment to my Beloved Supreme. It is my commitment, my sole commitment, to please Him in His own Way constantly, unreservedly and unconditionally.

I pray to my Lord Supreme that I will be conscious that His Existence is constantly with me. I pray to my Lord Supreme that I will be constantly, consciously with Him. I feel that when He is with me, I am partially perfect, but when I am with Him, I am totally perfect.

My Lord Supreme, out of His infinite Bounty, has already chosen me to be his devoted and surrendered instrument. Now it is I who have to choose Him as my Eternity's only Pilot Supreme. It is I who have to make the supreme decision of choosing Him all the time on the strength of my inner cry. When I choose God unconditionally and when I remain with God constantly, at that time I am completely perfect.

My life is a combination of unanswered prayers and unoffered prayers. When my prayers are not fulfilled, I am not sad. At that time sorrow does not torture me, for I know that my unanswered prayers are blessings in disguise. It is my

unoffered prayers that pain me constantly. My unoffered prayers take me far, farther, farthest from God's Justice-Light and Compassion-Height, while my unanswered prayers are always helping me far beyond my imagination. The divine seeker and the divine lover in me teach my unconscious body, my uncontrolled vital and my unilluminated mind that my unanswered prayers are blessings in disguise, for my Beloved Supreme knows what is best for me always.

My prayers are my Lord's Compassion-cultivation and my own satisfaction-harvest. I pray, I pray.

WE PRAY AND WE MEDITATE

State University of New York at Albany;
Albany, New York, USA
4 March 1978

We pray and we meditate.

We pray for our protection. We meditate on God's Perfection.

We pray to become divinely great and supremely good. We meditate to realise who we eternally are.

We pray so that we can see the beauty and the divinity of the higher worlds. We meditate so that we can receive invitations from the inner worlds.

When we pray, our Father-Friend lovingly feeds us. When we meditate, we soulfully feed our Father-Friend.

When we pray, our pure hunger itself is our striking success. When we meditate, our sure satisfaction itself is our illumining progress.

Our soulful prayer makes us our Lord's choice instruments. Our fruitful meditation makes us our Lord's Vision-Voice.

Our heart's prayer-cry serves the divine in us. Our life's meditation-smile awakens and enlightens the human in us.

THE DESIRING MAN, THE ASPIRING MAN AND THE SELF-GIVING MAN

Union College and University; Schenectady, New York, USA
4 March 1978

The desiring man tells me that human life is full of difficulties. The aspiring man tells me that human life is full of opportunities. The self-giving man tells me that human life is God's constant Vision-Manifestation.

Each difficulty discourages and delays our success-life. Each opportunity encourages and expedites our progress-life. Each Vision-Manifestation of God helps us march faster towards our Destined Goal.

Life is love, love is oneness, oneness is perfection and perfection is satisfaction.

Human life fails; divine life succeeds.

Human love binds; divine love liberates.

Human oneness is a rope of sand; divine oneness is at once birthless and deathless.

Human perfection disappears in the twinkling of an eye; divine perfection constantly transcends its own heights.

Human satisfaction is the fulfilment of our desire-life; divine satisfaction is the fulfilment of ourselves in and through the fulfilment of our Beloved Supreme. Human satisfaction says, "My will must cover the length and breadth of the world." Divine satisfaction says, "Let Thy Will be done."

Human satisfaction is necessary as long as we care for the animal in us, the hungry wolf in us. Divine satisfaction is necessary only when we care for God for God's sake.

We start our journey with the desire-life. The desire-life helps to free us from the world of sloth, inertia and ignorance. Then we come to the aspiration-life.

The aspiration-life helps us to reach higher goals, higher ideals and higher realisations. The self-giving life constantly makes us feel that we are of the One and for the One. Him to please in His own Way is our sole choice.

LIBERATION

State University of New York at Oneonta;
Oneonta, New York, USA
5 March 1978

Liberation is the freedom from limitation and suffocation. Liberation is the transcendence of the body-consciousness. The body consciousness is the “I-ness” song, the song that says: “I have and I am.” Liberation is the embodiment of Eternity’s poise and Immortality’s voice. Eternity is God’s Silence-Vision. Immortality is God’s Sound-Manifestation. Poise is the God-Beauty in man. Voice is the man-duty for God

A liberated man is he who has smashed the shackles of birth and death. Birth is a painful cry. Death is a fruitless sigh. A liberated man is he who does not suffer from self-created ignorance. Ignorance is the unreal in us. The unreal is the source of all our teeming maladies. But our own birthless and deathless aspiration-ascent is the panacea for all these maladies.

Aspiration is Heaven-power. Heaven-power continuously sings and dances with enlightenment. Desire is earth-strength. Earth-strength is afraid of enlightenment. Enlightenment is not a boon. It is not even a gift. Enlightenment is a supremely fulfilling unfoldment from deep within.

Illumination, liberation and realisation. These three are inseparable friends. These are the rungs in our aspiration-ladder which reaches the highest Absolute. Illumination conquers darkness. Liberation conquers ignorance. Realisation transforms both darkness and ignorance so that we can become a perfect instrument which is used by the Absolute Supreme in His own Way.

WE CONCENTRATE, WE MEDITATE

Pace University; White Plains, New York, USA

7 March 1978

Concentration is an art. Meditation is an art. Concentration is a challenging art. Meditation is an illumining art. Concentration reveals power. Meditation reveals peace. Concentration helps us expedite our spiritual journey. Meditation helps us reach our Ultimate Goal.

When we concentrate, we concentrate on the finite in the Infinite. We concentrate on a drop in the vast ocean. When we meditate, we meditate on the Infinite inside the finite. We meditate on the blue-vast sea inside the tiny drop. We concentrate to silence the world of outer noise. We meditate to hear the world of inner voice.

When we concentrate, we feel that the world around us offers us tremendous obstacles. Therefore, we are apt to reject the outer world. When we meditate, we accept everything. The world around us and the world within us both remain at our disposal. Only we transform all that has to be transformed in the outer world and in the inner world. It is in the process of transformation that we derive satisfaction.

Concentration carries the message of conquest. Right after conquest we get happiness. Meditation gives us happiness amidst the battles of life. It gives us happiness both in success and in failure, in victory and in defeat. The message of meditation carries us far beyond the domain of success and failure, victory and defeat. Meditation makes us feel that success is an experience and that failure is also an experience. These experiences ultimately lead us to the selfsame goal: satisfaction in our oneness-life with our Beloved Supreme.

Concentration reminds us of God the Omnipotent. Meditation reminds us of God the Omnipresent. When we concentrate, Infinity in its power aspect appears before us. When we meditate, Eternity in its tranquillity aspect appears before us.

God created the world with His Meditation and in His Meditation. But in the process of involution, evolution, inner revolution and outer resolution, He uses concentration. God the Creator awakens us, inspires us and aspires in and through us with His Meditation-Light. God the Creation is around us and for us with His Concentration-Power.

Concentration tells us, “Run, run fast, faster, fastest in order to reach the Goal.” Meditation tells us, “The Goal is not in front of you. It is not remote from you. The Goal is within you. Dive deep within. To your wide surprise, you will not only see the Goal within you, but you will see yourself as the Ultimate Goal. You the seeker, you the aspiration and you the realisation are one and identical.”

We concentrate, we meditate.

WE SHALL WAIT

State University College at Buffalo;
Buffalo, New York, USA
11 March 1978

We shall wait. We shall devotedly wait for the right hour. The right hour is the inspiration-hour.

We shall wait. We shall soulfully wait for the right place. The right place is our aspiration-heart.

We shall wait. We shall unreservedly wait for the right Master. The right Master is the Realisation-King.

We shall wait. We shall unconditionally wait for the right Goal. The right Goal is our constant and inseparable oneness with our Source, our Beloved Supreme, founded upon our soulful surrender to Him.

We shall wait. We shall wait in the Creator's Silence-Beauty. We shall wait in the Creation's sound-responsibility. We shall wait in Reality's flower-fragrance. We shall wait in Divinity's fruit-substance.

We shall wait. We shall be perfect strangers to teeming worries and anxieties. We shall find our roots anchored in God's Patience-Light. We shall wait. We shall wait for our Beloved Supreme to whisper, "Come in, My sweet children." We shall wait for our gratitude-heart to respond, "Beloved Supreme, we are all Yours. To please You in Your own Way is the birth, the continuation and the ever-transcending, ever-fulfilling experience of our soul's journey."

We shall wait. We shall wait and grow into God's Compassion-Height.

We shall wait. We shall wait and glow in God's Patience-Light.

We shall wait. We shall wait.

WE SHALL NOT WAIT

**State University of New York at Buffalo;
Buffalo, New York, USA
*11 March 1978***

We shall not wait. If we wait, we shall lose. If we lose, we shall weep. Who wants to weep? Nobody. We wish only to smile at our Beloved Lord Supreme.

We shall not wait. If we wait, we shall fail. If we fail, we shall die. Who wants to die? Nobody. We want only to live on earth to spread the Light of our Beloved Supreme. We want to live on earth to manifest Him in His own Way.

To wait is to make friends with empty hours, empty days, empty months and empty years. To wait is to miss God's Perfection-Freedom-Train which is bound for the ever-increasing Satisfaction-Station.

If we do not wait, our life's inspiration and our heart's aspiration will make us see the Face of our Creator. Our Creator needs no future; He has and He is the Eternal Now.

If we do not wait, our Beloved Lord, the Author of all Good, will make us His choice instruments by transforming our life within and without totally, Him to manifest in His own Way. We shall be His perfect channels of revealing Light and fulfilling Delight.

If we do not wait, in the outer world revolution will be our name; in the inner world, evolution will be our name; and in our own world, satisfaction will be our name.

We shall not wait. We shall start praying and meditating. We shall pray continuously. We shall meditate continuously. If we continuously pray, one day at God's choice Hour, we shall grow into God's Transcendental Height. If we continuously meditate, one day at God's choice Hour, we shall grow into God's universal Light.

PROGRESS

Hunter College; New York, New York, USA

17 March 1978

God's universal Push awakens us. God's transcendental Pull liberates us.

We worship God because we think that He is far, very far. We love God because we feel that He is near, very near.

Sincerity we need; purity we need. With our sincerity we strengthen our aspiration-heart. With our purity we enlighten our dedication-life.

In our life of aspiration, in our life of dedication, we wish to make fast, faster and fastest progress. How do we achieve this goal? We achieve it on the strength of our faithfulness, cheerfulness and soulfulness. Faithfulness we need in our physical consciousness. Cheerfulness we need in our vital consciousness. Soulfulness we need in our psychic consciousness.

We all wish to make progress, continuous and constant. How is it that we do not make satisfactory progress? We do not make satisfactory progress precisely because we live in the world of complaints. We complain and because we complain, we do not make any progress. Because we do not love God, we complain and because we complain, we do not love God. And because we think of the world too much, we make no progress.

There are two lives: the aspiration-life and the desire-life. We started our journey with the desire-life. Then we gave up the desire-life and entered into the aspiration-life. At God's choice Hour, we shall enter into the realisation-life, where satisfaction will be ours within and without.

GRATITUDE-HEART

**State University of New York at Plattsburgh;
Plattsburgh, New York, USA**

18 March 1978

Pure is our aspiration-plant. Purer is our dedication-flower. Purest is our gratitude-heart. Sweet is our soulful smile. Sweeter is our inner cry. Sweetest is our gratitude-heart. Gratitude is pure happiness. Happiness is sure perfection. Perfection is complete satisfaction both in man's world and in God's world.

Our gratitude-heart ceaselessly receives blessingful love, soulful concern and fruitful oneness from Above. Our gratitude-heart feels that its very existence on earth is an unconditional act of God's Grace. Our gratitude-heart knows that its acts are for God and for God alone.

In this world we are apt not to value anything or anyone, but our gratitude-heart always values everything in God's Creation. It values God the Creator and God the Creation. It values God's Compassion and it values God the Compassion. It also values God's Justice-Light and God the Justice-Light, for it knows that God, our Beloved Supreme, is always the Author of all Good.

Our gratitude-heart never fails God. It carries with it flaming aspiration, the burning inner cry and a constant self-giving reality. At every moment God pleases our gratitude-heart with His boundless Concern, Compassion and all-loving Oneness.

We aspire for the Infinite, the Eternal and the Immortal. The seeker in us is constantly trying to transcend himself on the strength of his aspiration-cry and dedication-smile. Our seeker-heart's experience-life, realisation-life and God-fulfilling manifestation-life are clearly read in the Face of our Beloved Supreme. Our own autobiography is clearly read in God's own Face. We offer Him our gratitude-heart and He gives us His constant Assurance that He has chosen us to be His choice instruments, Him to fulfil in His own Way here on earth and there in Heaven.

CHOICE

**State University of New York at Potsdam;
Potsdam, New York, USA
*19 March 1978***

Who is called? Who is not called? He who needs is called. He who does not need is not called. Who needs? The seeker-lover in us needs. Who fulfils our need? The Beloved Supreme, the eternal Liberator, fulfils our need and responds to our inner cry.

What does the seeker in us need? He needs God-Truth, God-Light and God-Delight. God-Truth awakens him, God-Light illumines him and God-Delight fulfils him. God-Truth he hears. God-Light he sees. God-Delight he feels.

There are two worlds: the desire-world and the aspiration-world. In the desire-world, our supreme choices are division and self-assertion. In the aspiration-world, our supreme choices are God-discovery and self-mastery. A sincere seeker, in the process of discovering and uncovering, realises his birthless and deathless inseparable oneness with his Source. The seeker in us constantly needs God's boundless Compassion-Rain and God's Satisfaction-Reign. God the Beloved Supreme constantly needs from the seeker in us our aspiration-plane and dedication-train.

He who chooses the Absolute Supreme has already been chosen by the infinite and unconditional Bounty of the Supreme. The seeker's soul, the seeker's heart and the seeker's very existence on earth, have already been chosen by the Absolute Supreme to be his faithful, devoted and unconditional instruments for His divine Manifestation.

THE SEEKER'S DUTY

St. Lawrence University; Canton, New York, USA

19 March 1978

The seeker's duty is complete non-cooperation with the desire-world. The seeker's duty is constant co-operation with the aspiration-world.

The seeker at times gets success from the desire-world but, to his wide surprise, he eventually sees that inside his desire what looms large is frustration. Desire itself is a dissatisfied hunger: when this hunger is fulfilled, it only increases.

In the aspiration-world when the seeker makes progress, he sees that in his progress itself there is satisfaction, abiding satisfaction. The aspiration-world and progress go together; progress and satisfaction go together.

The human duty is to love, serve and become the height of Truth. The divine duty is to sing the song of oneness, to dance the dance of perfection and to live the life of fulness. The human duty is to discover God-Reality within and without. The divine duty is to uncover God-Beauty here, there and all-where.

Not to feed the doubting mind is the supreme duty of the seeker. To feed the loving and aspiring heart is the supreme duty of the seeker. To live in the soul and for the soul is the supreme duty of the seeker.

The seeker's duty is to have inner courage. This courage is an act of inner faith. Faith is an act of self-giving love, and love is an act of God-becoming life. The seeker's ultimate duty is to offer his soulful cry from the inmost recesses of his heart. When the seeker offers God his soulful cry from the inmost recesses of his heart, at that time God, out of His infinite Bounty, tells the seeker that He also has a Duty of His own. And that Duty is to grant the seeker, His chosen instrument, a blessingful and fruitful Smile.

LET US TRY TO EMPTY THE MIND

State University of New York at Stony Brook;
Stony Brook, New York, USA
20 March 1978

We shall now try to empty the mind. Indeed, this is the most difficult task, but we shall do it. Our mind has made friends with teeming thoughts. These thoughts are unhealthy, uncomely, unaspiring and undivine. The moment our aspiration-heart eliminates one thought, to its wide surprise another thought immediately crops up. It seems that we are forced to play an endless game.

But there is also another game, and that game is the will-power game. We have inherited that game from our Father, the Lord Supreme. When we play that game we transform our thought-world into the will-power world.

From where do we get this will-power? We get this will-power from our heart's calmness-sea. From where do we acquire this calmness-sea? We acquire it from our soul's freedom-sun and oneness-sky.

A man of will-power braves all the storms and tempests of life. He knows that he is not the earth-bound body but the Heaven-free soul. His body is not earth-bound; his life is not earth-bound. He also knows that he is not his nature's slave, but a supremely chosen instrument of his Inner Pilot, his Beloved Supreme. What he truly has and what he truly is, is aspiration-flame, and this aspiration-flame makes him feel that he is always Heaven-free. He is in the world, true; but he is not of the world. At the same time, he knows that he is for the world, for the world's transformation and for God's manifestation in and through the world. He is always for this world.

Let us try to empty the mind. In our mind's emptiness will loom large Infinity's Peace, Eternity's Light and Immortality's Delight. Let us try to empty the mind.

LORD, MY LORD

**State University of New York at Farmingdale;
Farmingdale, New York, USA
*21 March 1978***

“Lord, reform Thy world, beginning with me.” This is a prayer of a Chinese Christian, which President Roosevelt quoted at a press conference in 1941.

Lord, my Lord, I know. I know that my nature’s transformation is the answer to the world’s transformation.

Lord, my Lord, I know. I know that my heart’s purity and my life’s humility comprise my soul’s magnanimity.

Lord, my Lord, I know. I know that my love of You is my journey. I know that my surrender to You is my Destination.

Lord, my Lord, I know. I know that in my desire-world I am the abyss of nothingness. I know that in my aspiration-world I am the sea of fulness.

Yesterday, my Lord, I came to You proudly and haughtily. Today, my Lord, I have come to You devotedly and unreservedly. Tomorrow, my Lord, I shall come to You soulfully and unconditionally. Lord, my Lord, when I speak to the world about You, it is not my personal opinion. It is the revelation of my sweet oneness-relation with You.

Lord, my Lord, do make me see and feel that my heart’s perfection-cry has to be continued and transcended.

Lord, my Lord, do make me see and feel that my life’s satisfaction-smile has to be renewed daily and pursued.

Lord, my Lord.

SILENCE

Fordham University; Bronx, New York, USA

28 March 1978

Silence is the greatness of the human mind. Silence is the goodness of the divine heart. Silence is the selflessness of the perfect soul.

Silence loves God's inner Beauty. Silence reveals God's inner Duty. God's inner Beauty awakens the human seeker in us. God's inner Duty fulfils the divine lover in us.

Silence is the God-Song. This Song is an ever-transcending experience. Silence is the God-Music. This Music is an ever-illuminating realisation.

There are two realities: sound-reality and silence-reality. Sound-reality is self-reliance. Silence-reality is God-reliance. Sound-reality is self-declaration and self-admiration. Silence-reality is God-adoration. Sound-reality is the declaration of our human autocracy and supremacy. Silence-reality is our constant self-transformation in God's Compassion-Heart. A man of silence has a free access to God's personal properties. These properties are Eternity, Infinity and Immortality. In the soul of Eternity, man the seeker learns from God. In the heart of Infinity, man the seeker speaks to God. In the life of Immortality, man the seeker becomes another God.

I WATCH, I PRAY

Long Island University, C.W. Post Campus;
Greenvale, New York, USA
30 March 1978

I watch before I pray. I watch and see if there are undivine thoughts trying to assail my mind. Needless to say, I do not surrender to these undivine thoughts.

I watch before I pray. I watch and see if there are divine thoughts trying to inspire my heart. Needless to say, I welcome these thoughts with my open mind, open heart and open arms.

I pray, and then I watch. I watch and see if the jealous world is trying to rob me of the peace, light and bliss that I have acquired from my prayer. Needless to say, my conscious awareness prevents the jealous world from robbing me.

I pray, and then I watch. I watch and see if there are sincere seekers who would like to have the peace, light and bliss that I have acquired from my prayer. Needless to say, to them I immediately offer my peace, light and bliss devotedly, soulfully and unreservedly.

God watches me pray. Through my prayer He expects me to change for the better: to have a better consciousness, a better aspiration and a better realisation.

God watches me pray. Through my prayer He expects me to become a more soulful instrument of His, Him to serve unconditionally in His own Way.

God watches me pray. Through my prayer He wants me to become an unconditional seeker, an unconditional server and an unconditional lover.

Before God created this world, He watched and measured the ascendance of His Silence-Height. Now that God has created the world, He watches and measures the excellence of His Sound-Might.

I pray, I watch, I accept and, finally, I embrace the Feet of my Beloved Supreme with my heart's purity. God meditates, accepts and, finally, embraces my heart with his constant Self-giving Reality and Self-giving Divinity.

FAITH, LOVE, DEVOTION AND SURRENDER

State University of New York at Oswego;
Oswego, New York, USA
1 April 1978

My Lord, my simple faith follows You. My Lord, my sincere love follows You. My Lord, my intense devotion follows You. My Lord, my unconditional surrender follows You.

My faith knows what You are. My love knows who You are. My devotion knows all about our closeness. My surrender knows all about our oneness. I know, my Lord, that when I do my best, You do the rest for me compassionately, unreservedly and unconditionally.

Why was I created? I was created to love You. Why was I created? I was created to need You. Why was I created? I was created to manifest You here on earth. Why was I created? I was created to be a perfect instrument of Yours, to please You in Your own Way.

I have a secret, a supreme secret. I am at my journey's start, and the Goal is still a far cry. Indeed, this is my inner conviction. My Beloved Lord Supreme also has a secret, and this sweet secret He shares with me. He tells me that I am not at my journey's start but that I am at my journey's close; I am at my destination. But this destination of mine, unlike other destinations, is ever-transcending, ever-illuminating and ever-fulfilling. At the destination the journey actually does not come to a close, for each destination is the starting point for a new journey. Therefore, I am always walking, marching and running along Eternity's Road, in the process of a new, illuminating and fulfilling journey.

APPRECIATION, ADMIRATION, ADORATION
AND LOVE

Cornell University; Ithaca, New York, USA
1 April 1978

I appreciate, I admire, I adore and I love. I appreciate God the Power. I admire God the Light. I adore God the Delight. I love God the Compassion. Power is great. Light is good. Delight is immortal. Compassion is all-fulfilling.

My God-appreciation multiplies my joy. My God-admiration multiplies my strength. My God-adoration multiplies my beauty, inner and outer. My God-love multiplies my satisfaction, within and without.

In the desire-world there was a time when I was a total failure. Nobody gave me a helping hand. I accepted my total failure, which was undoubtedly a blessing in disguise. Then I left the desire-world and entered into the aspiration-world. Here, at times, I am assailed by doubt, fear, teeming anxiety and worry. Yet sometimes I am also encouraged and inspired by the higher worlds of Light and Delight.

The world of desire separated me from the world of satisfaction. The world of aspiration, at the present state of my evolution, does not guarantee me abiding satisfaction. But there will come a time when I shall enter into the realisation-world, and my realisation-world—which will be founded upon my aspiration-world—will grant me everlasting joy and everlasting delight.

In the desire-world, when I failed, nobody blamed me. In the aspiration-world, when I was half-successful and half a failure, the world around me did not care for me. But when I succeed in the realisation-world, the entire world will care for me, for the realisation-world is the world of oneness.

The desire-world is the world of division and possession, where each individual tries to lord it over others. In the aspiration world fear and doubt and

other negative ideas assail my human mind, and my aspiration is at times thwarted by undivine, unhealthy, uncomely forces. But the realisation-world, which is the world of inseparable, eternal and all-pervading oneness, can never be assailed by teeming doubts and negative forces. For this is the world of oneness and perfection, and inside perfection what looms large is satisfaction: satisfaction of the universal Soul, which the seeker in me embodies, and satisfaction of the Transcendental Reality, which my seeker-life also embodies. It is only in the realisation-world that I can have satisfaction, and this satisfaction of mine I can share with my fellow-seekers, who are sailing in the same boat towards the Golden Shore of the ever-transcending Beyond.

SUCCESS AND PROGRESS

State University of New York at Cortland;
Cortland, New York, USA
2 April 1978

Confidence in myself I need. Assurance from God I need. Confidence tells me that eventually I can become a perfect instrument of God. Assurance tells me that this goal of mine is within my easy reach.

Confidence means to have the key to God's Kingdom. Assurance means to have the willingness and devotedness to open the door. Once I have opened the door, I see the face of success and feel the heart of progress.

Success is in the desire-world. Progress is in the aspiration-world. We succeed in life. We succeed in fulfilling our ambitions. But in outer success there is no assurance that we will be happy, even if we have great success, greater success and greatest success. Whereas with progress, even when we make just an iota of progress, we become happy, and our happiness is abiding.

Success belongs to our earth-consciousness. Progress belongs to our Heaven-consciousness. Success makes us feel that we have the capacity, that we can do everything. In success we feel that it is we who are the actual doers. Progress makes us feel that we are not the doers. It makes us feel that there is an unseen force deep within us that encourages and inspires our progress, and that inside this progress is our constant happiness. This unseen force is the doer; God is the Doer. This is what we learn from our progress.

The seeker marches along the road of success, but that road ultimately fails to show him the destination. Then the seeker walks along the other road, progress. Here at every moment he meets with joy and satisfaction, for at every moment he sees a destination. Needless to say, this destination is only the starting point for a further, more illumining and more fulfilling goal.

Success makes the individual feel that might is right. So in the world of success, the individual human being comes first and God comes next. This is what success tells us. But progress tells us that might is God's Compassion and right is also God's Compassion. Progress also tells us something else most significant: God is first and God is last. In between is the seeker's place.

Man finds his eternal place between God the Leader and God the Follower. God the Leader and God the Follower grant him a place in the inmost recesses of the Universal Heart. In this place, the seeker at every moment sees that God the Leader and God the Follower are taking him to his Destination, where he will become one with the Transcendental Vision and the Universal Reality that he has been longing for throughout Eternity.

OUR HUMAN LIFE AND OUR DIVINE LIFE

Syracuse University; Syracuse, New York, USA

2 April 1978

Our human life is not a bitter complaint. Our human life is not a serious problem. Our human life is not a heavy burden. Our human life is not a deplorable failure.

Our human life is a God-inspired aspiration-journey. Our human life is a God-intoxicated dedication-road. Our human life is a God-fulfilling manifestation-song. Our human life is a God-satisfying perfection-mission.

Our divine life is not a mental hallucination. Our divine life is not an escape from the hard realities of the world. Our divine life is not the total negation or destruction of our earthly life.

Our divine life is the only true reality. Our divine life sings the song of the Infinite inside the very life-breath of the finite.

Our human life is Time's possibility-seed. Our divine life is Eternity's inevitability-tree.

Our human life is the flowering of our love, devotion and surrender. Our divine life is God's supreme Victory in and through us.

In our human life we see man the evolving God. In our divine life we see God the manifested man.

WHAT SHALL I MAKE OF MYSELF?

**State University of New York at Binghamton;
Binghamton, New York, USA
2 April 1978**

What shall I make of myself today? I shall make of myself a simplicity-life, a sincerity-heart, a humility-mind, a purity-vital and a luminosity-body. Simplicity will reduce my possession-necessity. Sincerity will multiply my God-necessity. Humility will connect me with Heaven's true Reality. Purity will expand my heart's length and breadth. And inside my luminosity, my heart's inner cry will constantly see an ever-transcending, ever-illuminating and ever-fulfilling dawn.

What shall I make of myself tomorrow? Tomorrow I shall make of myself an unconditional seeker, an unconditional lover and an unconditional server. The seeker in me will always cry. The lover in me will always smile. The server in me will always cry, smile and, at the same time, gain perfect Perfection.

It is at God's choice Hour that I can give up my human life, as previously I gave up my animal life. For me the Hour of God has struck. Now is the choice Hour for me to enter into the divine life. But the divine life will not negate my human life; far from it. It will only change, transform and illumine my human life. Inside my human life teeming desires assailed my mind. But now I shall embrace the aspiration-life, the life of inner cry. Here I shall cry not for name or fame or earthly possessions, but for the Feet of my Beloved Supreme. My only goal is to sit at His Feet, Him to please in His own Way at every moment. Darkness I have, and my darkness I shall place at His Feet. An iota of light I have, and this iota of light I shall place at His Feet. I have an inner cry, an insignificant inner cry, and this inner cry I shall place at His Feet. I have a fleeting, soulful smile. This soulful smile, although it is fleeting, I shall place at His Feet. My earth-bound expectation, my Heaven-free satisfaction, both I shall place at His Feet.

The human in me, the divine in me, the animal in me I shall place at the Feet of my Beloved Supreme. He will utilise the divine in me to manifest Himself in His own Way. The human in me also He will utilise to manifest Himself here on earth in His own Way. The animal in me—which is doubt, jealousy, insecurity, impurity and so forth—He will utilise again in His own Way. Everything that I have, everything that I am, my Beloved Supreme will use, Himself to serve in His own Way. I shall be only an instrument, an unconditional instrument, of my Beloved Supreme, Him to please in His own Way, here on earth and there in Heaven. In the desire-world, in the aspiration-world, in the experience-world, in the realisation-world and, finally, in the oneness-world I shall please Him, my Beloved Supreme, always in His own Way, always.

GOD'S WORLD AND MAN'S WORLD

State University of New York at Purchase;
Purchase, New York, USA
3 April 1978

God's World and man's world.

In God's World there is no such thing as imperfection. It is all perfection, all-illuminating and all-fulfilling perfection. In man's world there is no such thing as perfection. It is all imperfection. The outer nature of imperfection is discouraging. The inner nature of imperfection is disheartening.

In God's World there is no such thing as impurity. It is all purity. Purity is the oneness-delight of God the Transcendental Beloved Supreme and God the Universal Lover Divine. In man's world there is no such thing as purity. It is all impurity. Impurity is at once impulsive and repulsive. The very nature of impurity is to destroy the entire being.

In God's World there is no such thing as failure. It is all experience. Experience is the precursor of realisation and realisation is oneness within and without. In experience we notice two things: success and progress. Success eventually surrenders to progress, for progress is always encouraging, illuminating and fulfilling, whereas success at times proves to be a disaster in disguise. In man's world there is no such thing as success. Even when so-called success comes, it never brings abiding satisfaction.

In God's World there is no such thing as sacrifice. It is all closeness-perfection and oneness-satisfaction. In man's world also there is no such thing as sacrifice. Here it is all division-wall and destruction-volcano.

God's World is always ready to inundate man's world with Infinity's Love, Eternity's Concern and Immortality's Life. It is man's world that must needs accept the blessingful gifts from God's World with a tiny gratitude-flame from the very depths of its heart.

GOD'S WILL AND MY WILL

Adelphi University; Garden City, New York, USA

4 April 1978

God's Will and my will. Is my will becoming one with God's Will? Yes, it is.

What does God want from me? God wants me to express my deep appreciation for those who help me in my life's journey towards the uncharted Golden Land, and I am doing it.

God wants me to thank my friends sincerely and unreservedly, and I am doing it.

God wants me to say a few nice things about my enemies. Indeed, it is a hard task, but somehow I manage to do it.

God wants me to decrease drastically my desire-bound earthly needs, such as material possessions, name, fame and glory, and I am doing it.

God wants me to increase boundlessly my aspiration-free Heavenly needs, such as a self-giving concern for humanity and an unconditional surrender to divinity. I am doing it.

God wants me to grow into a gratitude-sea so that I can receive Him all the time measurelessly and, at the same time, please Him in His own Way. I am doing it.

In an uncertain world there are only four things that are unmistakably and absolutely certain:

God loves me unconditionally.

I need Him breathlessly.

God has come to me as a Compassion-Tree.

One day, at God's choice Hour, I shall go to Him as a satisfaction-fruit, His satisfaction-fruit.

TIME CHANGES

Hofstra University; Hempstead, New York, USA

5 April 1978

Time changes. This is an old lesson. We have all learnt it. We change, too. This is a new lesson. What do we change? We change our consciousness. Consciousness is the thing that connects us either with death or with Immortality. In the desire-bound world death reigns supreme. In the aspiration-free world Immortality reigns supreme.

Why do we change? We change precisely because even after the fulfilment of the desire-world, we are not satisfied. Even an iota of satisfaction has not dawned on our mental horizon, vital horizon and physical horizon. But in the aspiration-world we do not need anything to satisfy us; we do not need any accomplishment to satisfy our inner urge. The moment we cry deep within, we feel a sense of satisfaction. We do not have to wait for any result. While crying we get a sense of satisfaction. The result, the most satisfactory result, is the cry itself.

How do we change? We change for the better from the desire-world to the aspiration-world, from the chasm of death to the Sea of Immortality. We change on the strength of our inspiration and aspiration. Inspiration is the divine reality which always carries us forward far, farther, farthest. Aspiration is the divine reality which lifts us up high, higher, highest. Inspiration for the forward movement, aspiration for the upward movement.

When do we change? We change when God's Hour strikes. What is God's Hour? It is the chosen Hour when everything is done in us sooner than at once. It is not done by human beings, but by God the Eternal Pilot, in and through human beings. God does not expect anything in return. At God's Hour His Justice-Light is replaced by His Compassion-Height. At that time, God makes the individual consciously feel that he is of infinite Light, and he is for immortal Delight. At God's choice Hour man becomes a constant burning flame of

gratitude. This flame of gratitude eventually grows into the sun. Inside that sun humanity's aspiration looms large, and eventually there comes a time when divinity finds humanity to be its perfect instrument to please the Absolute Supreme in His own Way.

Time changes. This is our old lesson. We change, too. This is our new lesson. When time changes, quite often we feel that we are helpless, hopeless and useless. Time does not wait for us. At every moment we are forced to act like true beggars, for we have not been able to accomplish what we wanted to accomplish. But when we learn the new lesson—that we change, too—we feel that at every moment we are making progress. At every moment we are listening to an inner call. At every moment we are preparing ourselves to fulfil an inner need. At every moment we are preparing ourselves to learn the art of self-giving, for in self-giving the supreme message of God-becoming thrives. Our Goal is not only to see the Face of the Golden All, but also to grow eventually into the Golden All.

We change. We change always for the better, for we are seekers of the Ultimate Truth. In us is the message of God-Perfection and God-Satisfaction. We change. We change always for the better, precisely because in us is the eternal hunger, the perennial hunger, to become one with the Universal Truth and the Transcendental Reality.

I SHALL GO ON LOVING GOD

New York University; New York, New York, USA

8 April 1978

I shall go on loving God, even if God does not love me. I know that God, being the Justice-King, will not remain indebted to me. He, too, one day shall start loving me.

I shall go on thinking of God, even if He does not think of me. I know that God, being the Justice-Light, will not remain indebted to me. He, too, one day shall start thinking of me.

I shall go on serving God, even if He does not help me. I know that God, being the Justice-King, will not remain indebted to me. He, too, one day shall start helping me.

I shall go on manifesting God, even if He does not manifest me. I know that God, being the Justice-Light, will not remain indebted to me. He, too, will one day start manifesting me.

Is it true that God does not love me? No, He does love me. I do not feel God's Love precisely because I live in a desire-net and feel that this desire-net is God Himself. But my real God lives a few inches away from my desire-net, because He does not want to be caught by it. My desire-net I love; I feel that it is nothing short of God. But, to my wide surprise, my desire-net does not love me. Therefore, I feel that God, my Lord Supreme, does not love me.

Is it true that God does not think of me? No, God does think of me. But I do not feel that He thinks of me. Why? Precisely because I live in my thought-world. I extol my thought-world to the skies and feel that it embodies the highest Transcendental Reality. Poor God! He lives right beside my thought-world with His adamant Will to illumine, perfect and, thus, to fulfil my thought-world. But I give Him no chance. I feel that I am self-sufficient. I feel that inside my

thought-world I have the entire Creation—not only the entire Creation but also the Creator Himself, which is absurdity on the face of it.

Is it true that God does not help me? No, He does help me. But when I serve God, I feel a strong sense of pride. Constantly I see pride deep within me looming large. Poor God! My Lord Supreme enters into the chasm of my pride and feels that He is being suffocated. Therefore, He runs away.

Is it true that God does not manifest me? No, He does manifest me. But, unfortunately, I love my disproportionate ego. I feel that by loving my disproportionate ego, I will be able to cover the length and breadth of the world and thereby derive satisfaction from my life. My Lord Supreme tells me, “My son, I wanted to grant you satisfaction. Now I see that you have acquired satisfaction in your own way. I do not want to stand in your way. But a day shall come when you will feel that your satisfaction is nothing short of frustration. On that red-letter day, if you approach Me, I shall be more than willing to grant you My Way of satisfaction. Right now, since you want to be satisfied in your own way, I shall remain in pindrop silence. And when the hour strikes for you to have divine satisfaction, all-illuminating and all-fulfilling satisfaction, then come to Me. I shall give you all that I have for you and all that I am to you. All that I have for you is my infinite Compassion and all that I am to you is your Source, your Eternity’s Beloved Supreme.”

To feel God’s Love, what I need is a new purity heart.

To see that God thinks of me, what I need is a new serenity-mind.

To know that God helps me, what I need is a vital stronger than the strongest. This vital has to be founded on my boundless receptivity. In essence, what I need is a receptivity-vital larger than the largest in order to feel that my Lord Supreme at every moment helps me.

To observe that God manifests me, what I always need is a divinity-life. In my life of divinity and self-giving, without fail I shall observe my Lord Supreme’s constant, immortalising activity in and through me. My life of divine self-giving is based on my conscious awareness of who I am and what I am. Who am I? I am a supremely chosen instrument of my Beloved Supreme. Out of His infinite Bounty He has made me so. What am I? I am the eternal seeker and the eternal server. I seek and seek, endless is my search as I walk along Eternity’s Road. Sleeplessly and breathlessly I serve my Lord Supreme as I walk along Eternity’s Road soulfully, devotedly, unreservedly and unconditionally. This capacity of mine I have received unconditionally from my Eternity’s Beloved Supreme.

WHO IS MY FRIEND ON EARTH?

State University of New York at Old Westbury;
Old Westbury, New York, USA
17 April 1978

My Lord Supreme, who is my friend on earth? Who is my enemy on earth?

“My son, I am your Friend, and I am your Enemy.”

How can it be, my Lord Supreme? How can You be my Friend and my Enemy at the same time?

“My son, when I fulfil your aspiration heart, I am your Friend. When I fulfil your desire-life, I am your Enemy.”

My Lord Supreme, why do you then fulfil my desire-life?

“I fulfil your desire-life because you insist on being fulfilled in your desire-life. Helpless, I fulfil your desire-life. Again, with My inner Vision I know that your desire-life will cause tremendous frustration in you and for you, and that there shall come a time when you will dive deep within to accept the aspiration-life. Aspiration-life is the life of satisfaction; desire-life is the life of frustration. It is in aspiration-life that you will discover Me as your Friend. It is in your aspiration-heart that you will discover Me as your Friend, your only Friend here on earth and there in Heaven.”

My Lord Supreme, is there any way I can increase my friendship with You? Is there any way I can feel deep within my heart my most intimate and inseparable connection with You?

“Yes, My son, there is. From now on, try to control your thought-world. At every moment you are assailed by thoughts. Each time a thought enters into your mind, if it is a good thought or a progressive thought, then enlarge it and, inside the vastness of the thought, try to see and feel Me. Without fail, I shall be inside the vastness of your thought. As soon as a wrong thought, an uncomely, undivine or impure thought, enters into your mind, try either to annihilate it or to

transform it into a pure, divine and progressive thought. Each thought acts like atomic energy; it has boundless power. With this thought either you can build a new world or you can destroy the real in yourself. The real in you is your cry for truth, for light and for perfection.

“You can enter into the imagination-world in order to increase our friendship and feel that constantly I love you; and not only that I love you but also that I need you. Imagination is not and cannot be a mental hallucination. It is the precursor of a reality here on earth. Imagination is a reality which abides in its own world. Imagination descends from this imagination-world proper into the reality-world which we see, feel and grow into. Imagine that I am kind. Imagine that you are pure. Imagine that you are an instrument, a choice instrument of My Reality. Imagine that at every moment I am doing everything for you unconditionally. It is on the strength of your imagination that you can feel Me most intimately. And, finally, enter into the gratitude-world. It is in the gratitude-world that you can see My total Satisfaction in you. Inside My Satisfaction what looms large is your own satisfaction, which is founded upon your nature’s transformation, your nature’s liberation from ignorance-night.

“My son, I am your only Friend. A friend is he who constantly fulfils the oneness-world. The oneness-world is the world of self-giving and, inside self-giving, is the truth-becoming, satisfaction-blossoming, perfection-dawning Reality.”

THE SEEKER

Long Island University; Brooklyn, New York, USA

18 April 1978

Here we are all seekers. A seeker is he who most of the time lives in the inner world. In the inner world the seeker has quite a few friends and quite a few enemies. Doubt and fear are his worst enemies. Faith and courage are his best friends.

Fear usually lives in the vital. Doubt usually lives in the mind. Faith lives in the heart and courage lives in the soul.

We fear precisely because we live in the division-world. We doubt because we fail to live in the oneness-world.

Faith and courage. A seeker needs faith both in God and in himself. If he does not have faith in God, he cannot manifest the divinity that he has within. And if he has no faith in himself, then he will not be able to discover the divinity that he embodies. So it is of paramount importance for him to have faith both in himself and in God.

An ordinary man has faith in himself, but this faith is not the faith of a seeker. The faith of an ordinary man we call a disproportionate ego. A seeker has faith. His faith is founded upon his humility, his purity, his divinity and his oneness with the Will of his Beloved Supreme.

The seeker has to travel a long and arduous road, but when his inner being is inundated with indomitable courage, his journey's Goal does not remain a far cry. His very courage expedites his journey.

The body-consciousness or physical consciousness at times lives in the vital—the insecure, impure and aggressive vital. At other times it lives in the doubting, suspicious, sophisticated and ultra-modern mind. Again, the physical consciousness at times lives in the heart, which is flooded with poise, peace and light. On very rare occasions the physical consciousness or body-consciousness

lives in the soul. There it discovers, to its wide surprise, the soul's capacity—the indomitable courage and adamant Will of the Supreme that the soul embodies. The Absolute Supreme acts through the soul's adamant will.

A seeker is he who constantly tries to keep the body-consciousness inside the soul's divine reality; for the soul is inundated all the time with inspiration, aspiration and realisation, and the seeker knows that this is what he needs. When the seeker's human reality enters into the soul's divinity and lives there for some time, it achieves divine qualities and divine capacities in abundant measure. The world of frustration and failure it leaves far behind. Only in the world of success and progress, the world of ever-transcending beauty and perfection, does it live. And eventually it grows into Infinity's Love, Eternity's Bliss and Immortality's Life.

MY LIFE

**State University of New York at New Paltz;
New Paltz, New York, USA
*20 April 1978***

My Lord Supreme, my committed life thinks of You. My perfected life meditates on You. My surrendered life loves You. My oneness-life fulfils You.

My thought-world tells me that there is definitely a Goal. My meditation-world tells me that this Goal is not a far cry. My love-world tells me that You are my Eternity's Beloved Supreme. My fulfilment-world tells me that we need each other: I need You for my realisation-seed and You need me for Your manifestation-fruit.

My Lord Supreme, this is my simple discovery: I am not what my mind says, but what my heart does; not what my heart does, but what my life eventually becomes; not what my life eventually becomes, but what my soul eternally is. My soul is Your Eternity's soulful Cry and Your Infinity's fruitful Smile.

**MY THREE FRIENDS:
INSPIRATION, ASPIRATION AND REALISATION**

**State University of New York at Brockport;
Brockport, New York, USA
*21 April 1978***

My three old friends, my three good friends, my three intimate friends, my three indispensable friends and my three inseparable friends are inspiration, aspiration and realisation.

My inspiration-friend always helps me run far, farther and farthest and, at the same time, fast, faster and fastest. My aspiration-friend helps me fly high, higher and highest and, at the same time, fast, faster and fastest. My realisation-friend helps me dive deep, deeper and deepest and, at the same time, fast, faster and fastest.

At the end of my journey's close, my inspiration-friend shows me my Beloved Lord's illumining Feet. At the end of my journey's close, my aspiration-friend shows me my Beloved Lord's fulfilling Head. At the end of my journey's close, my realisation-friend shows me my Beloved Lord's immortalising Heart. Right from my spiritual journey's start, my inspiration-friend has accelerated my progress. My aspiration-friend has created a new world of all-illumining dawn for me. My realisation-friend has liberated me from the meshes of ignorance.

With inspiration my Beloved Supreme created the entire Universe. With aspiration my Beloved Supreme wants to become His Universe. With realisation my Beloved Supreme wants to sing the song of perfection in His entire Creation.

My inspiration-friend is always for a new creation, a new realisation, a new manifestation and a new fulfilment. My aspiration friend creates inside the new creation the message of transcendence, constant transcendence. Today's ultimate height is tomorrow's starting point: this is what my aspiration-friend teaches me.

Finally, my realisation-friend tells me that these divine realities—the new creation and the message of self-transcendence—are not something that I acquire in the process of evolution. No, these are something that I eternally am. They are my own Eternity's Divinity.

WHY?

State University of New York at Geneseo;
Geneseo, New York, USA
21 April 1978

A soulful seeker says to his Inner Pilot: “My Lord, I have not said much to the world. Why, You know. It is because the world does not understand me. Not only that but, what is worse, the world badly misunderstands me.

“My Lord, I have not done much for the world. Why, You know. It is because the world does not want my help. Not only that but, what is worse, the world is apt to destroy my little, humble creation.

“My Lord, I have not thought of the world much. Why, You know. It is because my thought-waves are blighted by the blindness of the world. Not only that but, what is worse, the ruthless world compels my mind to starve.

“My Lord, I do not meditate on the world much. Why, You know. It is because the world deliberately destroys my conscious, constant and inseparable oneness with the Lord Supreme. Not only that but, what is worse, the world vehemently throws poisonous suspicion-snakes all around me.

“My Lord, I do not love the world much. Why, You know. It is because the world does not want to learn the lesson of divine love: constant self-giving, which is another name for God-becoming. Not only that but, what is worse, the world does not care for its own divinity and only reality, which is the soul, the all-loving and all-illuminating soul.”

TODAY IS A VERY GOOD AND SPECIAL DAY

University of Rochester; Rochester, New York, USA

21 April 1978

Today is a very good and special day for me to think of God. Today is a very good and special day for me to pray to God. Today is a very good and special day for me to meditate on God. Today is a very good and special day for me to love God. Today is a very good and special day for me to speak to God.

Why? Why? Why? Because today nature is extra peaceful and extra soulful. Today nature is lovingly and unreservedly helping me both inwardly and outwardly in my life of aspiration and dedication.

Today, while I am thinking of God, I feel that there is no necessity on my part to think of anything or anybody else. I feel that from now on I shall be thinking of God alone. Indeed, it is a great accomplishment.

Today, while I am praying to God, I no longer feel attached to the possession-life, but lovingly drawn to the illumination-life. Today, while I am meditating on God, I clearly see that my self-giving is nothing short of my God-becoming.

Today, while I am loving God, I feel that there is nobody on earth who knows what love truly is. I do not blame anybody, for in order to love others one must become love itself. It is God alone who has that capacity and who knows what love is. Therefore, I have decided from today to love only God. He is at once the Love divine, the Lover eternal and the Beloved immortal.

Today, while I am speaking to God, I feel and see clearly that each individual human being is in the process of evolution; I feel and see clearly that each individual human being is an evolving God, a realising God, a manifesting God and a fulfilling God. Each individual human being is another living and perfect God of tomorrow.

DELAY NOT

State University of New York at Fredonia;
Fredonia, New York, USA
22 April 1978

My Beloved Lord, do You want me to wait to receive more from You? Do You want me to wait to give You more?

“No, no, My son, you must not wait. If you wait, your old, undivine friends will tempt you and assail you.

“Your old, undivine friend, lethargy, will attack your body. Your old, undivine friend, fear, will attack your vital. Your old, undivine friend, doubt, will attack your mind. Your old, undivine friend, insecurity, will attack your heart. Your old, undivine friend, impurity, will attack your life. Therefore, do not wait.

“Delay not. Run, fly and dive! Run far, farther, farthest. Fly high, higher, highest. Dive deep, deeper, deepest.

“Delay not. If you delay, you will miss the goal. He who waits cannot succeed. The race is for the swift. He who waits cannot succeed. The fight is for the brave. He who waits cannot succeed. The game is for the divine lover. This is a spiritual race. It is a spiritual fight and a spiritual game also. Here each moment is of paramount importance. At each moment you can expedite your soul’s journey. Your love for Me should be ignorant of intermission. Your devotion to Me should be ignorant of intermission. Your surrender to me should be ignorant of intermission.

“Start. Reach the goal. Start again. Again reach the goal; and again start and again reach the goal. The goal is ever-transcending. Along My Eternity’s Road become the eternal traveller. A birthless start and a deathless end shall be your own Eternity’s Goal.

“My son, delay not. Do not wait. The Hour has struck. It is high time for you to dive deep within and always cry and try and try and cry to become a supremely chosen instrument of Mine.

“Give Me immediately what you have: your heart’s gratitude and your life’s surrender—a gratitude-heart and a surrender-life. To you immediately, My son, I shall grant My infinite Compassion and My immortal Satisfaction.

“Wait not. Delay not. Here and now start running, until the goal is reached. Again, this goal that you will reach will be the starting point for a new goal, which will be again the starting point for a higher goal. An eternal traveller you are, walking eternally along My Eternity’s Road. For you there is only the birthless start. For you there is only the deathless end.”

A SPECIAL BEAUTY

Niagara University; Niagara Falls, New York, USA

22 April 1978

There is a special beauty in the seeker who soulfully cries. There is a special beauty in the seeker who unreservedly smiles.

There is a special beauty in the seeker who unconditionally gives. There is a special beauty in the seeker who gratefully receives.

There is a special beauty in the seeker who knows that his precious purity lasts precisely because it is helped by his divine love. There is a special beauty in the seeker who knows that his divine love lasts precisely because it is constantly helped by his intense devotion. There is a special beauty in the seeker who knows that his intense devotion lasts precisely because of his surrendered oneness with his Inner Pilot.

Beauty human, beauty divine and Beauty supreme. The human beauty appears at lightning speed and also disappears at lightning speed. Slowly, steadily and unerringly the divine beauty appears, and it does not disappear. Eternally the supreme Beauty abides in the core of the self-giving seeker. It neither appears nor disappears: it eternally is in the core of the self-giving seeker.

DO I BELIEVE IN MIRACLES?

Alfred University; Alfred, New York, USA

23 April 1978

Do I believe in miracles? Yes, I do. Do I want to see miracles performed in my own life? Yes, I do. Every day I wish to get up at six o'clock in the morning and pray to God and meditate on God. If I can do this, it will be the first miracle in my life.

The second miracle I want to see in my life is this: for ten fleeting seconds every day I shall offer my gratitude-heart to my Beloved Supreme.

The third miracle I want is to be able to pray without any expectation. I shall pray for peace, love and light from my Beloved Supreme but, if He does not fulfil my prayer, I shall not mind. I shall continue to pray so that I can become a good instrument, for I feel that by practising prayer I can become a good instrument of my Beloved Supreme.

There is still another miracle which I want to see performed in my own life. When I meditate, it is my most sincere wish not to allow any thought whatsoever to enter into my mind. I wish to make my mind calm, quiet and tranquil during my meditation. During my meditation, in silence I shall sing the song of victory, and this song I shall dedicate to my Inner Pilot. During my meditation I shall observe only one thing: is my surrender to the Will of the Supreme increasing or decreasing? I shall try to increase my surrender at every moment during my meditation. I shall meditate for vastness in my outer nature and perfection in my inner nature. I shall try to meditate for at least half an hour without intermission, soulfully, devotedly and unconditionally. At the end of my meditation, I shall again offer my gratitude-heart to my Beloved Supreme for ten fleeting seconds for, out of His infinite Bounty, He has enabled me to perform the first miracle: to get up early in the morning and put an end to my lethargy and ignorance-sleep.

During the day I shall try my best to chant, deep in the inmost recesses of my heart, a small but soulful, meaningful and fruitful message: “God for God’s sake.” Spirituality is for the sake of spirituality. Realisation is for the sake of realisation. Oneness is for the sake of oneness. Spirituality means God for God’s sake. The inner cry means God for God’s sake. Perfection in nature means God for God’s sake. When the seeker soulfully cries out, “God for God’s sake,” Infinity, Eternity and Immortality become not vague terms but absolute Realities which blossom slowly, steadily and unerringly in his heart.

From now on, I shall love my Lord for my Lord’s sake. Him I shall please in His own Way. In silence I shall utter, “God for God’s sake.” If I can do all this, then I shall be a performer of a number of miracles in my own life.

THE SPIRITUAL LIFE

St. Bonaventure University; Olean, New York, USA

23 April 1978

My Beloved Lord Supreme, I have a few questions. Do illumine me. My Lord, how do You feel about those who descend in the spiritual life?

“Those who descend in the spiritual life are unmistakably deplorable failures.”

What happens to those who descend in the spiritual life? Will they be given another chance?

“Yes, they will be given another chance. As a matter of fact, they will be given chances time and again, but they may not avail themselves of these chances. Chances will be given, but they may not take advantage of the new opportunities.”

What happens to those who give up the spiritual life and speak ill of the spiritual path or the Master and spirituality in general?

“They receive untold punishment from the inner world. The punishment they receive is from their old friends: fear, doubt, anxiety, worry, frustration and, finally, destruction. When a seeker enters into the spiritual life, these friends or enemies torture him and then, when he gives up the spiritual life, again they torture him. But this time when they torture him, they torture him with mockery. They tell the seeker: ‘We knew that you were not meant for spiritual life.’ The seeker is totally lost. He is neither in the aspiration-world nor in the desire-world. The aspiration-world does not need him any more, and the desire-world says, ‘Because you deserted us and entered into the aspiration-world, we do not need you. But because you descended, you deserve punishment from us.’ Then fear, doubt, anxiety and insecurity assail the ex-seeker.”

My Lord, what happens to those who have given up spirituality and now want to come back but, out of sheer embarrassment, fail to come back?

“They must know that there is no such thing as embarrassment in the spiritual life. What one needs is wisdom. This wisdom has to dawn eventually in everybody. Once wisdom dawns, the Hour of God strikes. Again, when the Hour of God strikes, the inner wisdom dawns. This inner dawn or the Hour of God is of paramount importance in the life of each individual seeker.”

My Lord, what happens to those who try, yet fail?

“If they try and fail then, rest assured, they will be granted an extra supply of Compassion from Me, so that they are bound to succeed. Why do seekers fail? Why do they succeed? They fail because in the process of their spiritual life, instead of having one boss, they have come to have two bosses or two lords. The Teacher is one boss and the seeker himself is the other boss. The Teacher represents the heart-world and the seeker embodies or represents the vital-world, the world of expectation, the world of demand and, finally, the world of revolt.

“In the beginning, when these seekers accept the spiritual life, they make a solemn promise to themselves and to the Teacher that they will please the Supreme in the Teacher and in themselves the Way the Supreme wants to be pleased. But after some time, they feel that they have pleased the Supreme in His own Way, so now they can please themselves in their own way. So they try to make a compromise in their day-to-day life. For some time they listen to the dictates of their inner being, the divine in themselves, and they try to reach the higher goal. Then, because they have pleased the divine, the Supreme, in themselves, they feel that they are now allowed to satisfy themselves in their own way. But here they are making an Himalayan mistake. Once they commit themselves to the Supreme, eternally they must please the Supreme in His own Way.”

How can they maintain their aspiration, their enthusiasm, their love for You, their devotion to You and their surrender to You? At one time they had sterling faith, intense love, intense devotion, intense surrender; everything was intensity itself. But they have lost it over the years. How can a seeker maintain the same intensity throughout his spiritual journey?

“The seeker must realise that in himself he has an eternal hunger, an insatiable hunger. The hunger for the unknown and the hunger for the Unknowable he must constantly cherish. This hunger is not an earthly hunger to possess and be possessed. Here the hunger is for self-illumination and perfection. When the individual seeker is illumined, he is bound to see and feel that the world within and without is all illumined. If he has this eternal hunger to do the right thing and to become the Supreme’s perfect instrument, then his

hunger will be fulfilled and, to his wide surprise, he will see that the world around him is also fulfilled.

“What the seeker needs is constant inner hunger; he should never be complacent or think that he has reached the Ultimate Goal. There is no such thing as the Ultimate Goal; there is only one Goal that constantly transcends its own height. So the seeker has to realise the supreme Truth that, at every moment, he is transcending his own highest height by virtue of his self-giving to the ever-transcending Reality and Divinity. Every day a new hope must dawn within him; every day a new flow of enthusiasm must percolate through his entire being. A new promise to sacrifice his earth-bound consciousness and fulfil his Heaven-free consciousness he must constantly cherish. Every day the seeker must feel that he is walking forward and looking forward to a new, bright, brighter, brightest goal. He must not feel doomed to disappointment because of his past failures. Failures are only the pillars of success. He must realise that in his case there is no such thing as failure, for he definitely needs and wants the ever-illuminating and ever-transcending Divinity.

“A sincere seeker will always aim at a higher goal and a more fulfilling perfection. A sincere seeker is he who never remains satisfied with what he has or with what he has become. He is not like an ordinary man who is dissatisfied all the time and doomed to frustration and self-destruction. No, his dissatisfaction is not a human dissatisfaction: it is totally different. Here he is dealing with Eternity and Immortality. He is trying to transcend himself instead of binding others. He is trying to please his Beloved Supreme more, ever more. He is trying to become an unconditionally surrendered seeker. Therefore, his dissatisfaction is not the dissatisfaction of a desire-bound human being. He is dissatisfied because he cannot become what the Supreme in him wants to become and what the seeker in his soul wants to become.

“This dissatisfaction will not be used in a negative way, but in a positive way. He will say, ‘I have so far to go, so much to accomplish, so much to give. Therefore, I must run fast, faster, fastest. I must increase my inner cry, I must dive deeper within to acquire more divine wealth—more love, devotion and surrender. What for? Only to place it at the Feet of the Supreme so that it can be utilised by the world at large.’ So his divine dissatisfaction pleases the Supreme in His own Way, and this satisfaction of the Supreme is what the seeker has all along been longing for.”

A SEEKER'S CONVERSATION WITH HIS INNER PILOT

St. John's University; Jamaica, New York, USA

28 April 1978

A seeker's conversation with his Inner Pilot, his Beloved Lord, the Absolute Supreme:

My sweet Lord, the world disappoints me. The world fails me. How is it that I still love the world?

“My child, you love the world precisely because today you see Me, Your Beloved Supreme, as preparation, but tomorrow you will see Me as satisfaction. Inside the disappointment, inside the failure, you see only one thing and that is My own growth and evolution. Therefore, you love the world.”

My Lord Supreme, I have tried to please You with love, devotion and surrender, but I have failed. If I start the journey all over again, if I make friends with sloth and inertia on the physical plane, with aggression and impurity on the vital plane, with doubt and suspicion on the mental plane, and with insecurity and timidity on the psychic plane, do You think Your Compassion will then overflow for my sad failure? Do You think You will show me Your unconditional Compassion because of my most deplorable failure?

“No, My child, I shall not. Do not go back. Walk along the right road. It will eventually lead you to your Destined Goal. Even if you fail all the time to run, even if you fail to march, even if you fail to walk, even if you fail to crawl, even if, because of your lack of receptivity, you have to sleep on the road, do not go back, do not march backward. The goal is always ahead. If the world fails you, if the world disappoints you, if you feel that you have failed yourself, if you feel that you are totally lost, if you feel that you have disappointed Me, then I assure you, I shall grant you, time and again, chance after chance. Also, those who have failed you will be given countless opportunities to please the supreme Reality in you, as you will be granted countless opportunities to please the supreme Reality

in them. Do not give up. Once you start walking along the road of spirituality, do not give up. Only give up one thing: expectation. For today's expectation becomes tomorrow's frustration, and the day after it is transformed into total destruction.

“Do not expect anything from the world. Do not expect anything from Me. Do not expect anything from yourself. Just dive deep within. Your very acceptance of the spiritual life, your very willingness to walk along the path, is more than enough satisfaction. There are millions and billions of people on earth who are not awakened and who do not feel the necessity to be awakened. You are awakened. This is more than enough. Anything else that is needed will eventually be given: that is, illumination.

“My Creation started with Vision. This Vision is bound to be followed by illumination and inside illumination what will loom large is satisfaction. Do not give up the spiritual life; only give up expectation-life if you really want satisfaction in every plane of your existence—physical, vital, mental and psychic.”

OUR PROGRESS-STORY

Long Island University; Southampton Campus
Southampton, New York, USA
30 April 1978

Dear God, sweet Lord, Beloved Supreme, my spiritual children and I have tried to serve You, please You and fulfil You in Your own Way, soulfully, devotedly and unreservedly. It is You alone who know whether we have succeeded in our divine journey and, if we have succeeded, to what extent.

Capacity and receptivity You gave us to receive Your Silence-Light, Silence-Vision, Silence-Divinity and Silence-Reality. Capacity You gave us to spread Your Sound-Mission, Sound-Manifestation and Sound-Perfection on earth.

Every day You have fed us and nourished us with Your Compassion-Light and blessed us with Your Satisfaction-Delight. All this You have done out of Your unconditional, boundless Bounty.

Your transcendental Greatness was our heart's soulful choice. Your universal Goodness was our heart's soulful choice. By serving You in the seeker-students of the universities, we have tried to elevate our own consciousness. By pleasing You according to our limited capacity, we have again tried to elevate our consciousness. We tried to serve You, please You and fulfil You on the physical plane. On the inner plane, it is You who have inspired us and aspired in and through us for Your own Satisfaction and divine Fulfilment.

Today, at the end of our journey's close, we wish to place our soulful choice at Your Feet. We wish to place our devoted service at Your Feet. We wish to place our success-glory at Your Feet. We wish to place our progress-story at Your Feet.

SINCERITY, PURITY AND SECURITY

University of California at Berkeley;
Berkeley, California, USA
27 September 1978

Dear seekers, I am glad to be here with you. I am glad to feel your aspiration-heart. I am glad to offer you my dedication-life.

You have sincerity. You have purity. You have security. Sincerity, purity and security are of paramount importance in the spiritual life. I, too, have worked hard to cultivate these three sublimely divine virtues in my own life: sincerity, purity and security.

There was a time when we were not sincere in our spiritual life. We were terribly insincere, shockingly impure and unquestionably insecure. But now those days are buried in oblivion. Those unhealthy incidents and unilluminating experiences in our life are all forgotten, long forgotten. Now we have sincerity, purity and security in abundant measure. On the strength of these three divine qualities, we can march along the road of Eternity with success and progress. As we continue our endless journey, as we walk, march and run along Eternity's Road, we shall have more, abundant, infinite sincerity, purity and security. While we are running, we are establishing a new dawn, an illuminating and fulfilling dawn. This dawn will illumine others who are still consciously or unconsciously wallowing in the pleasures of ignorance.

There are many seekers who are still not sincere, many seekers who are still not pure, many seekers who are still not secure. When we tell them about our own past weaknesses, we illumine the animal in them, we encourage the human in them and we fulfil the divine in them.

What is weakness, after all? Weakness is the temporary absence of perfection. And where does perfection lie? Perfection lies in our self-giving. Our beginning self-giving eventually grows into endless God-becoming.

Let us continuously strive for our perfection. For in our own perfection will loom large the confidence of others—their confidence in spirituality, in God-realisation and in Truth-manifestation on earth. At every moment, in silence, our aspiration-life and dedication-heart can inspire those who are a little behind us to reach the selfsame Destined Goal, the Goal of the ever-transcending Beyond.

WE ARE ONE

**San Francisco State University;
San Francisco, California, USA**
27 September 1978

Dear seekers, you love God and I love God. Therefore, we are true friends. We are one. You need God and I need God. Therefore, we are true friends. We are one.

Out of His infinite Bounty, God has made us one. Our oneness is founded upon God's unconditional Compassion. This Compassion is God's supreme gift to mankind.

How shall we utilise this supreme gift? We shall utilise this supreme gift soulfully. How often shall we utilise this supreme gift? We shall utilise this supreme gift constantly in our day-to-day, multifarious activities.

Our oneness is soulful. Our oneness is constant. In our soulful oneness, we shall try to discover a new life and see the real Face of the real God. In our constant oneness, we shall try to discover a new surrendered heart and embody the true perfection of the true God, our Beloved Supreme.

Together we shall achieve. Our divine achievement will be to help aspiring mankind realise God here, there, all-where. Together, on the strength of our soulful prayer and fruitful meditation, we shall try to unite the world—the confusing and the confused world.

Prayer is our inner cry for the highest Transcendental Reality. Meditation is our inner smile while we are manifesting a Transcendental Reality.

When we pray to God, we converse with Him, we talk to Him. We ask God for Peace, Light and Bliss in abundant measure, in infinite measure. When we meditate, God speaks to us. He tells us, "My children, manifest Me here on earth."

The Saviour Christ blessed us with the supreme prayer: "Father, let Thy Will be done." The Vedic Seers of the hoary past blessed us with the supreme

meditation. It is called the Gāyatrī Mantra, which is the mother of all Indian mantras.

*Aum bhūr bhuvah svaḥ
Tat savitur vareṇyam
Bhargo devasya dīmahī
Dhiyo yo naḥ pracodayāt*

We meditate on the transcendental glory of the Deity Supreme, who is inside the heart of the earth, inside the life of the sky and inside the soul of the Heaven. May He stimulate and illumine our minds.

THE PAST HAS FAST FADED BEHIND US

University of California at Santa Cruz;
Santa Cruz, California, USA
28 September 1978

There was a time when we were assailed by teeming doubts. There was a time when we were tormented by undying fear. There was a time when we were tempted by undivine forces. But now those days are buried in oblivion. They are no more. The past has fast faded behind us.

There was a time when our mind was devoid of clarity. There was a time when our heart was empty of purity. There was a time when our life was a perfect stranger to security. But now it is all over. The past has fast faded behind us.

There was a time when the animal in us wanted to destroy the world. It felt that destruction was nothing short of satisfaction. There was a time when the human in us enjoyed the desire-life, the earth-bound life. Aspiration was a far cry then. There was a time when the divine in us was hesitant, to a great extent, about manifesting the divine Truth, Light, Peace and Bliss on earth. But now it is all over. Those days are all buried in the deep hole of oblivion. The past has fast faded behind us.

Now our inner life and outer life are at once surcharged with confidence and assurance. Our inner life is inundated with assurance, our outer life is inundated with confidence. We belong to God, our Beloved Supreme: this is our conscious and constant confidence. Our Beloved Supreme is all for us: this is our inner assurance. The past has fast faded behind us.

I HAVE ONLY ONE NEED

University of the Pacific; Stockton, California, USA

29 September 1978

I have only one need: oneness, oneness, oneness. Oneness with the animal consciousness do I need? No, never! Oneness with the human consciousness do I need? No, never! Oneness with the Divine Consciousness do I need? Yes, forever!

Why do I not want to have oneness with the animal consciousness? I do not want it because the animal consciousness is all destruction. Why do I not want to have oneness with the human consciousness? I do not want it because the human consciousness is all division. Why do I want to have oneness with the Divine Consciousness? I want it because the Divine Consciousness is all satisfaction.

Oneness, oneness, oneness! Oneness with the temptation-life I do not want, precisely because temptation is frustration. Oneness with the earth-bound life I do not want, for earth-bound life is nothing short of limitation. Oneness with the Heaven-free life I want, for the Heaven-free life is Eternity's Peace, Infinity's Bliss and Immortality's Life.

Oneness, oneness, oneness! O my Beloved Supreme, I have only one need: oneness. I shall be happy if my oneness-need is fulfilled. I shall be equally happy if my oneness-need is not fulfilled. I shall be happy even if it is not fulfilled because the very quest, the very longing for oneness with You, my Source, gives me abundant joy, boundless joy, infinite joy. Let me have this quenchless thirst, this thirst for conscious and constant oneness with You.

O my Beloved Supreme, even if You do not fulfil my oneness-quest, no harm. Just allow the flame of longing for oneness with You to burn in me forever and forever. In the inner world, all I have is You. In the outer world, all I need is You. May my inner world and my outer world become one. In their oneness I shall achieve satisfaction, which is perfection itself. Oneness, oneness, oneness.

OUR DEPARTING FRIENDS, LASTING FRIENDS,
EVERLASTING FRIENDS

University of California at Davis;
Davis, California, USA
29 September 1978

Our departing friends are anxiety and worry, defeat and disappointment, darkness and ignorance.

Anxiety and worry we call our friends precisely because we unconsciously cherish them. It is the height of folly, but we do cherish them. We cherish them; therefore, they are our friends.

Defeat and disappointment surround our departing friends. Defeat and disappointment shatter our being; nevertheless, we cherish them unconsciously.

Darkness envelops us. Ignorance constantly assails us; we wallow in the pleasures of ignorance. As long as they are with us, we cherish them; we call them our friends.

But there comes a time when darkness and ignorance disappear. By virtue of our aspiration or inner cry, we liberate ourselves from these so-called friends: anxiety, worry, defeat, disappointment, darkness and ignorance.

Our lasting friends are hope, determination, personal effort, faith, aspiration and realisation.

Hope is not mere wishful thinking. It is the precursor of a new dawn that slowly, steadily and unerringly comes to the fore and eventually grows into reality's existence.

Determination is of paramount importance. Each time we are determined, we expedite our journey. In the battlefield of life, with determination we march fast, very fast, towards our Destined Goal.

Personal effort is also of paramount importance. Unless and until we give to the world at large what we have and what we are, we cannot grow into the all-widening and all embracing Reality—the Reality which we call the Universal Consciousness of the Transcendental Height.

Personal effort is founded upon the unconditional Compassion of the Supreme. What we call effort is actually a result of the Supreme's Grace, which rains constantly upon our devoted heads and surrendered hearts.

Faith constantly reminds us of our perennial Source. Faith constantly makes us feel that we are of the Absolute and for the Absolute. Aspiration is our inner cry. This cry, unlike the desire-cry, constantly reminds us of our own highest height. We cry for the loftiest height; we cry for boundless Peace, Light and Bliss. There is a constant hunger within us to transcend ourselves, to go beyond the reality which we have already achieved. This hunger is our aspiration.

Realisation is our oneness with the Infinite. To become one with our perennial Source is our soul's goal. Here we feel at every moment that we are of the One and for the many. God the Creator manifests Himself in and through us, and we try our utmost to become constant and unconditional instruments of our Beloved Supreme.

Perfection is our everlasting friend. Perfection is an ever-transcending Reality. Perfection is satisfaction. This satisfaction is constantly flowing in and through our aspiring heart, devoted life and surrendered oneness with the Supreme Pilot. When we try to perfect ourselves within and without, at every moment we see a new dawn before us and within us. This new dawn beckons us to the Supreme Reality, which is more than willing to lead us, guide us, shape us and mould us into the Immortal Reality.

SELF-TRANSCENDENCE

Bakersfield State University; Bakersfield, California, USA

30 September 1978

What do we long for? We long for self-transcendence. What do we actually need? We need self-transcendence. In ordinary life, ordinary human beings desire something but, at the same time, they do not need it. Again, they may need something, but they do not desire it. Here we are all seekers. We all need self-transcendence and, at the same time, we fervently long for it.

Self-transcendence brings us the message of happiness. We are happy when we fulfil ourselves in our own way. But when we fulfil ourselves in God's own Way, then we are infinitely happier. When we fulfil our self-imposed duty, we derive joy. But there is something called God-ordained duty. When we fulfil our God-ordained duty, we get joy in boundless measure. Our God-ordained duty is to give what we are. What we are is our aspiration, our inner cry, and what we give is our dedication-life. It is in our ever-transcending self-giving that we grow into God. Self-giving is the precursor of God-becoming, and it is only in God-becoming that true happiness can be found.

Self-transcendence gives us joy in boundless measure. When we transcend ourselves, we do not compete with others. We do not compete with the rest of the world but, at every moment, we compete with ourselves. We compete only with our previous achievements. And each time we surpass our previous achievements, we get joy.

We measure our doubting mind and we measure our sacrificing heart. How far we are away from the doubting mind, or how much we have illumined our doubting mind, or how much we have cultivated receptivity in the inmost recesses of our heart—this we try to measure. At every moment we see how much we have transcended ourselves by measuring the capacity that we already have.

There are quite a few ways to transcend ourselves, but the two main ways are the humility-way and the awareness-way. We try to cultivate humility, true and soulful humility. It is through humility that we acquire the power of receptivity. When we have the power of receptivity, at that time Peace, Light and Bliss in boundless measure descend from Above, and with no difficulty we can embody these divine attributes.

We have to be aware of our Source, which is flooded with Light and Delight. When we are tempted to do something undivine, if we can become aware of our Source—which is all Light and Delight—we will get the inner message which will prevent us from committing a misdeed. If we are aware of our Source, we will feel that it is beneath our dignity to wallow in the pleasures of ignorance; we will feel that it is beneath our dignity to swim in the sea of darkness. This is what we get from constant awareness, and this is the only way we can establish a free access to our own divinity and highest delight. So to achieve self-transcendence, either we can walk along the way of true humility, or we can walk along the way of awareness.

Transcendence is satisfaction and satisfaction and perfection go together. Satisfaction and perfection are the obverse and reverse of the same coin. Again, perfection and happiness go together. If we become perfect, then we are happy. At the same time, when we are happy, soulfully happy, we grow into fruitful perfection.

DESIRE-LIFE AND ASPIRATION-LIFE

**San Bernardino State University;
San Bernardino, California, USA**

1 October 1978

Desire-life and aspiration-life. The negation of the desire-life is not and cannot be the aspiration-life. The starvation of the desire-life is not and cannot be the aspiration-life. The extinction of the desire-life is not and cannot be the aspiration-life.

The salvation of the desire-life is, indeed, the aspiration-life. The illumination of the desire-life is, indeed, the aspiration-life. The liberation of the desire-life is, indeed, the aspiration-life. Our bondage needs salvation. Our darkness needs illumination. Our ignorance needs liberation.

A man of desire loves life when his teeming desires are fulfilled. But the moment his desires are not fulfilled, he dislikes life; he even goes to the length of hating life. When life fulfils him, at that time life is beautiful, fruitful and meaningful, according to him. When life does not fulfil him, life becomes his true adversary. Poor life! Life is only a field. Here, in the battlefield, it is the soldier that has to fight against teeming darkness, falsehood and ignorance. We cannot blame life as such for our deplorable mistakes or defeats.

A man of aspiration loves life, for he sees in life the very Presence of God and inside God he sees the presence of life. Life and love, and also life and God, are inseparable in his life of aspiration, in his life of dedication and in his life of realisation. He sees and feels life as God's manifestation in each individual being. God the life is all responsibility. Life the God is all beauty. This realisation he treasures in the inmost recesses of his heart.

A man of aspiration also feels that there shall come a day when he will be able to establish a free access to God's Transcendental Height and Universal Reality. He feels that he will achieve this through his prayer and meditation, and by virtue

of his dedication to both his inner and outer life. And for this, what he needs is divine love, divine devotion and divine surrender.

The aspiring seeker's love constantly expands. Thus it creates large, larger, largest receptivity inside the depths of his heart. The larger his receptivity-vessel, the greater, the higher, the more illumining and the more fulfilling the peace, light and bliss it will be able to hold.

Devotion is the intensification of the seeker's dedication to the supreme Cause. His whole life becomes an altar of intensification. Everything that he does, he does with an intensification of his dedicated, devoted, unreserved and surrendered heart.

Finally, a seeker surrenders to the dictates of his Inner Pilot. He feels that this surrender is nothing short of perfection. What he needs is perfection, both in his inner life and in his outer life. Perfection is of paramount importance, for perfection is satisfaction. So in order to achieve perfection, he surrenders his entire being to the Inner Pilot. He offers to the Inner Pilot what he has and what he is. What he has is an aspiration-cry and what he is is a dedication-life. On the strength of his aspiration-cry and his dedication-life, he feels that one day he will become inseparably one with his Inner Pilot and grow into the very Image of his Pilot Supreme.

THE HEART, THE MIND, THE VITAL
AND THE BODY

San Diego State University; San Diego, California, USA

1 October 1978

The heart flies, the mind sighs, the vital cries and the body dies. Why, why, why, why?

The heart flies precisely because it loves. What does it love? It loves oneness—oneness within, oneness without, oneness with the Inner Pilot—its Beloved Supreme. Just because it loves oneness, and just because it loves its Beloved Supreme constantly, unreservedly and unconditionally, it is able to fly at every moment in the firmament of all-illuminating Consciousness.

The mind sighs precisely because the mind suspects the rest of the world. It suspects the world within and the world without. Finally, to its wide surprise, it suspects its own reality-existence. Suspicion is poison. It is a poison that spreads all over the domain of the mind. Eventually, this poison corrupts us, our mind. The mind sighs. It recognises its folly, the height of its folly, and then it heaves a heavy sigh. The mind is failure itself.

The vital cries. It cries for name and fame. It cherishes a quenchless thirst for name and fame. It wants to remain all the time in the desiring world. Always it wants something more than it has achieved. Either by hook or by crook, it always tries to have something more. It proves to be a veritable beggar—always crying for something and always dissatisfied with what it has and what it is. A beggar right from the beginning to the end, it cries. Shamelessly it cries. Constantly it cries for something more, for a little more name and fame. And when it achieves something, it is still not satisfied. It wants something else. Nothing pleases the vital. Therefore, the vital cries.

The body dies. Why? The body does not aspire. It always wallows in the pleasures of ignorance. It does not want to budge an inch. Lethargy is another name for the body, the body-consciousness. The body does not move. It does not want anything from either the inner world or the outer world. It feels no necessity to achieve anything. Always it is satisfied with its limitations, with its weaknesses, with its shortcomings, with its failures and deplorable defeats. The body is always lethargy-prone, and it does not want anything. Just because it is lethargic, just because it is always wallowing in the pleasures of ignorance, the body dies. There is no longing for Heavenly realities—for truth, light, peace or beauty. So the body dies. The body that we are referring to here is the physical body.

There are many human beings on earth who physically live for a long time but do not aspire. They take physical exercise or they make friends with the Mother Earth and the cosmic energy. Unconsciously they draw energy from the Universal Consciousness, but, alas, they do not aspire. If an individual does not aspire, if his soul finds difficulty in illumining the body, or in aspiring in and through the physical body, then we call him a dead soul. But the spiritual body will always aspire. Inside the *Atman*-life it discovers a Heaven-free life, the life that is birthless and deathless at the same time.

There is another member of our earthly and Heavenly family, and the name of that member is the soul. The soul is an exact prototype of our Inner Pilot. It embodies in quintessence all the qualities and capacities that our Beloved Supreme has and is. The soul sails its reality-boat in the Eternity-river. It sails the boat between Immortality's Life and Infinity's Beauty and Delight.

Each individual seeker has the capacity to listen to the dictates of the soul. When the seeker listens soulfully to the dictates of his soul, he eventually grows into the very Image of his Beloved Supreme.

Where is God? Who is God? How to realise God? All these questions can easily be answered when we listen to the dictates of the soul. With prayer and meditation we can dive deep within and hear the constant message of and from the soul—the perennial message of Light, Truth and Bliss. Through our prayer and meditation we can embody Peace, Light and Bliss in infinite measure and then, like the soul, we can also enjoy Immortality here on earth as we enjoy it already in Heaven.

WHERE DO I LIVE?

University of California at Irvine;
Irvine, California, USA

2 October 1978

Where do I live? I live in my heart. I live in my heart-muscle. I live in my heart-cave. I live in my heart-room. I live in my heart-home. I live in my heart-palace. I live in my heart-universe.

When I live inside my heart-muscle, I go back to the stone age; I embody my stone-consciousness.

When I live inside my heart-cave, I sing only one song day in and day out. I sing the song of I-ness: I, my, mine.

When I live inside my heart-room, at times I open my windows and see the world around me, but I am afraid of welcoming the world. I am afraid that whomever I allow to come in may be an intruder; therefore, I do not allow anybody to enter into my heart-room.

When I live inside my heart-home, I allow the members of my immediate family and my friends to come inside. Together we play, together we mix, together we throw ourselves into multifarious activities. But my heart-home is only for my near and dear ones.

When I live inside my heart-palace, I welcome only big celebrities, famous people, great personalities. I invite them to come into my heart-palace to receive some inspiration-light to offer to their many admirers and followers.

Finally, when I live inside my heart-universe, I feel the Presence of my Beloved Supreme constantly. Out of His boundless Bounty He appears before me and I see His Face. Him I see with my human eyes. Him I feel with my human heart. I ask my Lord Supreme to grant me His constant Blessings. He says that He has already granted me His Blessings infinite. He tells me to give Him what I have and what I am devotedly, soulfully, unreservedly and unconditionally. I give Him what I have and what I am: ignorance. He, out of His infinite Compassion, gives me what He has and what He is: Delight in infinite measure.

MUSIC

University of California at Los Angeles;
Los Angeles, California, USA
3 October 1978

Music is inspiration, soulful inspiration. It inspires the human in us. Music is manifestation, fruitful manifestation. It manifests the divine in us. Music is satisfaction, supreme satisfaction. It satisfies the Pilot Supreme in us.

The human musician plays in order to become great. The divine musician becomes good first and then plays divinely, while soulfully and unconditionally offering the results to his Beloved Supreme. The Supreme Musician does not play in order to become great, and He does not have to become good in order to play, for the Supreme Musician embodies at once the universal Sound-Music and the transcendental Silence-Music.

God the Supreme Musician feeds the aspiration-heart of the seeker-musician. God the Supreme Musician illumines the dedication-life of the seeker-musician.

Soulful prayer and the music world of a seeker-musician are the same thing. His soulful music is his soulful prayer, and his fruitful meditation is another name for his fruitful music.

The music of the unaspiring musician and God's Compassion-Flood are inseparable. The music of the aspiring and surrendered seeker-musician and God's Satisfaction-Delight are always interchangeable.

OUR SOULFUL PRAYER
AND OUR FRUITFUL MEDITATION

University of Southern California; Pasadena, California, USA

3 October 1978

Our soulful prayer and our fruitful meditation. Our soulful prayer is answered even before we pray if we have a pure aspiration-heart. Our fruitful meditation is fulfilled even before we meditate if we have a sure surrendered life.

What is a true prayer and what is a true meditation? A true prayer is constant self-giving and a true meditation is constant self-transcendence.

We pray to God for His Greatness. We meditate on God for His Goodness. When we pray we feel that God is above us. When we meditate we feel that God is within us. We pray to God because He is omniscient, omnipotent and omnipresent. His Greatness inspires us. We meditate on God because of His Love and Compassion, His unconditional Love and unconditional Compassion. Not because He is great but because He is good is the reason we meditate on God. We pray to God to give us what He has and what He is. We meditate on God for His manifestation in and through us.

When we pray, we feel our closeness to God. When we meditate, we feel our oneness with God. Closest intimacy we enjoy on the strength of our soulful prayer. Deepest ecstasy we enjoy in the inmost recesses of our heart by virtue of our fruitful meditation.

The finite in us desires the Infinite, the Unknown, the Unknowable. Therefore, it prays. The conscious Reality, which is aware of itself in infinitesimal measure, wants to bring down the Infinite, the Eternal and the Immortal here on earth, in the immediacy of today. This is what our meditation wants.

Both prayer and meditation are of paramount importance. We pray because prayer constantly makes us feel that there is Someone for us. We meditate because

we feel that what we are now is not everything that we have or everything that we are. But there shall come a time when we shall grow into the very Image of our Absolute Lord Supreme, who is our own perennial Source. With divine humility we pray, and thus we satisfy our Absolute Lord Supreme. With divine dignity we meditate, and thus we satisfy our Beloved Supreme.

MY IGNORANCE

University of California at Santa Barbara;
Santa Barbara, California, USA
4 October 1978

My ignorance is my excuse. Is it justifiable? No, never! My ignorance is my excuse. Is it pardonable? No, never! My ignorance is my excuse. It is changeable? Yes, it is!

What is my ignorance? My ignorance is my unawareness of my Source, the Golden Orb. My ignorance is my negligence of my inner duties: the transformation of my nature, the perfection of my life and the satisfaction of my Beloved Supreme.

My ignorance is an excess of fondness for the earth-bound fleeting time and my total indifference to the Heaven-free immortalising life. My ignorance is that I do not claim my Beloved Supreme as my own, very own. I do not dare to become His choice instrument. I remain in the meshes of ignorance.

My Beloved Supreme can forgive me, forgive my ignorance. But I shall not and cannot forgive myself and my ignorance, for inside the depth of my ignorance what looms large is my ingratitude. My Lord Supreme, out of His infinite Bounty, has always been trying to give me His Eternity's Love, Infinity's Delight and Immortality's Life. But I do not accept His divine Boons. Everything I shall forgive but one thing: my ingratitude.

RUN AND BECOME

Stanford University; Stanford, California, USA

5 October 1978

Run and become. We run, we become. We run in the outer world, we become in the inner world. We run to succeed, we become to proceed.

Inspiration helps us run far, farther, farthest. It helps us run the length and breadth of the world. Aspiration helps us become fast, faster, fastest the chosen instrument of our Beloved Supreme.

Inspiration tells us to look around and thus feel and see boundless light, energy and power. Aspiration tells us to dive deep within and enjoy boundless delight, inner nectar and bliss.

Inspiration tells us to claim and proclaim our own divinity, which is our birthright. Aspiration tells us to feel and realise once and for all that we are exact prototypes of our Beloved Supreme. We can be as great, as good, as divine and as perfect as He is. Inspiration tells us to become our true selves. Aspiration tells us to become God Himself.

Inspiration tells us to feel what we soulfully have: God's Love, God's Compassion, God's Beauty and God's Peace in infinite measure. Aspiration tells us to feel at every moment that we are of the Source and for the Source. We are of our Beloved Supreme the One, and we are for our Beloved Supreme the Many. Him to fulfil, Him to manifest, Him to satisfy unconditionally in His own Way is of paramount importance.

We run. We become. At every moment we are running to become something great, sublime, divine and supreme. At the same time, while we are becoming, we feel that we are in the process of reaching our Ultimate Goal. But today's goal is only the starting point for tomorrow's new dawn. At every moment we are transcending our achievements; we are transcending what we have and what we are. By virtue of our self-giving we are becoming the Beauty, the Light and the Delight of our Beloved Supreme.

[During his California lecture tour, Sri Chinmoy was appointed an Honorary Visiting Scholar at the Pacific School of Religion, which is part of the Graduate Theological Seminary at the University of California, Berkeley. The honour was bestowed by John von Rohr, Interim President of the Pacific School of Religion on 5 October 1978.]

THE HUMAN IN ME, THE DIVINE IN ME
AND THE SUPREME IN ME

Columbia University; New York, New York, USA

St. Paul's Chapel

11 October 1978

The human in me, the divine in me and the Supreme in me.

The human in me desires quantity, quantity's flood. The divine in me longs for quality, quality's drop. The Supreme in me guarantees quality-sea.

The human in me indulges in the division-life. The divine in me is fond of the union-life. The Supreme in me blesses the oneness-life.

The human in me thinks that suffering is indispensable for God-realisation. The divine in me feels that soulfulness is indispensable for God-realisation. The Supreme in me tells me that self-giving alone is indispensable for God-realisation.

The human in me is always afraid of the Truth Transcendental. The divine in me loves the Truth devotedly and soulfully. The Supreme in me constantly feeds the Truth, the Truth Universal and the Truth Transcendental.

The human in me hears and then talks. The divine in me knows first and then talks. The Supreme in me talks while giving what He has and what He is. What He has is Infinity's Light and what He is is Immortality's Compassion.

The human in me pitifully cries for success. The divine in me sleeplessly longs for progress. The Supreme in me unreservedly smiles only at the perfection of my progress.

The human in me needs satisfaction, but it does not have it. The divine in me needs satisfaction and it has it in ample measure, in abundant measure. The Supreme in me is satisfaction itself. The Supreme in me is all the time singing the song of satisfaction in my desire-life, in my aspiration-life, in my realisation-life, in my manifestation-life. The Supreme in me is satisfied, always satisfied, with the nothingness and with the infinitude of His Creation in vision and the manifestation of His Creation in the seeker in me.

ASPIRATION

Columbia University; New York, New York, USA

St. Paul's Chapel

18 October 1978

I am an aspirant. I aspire. When I aspire, I radiate: my entire being radiates, my physical reality radiates, my whole face radiates. The seekers around me get inspiration from my radiation, and my radiation serves them by increasing their aspiration. In this way, with my aspiration I offer a special service to those who are around me.

My aspiration is my illumination. When I aspire, I illumine my own unlit, dark and obscure parts. I illumine my own ignorance-life, and those fellow travellers who are around me get illumination from my illumination. In this way, my illumination serves the seekers who are around me by helping to illumine their unlit and obscure lives.

My aspiration is my realisation. There was a time when I cheerfully and madly danced a dance of division. In those days, I wanted division to reign supreme in my entire life. “I” and “my”: these were the two songs I knew then. But now in my aspiration-life, I see that division cannot solve my problems. It is only my union, my oneness with the Source—the perennial Life-Tree which through Eternity has been growing inside my heart—which can and will solve all my problems. My oneness tells me that there is only one Source, and to that Source all human beings and the entire Creation belong. In oneness founded on a solid basis I get satisfaction far beyond my imagination.

My aspiration is my perfection, and perfection is my experience of self-transcendence. At every moment, by virtue of my aspiration, I transcend my previous heights and, each time I transcend myself, I get new inspiration. My entire being is inundated with a new inspiration-dawn. Perfection is my constant self-transcendence to satisfy the seeker in me and to satisfy my Beloved Supreme.

Aspiration is torture: so says my lethargic body. Aspiration is pressure: so says my unruly, restless vital. Aspiration is terror: so says my doubting and suspecting mind. Aspiration is pleasure: so says my crying heart. Aspiration is leisure: so says my loving soul. And finally, my Lord Supreme says that aspiration is nothing short of treasure. Out of His infinite Bounty, He tells me that my aspiration is not only my treasure but also His treasure.

My desire-life unconsciously wanted to destroy me, my reality-existence. My aspiration-life consciously wants to employ me and make me perfect so that I can serve my Beloved Supreme constantly in His own Way. My Beloved Supreme compassionately tells me that He will give me what He has and what He is: infinite Compassion. I tell Him that I shall give Him what I have and what I am: a tiny drop of devotion. He accepts what I give Him lovingly, smilingly and unconditionally. I accept what He gives me devotedly, soulfully and unreservedly.

THE INNER WORLD AND THE OUTER WORLD

Columbia University; New York, New York, USA

St. Paul's Chapel

25 October 1978

The inner world prepares me. The outer world utilises me.

The inner world feeds me. The outer world announces me.

In the inner world I am all aspiration. In the outer world I am all revelation. What is aspiration? Aspiration is a soulful cry of my eternal life. What is revelation? Revelation is a fruitful smile of my immortal soul.

In the inner world I know that I eternally am. In the outer world I know that I constantly can. I am eternally God's instrument. This is what I know in the inner world. I can serve God, please God and fulfil God in His own Way. This is what I know in the outer world.

In the inner world I try to see God's Height, His Transcendental Height. In the outer world I try to see God's Length, His boundless Length.

In the inner world I try to enter into God's Golden Boat. Out of His infinite Bounty, He allows me to be in His Boat. In the outer world God carries me and pilots me to His Reality Shore, at His choice Hour. This also He does out of His infinite Bounty.

There comes a time when my inner world and my outer world become inseparably one. At that time, I feel that my reality and God's Reality are inseparably one, that my reality's height and God's Reality's Height are inseparably one, that my vision-world and God's Vision-World are inseparably one. At that time, I as a seeker become one with my Master, I as a dreamer become one with my reality, I as a divine lover become one with my Supreme Beloved.

In my inner world I need to love my outer world more, in a divine way. In my outer world I need to listen to my inner world more, in a soulful way. If I do not feel the need for my inner world, my aspiration-world, then I shall not be able to

understand my outer world. My outer world's determination, manifestation, perfection and satisfaction entirely depend on my inner world's peace, harmony and oneness.

THE WHOLE MAN

Lake Placid School of Art; Lake Placid, New York, USA

3 December 1978

In all walks of life—especially in the athletic world—from the spiritual point of view the whole man represents perfection; the whole man represents satisfaction: perfection for satisfaction and satisfaction in perfection.

Present-day human life, unfortunately, is a far cry from perfection for satisfaction and satisfaction in perfection. Indeed, it offers us a most deplorable picture. Man the body is ignorance. Man the vital is arrogance. Man the mind is doubt. Man the heart is insecurity. But there is also man the soul. The soul, which is inside the body yet far beyond the earth-bound body-consciousness, is the direct representative of our Inner Pilot. Man the soul is aspiration-flight. And finally, man the God is Satisfaction-Delight.

Here we are all seeker-athletes. All athletes, without fail, are potentially great and good. A great athlete is a little man tirelessly inspired. A good athlete is a simple life sleeplessly awakened. The great athlete in us seeks excellence. The good athlete in us seeks transcendence. Excellence quite often arrives at a dead end. Transcendence always reaches an ever-new beginning and an ever-new dawn. Excellence is success and transcendence is progress. The athlete in us is the discoverer of success and the inventor of progress. The outer world is success-thirst. The inner world is progress-hunger.

What about the poor and ill-fated athlete in us? O poor, ill-fated athlete, your prayer will one day change your attitude towards God's Will. Your ultimate oneness with God's Will will give you infinitely more happiness than the supremely successful athlete can ever hope to achieve.

There are two worlds: the outer world and the inner world. Even so, there are two competitions: the outer competition and the inner competition. The outer competition begins and ends. The inner competition has a beginningless start and

an endless finish. In the outer competition, we compete with the rest of the world. In the inner competition, we compete with our fear, doubt, anxiety, worry and so forth. In the inner competition, we compete with our ignorance of millennia.

Just because time and again we have had deplorable defeats and failures, we must not retire from the athletic world. No, only we have to aspire more soulfully, more devotedly and more unreservedly. We are the connecting link between our aspiration and our inspiration. Aspiration we are; inspiration we offer.

Our aspiration-longing is our ultimate becoming. Because we long for something, eventually we become that very thing. Our longing is our self-transcendence. Transcendence always will lead us far beyond the domain of cancerous fear and poisonous doubt. Freed from fear, we become great. Freed from doubt, we become good. Greatness influences the outer man. Goodness inspires the inner man. Greatness, no doubt, eventually triumphs; but goodness eternally reigns supreme in the heart of aspiring mankind. Greatness haughtily and incorrectly says, "I have everything, I am everything." Goodness humbly and soulfully says, "My Beloved Lord Supreme is all Compassion for me. Out of His infinite Bounty, at His choice Hour, He will grant me what He has and what He is."

Let us all aspire. To aspire is to widen our horizons. Our eternal journey's eternal cry is man the God. Our infinite Goal's infinite Smile is God the man. Let us share this unparalleled wisdom with the rest of the world and thus liberate bondage, radiate love, lengthen peace and strengthen oneness. Oneness manifests fulness, and fulness is the whole man. Since we are primarily dealing with the athletic world, let us go to its source: the Olympics. The Olympics is an unprecedented, auspicious, glorious and precious Greece-Vision. And what is this Vision? This Vision is nothing other than world-happiness. Happiness is love bubbling forth into the newness and fulness of true life, illumining life and fulfilling life.

The Olympics towers above all man-made differences. It is infinitely bigger than race. It is eternally brighter than colour. It is supremely better than religion. It is not only constantly one with the evolution-hunger of aspiring mankind but it is also humanity's satisfaction-meal and perfection-nourishment.

The human athlete in us clings to great expectation. The divine athlete in us clings to an existence-life which is surrendered to God's Will, Him to please in His own Way. The Supreme Athlete in us is God. God the Supreme Athlete has

three members in His immediate family who walk in His Footsteps: His son, Speed; His daughter, Skill; and His son, Strength. Skill helps her brother, Speed, and this way Speed achieves supreme victory and supreme glory. When necessity demands, Skill also helps her brother, Strength, and Strength achieves boundless glory and boundless victory. Again, when it is necessary, the sister helps both the brothers together to achieve supreme victory and supreme glory. Meanwhile, all the time the Father watches. While watching, He blesses His daughter, Skill, inside the gratitude-hearts of His sons, and the three children, in return, offer to the Father their victory's breathless silence and deathless sound.

THE MEANING OF DISCIPLESHIP TODAY

Pacific School of Religion; Berkeley, California, USA

1 June 1979

Dear friends, dear brothers and sisters, dear distinguished professors and deans, here we are all seekers. We are sailing in the same boat, the boat that is carrying us to the Golden Shore of the Beyond. Nothing gives me a greater sense of satisfaction than to be of dedicated service to seekers, for I am also a seeker, an eternal seeker, a seeker of the infinite Truth and Light. As you know, I was asked by my esteemed friend, Dean Foster, to speak on the meaning of discipleship today. This is a most significant subject, and therefore I offer him my gratitude-heart.

What is a disciple? A disciple is a seeker; he is a Truth-seeker. What is a disciple? A disciple is a lover; he is a Heaven-lover. What is a disciple? A disciple is a server; he is an earth-server. What is a disciple? A disciple is a fulfiller; he is a God-fulfiller.

If we want to know the meaning of discipleship today, we have to focus our concentrated attention on the role of the disciple. The role of the disciple is quite simple, of course, if he follows the path of the heart and not the path of the mind. The role of the disciple is to give what he has and what he is. What he has is an inner cry, which is birthless and deathless. The disciple offers this birthless and deathless inner cry to his Pilot Supreme and receives from Him His infinite Light, eternal Peace, and immortal Bliss.

What a disciple is, is a devoted and soulful instrument. He wants to help mankind to see the beauty of the Infinite in the very heart of the finite. He wants to unite earth's helpless cry and Heaven's endless Smile. He takes it as his bounden duty to serve both Mother Earth and Father Heaven. To manifest the eternal Truth is his constant cry and constant hunger. Undoubtedly, he is a chosen instrument of the Absolute Pilot Supreme.

Yesterday's disciple, today's disciple, and tomorrow's disciple. Yesterday's disciple was simple and humble. Simplicity was his outer life, humility was his inner life. Simplicity and humility inundated his entire being. Today's disciple is complicated and argumentative. Complication and argumentation reign supreme in his life, day in and day out. Tomorrow's disciple will be the fastest spiritual runner. His code of life will be to run and become, to become and run. He will run in order to succeed; he will become in order to proceed. At times, he will run to reach the Goal; at times, the Goal will come to him. When he reaches the Goal, he will be blessed with the Transcendental Pride of the Absolute Supreme. When the Goal reaches him, he will immediately sit at the Feet of the Absolute Supreme with his heart's soulful gratitude-sea.

In the days of yore, the disciple was advised and encouraged by the Master to renounce the world. Renunciation was taught right from the beginning when the disciple came to the Master. The Vedic Seers of the hoary past, and also the Upanishadic Seers, offered a supreme message to the world at large: "Enjoy through renunciation." Everybody wants to enjoy, for satisfaction is of paramount importance. But the ancient Seers came to realise that satisfaction can be achieved only through renunciation. According to them, there is no other way. This world of ours gives us things that do not last; their life-breath is very short. Everything here is an illusion—nothing can last and nothing will last permanently. Sooner than the soonest, everything dies. What is the use of running after things that will not last for good? So they taught their disciples not to run after material objects, and their students learned the message of renunciation.

Then there came a time when the message needed transformation. The sages, the Seers, the spiritual Masters came to realise that the acceptance of life is of paramount importance. If we renounce the world, if we renounce the body, vital, mind and heart, then what can we do for our Beloved Supreme? We say we love God and want to please Him. If we want to please Him, if we want to fulfil Him, then how can we reject or renounce the world? This world of ours, as it is, must be accepted. First we must accept it; then we have to transform it. Needless to say, this world is far, far from perfect. But unless and until we accept the world, unless we touch the earth-arena—the sufferings, the pains, the imperfections of the world at large—how are we going to change the face and fate of the world? Therefore, we must needs accept the world.

Our mind is full of doubts, worries and anxieties; our mind has to be transformed. Our vital quite often is destructive; we have to transform our destructive vital into a new vital which is dynamic. With a dynamic vital we will

be able to run the fastest, dive the deepest and fly the highest. Our body is lethargic; our body enjoys ignorance-sleep. It has been sleeping for millions of years; yet it still wants to enjoy this ignorance-sleep. The seeker in us must tell our body to wake up. The Upanishadic Seers have taught us how to inspire the body with inner dynamism just by repeating these soulful and powerful words of incantation:

*Uttiṣṭhata jāgrata prāpya varān nibodhata
Kṣurasya dhārā nisītā duratyayā
Durgam pathas tat kavayo vadanti*

Arise, awake! Realise and achieve the Highest with the help of the illumining, guiding and fulfilling Masters. The path is as sharp as the edge of a razor, difficult to cross, hard to tread—so declare the wise sages.

Until the Goal is reached, do not stop! And this Goal is for whom? Not for the weakling! “The soul cannot be won by the weakling—*Nāyam ātma balahīnena labhyo.*” The inner Goal can be achieved only by powerful souls, not by weak ones. The Goal that satisfies our inner world and our outer world, the Goal that quenches our Eternity’s thirst, will not be achieved by weaklings.

Yesterday’s disciple could not satisfy us. Today’s disciple cannot satisfy us. Tomorrow’s disciple also perhaps will not satisfy us. Why? Yesterday’s disciple said to the Master, “Master, give me capacity. If you bless me with capacity, I shall please you.” The disciple did not want to go further; he did not tell the Master that he would be more than willing to please the Master in his own way.

Today’s disciple says to the Master, “Master, I am giving you a golden chance. Do please me in my own way today. If you please me today, I give you my word of honour that tomorrow I shall please you in your own way. But you have to please me first, and I have already given you a golden, supreme chance.”

Tomorrow’s disciple perhaps will say to the Master, “Master, let us please each other. You give me something significant and I shall give you something significant. You give me your soul’s Himalayan realisation, and I shall give you my life’s sleepless service.” Here also the disciple has managed to forget the message of unconditional Reality. It is all conditional: the Master has to give something to the disciple; then only the disciple will give something else to the Master. Therefore, yesterday’s disciple could not accomplish the supreme task,

today's disciple cannot do it and tomorrow's also will fail. But in the distant future—it may take millions of years—there shall come a time when the seeker-disciple will be ready to please the Master in the Master's own way. The seeker-disciple will be able to identify himself with the supreme prayer-message of the Saviour Supreme, the Christ: "Father, let Thy Will be done." Here the message of surrender comes to the fore.

Unfortunately, the present-day world is scared to death when it hears the word 'surrender'. But the surrender that we speak of in the spiritual life is not the surrender of the slave to the master. It is the recognition of the Infinite by the finite. A tiny drop recognises its inner identity with the vast ocean. It then enters into the ocean and becomes the vast ocean itself.

In the spiritual life, nobody is compelled to surrender. But everybody has an inner urge to grow into the Infinite. As the tiny drop grows into the Infinite, even so, our finite consciousness can eventually grow into Infinity. Surrender and freedom are always at daggers drawn, but if we dive deep within we see that there is no difference between these two so-called realities. They are just the obverse and the reverse of the same coin. Before we accepted the spiritual life, we enjoyed freedom in one way. We fulfilled, or wanted to fulfil, our earth-bound desires. We felt, perhaps, that we had the capacity and potentiality to be another Napoleon or Alexander the Great. Like Julius Caesar, we wanted to voice forth: "I came, I saw, I conquered." This is the positive way that we could have embraced this reality. Otherwise, if we embraced it in the negative way, then we would have cherished and admired deep in the inmost recesses of our heart the destructive message of Hitler and Stalin. In any event, before we entered into the spiritual life we did enjoy freedom; whether it was real freedom or not is another matter. But we can say that we enjoyed something in a limited way, and the after-effect was total frustration. Therefore, we needed a kind of escape. Or we can say that illumination dawned on us. So we gave up the desire-bound life and entered into the spiritual life.

Previously we wanted to please and fulfil ourselves by fulfilling our desire-life, but now we want to please and fulfil ourselves by fulfilling our aspiration-life. It is not that we have given up our freedom. No! Freedom is always there. Only we have changed the course of the game, and now we are enjoying a different kind of freedom.

Unfortunately, when we enter into the spiritual life and follow a Master, we feel that we are surrendering to somebody else and giving up our freedom. But this is not at all true. Nobody is compelling us to follow a spiritual path; nobody

is compelling us to listen to the Master. The seeker has come to the Master on the strength of his own inner urge. The seeker is staying with the Master in order to fulfil a divine longing that he feels. He feels that the Master knows a little more than he does, so he himself has decided to follow the Master. It is his own freedom that he is exercising. So the question of surrender does not arise at all. When we lead, we enjoy freedom. Again, when we consciously, deliberately, soulfully and unconditionally follow, at that time we enjoy another kind of freedom. In the case of the seeker, his inner awareness, inner development and inner sense of truth are compelling him to follow a higher life, a more illumining life, a more fulfilling life. It is his own free choice.

When the seeker follows a Master, he does not look upon the Master as a separate individual. He does not feel that he is a slave kissing the dust of the Master's feet. No! He knows perfectly well that the Master who is in the physical is only a representative of his real Guru, his real Master, who is none other than the Absolute Supreme. He sees himself as an exact prototype of his Master's divine consciousness, and he looks upon the Master as his own higher Reality. So when he follows the Master, he is not surrendering his freedom to somebody else. Only he is exercising his freedom in a different way; he is exercising his freedom to follow his own higher Reality.

In the spiritual life, it is always God for God's sake right from the beginning. If this message the seeker can embody, reveal and manifest in his life at every moment, then he will be a supreme and perfect instrument of his Beloved Supreme. There shall come a time when Mother Earth will be inundated with seeker-disciples who will be carrying the banner of unconditional surrender to God which is nothing other than conscious, constant, inseparable and unconditional divine oneness with their own higher Reality and with their Master who represents this higher Reality.

PEACE

University of Vermont; Burlington, Vermont, USA
19 January 1980

Peace. Peace is love unmistakably realised. Peace is joy unreservedly shared. Peace is oneness soulfully expanded. Peace is fulness permanently founded.

The animal consciousness is completely unaware of peace. The human consciousness is rarely aware of peace. The divine consciousness is constantly and lovingly aware of peace. The supreme Consciousness is constantly, lovingly and blessingfully aware of peace.

Peace is the inner man's inner goodness. Peace is the outer man's outer greatness.

Goodness proceeds. Goodness loves. Goodness serves. Goodness proceeds along Eternity's Road. Goodness loves God the Creator. Goodness serves God the Creation.

Greatness succeeds. Greatness sings. Greatness dances. Greatness succeeds in the battlefield of life. Greatness sings the real victory-song. Greatness dances the real freedom-dance.

Goodness reveals God the Silence-Creator. Greatness fulfils God the Sound-Creation.

The inner peace and the outer peace are interdependent. The inner peace grows. The outer peace glows. The inner peace feeds. The outer peace leads. The inner peace grows with Infinity. The outer peace glows with Eternity. The inner peace feeds the divine in us. The outer peace leads the human in us.

The inner peace reveals God the transcendental Beauty. The outer peace fulfils God the universal Duty.

The inner peace constantly awakens us to a higher and supreme Reality.

Peace. The nations that seek peace more than anything else are divinely excellent. The individuals who seek peace more than anything else are divinely excellent. The nations and the individuals that have peace, both inner and outer, are supremely perfect.

The outer world hungers for power. What else is power, if not peace? The outer world hungers for satisfaction. What else is satisfaction, if not peace? Peace-power illumines the earth-consciousness. Peace-satisfaction fulfils the Heaven-Reality.

Man hungers for world-dominion. Man thinks that world-dominion will give him satisfaction. To his wide surprise, he finds that world-dominion is nothing short of sense-slavery. World-dominion is another name for shameless treachery. Not world-dominion, but world-union; not world-conquest, but Truth-quest: this should be our aim.

Peace is self-mastery. Peace is God-discovery. The inner man who is fully awakened knows that self-mastery and God-discovery are of paramount importance. God-discovery is God's Satisfaction in man. Self-mastery is the perfection of man in God. Man's perfection in God and God's Satisfaction in man can change the face of today's world. Today's world can be transformed into God's Perfection-Dream, which is flooded with Light and Delight, only when we the seekers cry for peace—peace alone.

A SEEKER'S LIFE

Harvard University; Cambridge, Massachusetts, USA

17 February 1980

My life is earth's experience-gift.
My life is Heaven's Compassion-Boon.

My life is a game. When I break some rules secretly, the rules break me not only openly but very violently. I am planning to give my life to God for His use. I feel deep within that He can do infinitely more with it than I ever possibly can.

I am always happy. Do you want to know why? I am happy because all my life I have been building bridges and not walls. I am always happy. Do you want to know why? On my way to the highest heights I have not given up my eternally old faithful friends: love-seed, devotion-plant and surrender-tree.

“Life is real! Life is earnest! And the grave is not its goal.” – Longfellow

A seeker's life is not only real but also divine. His life is not only earnest but also daring. Needless to say, the grave can never be his goal. Unlike the ordinary human beings, a seeker has two goals: earth-transformation and God-manifestation.

A seeker says to mankind, “Oh, take me! I shall give you what I have: love and service.” A seeker says to God, “Oh, take me! I shall give You what I am: surrender and gratitude.”

A seeker has many good qualities. His ignorance of self-deception is by far the best. Because he does not deceive himself, God's Transcendental Pride is all for him. God says to the seeker, “My child, in you I have My Infinity's Peace, Eternity's Love and Immortality's Delight.”

“It is not doing the thing we like to do, but liking to do the things we have to, that makes life blessed.” – Goethe

What we like to do is to draw the world's attention. Therefore, how can we be blessed? The offering of gratitude to the Inner Pilot in all human beings is the best virtue, and that virtue makes our life really and truly blessed.

A TRUE SEEKER

Columbia University; New York, New York, USA

20 February 1980

A true seeker is he who constantly prays to God and yet consciously remains unconscious of his prayer. A true seeker is he who sleeplessly meditates on God and yet deliberately remains unconscious of his meditation. A true seeker is he who soulfully loves the world and yet easily remains unconscious of his love. A true seeker is he who devotedly serves the world and yet surprisingly remains unconscious of his service.

God has a special liking for a true seeker because of his sincerity-life. God has a special love for a true seeker because of his purity-heart. A true seeker has a special liking for God, not because God gives him infinitely more than he needs, but because God gives him His Infinity's Compassion. A true seeker has a special love for God, not because God gives him infinitely more than he deserves, but because God is His Eternity's Forgiveness.

A true seeker most sincerely cries with humanity's cries and thus becomes perfectly one with humanity's countless problems. A true seeker most soulfully smiles with Divinity's Smiles and thus unconditionally becomes one with the sleepless readiness of Divinity to descend, thus solving its endless problems.

A true seeker has a unique way of teaching and preaching. He stands before the world-audience and unlearns what the earth-bound mind has taught him. This is how he teaches the world. He stands before the world-audience and reveals what his Heaven-free heart has taught him. This is how he preaches to the world at large.

A true seeker is at once Heaven's prepared messenger and earth's treasured message.

When a true seeker says to the world, “I am as young as your perfection-life,” God immediately says to him, “My most precious child, you are as old as My Vision-Eye.”

MY LORD SUPREME, YOU ACCEPT FROM ME

Columbia University; New York, New York, USA

Saint Paul's Chapel

27 February 1980

My Lord Supreme, You accept from me my hungry desires as though these things are tremendously valuable.

My Lord Supreme, You accept from me my teeming worries and anxieties as though these things are extremely beautiful.

My Lord Supreme, You accept from me my poisonous doubts as though these things are remarkably meaningful.

My Lord Supreme, You accept from me my untiring insecurity and my unending impurity as though these things are going to adorn Your Heart.

My Lord Supreme, You accept from me my ocean-vast ingratitude as though it is something that is going to richly satisfy You.

My Lord Supreme, when You give me Your Peace, Your Love, Your Joy, Your Compassion and Your divine Blessings in boundless measure, I get joy, true. But Your Joy, while giving, far surpasses my joy, in spite of the fact that I am the receiver and You are the Giver.

My Lord Supreme, when I give You my undivine qualities unreservedly, You get much more joy and satisfaction in receiving than I get in giving.

My Lord Supreme, You are always great. You are always good. Will there ever be a time when I shall be able to defeat You in anything?

“My child, you have already defeated Me.”

I have defeated You? Impossible, my Lord, impossible! How can I ever defeat You? Tell me, how?

“My child, I need you infinitely more than you need Me. My need for you far surpasses your need for Me. Does this not prove that you have defeated Me badly? Now let Me explain to you this secret and sacred philosophy of Mine. You do not

know who you are, but I know who you are. You think that you are ignorance incarnate, but I see you as an experience of Mine. I see you as My own evolving Life. I see you as My own Dream-manifesting Reality.

“It is not you; it is I. It is not yours; it is Mine. It is I who am always in the process of unveiling and becoming, and becoming and unveiling. Thus it is I who sing in and through you My Eternity’s Song: Oneness. It is I who dance in and through you My Infinity’s Dance: Perfection. It is I who cry and smile, and smile and cry, in and through you My Immortality’s Silence-Sound: Satisfaction.”

A LIFE OF BLOSSOMING LOVE

State University of New York at Stony Brook;
Stony Brook, New York, USA
3 March 1980

A seeker's life is his blossoming love. A seeker's blossoming love is his illuminating light.

A seeker's life becomes the many and the One. A seeker's love becomes the One and the many.

A seeker's life is at once dependent and independent. His is the life boundlessly dependent on God. His is the life sleeplessly independent of ignorance.

A seeker has belief, he has faith, he has conviction, he has realisation. God does everything: this is his faultless belief. God is everything: this is his spotless faith. God is all Love: this is his peerless conviction. God is His own Eternity's Silence, God is His own Infinity's Sound, God is His own Immortality's Satisfaction: this is his ageless realisation.

A true seeker's life and his gratitude-heart are always inseparable. By virtue of his gratitude-heart he sees the invisible, he feels the unimaginable and he achieves the impossible. He sees the invisible perfection within and without him. He feels the unimaginable satisfaction in his entire being. He achieves the impossible: God's God-Heights and God's God-Depths.

A seeker's life embodies two supreme realities: his conscious, constant and soulful self-giving prayer and his loving, devoted and unreserved God-becoming meditation.

EULOGY FOR JESSE OWENS

Columbia University; New York, New York, USA

St. Paul's Chapel

9 April 1980

Spirituality means speed: speed in the inner world, speed in the outer world. In the inner world, speed is founded mostly upon aspiration. In the outer world, speed is founded mostly upon inspiration.

There are some individuals who have speed in the inner world, while there are others who have speed in the outer world. There are few, very few, who have speed both in the inner world and in the outer world. Jesse Owens, the champion of champions, the immortal of immortals, has this rare speed both in the inner world and in the outer world. He is the colossal pride not only of his race, the black people, but also of the entire America. Finally, he is, indeed, a universal treasure. As the outer world treasures his fastest speed, even so, the inner world cherishes his bravest dedication that fought against poverty, darkness and ignorance in human life.

Here we are all seekers. As seekers, we are offering our soulful homage to a seeker who has contributed abundant speed and light to the entire world.

WHAT IS ART?

University of Washington; Seattle, Washington, USA

8 May 1980

What is art? Art is simplicity in the body, purity in the vital, clarity in the mind, beauty in the heart and immortality in the soul.

Art is at once evolution and revolution. Evolution is a slow, steady and unerring flight towards the ever-transcending Beyond. Revolution is a dauntless, sleepless and priceless fight against ignorance-supremacy.

Art can be a striking idea, a soaring ideal, an illumining dream, a fulfilling reality and, finally, an everlasting victory.

Art conceives and achieves. Today art conceives a tearing cry. Tomorrow art achieves a beaming smile.

What does the artist do? The artist watches the outer life. He discovers the inner life. He liberates the human life. He manifests the divine life. He fulfils the supreme Life. The outer life is a searching hope. The inner life is a daring promise. The human life is an uncertain experiment. The divine life is a certain experience. The supreme Life is an abiding realisation.

The seeker-artist has his sacred art-secrets. During his artwork, if he prays to God in silence, he feels God's Presence above him; if he meditates, he feels God's Presence in the inmost recesses of his heart. If he takes his art as the living expression of his dedicated service, then he feels God's Presence with him all the time; sleeplessly he feels God's Presence within and without. If, while doing his artwork, he can love God and can feel that God the Creator and God the Creation are both in his art—like the obverse and reverse of the same coin—then he sees and feels unmistakably that God is all for him, him alone. And if the seeker-artist becomes the perfect prototype of God by virtue of his art, then he tells the world that he is only for God the Truth, God the Supreme Artist, who is his own Eternity's Silence-Height and his own Infinity's Sound-Delight.

Art and thought are two neighbouring worlds. The artist has an easy access to the thought-world. A wise artist simplifies his complicating thoughts. A foolish artist multiplies his teeming thoughts. A soulful artist immortalises his illumining thoughts.

Art is human, art is divine. The artist, in his human art, wants nothing but success. He wants the rest of the world to be far behind him. He wants the rest of the world to extol him to the skies for his grandiose achievements. The artist, in his divine art, wants nothing but progress. He wants to make progress with the entire humanity. He wants to march along the road of progress with every human being in a oneness-smile. He does not want even one individual soul to lag behind. He wants all to run fast, faster, fastest towards the Destined Goal. Success is a short and sinking breath, whereas progress is a long and enduring breath. The human in us cries for success. The divine in us cries for progress. It is our progress—slow, steady and unerring—that can make us see and feel at every moment the Kingdom of Heaven's Delight within us.

Art is beauty. Beauty is divinity. Divinity is reality. Reality comes to us in two forms. Or you can say that we approach reality in two ways—with either our desire-bound life or our aspiration-free life. Each individual has both aspects, but when the individual grows into a seeker, he shuns the desire-life and accepts and welcomes the aspiration-life. In his desire-life, what he wanted was the love of power. Now, in his aspiration-life, what he wants is the power of love. The power of love transforms, illumines and immortalises the seeker. But the love of power destroys his inner capacities and his genuine longing for truth, beauty, light and delight.

Self-offering is the greatest of all arts. Self-offering is at once universal oneness-discovery and transcendental fulness-mastery. He who serves, he who offers himself unreservedly and unconditionally, deserves everything the world has and is, nay, everything that God Himself has and is. When he serves, what he offers to the world at large is perfection-joy, and what he deserves is nothing short of satisfaction-peace. Joy awakens the sleeping human in us. Peace fulfils the hungry human in us.

The human artist, the divine artist and the Supreme Artist. The human artist quite often does not have a specific goal or a high lofty ideal. The divine artist sees the goal within and without, but at times it is not within his easy reach; it is sometimes difficult for him to manifest the goal that he sees all around him. He can discover the goal deep within him, but he finds it difficult to bring it to the fore and manifest it due to lack of receptivity on the part of the receivers. The

supreme Artist is an ocean of wisdom. Infinity's wisdom is always at his disposal. He has all the answers—provided, of course, we ask him the right questions. When we dive deep within, we discover that there is and can be only one question in the entire universe, and that question is: “Have you?” The immediate answer is: “Not only do I have but I eternally am. Not only do I have the Reality Supreme, but I eternally am that Reality Supreme. I eternally am man the ascending cry and God the descending Smile.” This is all the Supreme Artist is: man the ascending cry and God the descending Smile. He has also discovered the supreme Truth that man is the evolving God and God is the perfect man.

Art is, after all, talent. Talent is something that our mind has to explain, our heart has to attain and our soul has to ascertain. If we do not have any talents, then let us try to consecrate ourselves. In the near or distant future, our consecration will grow into talents.

[Sri Chinmoy was invited as a Visiting Lecturer by the School of Art, University of Washington.]

THE OUTER RUNNING AND THE INNER RUNNING

University of Oregon; Eugene, Oregon, USA

17 October 1980

The outer running is a powerful struggle for a great independence. The inner running is a soulful cry for a good interdependence. Independence brings to the fore what we have unmistakably deep within: a freedom-smile. Interdependence makes us conscious of what we eternally are: a oneness-satisfaction.

The outer running is a burning desire to achieve everything that we see here on earth. The inner running is a climbing aspiration to receive from Above a vast Compassion-Sky and to give from below a tiny gratitude-flame.

The outer running is an extraordinary success on the mountain-summit. The inner running is an exemplary progress along Eternity's sunlit Road. Success is the ready and immediate acceptance of the challenges from difficulties untold. Progress is the soulful and grateful acceptance of the blessingful joy from prosperities unfathomed.

The outer runner and the inner runner: two aspects of the seeker-runner. The outer runner does; therefore, he succeeds. The inner runner becomes; therefore, he proceeds. When he succeeds, the seeker-runner gets a new name: glorification. When he proceeds, the seeker-runner gets a new name: illumination.

The seeker-runner's glorification is a beautiful flower that charms and inspires his entire life. The seeker-runner's illumination is a fruitful tree that shelters and nourishes his entire earthly existence.

The outer running is a colossal satisfaction, although at times it may be quite oblivious to the existence-reality of a quiet perfection. The inner running is a perpetual satisfaction in and through a blossoming perfection.

The seeker-runner has a shadowless dream of his full realisation-day in his outer running. The seeker-runner has a sleepless vision of his God's full Manifestation-Hour in his inner running.

The outer runner challenges the Himalayan pride of impossibility. The inner runner smilingly arranges a feast not only with impossibility but also with Immortality.

The outer runner runs through the golden gate and arrives at the sound-kingdom. The inner runner enters into the unique palace, runs up to its highest floor and places himself at the very Feet of the Silence-King.

Finally, the seeker-runner's outer running says to his inner running, "Look, I am giving you what I now have: my majesty's crown." The seeker-runner's inner running says to his outer running, "Look, I am giving you what I now am: my beauty's throne."

ART IS

Oregon State University; Corvallis, Oregon, USA

18 November 1980

Art is patience. Patience is the willingness of the artist to listen to his inner dictates. Patience is the willingness of the artist to speak lovingly, soulfully and calmly.

Art is open-mindedness. Open-mindedness is absolutely natural in the artist's divine relationship with the world around him.

Art is vision. Vision is the pure quality of the seeker's heart and the sure quantity of the seeker's mind.

The human artist knows that his art is his inspiration-lamp, aspiration-flame and imagination-sun. The divine artist knows that his art is his concentration-power, meditation-peace and contemplation-bliss.

The human artist plays only with today's existence-night and not with tomorrow's existence-day. For him, the tomorrow-train never arrives. The divine artist plays with the purity-sea and the beauty-waves of the Eternal Beyond.

Yesterday's art was the awareness of infinite possibility. Today's art is the active devotedness to infinite practicality. Tomorrow's art will be the soulful and fruitful oneness with infinite inevitability.

The artist who likes his art idealises his art. The artist who loves his art idolises his art. The artist who becomes inseparably one with the beauty and purity of his art multiplies the manifestation of his realisation-sun.

TRANSCENDENCE

Stanford University; Stanford, California, USA

3 March 1981

Transcendence is the revelation of a seeker's inner urge. Transcendence is the manifestation of a seeker's inner beauty. Transcendence is the perfection of a seeker's inner duty. Transcendence is the Satisfaction of a seeker's Inner Pilot.

Transcendence determines at once a stupendous success in the outer domain of our knowledge-light and a momentous progress in the inner domain of our wisdom-delight.

Transcendence surprises an ordinary man. Transcendence awakens a great man. Transcendence encourages a good man. Transcendence energises a truth-seeker. Transcendence enlightens a God-lover.

A seeker's soul lives with the vision-reality of transcendence. A seeker's heart listens to the vision-reality of transcendence. A seeker's mind gets inspiration from the vision-reality of transcendence. A seeker's vital obeys the vision-reality of transcendence. A seeker's body receives purity from the vision-reality of transcendence.

A transcendence-cry speedily improves our inner nature's faith and devotion. A transcendence-smile easily and lovingly transforms our outer nature's insecurity and impurity into security and purity.

There is nothing as frightening as ignorance-night in action. There is nothing as illumining as knowledge-day in action. There is nothing as fulfilling as wisdom-sky in action. There is nothing as satisfying as transcendence-sun in action.

There are many people who are satisfied with what they have and what they are. There are only a very few seekers who sincerely want to transcend themselves and divinely enjoy transcendence-delight. These seekers have developed a ceaseless inner cry. If their aspiration-cry is sleeplessly soulful and breathlessly

unconditional, then their transcendence-flight towards the ever-transcending Beyond can easily, unmistakably and unimaginably be shortened. These few seekers, at God's choice Hour, will be blessed with transcendence-delight and will breathe deep of transcendence-delight.

Needless to say, transcendence-delight is extremely difficult to find in ourselves and surely impossible to discover in others. I cannot feel transcendence-delight in others unless and until I have felt it in the inmost recesses of my own inner being. If I want to transcend myself, then I must only sit devotedly at the Feet of my Beloved Supreme. If I want to transcend others, then I must see only their good qualities and make these my very own.

If I cannot transcend myself, it is no disgrace. But if I do not want to transcend myself, it is not only a disgrace, but also a fatal failure. I must transcend myself in the outer world so that I can perform divinely my God-ordained earthly duty. I must transcend myself in the inner world so that slowly, steadily and unerringly I can grow into a supremely beautiful Vision-Reality of my Inner Pilot.

PERFECTION

University of California at Berkeley;
Berkeley, California, USA
6 March 1981

What is perfection? Perfection is satisfaction.

Where is perfection? Perfection is inside a soulful heart.

Where is a soulful heart? A soulful heart is inside the seeker's teeming gratitude-flames.

The seeker's blossoming faith longs for spontaneous perfection. The seeker's mounting aspiration longs for constant perfection. The seeker's self-giving dedication longs for complete perfection.

As the vision of perfection is implicit within, even so, the manifestation of perfection needs must be explicit without.

Perfection without self-mastery is simply impossible. Self-mastery without self-knowledge is unmistakably impossible. Self-knowledge without God-Compassion is helplessly impossible. God-Compassion without aspiration-cry is invariably impossible. Aspiration-cry without will-power is eternally impossible.

What is will-power? Will-power is the beauty of fulness in oneness. Fulness is success-smile. Oneness is progress-dance. Success-smile is unimaginably powerful. Progress-dance is unfathomably peaceful. A powerful life tells the seeker what he can eventually become in his outer life: God the Power. A peaceful life tells the seeker what he eternally is in his inner life: God the Peace.

Perfection is satisfaction. But the proud and complacent satisfaction of our desire-life can easily and foolishly invite darkening and tormenting dissatisfaction. Our ignorant body-existence is satisfied with an insignificant iota of satisfaction. Our wise soul-existence is satisfied only when it has achieved complete and absolute satisfaction. The desire-life has, at best, a fleeting satisfaction. The aspiration-life is not only a heightening satisfaction, but also an

enduring satisfaction. Satisfaction ultimately is the highest Delight: Delight eternal, Delight infinite and Delight immortal.

The seeker needs perfection in his prayer. The seeker needs perfection in his meditation. The seeker's perfect prayer is: "Father, let Thy Will be done." The seeker's perfect meditation is: "God for God's sake, always."

If the body sincerely tries, if the vital dynamically strives, if the mind desperately searches and if the heart soulfully cries, then perfection-satisfaction cannot remain a far cry. It certainly can be within easy reach for the Truth-seeker and God-lover.

CONCENTRATION-ART

Dartmouth College; Hanover, New Hampshire, USA

9 March 1981

Concentration-art is the speed-success of an artist. Concentration-art is the perfection-progress of an artist. Concentration-art is the satisfaction-smile of an artist.

Concentration expedites and strengthens art. Art marvels at and treasures concentration.

Concentration says to art: "Be not afraid of me. Be not afraid of my intensity. My intention is good. I love you. I want to help you. I want to glorify you. I want to immortalise you."

Art says to concentration: "I am all gratitude to you. Therefore, my heart is all receptivity. You are the source of my heart's beauty. You are the force of my life's duty. You are the course of my soul's journey."

If you are a seeker-artist, then definitely you are doing your concentration-art lovingly. If you are a server-artist, then unmistakably you are doing your concentration-art devotedly. If you are a seer-artist, then soulfully you are feeling God's illumining Love permeating your concentration-art blessingfully.

Concentration gives me determination. Determination gives me regularity. Regularity gives me confidence. Confidence gives me punctuality. Punctuality gives me the success-sound in my outer life and the progress-silence in my inner life.

Art gives me a flowing inspiration. Inspiration gives me a mounting aspiration. Aspiration gives me a glowing realisation. Realisation gives me a fulfilling manifestation. Manifestation gives me an abiding satisfaction.

Doubtless becomes my mind if I concentrate before I do my artwork. Thoughtless becomes my mind if I concentrate during my artwork. Flawless

becomes my concentration-art if, at the end of my artwork, soulfully and devotedly I offer the results to my Inner Pilot, the Artist Supreme.

O artist, if your vital is afraid to concentrate, then how can you expect your art to reveal divinity within? Truth to tell, you will only cause frustration for God, the Supreme Artist, and man, the future God. O artist, if your mind is reluctant to concentrate, then how do you expect your art to establish a oneness-life with God's Satisfaction-Heart? O artist, if your heart is hesitant to concentrate, do you not think that your soul, the God-representative on earth, will be totally disappointed in you—nay, will be unmistakably disgusted with you? For, according to your soul, you are a seeker-artist who is eventually going to become a seer-artist.

Concentration-art, meditation-art and contemplation-art. Concentration-art pierces the tenebrous ignorance-night. Meditation-art unveils the prosperous knowledge-dawn. Contemplation-art reveals the glorious wisdom-sun and satisfies God the Supreme Artist and His Unity-Vision in His Multiplicity-Manifestation.

COMPASSION

Brown University; Providence, Rhode Island, USA

26 March 1981

Compassion is God's Blessing-Light. Compassion is God's Concern-Height. Compassion is God's Oneness-Delight.

The searching mind will eventually receive God's Blessing-Light. The aspiring heart spontaneously feels God's Concern-Height. The self-giving life sleeplessly enjoys God's Oneness-Delight.

Compassion is God's Love-Intensity for a God-seeker. Compassion is God's Fondness-Immensity for a God-seeker.

Compassion is wisdom. Wisdom embodies peace, birthless and deathless. He who has peace has everything, both here on earth and there in Heaven.

Compassion is kindness unfathomable. Once a son of the great philosopher William James went to visit his uncle, the great writer Henry James. The uncle gave his nephew three pieces of advice that he felt would be of tremendous help to him: the first important thing in life is kindness; the second important thing in life is kindness; and the third important thing in life is kindness.

Compassion is at once the seed and fruit of self-education. And it is from self-education that we can offer our wisdom-light to mankind. Wisdom-light is a self-giving flame that slowly, steadily and unerringly grows into a God-becoming sun.

Self-education is founded upon a disciplined life. Once a young man wrote a letter to the great philosopher Thomas Carlyle asking him for advice on how he could be successful in teaching. Carlyle immediately replied that he should first be what he would like his pupils to be. All other teaching, he said, is sheer deception.

On the strength of my self-education, if I can offer my sacred love to God the Creation, if I can offer my secret devotion to God the Creator and if I can offer my

unconditional surrender to God, my Beloved Supreme, then and then alone my entire earthly existence will be flooded with Light and Delight.

Before I speak, I must see. Before I see, I must feel. Before I feel, I must believe. What must I believe? I must believe that if I can show compassion to humanity, then Delight will be my reward. I shall experience the same Delight which God Himself has been experiencing from time immemorial, since the very birth of His Creation.

If I can offer compassion to humanity, then I will get the golden opportunity to become soulfully receptive. If I become soulfully receptive, then the yet unmanifested God will be able to manifest Himself powerfully and satisfactorily in and through me. If, cheerfully and unconditionally, I can offer an iota of compassion to humanity, then God will immediately grant me His Vision-Crown and His Reality-Throne.

A man of compassion is a pure saint in his inner life and a sure hero in his outer life. His heart is an ever-blossoming perfection-flower inside the Satisfaction-Tower of his Beloved Supreme. God showers constantly His choicest Blessings upon him, upon his devoted mind and his surrendered heart.

God has many, many magnets, but His Compassion-Magnet is by far the best. It is unparalleled, without a second, and it shall remain unparalleled throughout Eternity. God's Compassion-Magnet pulls humanity, with all its excruciating pangs, towards God's Transcendental Height.

God's unconditional Compassion grants humanity hope and grants divinity promise. Because of God's unconditional Compassion, humanity's hope and divinity's promise can together live a compassion-life in oneness-delight.

THE VISION-DAWN

Yale University; New Haven, Connecticut, USA

27 March 1981

O Vision-Dawn, you are beautiful, amazingly beautiful. You are pure, astonishingly pure. You are self-giving, sleeplessly self-giving. You are perfect, absolutely perfect.

Mine are the eyes that appreciate your beauty. Mine is the mind that admires your purity. Mine is the heart that adores your self-giving. Mine is the life that loves your perfection.

Because of you and your eternal kindness, ignorance-night cannot weaken my vision. Because of you and your infinite compassion, ignorance-night cannot threaten my mission. Because of you and your immortal love, ignorance-night does not dare to challenge my realisation.

Because I sincerely love you, nobody can lord it over my mind. Because I devotedly love you, nobody can enslave my heart. Because I unreservedly love you, nobody can imprison my life. Each individual has countless problems. I am no exception. But to my extreme joy, O Vision-Dawn, when I encounter serious problems, you come to rescue me and whisper immediate solutions.

When doubt-clouds cover my mind, your rainbow-smile flies down to save me. When insecurity assails my entire being, you whisper, "I shall always be with you and for you—to save you, to illumine you, to perfect you and to fulfil you. I shall enter into you with a most powerful sunrise. Yours will be a security-heart. Yours will be a confidence-life."

O Vision-Dawn, is there any seeker on earth who does not need you? But alas, there are very few seekers who soulfully aspire to receive you. Most of us want success-glory without the effort-pangs.

I wish to offer an amusing anecdote. Here at this august University Professor William Lyon Phelps once was correcting pre-Christmas examination papers. One

unfortunate student had written: “God alone can answer this question. Merry Christmas!” The Professor returned the paper with this fruitful message: “To God I give an A and to you I give an F. Happy New Year!” The same truth applies to most of us. We want our life to be flooded with success-glory, but we do not want to pay the price. Personal effort is of paramount importance right from our journey’s start to our journey’s close. And since there is no end to our self-transcendence, personal effort is always needed. It is an eternal journey, and we are the pilgrims walking, marching and running along Eternity’s Road.

Again, there comes a time when we dive deep within and realise the supreme Truth that inside our personal effort what looms large is God’s blessingful Grace. However, His Grace works invisibly. So in the beginning of our spiritual life, we find it almost impossible to see God’s unconditional Grace operating in and through our personal effort. But eventually we do see and feel this.

Again, there comes a time when we realise that success is not the goal; progress is our only goal. No powerful Grace, no fruitful progress. No fruitful progress, no abiding satisfaction. Grace, effort and progress together create a oneness-perfection and fulness-satisfaction.

Each individual soul is a choice instrument of God. Each individual soul has to accomplish something unique here on earth before it passes behind the curtain of Eternity. Each individual soul has a message, a special gift, to offer to Mother Earth. Each soul tries to leave here something divinely inspiring and supremely fulfilling. Before he breathed his last, Beethoven, the supreme composer, offered this immortal message: “I close my eyes with the blessed consciousness that I have left one shining track upon the earth.”

O Vision-Dawn, here we are all seekers, seekers of infinite Light and Truth. As Beethoven most generously enriched the world of music with his music of the Beyond, even so, we seekers of the Infinite, with Your boundless bounty, shall illumine the world of aspiration and quench humanity’s eternal God-thirst.

CONTEMPLATION

Columbia University; New York, New York, USA

1 April 1981

I am a seeker, a Truth-seeker. I am a lover, a God-lover.

My aspiration-heart and my dedication-life sleeplessly need three invaluable realities: concentration, meditation and contemplation.

Concentration is power. Meditation is peace. Contemplation is bliss.

There are various ways to acquire concentration-power, meditation-peace and contemplation-bliss. But there are three easy ways to acquire these in measureless measure.

If I want to acquire power, then I shall concentrate on a very tiny reality. I shall focus all my attention on a little flame and I shall, without fail, acquire concentration-power.

If I want to have peace, then I shall meditate on a very large reality. I shall meditate on the vast sky and the vastness of the sky will inundate my inner being with peace.

And if I want to have bliss, then I shall contemplate on the sweetest, dearest and most intimate Oneness-Reality here on earth and there in Heaven— my Beloved Supreme.

Contemplation has and is the message of union—the conscious union of the finite with the Infinite, the conscious union of the seeker-lover in us with our Beloved Supreme. It is only by virtue of contemplation that the divine lover eventually grows into his Beloved Supreme.

The Beloved Supreme and the divine lover enjoy playing a divine game together. Their game has neither a beginning nor an end. It is a birthless and deathless game. When this game is far advanced, something unimaginable happens. The Beloved Supreme says to the divine lover, “Let us exchange our respective roles. Let Me become the divine lover and you become the Beloved

Supreme.” The seeker-lover naturally obeys, and they start enjoying a new game, a completely unprecedented game, and this continues for a long time.

When they want to add more joy to their game, the original Beloved Supreme says to the divine lover, “Let us assume once more our previous roles and let us now play a new game. Let us enjoy hide-and-seek. I shall hide, and you shall seek Me out. You will get boundless joy when you find Me again. Once you are successful and I am discovered, we shall reverse the course of the game. You shall hide and I shall seek you out.”

Since God’s Vision-Dawn, this hide-and-seek game has been in progress. It is the game of Eternity, Infinity and Immortality. Here Eternity is eternal Peace and eternal Silence. Infinity is infinite Beauty, infinite Grace and infinite Light. Immortality is immortal Delight, Nectar-Delight.

Contemplation is an art, a supreme art. This art is not for a beginner. It is only an advanced seeker who can contemplate. Who is an advanced seeker? An advanced seeker is he who has either renounced or is on the verge of renouncing his long-cherished ignorance-night totally and permanently. An advanced seeker is he who breathlessly cries for God’s sleepless Smile. An advanced seeker is he who is shaping and moulding within himself an unconditional love for God. An advanced seeker is he who longs to be unconditionally surrendered to the Will of God. An advanced seeker is he who wants nothing short of God’s Satisfaction in God’s own Way.

An advanced seeker constantly listens to his conscience. His conscience is his code of life. His conscience is his art. His conscience is his religion. When he does something good, he feels that he is following his code of life. When he does something bad, he feels that he has swerved from the path of Truth and that he is no longer faithful to his code of life, his art, his religion.

President Lincoln was criticised mercilessly by his adversaries. Some even went to the length of doubting his religious beliefs. His firm statement was, “When I do good, I feel good. When I do bad, I feel bad. This is my religion.”

An advanced seeker gives paramount importance to regularity and punctuality. Regularity and punctuality everyone needs, in every walk of life. Not only an ordinary seeker, a beginning seeker, needs regularity and punctuality. No, even an advanced seeker needs regularity and punctuality. Every day he has to discover deep within himself God’s choice Hour. And when God’s choice Hour strikes, he has to be ready for his contemplation-art.

A pianist was once asked by his admirers, “How is it that you have to practice six to seven hours a day? You are already an accomplished musician.”

The pianist said, “If I do not practise for a day, I will notice it. If I do not practise for two days, my critics will notice it. If I do not practise for three days, the audience will notice it.”

Here what do we learn? We learn the message of perfection. In contemplation the finite becomes the Infinite and the Infinite plays in and through the finite. This is perfection.

The seeker himself, his Inner Pilot, the world-critics and the world-audience all want to observe one thing: perfection. If the advanced seeker does not contemplate regularly, he will notice it. And somebody else, his Inner Pilot, will, without fail, notice it. His Inner Pilot wants perfection from him. Out of His boundless Concern, his Inner Pilot wants perfection from his choice instrument. And the instrument, the advanced seeker, also wants to be perfect. When an advanced seeker regularly contemplates devotedly, soulfully and unconditionally, he feels that he is growing into a perfect instrument of the Supreme Artist, his Beloved Supreme.

The world-critics do not actually care whether the seeker has achieved perfection; they just want to criticise him. And the rest of the world is only curious. The world-audience does not actually care about the seeker’s individual progress. It just wants to see if he is really aiming at perfection or if he is simply fooling himself or trying to fool the world. Even if the advanced seeker has not attained perfection in contemplation, the audience will perhaps be equally happy, as long as its curiosity is satisfied.

If you are a seeker and you want to learn the art of contemplation, you need three important things: sweetness, fondness and oneness. Sweetness-capacity, fondness-capacity and oneness-capacity you have to develop. In order to achieve the quality of sweetness, try to visualise right in front of you a lovely child—a beautiful, more beautiful, most beautiful child—and feel that all the qualities of the child are entering into you.

For the quality of fondness, you have to imagine the fondness of a mother for her child, or of a child for its mother. If you can achieve the fondness-capacity of a mother or a child, then you can rest assured that your heart has made tremendous progress.

To develop oneness, you have to visualise or imagine Heaven and earth at the same time. Try to recollect the Saviour Christ’s supremely powerful oneness-message: “I and my Father are one.” Here the Heavenly Father and the earthly son are inseparably one, and their oneness is nothing short of perfection and

satisfaction. So, sweetness, fondness and oneness are the three supreme qualities an advanced seeker who wants to contemplate must develop.

Contemplation is for the seeker. Contemplation is for the knower. Contemplation is for the lover. Contemplation is a knowledge-plant. This is what a seeker realises. Contemplation is a wisdom-tree. This is what a knower realises. Contemplation is a satisfaction-fruit. This is what a lover realises. Here we are all God-seekers. We are consciously, soulfully, unreservedly and unconditionally longing to be God-knowers and eventually God-lovers. When we become true God-lovers, we will become perfect artists in contemplation-art.

LIBERATION

Princeton University; Princeton, New Jersey, USA

6 April 1981

What is bondage? Bondage is limitation. What is limitation? Limitation is frustration, and frustration is destruction. Where do we find destruction? We find destruction in our failure-life. And what is a failure-life? A failure-life is a temporarily unmanifested and unfulfilled Vision-Reality of God, the Pilot Supreme.

What is liberation? Liberation is freedom from bondage. What is freedom? Freedom is satisfaction. How can we find satisfaction? We can find satisfaction on the strength of our aspiration and dedication in the inner world and in the outer world. In the inner world satisfaction has a new and soulful name: oneness, universal oneness. In the outer world satisfaction has a new and powerful name: transcendence, self-transcendence.

Liberation is the perfection of the seeker's aspiration-heart and dedication-life. Each seeker is an artist, a divine artist, who has to long for perfection soulfully and sleeplessly. His sincerity has to be perfect, his aspiration has to be perfect and his dedication has to be perfect. His conscious conversation with his Inner Pilot has to be perfect. Until he has achieved perfect Perfection within and without, liberation will remain a far cry. No perfection, no liberation.

The human life has to be perfected, but how? It can be perfected only by bringing to the fore what the human life has deep within itself: a birthless and deathless cry. This cry, which is Eternity's cry, eventually blossoms into the Vision-Smile of the Inner Pilot, our Beloved Supreme.

Right now, our life is far from perfect. Ours is a desire-bound life. Ours is a life of limitation. Therefore, our earthly existence always prays to be inundated with peace. Liberation is nothing but peace—peace sublime, peace infinite. How to achieve peace? Certainly not by exploring the outer world, but by imploring

God in the inner world. A life of peace is not an experiment. A life of peace is an experience. Our earth-bound mind is prone to experiment, but a life of experiment cannot achieve peace. Only our Heaven-free heart, which cares for experience, achieves peace. Experiment is the capacity of the human mind, and experience is the capacity of the divine heart.

The experiment-boat plies between uncertainty-shore and certainty-shore. It carries two passengers: a man of doubt and a man of faith. When the boat touches the certainty-shore, the man of faith hoists his victory-banner. Again, when the same boat touches the uncertainty-shore, the man of doubt hoists triumphantly his victory-banner. The experience-boat plies between Eternity's earth-bound shore and Immortality's Heaven-free shore.

I have two friends: an Indian seeker and a Western seeker. The Indian seeker has always cared more for liberation than for salvation. The Western seeker has always cared more for salvation than for liberation. The Indian seeker has always told me that he finds it difficult to appreciate the way my Western seeker-friend constantly thinks of sin and guilt. He says, "If our Heavenly Father is all Perfection, and if we are a portion of His Reality-Existence, why do we have to dwell on sin all the time?" He finds it difficult to appreciate the approach of my Western seeker-friend. But my Western seeker-friend has always found fault with my Indian seeker-friend. He says, "Why do you have to think always of earth-bound, limited reality? Why do you have to think always of bondage?"

The Eastern seeker, my Indian friend, has always thought of his bondage and ignorance. The Western seeker has always thought of his sin and has always been assailed by his guilt. Such being the case, I prayed to my Lord Supreme to grant me illumination so that I could be of dedicated service to my Indian seeker-friend and to my Western seeker-friend.

Out of His infinite Bounty, my Lord Supreme granted me illumination to share with my Indian friend and my Western friend. My Lord Supreme said to me, "Your Indian seeker-friend is in the body-consciousness. If one lives in the body-consciousness, then one will always think of limitation and bondage, because the body is bound and its capacity is limited. Your Western seeker-friend lives in the vital, the lower vital, where temptation reigns supreme. In the temptation-world there is always the sin-consciousness and the guilt-consciousness. Guilt-consciousness and sin-consciousness are inseparable.

"A seeker of the infinite Truth and Light must live neither in the body-consciousness nor in the vital-consciousness. He must always live in the heart-consciousness—the psychic consciousness—which is the oneness-consciousness.

This oneness-consciousness is of the Supreme Reality, in the Supreme Reality and for the Supreme Reality. A seeker of the Absolute Truth who lives in the heart can easily establish a free access to the infinite Satisfaction, which I have and which I eternally am.”

I asked my Beloved Supreme another question: “My Beloved Supreme, I am a seeker. I know that every day You do countless things for me. Do You do anything special for me every day?”

“Yes, My son, every day I do something special for you. Not only every day, but at every moment I do something very, very special for you, and that special thing is My sincere, blessingful work for your liberation. Do you know what I do? I push you and pull you at every moment. When you are lethargic, I push you forward so that you can see what you eventually can be: My choice instrument. When you are aspiring, I pull you upward so that you can know what you eternally are: My Vision-Reality.”

Each individual seeker needs liberation. For liberation, what he needs first is the Compassion-Eye of the Absolute Supreme. And for the Compassion-Eye of the Absolute Supreme, what he needs first is the Willingness-Heart of the Absolute Supreme. In order to have the Willingness-Heart of the Absolute Supreme, what the seeker needs is an iota of gratitude in his heart of aspiration and an iota of surrender in his life of dedication.

MUSIC AND RELIGION

Mount Holyoke College; South Hadley, Massachusetts, USA

7 April 1981

I wish to dedicate my talk to the great soul, Emily Dickinson. She was a true seeker who revealed her inner experiences through her soulful poems. I have deep appreciation and admiration not only for her poems, but also for the psychic life that she lived here on earth. It was from this august College that she graduated many, many years ago. Now I wish to invoke her blessingful soul and dedicate my prayerful talk to her.

Music and religion. What is music? Music is the purity of the seeker-musician's life. Music is the beauty of the seeker-musician's heart. Music is the divinity of the seeker-musician's soul. Music is the Home of the seeker-musician's Beloved Supreme.

Music is not and cannot be vital excitement. Music is psychic enlightenment. Music is the supreme fulfilment of the aspiring human soul.

Before he plays, the seeker-musician soulfully meditates so that he can fathom the ocean-depths. Before he plays, the seeker-musician intensely prays so that he can scale the mountain-peaks.

While playing, the seeker-musician in silence converses and communes with the Musician Supreme, his Inner Pilot. He learns from Him the music of the soundless sound. The music of the soundless sound is Eternity's sheltering tree with Infinity's inspiring flowers and Immortality's nourishing fruits. What the music of the soundless sound has, is the involution of God the man, and what it is, is the slow, steady and unerring evolution of man the God.

As a seeker-musician, I pray to the Supreme Musician to grant me the music of the soundless sound. Before He sanctions my prayer, He tells me that I must give up my confusion-music, my volcano-music, my thunder-music, my tornado-music. Only then will I be able to learn from Him the music of the soundless

sound, which will reverberate at every moment in the inmost recesses of my heart to illumine my entire being and fulfil Him, my Beloved Supreme, in His supreme Way.

Music and religion. What is religion? Religion is the code of life. From the code of life we come to learn that we are of the Compassion-God and for the Manifestation-God, that we are of God's Transcendence-Vision and for God's Omnipresence-Reality. We learn that we are of God the One, with God the One, in God the Many and for God the Many.

In religion there is soulful prayer and fruitful meditation. Soulful prayer purifies our human mind. Fruitful meditation illumines our human heart. Once we have achieved purification and illumination, we are far along the road to our self-discovery, which is God-realisation.

There are two kinds of religions: false religions and true religions. A false religion wants to change the face of the world by any means, even by foul means—by hook or by crook. A true religion wants only to love soulfully the heart of the world. A false religion will try to exercise its Himalayan supremacy over other religions. A true religion will only sympathise with other religions. It wants to experience its oneness-ecstasy with all religions, founded upon its own soulful cry. It wants to become inseparably one with all religions by virtue of its tolerance, patience, kindness and forgiveness. Again, a true religion knows perfectly well that it is the Supreme Pilot Himself who is loving and piloting each religion and, at the same time, forgiving the weaknesses and shortcomings that each religion unfortunately embodies.

So a true religion is one that, down the sweep of centuries, will love mankind with all its imperfections. And on the strength of its oneness-love it will try to bring about a new world. Not by force, not by lording it over others, but by becoming inseparably one with all the religions, it will try to bring about a new world. A true religion will blossom petal by petal at the Feet of the Creator, the Pilot Eternal.

A true religion has the capacity to show its followers the invisible truth. A true religion has the capacity to make its followers feel the incredible love divine. A true religion has the capacity to grant its followers the seemingly impossible reality: perfection—perfection within and perfection without.

You may be a Christian, but your life does not represent only Christianity. The moment I think of you, the moment I see you, I must realise that you are nothing but universality. Your heart, your mind, your vital, your body—

everything that you have and everything that you are—are universality. You are an expression, a revelation of universality.

I am of the Hindu faith, but I know, in the very depths of my heart, that I am a song—a God-loving song, a God-fulfilling song. And if I become one with you, then I shall feel that I have become devotedly and unconditionally God’s universal Gong.

Music and religion are like the obverse and reverse of the same reality-coin. Music in its purest sense is religion and religion in its purest sense is music. Only music and religion can transform and perfect humanity. This music-religion, this code of life, this universal language of the soul, can only be offered; it cannot be purchased or sold. Music and religion are for the seekers, for the music-lovers, for the truth-servers. Money-power or earthly name and fame cannot lord it over these two immortal realities, these two earthly and Heavenly treasures.

The Moghul Emperor Akbar employed the great musician Tansen in his court. One day when Akbar was deeply appreciating Tansen, Tansen said, “I am not a great musician.”

Akbar said, “You are not only a great musician; you are the best musician.”

But Tansen said, “No, my Guru, my teacher, Haridas, is by far the best.”

The Emperor commanded, “Then bring him to my palace!”

Tansen replied, “No, he will not come. He does not care for name and fame. He plays only for God. God’s Compassion is his sole reward.”

Akbar said, “Then I will have to go to him. Take me to him.”

Tansen agreed, but he told Akbar, “You cannot go as the Emperor. You have to go in the guise of my servant, my slave.”

So Akbar went to Tansen’s teacher as a servant, and Tansen begged his teacher to play for Akbar. Unfortunately, Haridas was not in the mood to play. Then a brilliant idea struck Tansen’s mind. He started playing, deliberately making many mistakes. Haridas could not believe his eyes and ears. How could his best student make such deplorable mistakes? Out of great surprise and shock, he started playing in order to correct his student. In this way the Emperor came to realise that Tansen’s teacher was, indeed, far superior to Tansen,

When they came back to the palace, Akbar asked Tansen, “How is it that you cannot play as soulfully as your teacher does?”

Tansen replied, “O Emperor, I play for name and fame. I play for you. He plays for God. Here is the difference. If I played for God—for God in you, for God in everyone—only then would my music be supernatural, Heavenly, supremely

soulful and perfect. But I play for money-power, for name and fame and so forth. How do you expect me to play the way my teacher does?”

The source of true music and the source of true religion will always remain the same, and that source is a cry, a birthless and deathless cry—an eternal hunger. It is a hunger not for one’s own satisfaction, but for God’s Satisfaction in God’s own Way. When music and religion come from this source, only then will the message and beauty of music and the message and beauty of religion be divinely illumining and fulfilling. He who is a seeker-musician has not only the potentiality and possibility, but also the inevitability of becoming a choice instrument of God the Supreme Musician and, at the same time, of God the Creator. To serve God in God’s own Way, each seeker-server sees the light of day. To please God in God’s own Way, each seeker-musician sees the light of day.

Here we are all seeker-servers; here we are all seeker-musicians. At God’s choice Hour our aspiration-heart and our dedication-life will be fulfilled. Again, this fulfilment is also God’s Fulfilment. Him to fulfil in His own Way, we serve mankind through our divine code of life, which we call religion, and through our music, which is our soul’s universal language.

TRUTH

Harvard University; Cambridge, Massachusetts, USA

20 April 1981

Satyam eva jayate

Truth alone triumphs.

A simple man likes truth. A sincere man appreciates truth. A God-believer treasures truth. A God-lover grows into truth. A God-knower establishes his inseparable oneness with truth.

The desire-life wants to bind truth. The aspiration-life wants to discover truth. The realisation-life wants to reveal truth. The perfection-life wants to manifest truth. The satisfaction-life wants to fulfil truth.

The soulful sincerity-cry is earth's supreme truth. The fruitful luminosity-smile is Heaven's supreme truth.

When I ungrudgingly accept truth, God purifies my mind. When I unreservedly accept truth, God illumines my heart. When I unconditionally accept truth, God liberates my life. Do not resist truth, for truth is always eager and anxious to assist you. Do not fracture truth, for truth is always more than ready to grant you its rich rapture. Do not negate truth, for truth is sleeplessly and compassionately trying to perfect you—your inner life and your outer life.

Truth and God are one, but there is a subtle difference. Truth can be replaced, whereas God can never be replaced. Here I am reminded of a most significant incident that took place in the life of Thomas Jefferson, when he was appointed the Minister to France to replace Benjamin Franklin. Thomas Jefferson said: "Benjamin can never be replaced. I cannot replace him. I can only succeed him." Similarly, truth cannot replace God. Truth can, at most, succeed God.

It is always advisable to speak the truth and to become the truth. But there are very rare occasions when truth cannot be applied on the practical plane of earth-consciousness. Let us say that on the spur of the moment I am assailed by wild anger and I tell someone that I am going to kill him. The next moment wisdom-sun dawns and I do not want to keep my promise, for then I will commit an unprecedented crime. In this case, if I fail to keep my promise, my soul and the other person's soul will forgive me. But if I tell someone that I shall grant him realisation, or at least a soulful aspiration-cry, and if I fail to keep my promise, then my soul and the other person's soul will not forgive me.

Truth is universal and truth is transcendental. My aspiration-life loves the Transcendental Truth. My aspiration-cry climbs up high, higher, highest and, while it is climbing up, it increases its love for the Transcendental Truth. When the Universal Truth sees that my heart's aspiration-cry is reaching the highest Reality, it grants its measureless love to me and sows in me the seeds of realisation.

My dedication-life loves the Universal Truth. It wants to serve the Supreme Reality in each individual and in all creation, When the Transcendental Truth sees that I want to dedicate my life to the universal, all-pervading divinity in humanity, at that time the Transcendental Truth becomes extremely pleased with me and descends to feed me, my life of dedication. So the Universal Truth and the Transcendental Truth go together in a seeker's life. To reach the highest Reality, I need a burning flame of aspiration. Sleeplessly this aspiration-flame will climb up high, higher, highest and reach the Supreme Heights. Again, sleeplessly my being has to dedicate itself to the Supreme Cause, and that Cause is to serve the divinity in humanity. While serving the divinity in humanity, I will try to bring to the fore the divinity in humanity.

Truth grants us what it has and what it is. What it has is perfection-dawn. Cheerfully, steadily, unreservedly and unconditionally it is ready to offer its perfection-dawn to the sincere seekers of the Absolute Truth. What Truth is, is satisfaction-sun. Again, it is always ready to grant its satisfaction-sun to the sincere seekers who are crying to become choice instruments of the Absolute Supreme.

Truth is the flower of our prayer-heart. Truth is the fragrance of our meditation-soul. When we pray soulfully, we see in the inmost recesses of our heart a lotus blossoming petal by petal. We place this lotus at the Feet of our Beloved Supreme and then, while we are meditating, we smell its fragrance. This fragrance purifies the earth-bound mind and illumines the Heaven-free heart.

Again, it liberates the pilgrim-soul in us that wants to walk along Eternity's Road to manifest the Supreme Reality. While manifesting, the pilgrim-soul in us is increasing its inner cry and, while crying, it is manifesting. At every moment the pilgrim-soul in us is crying and ascending and, while ascending, it is manifesting a new light, a new truth, a new perfection and a new satisfaction here on earth.

Satyam eva jayate
Truth alone triumphs.

SOUND AND SILENCE

Radcliffe College; Cambridge, Massachusetts, USA

21 April 1981

Sound and silence are two Vision-Realities of God. Silence is the cry of Eternity. Sound is the smile of Infinity. They are equally powerful and equally immortal.

God created His universe with His Silence-Light. God maintains His universe with His Sound-Delight.

The transcendental Silence and the universal Sound complement each other. The transcendental Silence offers its purity-breath to the universal Sound. The universal Sound offers its beauty-life to the transcendental Silence.

Silence we need to realise who God is. Sound we need to tell the world what God does and where He is. Silence we need to feel God's Compassion-Light. Sound we need to feel God's Justice-Light. Silence we need to feel the Power-Heart of God. Sound we need to feel the Power-Feet of God. In sound-life we experiment. It is through experiment-life that we eventually reach perfection. In silence-life we experience. It is through experience-life that we eventually achieve complete satisfaction.

Silence reigns supreme when my aspiration-life feels that I am eternally of my Beloved Supreme. Sound reigns supreme when my dedication-life feels that I am eternally for my Beloved Supreme.

My sound-life expresses what I have: my sleepless love of God. My silence-life embodies what I am: my eternal hunger for God.

When I run along Eternity's Road with the sound-life, God's Compassion-Eye protects me, guides me and leads me. When I run along Eternity's Road with the silence-life, God's Satisfaction-Heart feeds me, energises me and helps me reach my Destined Goal.

The Transcendental God blesses me when I swim in the sea of silence. The Universal God blesses me when I grow into the roaring waves of the sound-sea.

My searching mind has countless questions. I devotedly pray to my Lord Supreme and soulfully meditate on Him for all the answers. My Lord Supreme tells me that not only does my silence-heart have all the answers, but my silence-heart itself is the answer, the only answer.

O seeker, ask your mind to cry and cry for unthinking silence. God will definitely answer your prayer. And He will give your life something more: His unsinking Sound.

Sound is the unparalleled pride of newness in a seeker's aspiration-life and dedication-life. Silence is the unparalleled pride of fulness in a seeker's aspiration-life and dedication-life.

When silence and sound become inseparably one in a seeker's life, God gives him a new life-perfection and shows him His own Heart-Satisfaction.

Earth has sound. Heaven has silence. My Lord Supreme has salvation, illumination and liberation. And what do I have? I have a gratitude-heart.

CONTEMPLATION IN ACTION

Wellesley College; Wellesley, Massachusetts, USA

21 April 1981

Each individual is a seeker. He cannot be otherwise. He is either a seeker of the infinite and absolute Truth or a seeker of earthly riches.

Each individual seeker has three intimate friends in the spiritual life. These friends are concentration, meditation and contemplation. Again, each seeker has quite a few enemies. To his wide surprise, right now his own mind is his worst enemy. It is the mind which is impure, insecure, jealous, mean and earth-bound.

Concentration, the seeker's dear friend, comes to his rescue. Concentration chases away the uncomely thoughts that assail his mind. Then the seeker is blessed with divine thoughts—pure, healthy, prosperous, illumining and fulfilling thoughts.

Next the seeker's meditation-friend comes to help him. His meditation-friend grants him a calm and quiet mind so that he can have peace in abundant measure even in the beginning of his spiritual journey. And, eventually, meditation gives the seeker peace in infinite measure.

Finally, the seeker's contemplation-friend comes and offers him light and delight. First it makes the mind an absolutely fit and perfect instrument of his Inner Pilot. It perfects the mind to such an extent that the mind can feel, at every moment, the divine nectar flowing in and through it. Contemplation grants the seeker nectar-delight in infinite measure.

When a seeker starts concentrating, meditating and contemplating, he comes to realise that he needs a clear and perceptive mind, a receptive heart and an intuitive capacity. He needs a clear perception of reality within and without. He needs receptivity in boundless measure. He needs an intuitive faculty that can read the book of the past, present and future. On the strength of his powerful concentration, the seeker becomes divinely perceptive. On the strength of his

soulful meditation, the seeker becomes supremely receptive. And, on the strength of his fruitful contemplation, the seeker finally becomes perfectly intuitive. Then, sooner than at once, he can read the past, present and future.

When a seeker concentrates, meditates and contemplates, he is sincere, genuine and pure; he does not care for world acclaim. But since it does not want to remain indebted to him, the world plays its role. When the seeker concentrates, the world admires his powerful eyes. When the seeker meditates, the world adores his soulful heart. And when the seeker contemplates, the entire humanity loves his fruitful soul.

There are two realities. One is the earth-bound reality. The other is the Heaven-free Reality. The earth-bound reality deals with the finite—with fleeting moments. The Heaven-free Reality deals with Eternity. In contemplation the seeker unites the earth-bound reality with the Heaven-free Reality. In contemplation the seeker becomes his own journey's birth, his own journey's everlasting march and his own journey's ever-transcending Goal.

Concentration, meditation and contemplation are of paramount importance in the seeker's life of action. What is action? In the ordinary sense, action is possession. Again, action can be renunciation. Action can also be transformation.

When action is possession, we feel miserable. When we finally gain possession of something, we discover that that very thing has already gained possession of us. We see that we are now at the mercy of the very thing we wanted to possess.

Then there comes a time when possession no longer gives us joy, and we try to renounce everything. We feel that if we can renounce everything, only then will we be happy. But renunciation is not the proper answer either. If we renounce everything, then how are we going to manifest the divinity within us? If we renounce the body because the body is inactive, if we renounce the vital because it is aggressive, if we renounce the mind because it is impure, if we renounce the heart because it is useless and helpless—if we renounce everything that we have and everything that we are—then how are we going to bring to the fore our inner divinity?

Possession is not the answer and renunciation is not the answer, either. Acceptance does not satisfy us either, because the world is far from perfect.

Finally, we come to realise that the only answer is transformation—the transformation of reality. We will accept the body, vital, mind and heart, but then we have to transform them. The inactive body we have to make active. The aggressive vital we have to make dynamic. The impure mind we have to purify. The insecure heart we have to make secure and confident. The transformation of

our nature is of paramount importance. If we can transform our nature, our earthly existence, then only will we be perfect instruments, supremely chosen instruments, of our Beloved Supreme. Then only will we be able to please Him and satisfy Him in His own Way. It is in and through our powerful concentration, soulful meditation and fruitful contemplation that our nature's perfection will come.

Possession will always bind us. Renunciation will impoverish us. If we are bound, how can we offer freedom to the world at large? If we are poverty-stricken, how can we offer our inner wealth to the rest of the world? But if we are transformed, our transformation, in silence, will be able to transform the entire world.

When the seeker acts foolishly and tries to possess the world, God feels sad. Again, He feels sad when the seeker does not act because he is afraid that each action will bind him more and more. The seeker does not realise that if he can offer the results of his action soulfully, cheerfully and unconditionally to his Inner Pilot, then he will become perfect. He should renounce not the action but the results of the action. This is true self-offering. When the seeker offers God the results of his action, then he becomes inwardly and outwardly perfect.

We know how to act soulfully and devotedly. But how is it possible to contemplate in action—amidst the hustle and bustle of life—when we are engaged in multifarious activities? We can contemplate during our action provided we have implicit faith in the God-Vision, implicit faith that God is operating sleeplessly and compassionately in and through us. We can contemplate during action if we can convince our doubtful mind that the Heart of the Supreme is sleeplessly guiding us, shaping us and moulding us into the image of its own Transcendental Reality. We can contemplate during action if we can imagine the Compassion-Eye of our Beloved Supreme, if we can imagine the Forgiveness-Heart of our Beloved Supreme and if we can imagine the Perfection-Vision of our Beloved Supreme—which are always operating in and through us for the Supreme's Perfection-Manifestation here on earth.

MUSIC

University of Pennsylvania;
Philadelphia, Pennsylvania, USA
25 April 1981

Music is Eternity's aspiration. Music is Infinity's perfection. Music is Immortality's satisfaction. Aspiration is earth's birthright. Perfection is Heaven's birthright. Satisfaction is God's Vision-Delight.

The animal music, the human music and the divine music. The animal music frightens the human music and deliberately ignores the divine music. The human music is, unfortunately, tempted by the animal music and has no access to the divine music. The divine music is always eager to purify the breath of the animal music and illumine the life of the human music.

The sound-music and the silence-music. The sound-music prepares the seeker-musician to be part and parcel of the vastness of the universal sky. The silence-music prepares the seeker-musician to drink deep the nectar-delight of the transcendental Sun. As there are two kinds of music—silence-music and sound-music—even so there are two kinds of musicians: musicians with genius and musicians with talent. Once a young student went to the great composer Mozart and asked Mozart to teach him how to write a concerto. The great composer told him to wait for a few more years before attempting to write a concerto. The young student reminded the great musician that he had been only eight or nine when he started composing such marvellous pieces. Mozart replied that when he was a child, he did not have to go to anyone for advice. Since the young student needed to ask someone else how to write a concerto, Mozart's advice was for him to wait a few years. So here we see the difference between a musician with boundless genius and a musician with ordinary talent.

The sound-music we can produce if we have great talent. But for the silence-music, talent is not enough. The seeker has to be able to dive deep within if he

wants to compose silence-music on the tablet of his heart. For this he has to be totally consecrated to the inner life, the life of aspiration, the life of boundless Peace, Light and Bliss. God is the Supreme Musician. He plays His Music sleeplessly, blessingfully and in a soul-stirring way. His Music awakens us and elevates us. Two kinds of music-lovers He has created. One kind will try to study and understand music, most of the time on a mental level. These music-lovers enjoy music in a mental way. Again, there are some seekers who have no musical training, but they seek the music that is deep within. They enjoy music in a psychic way. The music that they hear at times far surpasses the music that others study.

When a seeker-singer sings soulfully, he immediately feels that he is immortal, or at least that he is going to stay on earth for many, many years. Again, when the same seeker-singer starts thinking teeming thoughts, the world of multifarious activities and problems enters into his mind and weakens it. At that time he sees that his death is fast approaching. So when he sings soulfully, he feels that he has become one with Immortality. When he thinks, he feels that he is doomed.

A seeker-singer feels that if he has no music, his heart is soulless. If he has no music, his life is useless. If he has no music, his goal is worthless. Why, why, why? Because music is the oneness-aspiration of humanity. Oneness without a soulful melody is blind, deaf and useless. Again, a melody without fruitful oneness is just a body without a soul. Without oneness-aspiration, humanity can never achieve perfection. Without perfection, satisfaction will always remain a far cry. If there is no satisfaction, then life can have no value whatsoever. It is for satisfaction that we aspire. It is for satisfaction that we try to perfect ourselves. Satisfaction is the only reality-existence that both God and man need. Soulful music not only has the answer, but is the answer to this need.

Our senses are restless. Therefore, our mind suffers. Our mind is doubtful. Therefore, our senses suffer. The mind has no capacity to bind or discipline the senses. Here music comes to the mind's rescue. With the help of music, the mind binds and disciplines the senses and makes them into perfect instruments so they can be inundated with Peace, Light and Bliss from Above.

Again, when the mind is doubtful, when the mind drinks deep of doubt-poison, the senses have no capacity to inject faith into the mind. Here also music comes to the rescue. The senses take help from music to transform and illumine themselves. When the senses are calm and quiet, the doubtful mind is totally transformed and it becomes inseparably one with the heart, which is all receptivity. At that time our Inner Pilot— the Supreme Musician—can manifest

Himself blessingfully, powerfully and measurelessly. As He is manifesting Himself in and through us, the divine music becomes part and parcel of our existence and we grow into perfect Perfection. In and through us the Supreme Musician creates a new world. We become the divine music, and a new vision of God's Transcendental Reality operates in and through us.

Each seeker is a singer and also a musician, for each seeker is a God-lover and Truth-server. He who loves God and serves Truth is undoubtedly a singer and a musician in God's Heart. One who is a God-lover and a Truth-server has already established his oneness with his Inner Pilot. And this oneness, this inseparable oneness, is nothing other than the all-elevating, all-illuminating and all-energising Music of our Beloved Supreme, who is eternally the Musician Supreme.

SATISFACTION

Cornell University; Ithaca, New York, USA

26 April 1981

Both God and I are true dreamers. We have been dreaming from time immemorial. In my dream I feel God's infinite Light and swim in His Sea of infinite Delight. But, alas, harsh reality is totally otherwise. I get a most deplorable shock from the reality-world. Similarly, in His Dream my Lord Supreme sees me as a most perfect instrument of His. But, alas, reality is otherwise. God gets a shocking experience from the reality-world.

Both God and I are true lovers. I love God precisely because His is the only Love that is genuine, pure, blessingful, illumining and fruitful. He loves me because I have a sleeplessly aspiring cry. Because my heart has grown into a sleeplessly aspiring cry, my Lord Supreme loves me.

Both God and I are true beggars. I beg Him for infinite Light and Delight. He begs me for an iota of cheerfulness in my outer life. A flame of cheerfulness He needs from me in order to grant and fulfil my desire. Some day I shall offer to my Beloved Supreme my invaluable gift: my life's total transformation. Some day my Lord Supreme will grant me His invaluable Gift: His immortal Satisfaction.

Satisfaction is absolute fulfilment. Purity is the fulfilment of my body. Humility is the fulfilment of my vital. Peace is the fulfilment of my mind. Bliss is the fulfilment of my heart. God-Vision is the fulfilment of my soul. My unconditional surrender to God is the fulfilment of my Beloved Supreme.

Two existence-realities: frustration and satisfaction. My earth-bound desire-life and frustration-night are always inseparable. My Heaven-free aspiration-life and satisfaction-day are always inseparable.

My desire-life eventually grows into a ferocious tiger that devours me entirely. My aspiration-life also grows. It grows into a glowing sun that illumines my inner

life of aspiration, fulfils my outer life of dedication and fills my life with true satisfaction.

I need satisfaction in my inner life. I need satisfaction in my outer life. This satisfaction I cannot get from humanity. Again, I shall not be able to give satisfaction to humanity unless and until God grants me His Satisfaction-Delight. It is God's Presence alone, deep in the inmost recesses of my heart, that I must feel. It is only His Presence that can and will grant me Satisfaction in infinite measure.

Once somebody phoned a minister and asked, "Could you please tell me if the President will be coming to church this weekend?"

The minister replied, "I am not sure about the President, but I promise you that God will come. I am sure that will be enough incentive to attract a large congregation."

The minister was so right. Not the earthly acclaim, but the Heavenly Presence is what matters. In his aspiration-life, each seeker must feel that it is God's Presence that is of paramount importance. When God's Presence we consciously feel in the very depths of our heart, then our heart becomes all light and delight. At that time we see that God's children are all beautiful, soulful and prayerful flowers growing in God's Heart-Garden.

We have to satisfy God by invoking Him sleeplessly and unconditionally. When God is satisfied with us, only then can we be truly satisfied. Him to please in His own Way, each individual seeker sees the light of day. In the course of time, when God is satisfied and we are satisfied, then His Creation becomes absolutely ours.

Satisfaction-God once upon a time I had. But, alas, I have lost Him. Why? I have lost Him because I now love myself infinitely more than I love God. There was a time when I loved God, my Beloved Supreme, infinitely more than I loved myself. Then there came a time when I loved Him only, sleeplessly, and nobody else.

Alas, those golden days are now buried in stark oblivion. Ignorance now covers my life within and my life without. Therefore, my oneness-reality with my Beloved Supreme is now buried in oblivion and I live a life of failure-night. Even though what I am now is a failure-night, still I have a determined hope-ray. With my adamant determination, again I shall win in the battlefield of my life. The ignorance-night that has enveloped me will be removed by my soulful, sleepless and unconditional prayer and meditation.

But first I have to please my Lord Supreme in His own Way. The secret of pleasing my Lord Supreme is to realise that His Way is not only my way, but the

only Way. The moment I realise that His Way is the only Way, at that time I will be able to please Him sooner than at once. His Way is the way of conscious, constant, sleepless and unconditional surrender. Once again there shall come a time when I shall enjoy consciously, in the very depths of my heart, the Presence of my Lord Supreme, and I shall then grow not only into my own satisfaction-life, but also into His Satisfaction-Sun.

CONTEMPLATION IN THE HINDU TRADITION

Vassar College; Poughkeepsie, New York, USA

27 April 1981

Contemplation. I contemplate so that I can obliterate the animal past in me. I contemplate so that I can liberate the human ignorance in me. I contemplate so that I can perpetuate the divine vision in me. I contemplate so that I can closely and intimately associate with the Supreme in me.

Contemplation is my conscious awareness of God-Light. Contemplation is my conscious oneness with God-Delight. Contemplation is my conscious fulness in God-Satisfaction.

By virtue of his contemplation, the seeker achieves the purity of salvation. No more can teeming sins assail his entire being. No more sin, no more guilt-consciousness!

By virtue of his contemplation, the seeker achieves the silence of liberation. No more bondage-night, no more bondage-life!

By virtue of his contemplation, the seeker achieves the luminosity of enlightenment. No more darkness; only light within, light without!

By virtue of his contemplation, the seeker achieves the perfection-oneness of realisation. No more division-life; inseparable oneness reigns supreme.

The reality-existence of contemplation needs no explanation, no manifestation. It needs only satisfaction—oneness-satisfaction with the Absolute Supreme.

There are three private tutors for those who practise spirituality: concentration, meditation and contemplation. The concentration-tutor shows the seeker how to run the fastest, breathlessly, towards his Destined Goal—the Goal of tomorrow's dawn. The meditation-tutor teaches the seeker how to feel God soulfully and sleeplessly in the inmost recesses of his heart. The contemplation-tutor teaches the seeker how to live together with God consciously, unreservedly and unconditionally.

The Hindu tradition is in no way different from Vedic experience. The Vedic Seers of the hoary past had a special way to awaken the slumbering human souls. Their soul-stirring message for those who were wallowing in the pleasures of ignorance was: “*Uttiṣṭhata jāgrata*—Arise, awake!” When the seeker was advanced to a certain extent, the Vedic Seers’ advice to him was: “*Tat twam asi*—That thou art.” Finally, when the seeker was far advanced, the Vedic Seers had this special message for him: “*Aham Brahmasmi*—I am the Brahman.”

Concentration is for the absolute beginners, meditation is for the more advanced seekers and contemplation is for the highly advanced seekers. But concentration, meditation and contemplation all demand patience. We cannot acquire, let alone master, the art of concentration, meditation and contemplation overnight. We need patience. There are many seekers here and elsewhere who think that they can learn concentration, meditation and contemplation in a very short period of time. This is absurd. Anything that is momentous, anything that is enduring, cannot be achieved overnight. But the fact that something momentous requires patience is no reason to be discouraged. I am not in any way discouraging the seekers. Far from it! It is absolutely true that one cannot realise God overnight. But God-realisation is not the sole monopoly of one individual or a few individuals. God-realisation is the birthright of every soul.

“Impossible,” somebody once said to Napoleon. Napoleon replied, “That is not French.” Similarly, if a seeker says God-realisation cannot be achieved by him, then he is not a true seeker. He is wallowing in the mire of idleness. A seeker who has a burning inner cry will, without fail, master the art of contemplation and realise the Absolute Truth at God’s choice Hour. Slowly, steadily and unerringly he has to walk along the path of spirituality with utmost humility.

Mahatma Gandhi said that humility is the best key to speedy success. If it is success that we want, then the breath of humility we must at every moment exude. The first and foremost thing in the spiritual life is humility. It is with humility that we accept the spiritual life. For no matter what we grow into or what we become, we know that Infinity, Eternity and Immortality are always transcending their own reality-existence. With humility we begin our spiritual journey, with humility we continue and reach our goal, and with humility we transcend our goal. For each goal is the starting point towards a better and more illumining reality.

TRUTH

Yale University; New Haven, Connecticut, USA

25 May 1982

Truth: earthly truth, Heavenly Truth, eternal Truth, universal Truth, Transcendental Truth and Supreme Truth. Earthly truth my body needs. Heavenly Truth my vital needs. Eternal Truth my mind needs. Universal Truth my heart needs. Transcendental Truth my central being needs. The Supreme Truth my soul needs.

Earthly truth awakens my sleeping body. Heavenly Truth disciplines my restless vital. Eternal Truth illumines my sighing mind. Universal Truth liberates my crying heart. Transcendental Truth immortalises my central being. The Supreme Truth expedites my soul's God-manifesting aspiration here on earth.

Truth is beauty. Beauty inspires a God-seeker to see God's Face of eternal Beauty. Truth is peace. Peace inspires a God-seeker to feel God's Heart of infinite Peace. Truth is power. Power inspires a God-seeker to watch God's Eye of immortal Power. Truth is compassion. Compassion inspires a God-seeker to sit at God's Feet of all-forgiving Compassion.

Truth frightens a weak mind in a human being. Truth enlightens a strong heart in a human being.

Truth nourishes the self-giving seekers. Truth treasures the God-realised souls.

Although man and truth are one, man cannot replace truth, but truth can easily replace man. How and why? Because man is by nature earth-bound and truth is always Heaven-free.

Although truth and God are one, truth cannot replace God, but God can easily replace truth. How and why? Because truth is the Creation. The Creation cannot become inseparably one with the Creator at its sweet will. But the Creator can easily become inseparably one with His Creation. Something more, the Creator can easily remain, eternally remain, infinitely higher than the Creation's reach.

But, out of His infinite Bounty, the Creator keeps Himself inseparably one, eternally one and—to our wide surprise—unconditionally one with His Creation.

O MY HEART

Columbia University; New York, New York, USA

1 June 1982

O my heart, how can the human mind ever be happy since it regularly plies its tiny and feeble boat between suspicion-shore and confusion-shore?

I shall not fear my mind's confusion. I shall not fear my mind's suspicion, I shall not fear. I shall not resist my heart's aspiration, I shall not resist. I shall not insist on having a perfection-life, I shall not insist. I shall cheerfully and unconditionally wait for God's Hour, God's choice Hour.

O my mind, how can I believe you when you tell me that you do love the world? I find it extremely difficult to believe you. I do not believe you and I cannot believe you when you tell me that you do love the world, for at every moment you cherish world-criticism. Each fleeting moment embodies your world-criticism. Therefore, my mind, I do not and cannot believe you when you tell me that you love the world.

O my heart, I do not and cannot believe you when you tell me that the world does not need you. The world does need you, for the world needs oneness. In oneness abides satisfaction, and it is in you, O heart, it is with you, that satisfaction can and will dawn here on earth. Therefore, O heart, I do not and cannot believe you when you tell me that the world does not need you. The world needs you at every moment, for it is you who embody satisfaction in boundless measure. The world needs you, needs you, O my heart.

My mind's illumining defeat in the battlefield of life is the most valuable contribution that I shall make to the world at large for the amazing profits of blossoming posterity. My heart's sweeping victory in the battlefield of life is the richest bequest I shall leave behind me here on earth smilingly and unreservedly when my life's final hour thunderously strikes.

A SEEKER'S EXPERIENCE-REALITIES

University of California at Berkeley;
Berkeley, California, USA

5 June 1982

Aspiration-heart is within, dedication-hands are without. Illumination-mind is within, transformation-face is without. Liberation-vital is within, perfection-body is without. Realisation-man is within, satisfaction-life is without.

There are two inseparable and everlasting experience-realities: self-examination and God-manifestation. The more we examine ourselves, the sooner we manifest God within us and the sooner we expedite our God-journey.

Self-examination is a flood of light and God-manifestation is a sea of delight. This is what a seeker feels in the inmost recesses of his heart.

The human in a seeker changes from ignorance-night to knowledge-sun as he succeeds in his outer life and proceeds in his inner life. The seeker has come to realise that unless he sees the world constantly for God today, how can he see the world through God tomorrow?

Unless he acts for God today, how can he act with God tomorrow? Unless he speaks for God the Vision today, how can he speak for God the Reality tomorrow?

A seeker has come to realise that there are only two questions from time immemorial. There have been only two breathless and deathless questions: where is God? Who am I?

Where is God? God abides inside His Heart's Gratitude-Room. God abides inside His Life's Surrender-House.

And who am I? This is another question of paramount importance. Each seeker in his spiritual journey has to answer this question while he walks, marches, runs and sprints along Eternity's Road. And the answer comes from the very depths of his heart, from the immortal receptivity of his heart: I am at once God's eternal instrument and God's infinite music.

O MY SEEKER-FRIENDS

University of Maryland; College, Park, Maryland, USA

Tawes Theatre

17 June 1982

My seeker-friends, do not be doomed to disappointment. Who says that you are helpless in your spiritual life? Who says that you are hopeless? Who says that you are useless? No, you are not helpless, you are not hopeless, you are not useless, my seeker-friends. What you do in your inner life, do in your outer life. Every day in your inner life you cry for greatness, goodness and perfection in your nature. Do exactly the same thing in your outer life. Daily cry for greatness, goodness and perfection.

How can you achieve greatness, goodness and perfection? My seeker-friends, it is not an impossible task. Today it seems to be impossible, but tomorrow it will become possible and the day after it will not only be possible but practicable and inevitable, too.

My friends, in order to achieve greatness in your outer life, what you need is a mind that knows how to concentrate. A mind that knows how to concentrate can easily solve your problem. Now, before you start concentrating, I wish you to imagine a one-pointed arrow piercing the veil of ignorance-night. Please do not belittle the power of imagination. Imagination has a world of its own and imagination itself is a world of its own. Today's imagination-flame tomorrow shall grow into imagination-reality-sun. Imagine an arrow. Observe it piercing the veil of ignorance and then start concentrating. Lo and behold, yours will be an amazing power of concentration, and greatness will be within your easy reach.

In order to achieve goodness in your life, you need a heart that knows how to meditate. Before you start meditating, try to imagine a beautiful and soulful dawn. Beauty, purity, soulfulness and divinity in all its forms the dawn embodies. Just try to imagine the dawn and then meditate. Feel in the depths of your heart all the

divine qualities that the dawn embodies. Yours will be a profound meditation and goodness will inundate your entire being. My seeker-friends, try it. Undoubtedly you will be crowned with success.

Now you need perfection, perfection in your inner nature, perfection in your outer life. In order to achieve perfection, what you need is a life of cheerful, soulful and unreserved self-giving. Before you offer yourself to the world at large, try to imagine a tree right in front of you. On the strength of your imagination-power, try to imagine a beautiful, peaceful tree. Observe the tree and see whether there is anything that the tree does not offer to us, to mankind? The leaves, the flowers, the fruits, the branches, the trunk, the roots: everything that the tree has and the tree is, the tree in silence offers to humanity. The tree signifies self-giving in the purest sense of the term. So before you give yourself to the world, imagine for a few seconds a tree in your mental vision, on the strength of your imagination-power. Lo and behold, your life will, without fail, grow into perfect Perfection. Self-giving, unconditional self-giving, is nothing short of eventual God-becoming.

My seeker-friends, do not hesitate. Hesitation is nothing but frustration and frustration is nothing but destruction. Do it, and yours will be the glowing success. If you hesitate, you will miss, you will miss the silver boat, the dream-boat. If you hesitate, then you will not feel the Compassion-Eye of the Beloved Supreme. If you hesitate, then you will not be able to see the Golden Shore. No, my seeker-friends, you will not hesitate. Wake up! The hour has struck. The God-Hour has struck. Dive deep within. Fly high above, high, higher, highest, on the strength of your greatness, goodness and perfection.

RECEPTIVITY

Harvard University; Cambridge, Massachusetts, USA

10 July 1982

Receptivity is emptiness. What we call emptiness today, that very thing we can aptly call fulness tomorrow. Let us try to lead once more a life of simplicity, humility, sincerity, purity, gratitude and surrender. Some of you may think and feel that you are already blessed with these divine qualities. To you, my simple request is this: you should try to discover the capacities of these divine qualities. Simplicity increases receptivity in our physical body. Humility increases receptivity in our vital. Sincerity increases receptivity in our mind. Purity increases receptivity in our heart. Gratitude increases receptivity in our aspiration-life. Surrender increases receptivity in our dedication-life.

The way we live either increases or decreases our power of receptivity. There are two ways of living: wrong living and right living. There are two kinds of human beings on earth: the ignorance-lover and the God-lover. The ignorance-lover wrongly depends on wrong living. The God-lover rightly depends on right living.

Receptivity is available in two worlds: the desire-world and the aspiration-world. In the desire-world, receptivity is found in the thick jungle of attachment. In the aspiration-world, receptivity is found in the beautiful garden of devotedness.

Receptivity succeeds and receptivity proceeds. When we invoke God the divine Light, our receptivity succeeds in the battlefield of life. When we invoke God the supreme Delight, our receptivity proceeds along Eternity's all-fulfilling and all-satisfying Road.

Measureless and fathomless receptivity we can have if we are not afraid of the unknown and if we are ready to love the Unknowable.

Here we are at Harvard. Harvard embodies unparalleled capacities, and one unparalleled, sky-vast capacity is its sea-deep receptivity. Again, receptivity comes from God's Compassion-Eye, and God's Compassion-Eye comes from God's Oneness-Heart. This Oneness-Heart each seeker can have, provided he claims God's Oneness-Heart as his own, very own. Once a seeker can claim God's Oneness-Heart as his very own, his will be the measureless and fathomless receptivity. And inside his fathomless receptivity, at every moment what will loom large is God's own Transcendental Vision.

SURRENDER

University of Delaware; Newark, Delaware, USA

10 August 1982

Why do I surrender? I surrender because I want to prove to myself, and to nobody else, that I am a great Truth-seeker, a mighty light-discoverer and a perfect God-lover.

What do I surrender? I surrender my unconscious body, my ferocious vital, my doubting mind and my fearful heart.

To whom do I surrender all this? I surrender all this to my Beloved Supreme, to Him alone whom I claim to be my only sweet Dream and my only pure Reality.

No pretence, no pretence! I do not want to pretend that I have made my surrender complete and perfect. No, my entire being I still have not surrendered to the dictates of my Beloved Supreme. My complete surrender, my unconditional surrender, is still a far cry. Yet I do feel that there shall come a time when my entire being will be His, only His. Then only will my surrender be complete, and I will be His Vision-Reality. For complete surrender what I need is intense aspiration, the constantly mounting flame that climbs up to reach not only the unknown but also the Unknowable.

Lo, I have made my surrender to my Lord Supreme complete. Now, what have I learnt from my complete surrender? Previously I thought that God is all Power, but now I clearly see that His Power is nothing other than His Love. I see that I have surrendered not to God the Power but to God the Love, to God who is all Love. This is not my mind's hallucination but my heart's illumination.

Before, I thought that I had many enemies. I did not want to surrender to anybody for I thought that the entire world was my enemy. But now I clearly see that all along I had only one enemy, and that enemy was myself. Now that I have surrendered my very existence to my Lord Supreme, I have no enemies—not even

myself. I have only oneness-friends inside the Heart of my universal Oneness-Friend: my Source, my Beloved Supreme.

Before my life of surrender, I wanted world-attention in order to please myself. Now I wish only for my Lord's constant examination so that I can perfect myself in every way. My new life of surrender will make the world feel that unconditional surrender to the Lord Supreme is not an impossible task. No, it is a task that every human being will eventually have to perform so that perfection will become his outer name and satisfaction will become his inner name.

Now that I have surrendered, I am enjoying vastness in infinite measure. Surrender is my oneness with Eternity's Peace, Infinity's Bliss and Immortality's Love.

A SEEKER'S HEART-SONGS

Harvard University; Cambridge, Massachusetts, USA

Center for the Study of World Religions

19 April 1983

We are all seekers—seekers of Truth. For us there can be nothing more valuable or significant than realisation.

There are three kinds of realisation: I can, I have and I am. I *can* see the face of Truth, the Transcendental Truth. I *have* deep within me Eternity, Infinity and Immortality. I *am* God. These are the main realisations that each individual will eventually achieve.

In order to achieve realisation, aspiration is of supreme importance. Eternity's two immortal friends are aspiration and realisation. The goal of aspiration is to ascend. The goal of realisation is to transcend.

Inspiration is also of paramount importance. Our inspiration carries us from the foot of the life-tree to the topmost branch of the life-tree. Our aspiration takes us from the world of suffering to the world of light and delight. Our realisation transforms our Eternity's cry into our Infinity's smile. Our Eternity's cry is what we now have. Our Infinity's smile is what we shall one day become.

Each individual seeker has an inner cry, which we call aspiration. Again, each individual seeker has an inner message: dedication. Our dedication makes us feel that God the Creator and God the Creation are inseparably one. Therefore, while serving God the Creation, we are becoming one with God the Creator.

Aspiration teaches us the necessity of realisation, and realisation teaches us the necessity of self-transcendence. Why? Because our Source, our Beloved Supreme Himself, at every moment is transcending His own Vision-Reality and His own Reality-Vision.

Dedication is part and parcel of God-manifestation. Since God is ever-transcending, there is no end to our God-manifestation. Therefore, manifestation

also makes us feel the necessity of self-transcendence. Our self-transcendence takes place in and through our God-manifestation here on earth. Each time we transcend ourselves we see that God is being manifested in and through us in a most special and significant way.

Our dedication and realisation tell us that we always have to go beyond, beyond, beyond. Today's goal is only the starting point for tomorrow's journey. Today's perfection marks the very beginning of tomorrow's new creation. Today's satisfaction is the harbinger of an even greater hunger for more purity, more beauty and more closeness and oneness with God.

Realisation is beauty's flower and duty's fruit. Beauty's flower is our heart, and duty's fruit is our life. Beauty is our self-giving; duty is our God-becoming. Beauty reveals the Infinite in the finite; duty manifests the Immortal in the mortal. Beauty tells the God-seeker that his Source is in God. Duty tells the God-seeker that his life is for God and God alone.

Indian philosophy, Indian religion and Indian spirituality from time immemorial have had only one message—the message of realisation, or “Know thyself.” When a seeker knows himself, he declares, “*Aham Brahmasmi*—I am Brahman, the One without a second.” This same message was offered here in the West when the Saviour declared, “I and my Father are one.” This is the loftiest realisation of the soul.

In order to have the experience of God-realisation, each individual has to develop some inner discipline. Again, inside this inner discipline, the easiest way to approach the highest Reality is through love, devotion and surrender.

I am speaking here of divine love, which is altogether different from human love. Human love tries to possess and be possessed. Therefore, human love always fails to satisfy us. But divine love at each moment wants to expand and, while expanding, it liberates.

Human devotion is nothing short of attachment. In human devotion, the devotee and the object of his devotion are like two blind beggars with no goal or destination. But divine devotion only intensifies our inner cry for higher light and delight. Divine devotion intensifies our heart's purity at every moment, and this is of paramount importance in realising the Absolute Reality.

Last comes surrender. In human life we surrender to our superiors. Like slaves we surrender to those who have power over us. But this kind of surrender is a far cry from spiritual surrender. When a human being surrenders to a superior, there is no guarantee that this so-called superior possesses more light.

In divine surrender we surrender to our Source, so that we can consciously become part and parcel of that Source. In the spiritual life we surrender cheerfully, soulfully and unconditionally to our higher Self in order to become one with our Highest. The tiny drop knows that its reality is the ocean. When it consciously merges with the ocean, it loses its individual identity and becomes the ocean itself.

We want to achieve quite a few things in life. In order to accomplish our outer goals, we try to influence others by every possible means. Sometimes we adopt foul means or try to deceive others; others also try to deceive us. But if our goal is God-realisation, we cannot hope to deceive God or influence God through foul means. In fact, this is not at all necessary. God's dearest wish is for us to realise Him.

God says to us, "My children, I have countless ways for you to realise Me. If one particular way does not suit your nature, then there are many, many other ways. I shall present Myself before you in countless ways in order that you may realise Me. At every moment I shall knock at your heart's door and, if you sincerely want to receive Me, you will open the door."

PEACE: TOMORROW'S BLOSSOMING SMILE

Cornell University; Ithaca, New York, USA

24 January 1986

Peace is love universal. Peace is power transcendental.

Destruction is peace: this is the realisation of the animal in man. Supremacy is peace: this is the realisation of the human in man. Oneness is peace: this is the realisation of the divine in man.

Ignorance-night bravely tells me that it can destroy the whole world in a twinkling. Wisdom-light secretly tells me that it is praying soulfully, devotedly and unconditionally to bring down the Kingdom of Heaven here on earth at God's choice Hour.

A God-seeker sees peace everywhere. A God-server feels peace within. A God-lover owns peace within and without.

A man of peace is the oneness-beauty in God's Vision-Eye. A man of peace is the fulness-divinity in God's Satisfaction-Heart. A man of peace is the dreamer, lover and partner of God's Existence, Consciousness and Delight.

Peace will be tomorrow's blossoming smile to replace today's streaming tears.

I CAN HAVE PEACE

Columbia University; New York, New York, USA

25 January 1986

I must simplify my complicated life so that I can have soulful peace. I must purify my doubting mind so that I can have powerful peace. I must intensify my aspiring heart so that I can have fruitful peace.

In the small hours of the morning, I meditate on peace. During the day, I try to transform my peace-dream-light into my peace-reality-delight.

I can have immediate peace the moment I sincerely feel that I am not indispensable either in the inner world of aspiration or in the outer world of dedication. I can have immediate peace when I can put an end to my self-aggrandisement. I can have immediate peace when I can devotedly feel that each human being, either consciously or unconsciously, is heading towards perfection and that, at God's choice Hour, each human being will reach the acme of perfection.

I can have divine peace only when I can feel in the inmost recesses of my heart that I am of God's Compassion-Heart and that I am consciously, constantly, devotedly and unconditionally for God's Satisfaction-Life. I can have supreme peace when I can feel unmistakably that my existence-light is only for God's Satisfaction-Life.

May the seeker in each human heart pray to the hidden Lord Transcendental to appear, so that when He appears, He will appear with His revealed universal Peace.

RECEIVING PEACE

Princeton University; Princeton, New Jersey, USA

31 January 1986

I am offering tonight's peace-music-song-experience to Princeton's illustrious son, President Woodrow Wilson, the founder of the League of Nations, whose heart was the pioneer-dream and whose life was the pioneer-dreamer of the oneness-home of world peace.

Each peace-seeker has a special way of receiving peace from his Inner Pilot. His Inner Pilot is at once his heart's Saviour and his life's Liberator. His heart's Saviour saves him from blighting sins. His life's Liberator liberates him from teeming imperfections.

Being a peace-seeker, I, too, have my own way of receiving peace. I receive peace only when I am exchanging something with my Beloved Supreme. I offer Him my doubting mind. In exchange, He grants me His compassionate Eye. I offer Him my fearful heart. In exchange, He grants me His powerful Feet. In our mutual exchange of gifts, I receive peace from my Lord Supreme.

In my day-to-day life, when I receive something from others, I get peace. When I give others something of my own, I also get peace. Again, when I go beyond receiving and giving, and just become a oneness-heart, I receive peace.

After receiving something from someone, the peace that I get is beautiful. After offering something to someone, the peace that I get is soulful. And when I go beyond receiving and giving and just become a oneness-heart in my oneness-family, the peace that I get is fruitful, supremely fruitful.

When we use power to bring about peace, we bring to the fore the animal life of our past incarnations. When we use love to bring about peace, we bring to the fore the life divine of our future incarnations.

You are mistaken if you think that by perfecting the world you will get peace. You are equally mistaken if you think that by letting the world perfect you, you

will get peace. No, you cannot perfect the world, and the world cannot perfect you. Perfection comes from within, and the message of peace also comes from within—from within the peace-seeker's heart. If the seeker wants to get perfection, if he wants to get peace, then he has to be consciously aware of his inner divinity and his own reality. It is by virtue of his prayer-life and his meditation-life that he can be conscious of what he eternally is. What he is, is the embodiment of God's Vision-Dream. Who he is, is the embodiment and continuation of God's Manifestation on earth. What he is, is the embodiment of God's Satisfaction in God's ever-transcending Creation. Only by becoming fully conscious of this can the true peace-seeker have peace—Eternity's Peace, Infinity's Peace and Immortality's Peace.

THE MESSAGE OF PEACE

Brown University; Providence, Rhode Island, USA

2 February 1986

Peace is my mind's newness. Peace is my heart's soulfulness. Peace is my life's fulness.

My newness-mind will not have an iota of doubt. It will have implicit faith—faith in itself and faith in God. My soulfulness-heart will have no insecurity. It will have only confidence-light. My fulness-life will have no sense of separativity. It will have only unity and oneness—a oneness-home.

Peace is not an attainment. Peace is an enlightenment. Peace will not come from possession of this world. Peace will come from perfection of this world through perfection of oneself.

Peace is the beauty of the outer discipline. Peace is the purity of the inner obedience. The outer discipline perfects the human in us. The inner obedience fulfils the divine in us.

Life is a self-transcendence-flight. Peace is a God-discovery-crown. Life is Eternity's hunger-cry. Peace is Infinity's satisfaction-smile.

In the ordinary world, ignorance-night reigns supreme and the ignorant mind cherishes war. War wants to show the world what it can do: in the twinkling of an eye it can destroy everything.

In soundless silence, peace tells the world who its owner is. Its only real Owner is God the transcendental Delight and God the universal Light. A true seeker of peace, a genuine lover and server of Truth, who is a true God-lover in the inmost recesses of his heart, receives this soundless, undeniable message of peace.

The message of peace is that God the Creator and God the Creation, God the Possessor and God the possession, are inseparably one. This is why no mind-power can ever destroy the world, and this is why heart-power will one day unify

the length and breadth of the world and establish a oneness-home in the seeker's heart-garden—his heart-garden of peace.

FIRST BECOME PEACE-DREAMERS

Harvard University; Cambridge, Massachusetts, USA

7 March 1986

Peace is today's universal heart-hunger-cry. Peace will be tomorrow's immortal life-satisfaction-smile.

We do not have an iota of peace precisely because our human mind wants to dominate the world. We do not have an iota of peace precisely because our divine heart has not yet established its inseparable oneness with the world. As long as we sing the song of supremacy, as long as we want to prove to the world that we are superior to others, then there can be no peace.

Who can have peace? Not a sovereign dictator, not a world-conqueror, but a self-giver and a world-lover.

Where is peace? Not in the world of competition, but in the world of self-perfection. Where else is peace? Not in our ruthless rejection of the outer life, but in our soulful acceptance of the outer life.

Our outer life needs greatness. Our inner life needs goodness. In our outer life we must be great—not individually, but collectively and universally. Then our inner goodness has to come to the fore and transform our greatness into goodness. If goodness and greatness remain apart, then there can be no peace. Greatness has to become inseparably one with goodness if we are to have peace. The mind's loftiest achievements can never grant us peace. Only when our mind's greatness becomes inseparably one with our heart's all-giving goodness can we have abiding peace.

When the mind receives, it is peaceful and happy. When the heart offers, it is peaceful and happy. But there comes a time when we feel that there is something more than giving and taking, and this is becoming. When a Truth-seeker and God-lover not only receives peace from without and offers peace from within, but also wants to become peace itself, then he sees and feels that the Boatman, God the

Creator, and the Boat, God the Creation, are immediately happy—and God's Happiness is his own happiness.

A Truth-seeker and God-lover can never have peace unless and until he pleases his Inner Pilot—who is at once God the Creator and God the Creation—in His own Way. And by pleasing God in God's own Way, the seeker becomes peace itself.

O peace-givers,
First become peace-makers.

O peace-makers,
First become peace-discoverers.

O peace-discoverers,
First become peace-lovers.

O peace-lovers,
First become divine peace-dreamers.

PEACE AND TRUTH

New York University; New York, New York, USA

31 March 1986

I cannot think of God the Creation without thinking of God the Creator. I cannot imagine God's Compassion-Eye without imagining His Forgiveness-Heart. Likewise, I cannot feel God's transcendental Blessings without feeling His universal Peace.

What is Peace? Peace is the satisfaction-fruit. Where is the satisfaction-fruit? It is in the perfection-flower. Where is the perfection-flower? It is in the aspiration-seed. The aspiration-seed offers us the message of self-transcendence; thus self-transcendence is peace within and peace without.

In order to have peace, the human mind has to be aware of truth and has to accept truth as such. The mind's awareness of truth and the mind's acceptance of truth is peace. Again, the heart's embodiment of truth and the heart's revelation of truth is peace. Finally, the life's fulfilment of truth and the life's manifestation of truth is peace.

The earth-bound human hunger has to be transformed into the Heaven-free divine hunger in order to have peace. World-possession is our outer hunger. World-illumination is our inner hunger. To please ourselves in our own way is our human hunger. To please God in God's own Way is our divine hunger. No matter how many times our desires are fulfilled, we can never have abiding peace. But if we please our Inner Pilot even for a fleeting second on the strength of our heart's aspiration-cry, at that time we get abiding peace.

Peace and truth are inseparable. While we pray and meditate, we must see truth in the heart of peace and peace in the heart of truth. Man belongs to God's unconditional Compassion. God belongs to man's sleepless aspiration. This is at once Truth supreme and Peace supreme.

A seeker of Truth and lover of Peace will eventually please God in His own Way. God will eventually make the Truth-seeker and God-lover another God—the God of tomorrow.

A SEEKER'S PEACE

Rutgers University; New Brunswick, New Jersey, USA

3 April 1986

A seeker gets peace from his concentration, meditation and contemplation. His concentration-peace is powerful. It is like lightning. His meditation-peace is soulful. It is like the morning or the evening sky. His contemplation-peace is fruitful. It is like the oneness of the leaves, flowers and fruits with their source, the tree. It is like the inseparable oneness of the divine lover and the Beloved Supreme.

A seeker knows that peace and truth are inseparable. An ordinary human being finds it difficult to get peace from truth, for many times in his day-to-day life he feels that it will be more difficult if he tries to abide by truth. Therefore, rather than accept truth as his teacher and friend, he tries to take truth as his student and slave. But a seeker accepts truth as his teacher and his friend. Unlike an ordinary human being, a seeker also knows that truth frightens only the undivine, unaspiring reality in him. The aspiring reality is always illumined by truth. Therefore, a Truth-seeker and a God-lover always welcomes truth and, in his acceptance of truth, he derives peace within and without.

The seeker also has discovered the simple but supreme secret that without God's Compassion-Light, he is nothing, but with God's unconditional Love, he not only has everything but he also is everything. When he realises this, his heart is all peace.

The seeker gets peace when his aspiration-heart feels that it gets everything that it needs from God, and when his dedication-life feels that it needs nothing from the world in return. For the unaspiring human being, this truth is concealed. That is why peace is nowhere to be found in his life. But for the seeker, it is not concealed; it is fully revealed.

Peace is nothing other than satisfaction. Every human being is longing for peace, which is satisfaction. And every human being will definitely have peace in the near or distant future. At God's choice Hour, each individual human being will become a seeker and begin to follow the inner life. This is the life that keeps its heart-door wide open to the supreme Truth, which is being manifested here on earth in the form of divine Peace.

WHERE IS PEACE?

Fairleigh Dickinson University; Teaneck, New Jersey, USA

8 April 1986

Where is peace? Peace is not in the old and dead world of the mind—the world that abounds in doubt, insecurity, jealousy and meanness. Peace is in the ever-new world of the heart, which is flooded with love, joy and oneness.

Peace is a unique power. This power is a stranger to money-power, possession-power and supremacy-power. Peace-power has established its inseparable oneness only with heart-power.

Peace-power and the heart's oneness-power will forever and forever remain inseparable, supremely enjoying their unparalleled divine friendship.

A purity-mind has peace. A oneness-heart is peace. A satisfaction-life distributes peace here, there and all-where.

I can have peace only when I feel that my heart has everything and that my life needs nothing. Let us all dive deep into our heart-sea. Then we are bound to see and hear our Inner Pilot singing His own Victory-Song in and through us—His divinely chosen children and supreme hero-warriors.

At every moment I must be practical and wise. I shall not desire to own the world or disown the world. I shall only desire to love the world-heart and to serve the world-body. I must accept the world as it is, and try to improve the world with my inner and outer capacities without any expectation-hopes. This is the only way I can have peace of mind as a constant, sleepless companion in my world of aspiration and in my world of dedication.

On a practical level, if I want peace and need peace, then I must also pray soulfully and meditate silently. I must recite the name of my Beloved Supreme day and night. At every moment in my dedication-life I must remember His unconditional Compassion-Power while loving and serving His world-family, my brothers and sisters in humanity.

Peace brilliantly shines on a Truth-seeker's and God-lover's silence-life-path. I must, as a seeker, walk along the path of silence. My Lord Supreme every day will both follow me and lead me. His Forgiveness-Heart will follow me and His Compassion-Eye will lead me along Eternity's Road. Thus, my Lord Supreme and my own aspiration-heart, with its eternal God-hunger, will be two pilgrims walking together forever along Eternity's Road towards ever-fulfilling peace and ever-increasing satisfaction.

GOD'S MOST TREASURED GIFT

University of Connecticut at Storrs; Storrs, Connecticut, USA

19 April 1986

It is said that there is nothing new under the sun. The same sunrise and the same sunset human souls have been observing from time immemorial. This is the message that human beings receive from their outer eyes. But from our inner vision, we see the reality a little bit differently. Each sunrise and sunset, according to our inner vision, is not the same; there is a noticeable difference.

As history repeats itself, even so, everything in our outer life to a great extent also repeats itself. But in the process of human evolution, Eternity itself is changing. Eternity is always in the process of transcending its own existence-reality. It is flowing along the river of the Beyond, the river that is carrying the message of the Eternal Beyond. This life-river is well-known by the seekers of the infinite Truth, for they have been asked by the Absolute Himself to discover the new in the Eternal.

Peace is something new. Right from the dawn of civilisation, humanity has been offering many things to the world at large, but it has not been able to offer peace. The seekers of the Absolute Truth are trying to discover peace within themselves, and then reveal it and offer it to mankind.

This peace is not to be found in the mind. The mind's doubt cannot offer us peace. It is the heart's faith that can offer us peace. The mind of separativity, which separates one reality from another, cannot give us the message of peace. It is the heart of unity, which unites everything, that can give us peace.

The mind that tells us, "God is elsewhere; Truth is elsewhere," cannot grant us peace. The heart that knows and, at the same time, makes us feel that God is here and also everywhere else is the only thing that can give us peace. Peace is an inner reality that can be found only inside the aspiring heart.

This inner reality the heart does not want to keep for itself. It wants to share it with the other members of its family: the mind, the vital and the physical existence-reality. Therefore, whoever has the sincere need for peace of mind first has to dive deep within and discover the peace which is in the inmost recesses of his heart. Then he has to gather this peace and offer it to his doubting and unreceptive mind.

God-lovers and Truth-seekers have discovered this supreme secret. They know that they have to dive deep within to feel God's most treasured Gift to mankind. The Inner Pilot offers this Gift to His choice children who establish their loving oneness with Him. Then soulfully, devotedly and unconditionally, they have to bring this Peace-Gift into the mind, vital and body so that peace becomes an integral part of their human existence.

Since we are all God-lovers and Truth-seekers, let us try to discover peace in the depths of our oneness-heart—not in our mind of separativity, doubt and confusion. This inner peace has the capacity to transform the doubting and unreceptive mind of humanity. Once we discover inner peace in the depths of our satisfaction-heart and bring it to the fore, our unlit mind will also become fully illumined. Let us pray and meditate that the hour of our peace-discovery will soon dawn.

THE WAY TO ABIDING PEACE

Wesleyan University; Middletown, Connecticut, USA

19 April 1986

A man of desire has no peace. Even when a powerful desire of his is fulfilled, he still has no peace, since teeming new desires are constantly attacking his earthly existence.

A man of aspiration longs for peace at every moment. If he listens to the dictates of his Inner Pilot and surrenders his actions and the fruits thereof to the Will of God, then a man of aspiration will definitely receive peace.

Expectation reigns supreme in both the life of a desire-man and the life of an aspiration-man. As long as an individual remains in the world of desire, his expectations will never meet with satisfaction. That is because desire lives in the finite. Although an individual may have countless desires, the desire-life itself is in the finite, of the finite and for the finite. Anything that is finite cannot bring peace. But for the man of aspiration, because he is longing for something vast, something infinite, something immortal, there shall come a time when his expectations will be fulfilled. When he gets what he is longing for, he will find that he has peace as well, for anything that is vast, anything that is infinite, eventually will give us peace. The man who has peace has everything.

A desire-man does not care so much for God the Creator, but he wants to possess God the Creation. An aspiration-man wants to be loved by the loving heart of humanity. A man of surrender wants to love God in humanity, for he sees God the Creator and God the Creation as one. Even inside the desire-man, the man of surrender sees the Presence of God. He knows that God's Creation cannot exist without the Creator, and that God the Creator is trying to illumine His Creation. Therefore, a man of surrender tries to see God even in the dark cave of human bondage. He knows that there shall come a time when even the worst

possible human being will long for freedom, and it is God's supreme Vision that everyone who is longing for freedom will one day be liberated.

Here on earth everybody desires freedom. But there is a great difference between the inner freedom and the outer freedom. With our outer freedom we try to exercise our supremacy and lord it over others; we try to conquer the length and breadth of the world. With our inner freedom we try to become inseparably one with God's Will. Quite often we use outer freedom to destroy the world around us according to our sweet will. But inner freedom, which is our oneness-will with God's living Reality, is always used to fulfil a divine purpose and manifest the divine Truth here on earth. It is inner freedom that brings peace.

There is nobody who does not need happiness. But there can be no true happiness without peace of mind. Although we may not have peace right now, we can discover peace by exercising our imagination-power, the way a child exercises his imagination-power. A child imagines everything in God's Creation in his own way. He imagines his existence in the heart of the infinite Vast. He imagines the entire universe as his own. If we start with a child's imagination, before long this imagination will blossom into aspiration.

First we imagine peace, and then we begin to aspire for peace. When we become spiritually advanced, we adopt the way of surrender. We offer our aspiration unconditionally for the fulfilment of God's Will, not to receive peace or any other blessing. At that time we surrender our desire-life, our aspiration-life, our dedication-life—our whole existence—to God's Will. When our only happiness lies in our fulfilment of God, our Beloved Supreme, and in our Lord's Fulfilment in and through us, then only can we have abiding peace.

In this world God the Creator expresses and reveals Himself through the seeker, who is none other than God the Lover. Each man, in essence, is God, but here in the world arena God the seeker longs for God the Liberator. And God the Liberator becomes God the Fulfiller while revealing and manifesting Himself through God the seeker. In seeking, in revealing and in manifesting, man achieves what he needs, which is God the Peace.

O SENIOR OLYMPICS, O SENIOR OLYMPIANS

Washington University; St. Louis, Missouri, USA

27 June 1987

O Senior Olympics, I bow to the indomitable courage of your body and I bow to the unhorizoned dream of your soul. You are the perfect embodiment of yesterday's blossoming inspiration, today's mounting aspiration and tomorrow's fulfilling satisfaction.

O Senior Olympians, your hearts' wisdom-light is telling the entire world that you belong to Time eternal, running along Eternity's Road, challenging the giant pride of self-doubt on the battlefield of life. You are the supreme hero-athletes who look forward, upward and inward. Forward you look to declare you *can*. Upward you look to declare you *will*. Inward you look to declare you *are*, eternally *are*.

You *can* conquer the limitations of the body. You *will* transform the teeming imperfections of the body into perfection. You *are* the Olympian pilgrims who smilingly and proudly shake hands with impossibility. Already you are in the galaxy of immortals. You are creating a oneness-world-home with the physical fitness of your body-fort and with the universal fulness of your heart-victory.

O Senior Olympics, O Senior Olympians, O self-giving sponsors and organisers of this unprecedented Senior Olympics, to you I bow, to you I bow. With my mind's prayerful admiration and with my heart's soulful gratitude, to you I bow.

WILLINGNESS

Columbia University; New York, New York, USA

9 February 1989

My sleepless willingness is my heart's soulful conversation with God's Compassion-Eye. My heart's unwillingness is the very beginning of my mind's frustration-destruction-dance. My heart's hallowed willingness-strength can easily cover my mind's farthest unwillingness-length.

My despotic unwillingness is a self-styled server always unemployed. My inner life and my outer life simply do not need it or even want it. Nevertheless, alas, at times my unwillingness-mind-baggage is shockingly heavy and far overweight. To please my Lord at every moment in His own Way, what I need is a soulful willingness empty of expectation and full of sterling faith. Therefore, every morning I pray to my Lord Supreme to bless my aspiration-heart with willingness-gratitude-tears and to bless my dedication-life with willingness-plenitude-smiles.

My Lord Supreme, the world desperately needs peace-contributions in infinite measure. Do grant me soulful willingness so that I, along with all the other self-giving hearts of the world, can offer my own heart's peace-contribution spontaneously and generously to fulfil humanity's age-old cry for world peace, world harmony and a oneness-world-home.

To my extreme joy, my Beloved Supreme has listened to my heartfelt prayer. The indomitable eagerness of my God-nourished and God-cherished heart's willingness has once and for all smashed the pride of my mind's self-doubting and God-doubting unwillingness. Now my unreserved and unconditional willingness to love God the Creator and serve God the Creation unconditionally has placed me on the highest rung of my consciousness-ladder, and God is offering me His own transcendental Crown and universal Throne.

SILENCE WITHIN, SOUND WITHOUT

Harvard University; Cambridge, Massachusetts, USA

17 February 1989

Silence within, sound without. Silence-Eternity within, Sound-Infinity without.
Silence-Eternity-Dream within, Sound-Infinity-Reality without.

Silence is God the Creator. Sound is God the Creation. Silence is the progress-delight of God the Creator. Sound is the success-height of God the Creation.

Silence is never, never afraid of sound, but sound is always afraid of Eternity's and Immortality's vastness-silence.

My silence-heart-life is a non-stop aspiration-flight to my Transcendental Goal—the Goal of the ever-transcending Beyond. My sound-mind-life quite often carries me into a tenebrous indolence-coma.

With my silence-heart, I always claim God as my own, very own. With my sound-mind, at times I praise God and at times I blame God, depending on my success-smiles and failure-cries.

When my sound-life lives in the shackles of bondage, when I live only in my buried hopes, at that time my silence-heart comes to the fore and inspires me with new hope, new inspiration, new aspiration and new dedication to go and visit my Lord's Forgiveness-Heart, Compassion-Eye and Protection-Feet.

My silence-soul is the only teacher that teaches me how to speak to God and how to listen to God devotedly, soulfully and unconditionally.

Man's eternal question: "Where is God?"

God's eternal question: "How to please man?"

Silence has the answer to these questions.

Indeed, silence is the answer.

Silence, silence!

CONCENTRATION

Yale University; New Haven, Connecticut, USA

26 February 1989

Concentration is the hero-soldier-confidence of the third eye, the vision eye. Concentration is the fastest lightning speed. Concentration is the supreme secret of immediate and inevitable success.

Although determination and concentration have a close connection, concentration is infinitely, infinitely higher than determination. Determination comes from the silent mind proper. Concentration comes from the all-knowing vision-eye.

Concentration silences the destruction-loving animal in me. Concentration inspires the inactivity-cherishing human in me. Concentration manifests the all-loving divine in me. Concentration expedites God's all-fulfilling Arrival at my heart's door.

Concentration secretly intensifies my heart's God-hunger. Concentration speedily clears my mind's thought-forest and gives me discipline-joy at every moment. Concentration indomitably tames my wild restlessness-vital. Concentration vigorously energises my sleeping lethargy-body.

Concentration smilingly and blessingfully asks me: "O seeker, do you want to accomplish ten most significant things in the short span of ten minutes, or do you want to accomplish only one thing?" I tell concentration that I would like to accomplish ten most significant things in the short span of ten minutes.

Concentration blessingfully and proudly tells me: "Then come and be in my boat. I am your only boatman."

Concentration has a most significant message for me. It tells me: "Be brave within, be brave without!" When I am brave in my inner life, I breathlessly love only God the Creator in His own Way. When I am brave in my outer life, I smilingly serve only God the Creation in His own Way.

Concentration tells me that I have only one Master. That Master is transcendental Delight and not ignorance-night.

Each human being on earth is a God-representative, but concentration, meditation and contemplation are the most powerful representatives of God here on earth. These three representatives of God are piloting humanity's aspiration-boat to the Golden Shore of the Beyond.

Concentration is the mind-divinity's swiftness. Meditation is the heart-divinity's vastness. Contemplation is the life-divinity's fulness here on earth.

MEDITATION

Brown University; Providence, Rhode Island, USA

5 March 1989

Meditation is God-discovery. Meditation is self-mastery. Meditation is man's Eternity's progress-light in God. Meditation is God's Infinity's Satisfaction-Delight in man.

Meditation is for the Truth-seeker. Meditation is for the God-lover. God's transcendental Vision-Eye blesses man the Truth-seeker. God's universal Oneness-Heart embraces man the God-lover.

Yesterday's meditation-message: "Realise God." Today's meditation-message: "Realise God, plus manifest God." Tomorrow's meditation-message: "Realise God, manifest God and, finally, become another God."

My mind's good meditation is the bankruptcy of my self-doubt and God-doubt. My heart's better meditation is my vastness-fulfilment and my oneness-perfection. My soul's best meditation is my life's God-manifestation here on earth.

Before I meditate, I compel my reasoning mind to disappear. Before I meditate, I beg my loving God to appear.

After I meditate, I soulfully offer myself a new name: gratitude. After I meditate, God, out of His infinite Bounty, blesses me with a new and fruitful name: satisfaction.

Each time I meditate on God, He teaches me a new life-surrender-song. Each time God meditates on me, I offer Him a new gratitude-heart-song.

Earth meditates for man's transformation. Heaven meditates for God's Satisfaction. I meditate for my nature's complete perfection. God meditates for the universal manifestation of His own Transcendental Consciousness and Transcendental Vision here on earth.

DESIRE VERSUS ASPIRATION

Cornell University; Ithaca, New York, USA

16 March 1989

Desire versus aspiration. Desire binds; aspiration liberates. Desire wants to possess; aspiration wants to renounce. Desire means plus, plus, plus material wealth. Aspiration means minus, minus, minus material wealth. Aspiration means plus, plus, plus spiritual wealth—love, devotion, surrender, purity, gratitude and self-offering.

He who desires sings most pitifully his life's poverty-songs. He who aspires sings most soulfully God's Prosperity-Songs.

He who desires wants to possess each and every thing, each and every individual in the entire world. He who aspires wants only those things that will help him to transcend his abundant limitations and teeming imperfections. He knows that he needs help, and the things that can help him he welcomes and invites to come to his rescue.

A desiring man prays to God to get God's all-conquering Power. An aspiring man meditates on God to get God's all-fulfilling Love. A man of desire wants to show the world his capacities, his strength. A man of aspiration devotedly and soulfully places all his incapacities—his insecurity, doubt, fear, uncomely thoughts and everything else that is unaspiring in him—at the Feet of his Lord Beloved Supreme.

A man of desire wants to dominate the world. He wants the whole world to surrender to him. A man of aspiration wants to establish his universal oneness-heart with the rest of the world. How? On the strength of his self-giving, which is the only way to bring about world peace.

A desire-intoxicated man, like Julius Caesar, wants to say to the world: "I came, I saw, I conquered." An aspiring inspiration-man wants to say to the world: "I came, I loved and I am becoming inseparably one with you."

A desire-intoxicated man at every moment wants to show his superiority and lord it over the world. An aspiring inspiration-man wants only God's Compassion-Eye to guide and lead the whole world to its Ultimate Destination, the Destination that is flooded with infinite Light and Delight.

OBEDIENCE

Princeton University; Princeton, New Jersey, USA

27 March 1989

Obedience, obedience, obedience!

Obedience is acceptance—acceptance of God’s Light. Obedience is rejection—rejection of ignorance-night. Obedience is perfection—perfection of the human nature.

Obedience, from the spiritual point of view, is never a helpless submission. Obedience is the seeker’s discovery of the inner Light, the Pilot Supreme. Obedience is not the annihilation of individuality—no, no! Obedience is the seeker’s cheerful and free entrance into universality.

Obedience is the beauty of faith. Obedience is the purity of faith. Obedience is the prosperity of faith. Faith awakens the human in us. Faith leads the human in us. Faith liberates the human in us. Faith takes us to God’s Compassion-Eye. Faith brings God’s Satisfaction-Heart to us.

My obedience is my selfless, unconditional dedication-life to my Lord Supreme. My Lord Supreme is not far away—no, no! He is near, nearer than the nearest. He is here to grant me my full realisation. He is here to help me manifest His own Transcendental Divinity here on earth. My obedience-heart, God’s Compassion-Eye and God’s outstretched Arms live together, sing together and play together to manifest God’s Will here on earth.

If I do not obey my Inner Pilot in this lifetime then, in my next incarnation, I may commit the same blunders that I committed in this incarnation, but even sooner—perhaps at the very dawn of my earthly sojourn. If I do not obey my Inner Pilot in this incarnation, my human life will sadly miss the touch of divinity and the divine in me will starve and starve most deplorably.

Obedience reached its supreme, ultimate, absolute height when the Saviour Son’s obedience-heart voiced forth: “Father, let Thy Will be done.” By virtue of

this obedience-prayer, man's eternal thirst, without fail, will be quenched by God's infinite Nectar-Delight.

HAPPINESS: MY DREAM-FULFILLED REALITY

John Hopkins University; Baltimore, Maryland, USA

13 May 1989

Happiness, happiness, happiness!

My happiness abides in my soul's promise to God. My happiness dwells in my heart's hope for a higher life. My happiness resides in my life's willingness to fulfil God at every moment.

I am happy when, early in the morning, I place my ignorance-head at God's Forgiveness-Feet. I am happy when, early in the morning, my inspiration-eye catches a glimpse of God's Compassion-Eye. I am happy when, early in the morning, my aspiration-heart is blessed by my Lord's Satisfaction-Heart.

To be happy, I must not allow insincerity to stand at my mind's door. To be happy, I must not allow insecurity to stand at my heart's door. To be happy, I must not allow impurity to stand at my life's door.

Happiness, happiness, happiness!

To be happy, every day during my meditation I send my body to enthusiasm-kindergarten, I send my vital to dynamism-elementary school, I send my mind to obedience-high school, I send my heart to surrender-college and I send my life to gratitude-university. I send the members of my earthly existence to study these divine subjects in order to make myself a perfect instrument of my Lord Supreme, for only as a perfect instrument of my Lord Supreme can I truly be happy.

To be happy, I beg and beg my Lord Supreme to grant me a will-power-sword and to make it sharper than the sharpest. With this sharper than the sharpest will-power-sword, I shall challenge the ignorance-night that has enveloped my being for thousands of years and liberate myself.

To be happy, I pray and pray soulfully to my Lord Supreme to grant me the capacity to ring the bell of His universal Peace. I also beg my Lord Supreme not

to allow ignorance-titan to touch my Eternity's dream-boat, which I have been sailing from time immemorial towards the Golden Shore of the Beyond.

My soulful God-invocation is the beginning of my happiness-peace. My sleepless self-dedication is the continuation of my happiness-journey. My unconditional God-manifestation in God's own Way is the culmination of my happiness-perfection.

YOU HAVE AWAKENED ME

Stanford University; Stanford, California, USA

22 May 1989

My Lord Supreme, my Beloved Supreme, You wanted to awaken my sleeping heart with Your Satisfaction-Heart. But, alas, I did not allow You to succeed. Therefore, You badly failed.

My Lord Supreme, my Beloved Supreme, You wanted to awaken my sleeping heart with Your Compassion-Eye. But, alas, I did not allow You to succeed. Therefore, You badly failed.

My Lord Supreme, my Beloved Supreme, You even wanted to awaken my sleeping heart with Your Justice-Light. But, alas, I did not allow You to succeed. Therefore, You badly failed.

Finally, my Lord Supreme, You awakened me with Your utter frustration, utter exasperation and utter disgust, plus Your thunder-blows and thunder-kicks. Now I am awakened, fully awakened. But, alas, why did I prevent You from awakening me in Your own Way according to Your choice Vision?

“My child, you and I do not belong to the past. We do not even belong to the future. We belong only to the Eternal Now.”

I MUST AND I MUST

University of Portland; Portland, Oregon, USA

Chiles Auditorium

12 June 1989

I must sleeplessly raise my aspiration-heart. I must immediately lower my resistance-mind.

I must never allow my aspiration-heart and dedication-life to fall asleep at my Beloved Supreme's God-manifestation-wheel.

I must never allow inferiority's quick and wild invasion of my heart. At the same time, I must never allow superiority's vainglory-aggrandisement to enter into my mind.

My sense of helplessness, unworthiness and uselessness definitely is my own creation. Nobody has thrust these weaknesses upon me. I must not allow them to force me to walk towards my spirituality-graveyard.

Here and now I must draw the curtain over my uncertainty-mind. I must bring to the fore my confidence-heart, which is always eager to listen to the Dictates of my Inner Pilot. I must completely evacuate my mind's complaint-department, for it is only with oneness-love that I can have peace in my mind.

I must never neglect my heart's enthusiasm-fragrance-garden. I must never carry with me my yesterday's elephant-heavy frustration-burden. In spite of my teeming weaknesses, my Lord Supreme tells me that He will, before long, grant me His Eternity's Peace and Infinity's Grace. "Why, why, why?" I ask my Lord Beloved Supreme. He tells me that His choice Hour has struck for me. Now I am consciously willing to listen to His Dictates. I am consciously willing to change; I am consciously willing to be moulded, guided and liberated from the meshes of ignorance-night by Him.

My Lord Supreme to please in His own Way is the sole reason I came into the world. I must and I must please and fulfil Him at every moment. His Satisfaction can be my only satisfaction. There is no other way. This solemn promise of my entire being I am now offering to my Inner Pilot Absolute Supreme.

WORLD PEACE FROM A HINDU PERSPECTIVE:
A HINDU WORLD-PEACE-DREAMER

College of St. Rose; Albany, New York, USA

18 March 1996

I am a Hindu. I love being a Hindu. I am proud to be a Hindu. Why? Why? Why?
Because a Hindu soul is a world-peace-dreamer, a Hindu heart is a world-peace-lover and a Hindu life is a world-peace-server.

My spiritual ancestors, the Vedic Seers of the hoary past, taught my soul the song of universal peace. My soul has taught the singer in me that particular song. Now I wish to sing that song lovingly and devotedly for you, my world-peace-dreamer, lover and server brother and sister-friends.

The song is in Sanskrit, the mother of all Indian languages. I wish to give the translation first:

May there be peace in Heaven.
May there be peace in the sky.
May there be peace on earth.
May there be peace in the water.
May there be peace in the plants.
May there be peace in the trees.
May there be peace in the gods.
May there be peace in Brahma.
May there be peace in all.

(Sri Chinmoy then performed the song in Sanskrit, accompanying himself on the harmonium.)

“God, Power infinite You have. God, Light infinite You have. In and through all Your Attributes, You manifest Your Divinity’s Infinity. God, my sole prayer to You is to bless me with Your Compassion-flooded Peace-Eye. This is all I need from You.” This peace-prayer is, indeed, the quintessence of all Hindu prayers.

“God, I do not desire even an atom of Power from You. God, I do not desire even an iota of Light from You. What I need from You is a sea of Peace in which I can swim and dive, a sea of Peace in which I can lovingly and unconditionally invite all my brothers and sisters from the world to join me.” This peace-meditation is, indeed, the quintessence of all Hindu meditations.

A Hindu prayer cries in order to fly up high, higher, highest to reach the Creation’s ultimate peace-height. A Hindu meditation smiles in order to dive deep, deeper, deepest and enter into the heart of the unfathomable Peace-Source.

If you ask a Hindu seeker what he thinks of world peace, his spontaneous and immediate reply will be: “I do not think of world peace. Why? Because the more I think of world peace, the more I puzzle myself and confuse the poor, helpless world! Peace can never bloom and blossom and cover the length and breadth of the world on the strength of dividing and thinking minds. Peace can and shall bloom and blossom and cover the four corners of the globe only by virtue of self-giving oneness-hearts. These self-giving oneness-hearts are made of God-pleasing prayers and God-fulfilling meditations.”

Peace is the alpha and omega of our earth-reality and our Heaven-dream. We are given by the Absolute Lord Himself the signal opportunity to journey, and the infallible assurance that we shall complete our journey, to the Land of ever-transcending Love and Bliss only when we become world-peace-boat-passengers. Everything else will ultimately disappoint us save and except our peace.

Our Lord Beloved Supreme, with His birthless and deathless Compassion-Light, is telling us:

My children, My sweet children,
Eternity’s peace-seekers
Yesterday you were.
Infinity’s peace-lovers
Today you are.
Immortality’s peace-servers
Tomorrow you shall become.

Hinduism is the temple-heart of a Hindu peace-seeker. In this temple-heart the peace-seeker sleeplessly rings the oneness-bell of a oneness-world-family. Hinduism does not believe in the supremacy of one religion over other religions. Hinduism believes only in the oneness-intimacy of all religions.

Excruciating pangs heavily weigh upon the heart of each and every peace-loving human being because countless unaspiring people use their meddler-muddler-mind-concern to try and solve all the world's problems and bring about world peace. This approach is, indeed, stupidity's abysmal absurdity-abyss. Millions and billions of Infinity's blue-winged, golden peace-birds are sleeplessly flying over the firmament of our division-cherishing minds—trying to enter into and radically transform our minds. All they need is an invitation from our minds to come down to reveal and manifest peace here on earth.

The dictionary word 'peace' charmingly yet definitely attracts world attention. The capacity-profundity-velocity of the mind's peace-word begins and ends in utter failure. But the illumination-perfection of the aspiring heart's oneness-peace-message can and shall inundate the entire world with peace at God's choice Hour. Let us all prayerfully, soulfully and self-givingly invoke God to expedite that Hour.

God and His Time will complete His cosmic Self-Manifestation-Picture only when our inner life becomes peace the soulful and our outer life becomes peace the beautiful.

Here I conclude: having a Hindu origin, I personally would like to become a full-time God-loving, God-serving and God-fulfilling peace-instrument-student.

Since our subject is peace, with your kind permission I would like to meditate on peace. I have spoken about peace at many, many places; I have written many books about peace. But my writings and my talks, I feel, are of no avail. It is only when I meditate soulfully that I feel I am of true service to my peace-loving brothers and sisters of the world.

So please allow me to meditate on world peace. I wish all of you to join me. Let us together meditate on world peace, for it is only our prayers and meditations that will definitely bring about world peace. For our prayers and meditations come directly from our heart—the heart that unites us and makes us feel that we all belong to a oneness-world-family.

[This was the sixth annual Sidney Albert Interfaith Lecture. Sri Chinmoy was introduced by Dr. Louis Vaccaro, President of the College of Saint Rose.]

POET AND POETRY

University of Washington; Seattle, Washington, USA

Roethke Auditorium, Kane Hall

2 April 1998

A poet has three very special names: yesterday's delight-seeker, today's delight-seer and tomorrow's delight-harbinger.

There are three types of poets: ordinary poets, great poets and seer-poets. Ordinary poets grow like mushrooms in infinite number. The great poets are few and far between and are also known as born poets. The seer-poets are of the supreme heights. A seer is he who envisions the present, the past and the future all at once.

Poetry has three very special names: inspiration-mind, aspiration-heart and beauty-life.

God wanted to have a very, very special garden of His own. He asked His poet-son to be the gardener. He also asked the gardener to create a garden as beautiful as possible and, at the same time, as small as possible.

The poet-gardener devotedly asked God if there was any esoteric purpose for the garden to be smaller than the smallest and beautiful, more beautiful, most beautiful.

God said to His newly appointed poet-gardener, "What is poetry, if not My real Beauty? Do you not recall what My English poet-son Keats' immortal utterance is: 'A thing of Beauty is a Joy forever'? Beauty and Infinity are inseparable. I want to reveal the Infinity that I am through the finite that I equally am. Therefore, I am asking you to make Me a garden of beauty unfathomable and beauty unsurpassable."

God further said to His poet-gardener, "My son, once you have accomplished your task to My Satisfaction, I shall entrust you with another task. You will be

the only flute player in My garden. Infinity's Beauty-lovers from the four corners of the globe shall visit and drink deep the beauty of our garden."

The difference between a prose writer and a poet is this:

A prose writer is a marcher. He marches and marches along Eternity's Road to arrive at Infinity's Goal.

A poet is a singer. He sings and sings along Eternity's Road to arrive at Infinity's Goal.

The prose writer has thunder-legs.

The poet has lightning-feet.

Arriving at the destination, the prose writer declares,

"I have become."

Arriving at the same destination, the poet whispers,

"I eternally am."

I have been writing prose and poetry for over half a century. I am very happily and proudly sailing in the boat of Coleridge:

"I wish our clever poets would remember... Prose: words in their best order. Poetry: the best words in the best order."

Again, it is illuminating to read a comment by Rabindranath Tagore, the master poet of India, who won the Nobel Prize for literature in 1913. He writes:

"I wonder why the writing of pages of prose does not give anything like the joy of completing a single poem. One's emotions take such perfection of form in a poem, they can be taken up by the fingers, so to speak. While prose is like a sackful of loose material, incapable of being lifted as you please."

Poetry I read to lighten my mind and enlighten my heart.

Poetry I read to sweeten my bitter mind.

Poetry I read to replace my heart's sorrows with my soul's ecstasy.

Poetry I read to transform my human mind-jungle into my divine heart-garden.

Poetry I read to fathom my own inner worlds and to scale my own higher worlds.

Poetry I read to see and feel Divinity's Beauty inside the heart of humanity.

Poetry I read to watch the hide-and-seek of my heart's tearing tears and my soul's blossoming smiles.

Poetry teaches my heart infinitely more than it preaches to my mind.

Ancient poetry pined for inner freedom. Modern poetry hungers for outer freedom.

Since, according to many, I am a modern poet, I do not know how I can escape from Goethe's irrefutable observation of modern poets: "Modern poets mix too much water with their ink."

Ancient poetry paid more attention to the Unknowable than the knowable. Modern poetry maximises the power of the knowable and allows the Unknowable to remain a stranger, a perfect stranger.

The ancient poetry-boat was quite often overloaded with poetry-passenger-readers. The modern poetry-boat is quite often empty of poetry-passenger-readers.

Now what about those who are not poetry-lovers at all—no, not even poetry-readers? They do not care in the least either for ancient poetry or for modern poetry. Dear audience, with your soul's permission, I am crying ditto to a statement by Anthony Hope Hawkins:

"I wish you would read a little poetry sometimes. Your ignorance cramps my conversation."

Ancient poetry loved to swim in the sea of tears. Modern poetry loves to surf in the ocean of laughter.

Poetry tells the world, "O world, I am a flower. Appreciate my beauty if you want to. Enjoy my fragrance if you want to. But do not expect from me anything more than my beauty and my fragrance. If you expect anything more, you will be doomed to disappointment."

Poetry tells the world, "O world, I can teach you how to smile, even while you are crying."

In my case also, I have my own ancient poetry and modern poetry. My ancient poetry embodied my inner cry:

A sea of Peace and Joy and Light
Beyond my reach I know.
In me the storm-tossed weeping night
Finds room to rage and flow.

My modern poetry reveals my inner smile:

I am flying and flying
On Immortality's Wings
In Infinity's Sky.

When I started my poetry-journey, my inner experiences and realisations spontaneously expressed themselves through the power-aspect:

No mind, no form, I only exist;
Now ceased all will and thought.
The final end of Nature's dance,
I am It whom I have sought.

* * * *

My spirit aware of all the heights,
I am mute in the core of the Sun.
I barter nothing with time and deeds;
My cosmic play is done.

As I continue my poetry-journey, my inner experiences and realisations spontaneously express themselves through humility and devotion-aspects:

My Lord,
Your Love has entrapped my eyes,
My heart, my life and my all.
May I be allowed to entrap
The hallowed dust of Your Feet?

Throughout my poetry-journey, my poetry-tree has cherished various branches: philosophy, prayer, religion, spirituality, my love of Nature's beauty,

my love of word-making, which the English language indulgently allows me to explore, and my abiding love, concern and hope for this world of ours.

When nationalism captures my mind, I soulfully sing:

I dearly love my India
And her age-old silence-peace.

When internationalism embraces my heart, I offer my sleepless and breathless prayer-song to God:

My Lord, do give me the capacity
To wipe every tear
From every heart.

Wherever I go, Nature's beauty enters into me and feeds me with abundant inspiration:

The sky calls me.
The wind calls me.
The moon and stars call me.
The green and dense groves call me.
The dance of the fountain calls me.
Smiles call me, tears call me.
A faint melody calls me.
The morn, noon and eve call me.

Everyone is searching for a playmate.
Everyone is calling me, "Come, come!"
One voice, one sound, all around.
Alas, the Boat of Time sails on.

It was Horace who offered us the following illumining definition of poets:
"Poets, the first instructors of mankind."

May I add,

Poets, the first God-Beauty-lovers
of God-Nature-Creation.

Poetry is not something to be understood.
Poetry is not something even to be felt.
Poetry is something to discover one's universal Reality.
Poetry is something to uncover one's Transcendental Divinity.

I am deeply honoured to be talking to you in this august hall dedicated to Theodore Roethke, the esteemed American poet who was a beloved professor and poet-in-residence at this University. According to my humble opinion, Theodore Roethke was truly a God-Beauty-lover in God the Creation. I would like to end my talk today by invoking the presence of his bright illumination-soul: "The Light Comes Brighter," which celebrates the simultaneous arrival of Spring in nature and in the mind:

"...soon a branch, part of a hidden scene,
The leafy mind, that long was tightly furled,
Will turn its private substance into green,
And young shoots spread upon our inner world."

My highly esteemed Chairman Shawn Wong, my lovingly revered Professor Charles Johnson, your university is unique for its motto: "*Lux Sit*—Let there be Light." Your love of light, both the light of the soul and the light of the mind, is supremely unparalleled. Today you are kindly, compassionately and blessingfully honouring me with "The Light of Asia" Award. In silence-secrecy-ecstasy I am sowing the seeds of my heart's gratitude-tears and gratitude-smiles in your beauty-non-pareil-heart-gardens.

[Sri Chinmoy was presented with "The Light of Asia" Award by Professor Shawn Wong, Chairman of the Department of English, University of Washington.]

INDIAN PHILOSOPHY: A GLIMPSE

Florida International University; Miami, Florida, USA

Wertheim Performing Arts Center

26 May 1998

The philosophy of the mind says:

God perhaps has.

The philosophy of the heart says:

God certainly is.

The philosophy of life says:

God is both the seeker and the Sought.

When I go beyond the mind-philosophy, I declare:

No mind, no form, I only exist;

Now ceased all will and thought.

The final end of Nature's dance,

I am It whom I have sought.

My spirit aware of all the heights,

I am mute in the core of the Sun.

I barter nothing with time and deeds;

My cosmic play is done.

When I go beyond the heart-philosophy, I whisper:

Sweet is my Lord.
Him I have realised as the Eternal Truth.
Sweeter is my Lord.
Him I have realised as the only Doer.
Sweetest is my Lord.
Him I have realised as the Enjoyer Supreme.

When I go beyond the life-philosophy, I promise:

Never to meet again:
My yesterday's face,
My backward race,
Never to meet again.

Never to meet again:
The clasp of death
And Satan's breath,
Never to meet again.

Never to meet again:
Chinmoy the failure,
Ignorance sure,
Never to meet again.

The cruel critics of philosophy say that philosophy is nowhere to nothingness and nothingness to nowhere. The same critics say that philosophy is absurdity's longevity. They also venture to say that in everything there is a winner, but when two philosophers fight, there is no winner, no loser. In this connection, I wish to cite the opposing views of two immortals in their different fields. Beethoven, who is vested with supreme authority in the musical world, says:

“Music is a higher revelation than philosophy.”

Fortunately, Milton, the immortal epic poet, is there to gainsay this denigration of philosophy. Milton writes:

“How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo’s lute.”

Between the two, I must needs cast my vote with Milton and place philosophy on the same level as music in its capacity to reveal and manifest the Divine here on earth.

To me, philosophy is the mind-clearance. Philosophy is the heart-assurance. Philosophy is the life-transcendence.

The philosophy of my mind says: “I doubt.”
The philosophy of my heart says: “I hope.”
The philosophy of my life says: “I am lost.”
The philosophy of my soul says: “I promise.”
The philosophy of my Lord says: “It is all done.”

In May 1882, the great German scholar Max Müller delivered a series of lectures at Cambridge University. The first was entitled, “What Can India Teach Us?” Professor Müller expressed himself most powerfully and succinctly by saying:

“If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, and has found solutions to some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India.

“And if I were to ask myself from what literature we, here in Europe, we, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.”

When Max Müller ventured to study India’s ancient scriptures, the Vedas, in their original Sanskrit, he truly discovered the wealth of meaning behind

Hamlet's words: "There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy."

With your kind permission, I wish to take a leaf from Professor Müller's life-book and ask, "What can Indian philosophy teach us?"

Indian philosophy does not subscribe to the 'salvation from sin' philosophy. Indian philosophy subscribes to the 'liberation from ignorance-night' philosophy. It offers to humanity an unparalleled prayer:

Lead me from the unreal to the Real.
Lead me from darkness to Light.
Lead me from death to Immortality.

This kind of philosophy is not God-speculation, but soulful God-invocation based on an intuitive certainty of God's Existence. Hence, we can never apply to it the criticism made by Keats that "Philosophy will clip an angel's wings." Indeed, Indian philosophy is most closely connected with that of the ancient Greeks. It was Socrates who declared, "The unexamined life is not worth living," and Plato who said, "True philosophers are lovers of the vision of Truth."

In order to understand Indian philosophy, we must first realise that it is founded upon Spirit and Matter. Spirit plays the role of involution. Matter plays the role of evolution. Spirit is inward dive. Matter is upward flight.

Now, God has a habit of repeating Himself so that nobody remains with His Philosophy unlearned. In India, this divine philosophy has been embodied and expressed in age after age by her spiritual Masters and Avatars, or direct descendants of God.

India's first Avatar Sri Ramachandra's philosophy is:

Obedience and sacrifice.

Sri Krishna's philosophy is:

Give up all religions.

"Take shelter in Me."

"You I shall liberate."

"Be thou only an instrument."

"You have the right to work, but not to the fruits thereof."

Lord Buddha's philosophy is:

Compassion and forgiveness.

Sri Chaitanya's philosophy is:

Love unconditionally.

Everybody has the right to deserve love.

India's philosopher unparalleled Sri Shankaracharya's philosophy is:

Neti, neti. Not this, not this.

The world is an illusion.

Sri Ramakrishna's philosophy is:

The synthesis of all religions.

Be a child-heart; God will immediately be all yours.

Swami Vivekananda's philosophy is:

Be brave.

Have adamantine will-power.

"The soul cannot be won by the weakling."

Sri Aurobindo's philosophy is:

The acceptance of life.

Yoga integral.

"Fate can be changed by an unchanging Will."

"We are sons of God and must be even as He."

Ramana Maharshi's philosophy is:

"Who am I? Who am I?"

Since I am a son of my Mother India, I, too, have my own philosophy. My philosophy is:

Love, devotion and surrender.

Love the Supreme in humanity.

Devote yourself to the Supreme in humanity.

Surrender yourself to the Supreme in humanity.

Each philosopher-sage of the highest order realises the Truth in his own way. Each one creates a path which others may follow in order to arrive at the

Destination: the Golden Shore of the Beyond. But the Truth itself does not vary. That is why we say that the Indian philosophy, the Indian religion and the Indian spirituality all have the selfsame source.

Satyameva jayate

Truth alone triumphs.

[Sri Chinmoy was given the title “India’s Peace-Service-Tree” by Dr. Nathan Katz, Chairman of the Department of Religious Studies, who presented a special plaque to Sri Chinmoy on behalf of the University.]

MY PEACE-EDUCATION-LIFE

University of Texas at Austin; Austin, Texas, USA

25 June 1998

Peace I find when I am lost inside God's Compassion-Eye.
Peace I become when I am lost inside God's Forgiveness-Feet.

Mine is a mind-jungle totally empty of peace.
Mine is a heart-garden flooded with peace.

The divine in us embraces peace.
The human in us longs for peace.
The animal in us destroys peace.

President Gorbachev, the peace-dreamer, peace-bringer and peace-server of this century, has urged again and again: "What we need is Star Peace and not Star Wars."

I heave a sigh when my mind becomes a victim to searing conflicts.
I become a singing bird when my life becomes the breath of peace.

My heart's God-love-beauty has peace.
My life's God-surrender-fragrance is peace.

The dream-flooded and soul-stirring words of Dr. Martin Luther King, Jr. ring forth:

“I still believe that one day mankind will bow before the altars of God and be crowned triumphant over war and bloodshed.”

Devotedly I chant the Name of my Beloved Lord Supreme.
Bountifully my Beloved Lord Supreme enchants my life.

My soul’s peace-smiles and my heart’s peace-tears together cover endless miles unobstructed.

Infinity is the Source of my soul’s peace-smiles.
Eternity is the Source of my heart’s peace-tears.

Peace is infinitely more than the birthless and deathless promises of my mind.
Peace is in the ever-blossoming hopes of my heart.

I wish to cite the momentous utterance of U Thant, the third Secretary-General of the United Nations, who was widely revered for his innate spirituality and deep wisdom. He said: “There is no peace in the world today because there is no peace in the minds of men.”

God comes to me, compassionately and unconditionally, and gives me Peace.
Man comes to me, immediately and ruthlessly, and takes away all my peace.

God comes and man comes.

When God comes, I swim in the ocean of infinite Delight.

When man comes, my very earth-existence is devoured by the unquenchable thirst and insatiable hunger of sorrows.

But love mankind I must, for mankind is unmistakably an extension of my own reality-existence. The lofty realisation of Mother Teresa, the twentieth century’s unparalleled server of bleeding humanity, echoes and re-echoes in the inmost recesses of my heart: “Works of love are works of peace.”

I ask God,
“My Lord, is there any way I can embody
and treasure Your Peace forever and forever?”

God says,

“My child, there is a way.

Just illumine your mind more, infinitely more.

Feed your heart more, infinitely more.

Energise your life more, infinitely more.

Lo, in you My Infinity’s Peace has found its Eternity’s Abode.”

Peace is today’s soul-seed-world.

Peace is tomorrow’s life-tree-world.

But the peace of tomorrow must be built upon the solid foundations of today. What are those foundations? President Woodrow Wilson, the champion of the League of Nations, has a most significant message for the world community in this connection. He advises us that lasting peace can never be the fruit of a war where one side defeats the other. “It must be a peace without victory,” he proclaims.

We can look to the soul-stirring words of Dr. Martin Luther King, Jr. to clarify our peace-goal even further: “This is the peace that we are seeking: not an old, negative, obnoxious peace which is merely the absence of tension, but a positive, lasting peace which is the presence of brotherhood and justice.”

O world, you will not be happy and satisfied if you come and visit God’s omnipotent Power-Head, but you will be completely happy and supremely satisfied if you come and visit God’s omnipresent Peace-Foot.

Man thinks his mind’s love for world-power and his heart’s love for world peace can live together. Indeed, this is the height of man’s stupidity.

Up until now, God has been pleading with the human mind to study the world peace course. But now God is forcing the human mind to study the world peace course.

The moment the division-mind desires to live in the heart of oneness-peace-world, God will immediately declare His supreme Victory on earth.

One minute of world peace is ten hours with God.

[Sri Chinmoy received the “Peace-Educator” Award from Dr. Lester Kurtz, Professor of Sociology and Asian Studies. He presented the award to Sri Chinmoy on behalf of the Department of Sociology and the Ad Hoc Committee on Peace and Conflict Studies. Sri Chinmoy’s lecture was introduced by Dr. William Livingston, Senior Vice-President of the University of Texas at Austin.]

ACHIEVING WORLD PEACE FROM A SPIRITUAL
POINT OF VIEW

University of Hawaii; Honolulu, Hawaii, USA

7 December 1998

As a God-seeker, I can have genuine peace only when I take God's Compassion-Feet as my only shelter-rocks.

As a God-server, I can have fruitful peace only when insecurity completely loses its foothold in my life.

As a God-lover, I can have ever-blossoming peace only when I keep my heart-door wide open for my Lord's Compassion-flooded Arrival.

Peace is something that we cannot give.

Peace is something that we cannot receive.

Peace is something that we become. Once we become peace, then only can we give peace to the world and receive peace from the world.

God tells me that if I can answer two questions, only then will He bless me with peace: Who am I? What am I?

Since I do not know the adequate answers, out of His infinite Bounty, God tells me who I am and what I am.

Who am I? I am the smiling soul of Immortality's God.

What am I? I am the crying heart of Eternity's God.

Peace has now become a slogan. The child of yesterday and the man who has one foot in the grave talk about peace. If we can have peace as our sole mantra-incantation instead of our slogan, peace is bound to descend from the realm of the Beyond.

When the mind talks about peace, invariably pride looms large.
When the heart talks about peace, oneness blossoms all-where.

My Lord Supreme blessingfully and compassionately asks me if I really need peace from Him.

I say to Him: “I do, I do! The sooner the better.”

My Lord gravely and sternly tells me: “Then stop flattering Me with your mouth. Start aspiring immediately with your heart. Start serving Me immediately with your life-breath.”

I ask my Lord: “What about my praising You?”

My Lord says to me: “Do I have to tell you why you praise Me? You praise Me to raise your outer status. Do I not see through your clever and tricky movements?”

I become the hush of silence.

My Lord becomes the abundance of His Self-Giving.

Since anxiety, worry, jealousy and insecurity are preventing us from achieving inner peace and outer peace, can we not enter into the inner life with our meditation-fee and join an anxiety-worry-jealousy-and-insecurity-prevention society? Needless to say, in the inner world there are many such societies.

And, once we do well, our Lord Supreme will proudly give us a free life membership.

Smiling, singing and dancing, my Lord Supreme comes to me with His Infinity’s Peace when He sees me speedily running towards my heart-home before, long before, ignorance-night can dare to capture me.

O ignorance-flooded mind of peace-refusal, peace-reluctance, peace-unwillingness and peace-unreadiness, do you not think it is high time for you to reverse the course of your life so that you can enjoy the Beauty of God’s Life Universal and the Fragrance of God’s Self Transcendental?

God and God’s Compassion-Eye stop playing hide-and-seek the moment I prayerfully proclaim:

I am only for You.
Thine is the Will I am made of.
Thine is the Will I live for.

Only a sleepless self-giver is blessed with peace, for only he can walk along with his soul through the bountiful meadows of the Heavens.

God solemnly asks His world-peace-preachers: “Tell Me, My children, what do you actually want from peace, world-recognition or world-illumination? If your peace is for world-recognition, you will find Me nowhere in My entire Universe. If your peace is for world-illumination, I shall be extremely proud of having you as My invaluable and indispensable partners in My world of Vision-Light and in My world of manifestation-delight.”

When my mind preaches peace-gospel, God immediately becomes a roaring and thundering laughter.

When my mind teaches peace-philosophy, God immediately starts sleeping and snoring.

When my heart prayerfully learns peace-songs from my soul, God immediately and proudly embraces both the teacher and the student.

To my soul, God says: “My child, you are My world-transforming Power.”

To my heart, God says: “My child, you are My world-awakening Hour.”

[Sri Chinmoy received the “Dreamer of a Peace-Filled World” Award from the University of Hawaii. His lecture was introduced by Dr. Majid Tehranian, Professor of International Communication and Director of the Toda Institute for Global Peace and Policy Research at the University.]

THE NEW MILLENNIUM AND WORLD PEACE

St. John's University; Jamaica, New York, USA

Marillac Auditorium

16 April 1999

O New Millennium, every thousand years you come to bless us, the entire humanity, with new dreams, new hopes and new promises. And now, once again, you are fast approaching. Today we wish to invoke you most soulfully and prayerfully.

O New Millennium, you are not a mere number. Your arrival heralds the divinely significant descent of a new consciousness on earth.

The Old Millennium says to the New Millennium, "My Brother, do not make the same mistakes that I made!"

We ask our Lord Beloved Supreme, "Please tell us frankly what kind of mistakes we have made in the Old Millennium and how we can rectify them in the New Millennium."

Our Lord Supreme compassionately replies, "In the 20th Century, power and helplessness are in action. In the 21st Century, Love and Light will be in action."

We say to our Lord, "Please tell us if we have understood You correctly: in the 20th Century, we have left God to be with ourselves. In the 21st Century, we shall leave ourselves for God and we shall live only for God, only for God."

Our Beloved Lord whispers deep within our hearts, "True, My children, true. Spirituality you have rejected, God you have neglected. But do not give up! The 21st Century will help you find your way back to my Heart-Home. I have already erased My dissatisfaction-memories of the past. Can you not do the same? May all

uncomely memories of the 20th Century fade away from your mind as quickly as possible! Exhale the dust of the past. Inhale the fragrance of the future.

“World peace is the sole theme of the present-day world. Right from a child to a 99-year-old, all incessantly talk about world peace. I dearly love the world-peace-dreamers, world-peace-lovers, world-peace-servers and even the world-war-mongers who on very, very, very rare occasions genuinely feel the supreme necessity of world peace in the very depths of their heart.

“Needless to say, the supremacy of the mind wants to bless the world with peace. Indeed, it is the height of stupidity! Indeed, it is the height of absurdity! It is the intimacy of the heart that can and shall inundate the world, either in the near or distant future, with peace.

“Might is right. This ignorance-founded theory has to be immediately and permanently shunned. Right is might, and right is founded upon Light. This infallible reality has to be accepted here and now, and must needs be practised throughout Eternity.

“The dividing and divided mind will never be able to enjoy even an iota of peace. It is the uniting and united heart that can and shall enjoy peace in immeasurable measure.

“Where is peace, if not a prayer-height away? Where is peace, if not a meditation-depth away? Let us have only the prayer that teaches us, ‘Not my will’. Let us have only the meditation that teaches us, ‘But Thine be done’.

“The Source of everything is God the Compassionate. Therefore, the Source of science is also none other than God Himself. God expected science to be always an unparalleled boon in the process of humanity’s evolution towards Infinity’s Light and Delight. But, alas, science in many aspects of human life has been a veritable curse, instead of being an unimaginable blessing. Instead of having the vision of an ever-blossoming creation, science indulges in an ever-increasing destruction.

“The spiritual seekers are eagerly and breathlessly waiting for the Golden Day when the heart of spirituality will be able to successfully embrace the mind of science and visa versa. Each will teach the other a new song. Science will teach spirituality the song of Infinity’s Peace-Beauty. Spirituality will teach science the song of Immortality’s Peace-Fragrance.

“I hope I have answered your question, my sweet children.”

O God, our Lord of Compassion, long two thousand years ago the Saviour Christ took birth to liberate mankind from the throes of ignorance-night. Alas, in

two thousand years we have not been able to transform this world into the Kingdom of Heaven. Please tell us if the children of the next century will succeed in fulfilling his vision.

“My children, do not succumb to despair. In the New Millennium, My Compassion-Rain shall again descend in measureless measure. And this time it will be greeted by humanity’s wide open receptivity-heart-door. So smile, My children, smile. The New Millennium will be the abode of mankind’s dream.”

O Lord Beloved Supreme, we are ready, our hearts are ready, our entire being is ready to sing of the supremely, gloriously rising dawn of the New Millennium.

“My children, something more I wish to add. Millennia have passed by, but humanity has not yet seen the face of peace. To My great Joy and Relief, in the 21st Century, the Mother Goddess of Peace will visit each and every earth-family to whisper and inspire the supreme necessity of a oneness-world-family. Her persuasion of her children will be founded upon her all-disarming Smiles. Her God-receptivity-beauty and God-gratitude-fragrance will cover the entire length and breadth of the world. Tomorrow’s humanity and tomorrow’s Divinity will not only have infinitely more faith in each other, but also will work together for humanity to arrive at the Heart-Door of the Absolute Supreme and for Divinity to ring its Victory-Bell in the readiness, willingness and eagerness-home of humanity.”

[Sri Chinmoy was presented with a special proclamation from the Department of Theology and Religious Studies at St. John’s University welcoming him as a “Messenger of the Millennium.” The presentation was made by Dr. Raymond Bulman, senior member of the Department and author of the book, “The Lure of the Millennium.” Sri Chinmoy was also made an honorary member of Theta Alpha Kappa, the National Honour Society for Theology.]

APPENDIX

UNIVERSITY AWARDS AND HONOURS RECEIVED BY SRI CHINMOY 1968 – 2000

BRAZIL

12 July 1995

Doctor of Philosophy in Peace Education Studies
Pontifical Catholic University
Campinos, Brazil

CANADA

2 June 1998

Dreamer of Peace Award
University of British Columbia
Institute of Asian Research
Vancouver, B.C., Canada

3 June 1998

A Student of Peace Award
University of Victoria
Victoria, B.C., Canada

20 November 1999

Universal Voice of Peace Award
University of Ottawa
Department of Music
Ottawa, Canada

ENGLAND

1 November 2000

Proclamation of Honour
King's College
University of Cambridge
Cambridge, England

PHILIPPINES

18 January 1993

Doctor of Humanities in Peace Studies Honorary Degree
University of Southern Philippines
Cebu City, The Philippines

RUSSIA

27 August 1994

Doctor of Philosophy in International Relations Honorary Degree
St. Petersburg State University of Education
St. Petersburg, Russia

UKRAINE

22 August 1994

Doctor of Philosophy in International Relations Honorary Degree
Donetsk University
Donetsk, Ukraine

USA

5 October 1978

Honorary Visiting Scholar
Pacific School of Religion
University of California at Berkeley
California, USA

8 May 1980

Visiting Lecturer
University of Washington
School of Art
Seattle, Washington, USA

15 March 1991

World Citizen Humanitarian Award
World Peace University
Oregon, USA

16 December 1993

Matsunaga Institute for Peace Award
University of Hawaii
Spark M. Matsunaga Institute for Peace
Hawaii, USA

4 November 1995

World Peace Literature Award
University of Washington
Department of English
Seattle, Washington, USA

13 April 1995

Doctor of Philosophy in Religious Science
St. Mark's Major Seminary and College
Minnesota, USA

2 April 1998

Light of Asia Award
University of Washington
Department of English
Seattle, Washington, USA

26 May 1998

India's Peace-Service-Tree Award
Florida International University
Department of Religious Studies
Miami, Florida, USA

25 June 1998

Peace Educator Award
University of Texas at Austin
Department of Sociology and Ad Hoc Committee on Peace and Conflict Studies
Austin, Texas, USA

7 December 1998

The Dreamer of a Peace-Filled World Award
University of Hawaii
Hawaii, USA

16 April 1999

Messenger of the Millennium Award
St. John's University
Department of Theology and Religious Studies
Queens, New York, USA

10 September 2000

Citation of Honour
The Pluralism Project at Harvard University
Boston, Massachusetts, USA

ALPHABETICAL LISTING
BY COUNTRY AND BY UNIVERSITY

Volumes I, II and III

AUSTRALIA

- ADELAIDE, UNIVERSITY OF; ADELAIDE, SOUTH AUSTRALIA
“Possession and Satisfaction”..... I:16
12 March 1976
- AUSTRALIAN NATIONAL UNIVERSITY; CANBERRA, AUSTRALIAN CAPITAL TERRITORY
“The Eternal Seeker”. I:6
8 March 1976
- MELBOURNE, STATE COLLEGE OF; MELBOURNE, VICTORIA
“The Reality Within”. I:10
9 March 1976
- MONASH UNIVERSITY; MELBOURNE, VICTORIA
“Happiness”.. . . . I:14
11 March 1976
- WESTERN AUSTRALIA, UNIVERSITY OF; PERTH, WESTERN AUSTRALIA
“Philosophy, Spirituality and Yoga”..... I:3
3 March 1976

AUSTRIA

- MEDICAL UNIVERSITY; VIENNA
“A Peaceful Mind, A Useful Life”. I:21
9 June 1986
- VIENNA, UNIVERSITY OF; VIENNA
“My Success-Life and My Progress-Life”. I:23
1 April 1989

CANADA

- BRITISH COLUMBIA, UNIVERSITY OF; VANCOUVER, BRITISH COLUMBIA
“Poetry the Winner”..... I:108
2 June 1998
- DALHOUSIE UNIVERSITY; HALIFAX, NOVA SCOTIA
“Realisation”. I:40
16 March 1974
- GUELPH UNIVERSITY; GUELPH, ONTARIO
“Bliss”. I:74
25 March 1974
- LAVAL UNIVERSITY; QUEBEC CITY, QUEBEC
“Oneness”. I:47
19 March, 1974
- MCGILL UNIVERSITY; MONTREAL, QUEBEC
“Inspiration, Aspiration and Realisation”..... I:36
9 October 1970
- “God the Universal Beauty”. I:107
27 May 1989
- MCMASTER UNIVERSITY; HAMILTON, ONTARIO
“Beauty”..... I:66
24 March 1974

MONTREAL, UNIVERSITY OF; MONTREAL, QUEBEC	
“Purity”	I:56
21 March 1974	
NEW BRUNSWICK, UNIVERSITY OF; FREDERICTON, NEW BRUNSWICK	
“Give, Receive and Become”	I:43
17 March 1974	
OTTAWA, UNIVERSITY OF; OTTAWA, ONTARIO	
“Perfection”	I:33
8 October 1970	
“Progress”	I:63
22 March 1974	
“Warriors of the Inner World”	I:102
21 February 1976	
QUEENS UNIVERSITY; KINGSTON, ONTARIO	
“Aspiration”	I:59
22 March 1974	
SHERBROOKE, UNIVERSITY OF; SHERBROOKE, QUEBEC	
“Freedom”	I:53
21 March 1974	
SIR GEORGE WILLIAMS UNIVERSITY; MONTREAL, QUEBEC	
“The Human, the Divine and the Supreme”	I:50
20 March 1974	
“Imagination, Inspiration, Aspiration and Realisation”	I:98
20 February 1976	
SIR WILFRID LAURIER UNIVERSITY; WATERLOO, ONTARIO	
“Service”	I:79
26 March 1974	
TORONTO, UNIVERSITY OF; TORONTO, ONTARIO	
“Attachment and Detachment”	I:30
7 October 1970	
“Spirituality and Satisfaction”	I:70
24 March 1974	
TRENT UNIVERSITY; PETERBOROUGH, ONTARIO	
“Limitation”	I:61
22 March 1974	
VICTORIA, UNIVERSITY OF; VICTORIA, BRITISH COLUMBIA	
“Love and Serve”	I:95
15 October 1975	
“Creativity: The Amalgam of Sorrows and Joys”	I:111
3 June 1998	
WESTERN ONTARIO, UNIVERSITY OF; LONDON, ONTARIO	
“Desire-Man, Aspiration-Man, Dream-Man, Reality-Man”	I:86
28 March 1974	
WINDSOR, UNIVERSITY OF; WINDSOR, ONTARIO	
“Spiritual Seekers”	I:82
27 March 1974	
YORK UNIVERSITY; TORONTO, ONTARIO	
“Self Control: Self-Offering to God”	I:27
7 October 1970	
“Yoga and Faith”	I:90
29 March 1974	

ENGLAND

BIRMINGHAM, UNIVERSITY OF; BIRMINGHAM	
“Spirituality as an Art”.....	I:176
25 June 1974	
BRISTOL UNIVERSITY; BRISTOL	
“The Permanent and the Impermanent”.....	I:146
30 November 1970	
“Spirituality”.....	I:158
13 June 1973	
“Inner Obedience”.....	I:187
16 July 1974	
CAMBRIDGE, UNIVERSITY OF; CAMBRIDGE	
“The Higher Worlds”.....	I:142
23 November 1970	
“The Seeker’s Journey”.....	I:153
12 June 1973	
“Failure”.....	I:170
24 June 1974	
“Confidence”.....	I:197
21 June 1976	
“Progress-Delight”.....	I:201
15 May 1981	
“Oneness-Education”.....	I:209
27 June 1989	
“Sri Aurobindo: A Glimpse”.....	I:212
12 November 1997	
“Aurobindo Versus Sri Aurobindo”.....	I:219
1 November 2000	
ESSEX, UNIVERSITY OF; ESSEX	
“The Inner Promise”.....	I:129
17 November 1970	
KENT, UNIVERSITY OF; CANTERBURY	
“Is Death the End?”.....	I:117
9 November 1970	
LEEDS, UNIVERSITY OF; LEEDS	
“The Inner Teaching”.....	I:133
18 November 1970	
“God and Love”.....	I:162
20 June 1973	
LONDON, UNIVERSITY OF; LONDON	
“Perfection-Goal”.....	I:124
11 November 1970	
“Yesterday, Today and Tomorrow”.....	I:166
22 June 1973	
“Love Divine”.....	I:173
24 June 1974	
NEWCASTLE, UNIVERSITY OF; NEWCASTLE-UPON-TYNE	
“Death”.....	I:183
27 June 1974	
NOTTINGHAM, UNIVERSITY OF; NOTTINGHAM	
“The End of all Knowledge”.....	I:120
10 November 1970	
OXFORD, UNIVERSITY OF; OXFORD	
“The Universe”.....	I:138
19 November 1970	

“Three Lessons in Spirituality”	I:149
<i>11 June 1973</i>	
“Confidence”	I:180
<i>25 June 1974</i>	
“Greatness and Goodness”	I:193
<i>19 June 1976</i>	
“Success-Height”	I:204
<i>16 May 1981</i>	
“A Conversation with My Lord Supreme”	I:206
<i>26 June 1989</i>	
SOUTH BANK POLYTECHNIC; LONDON	
“Yesterday, Today, Tomorrow”	I:191
<i>19 July 1974</i>	

FINLAND

HELSINKI UNIVERSITY; HELSINKI	
“I Need Peace”	I:225
<i>18 July 1986</i>	

FRANCE

AMERICAN COLLEGE; PARIS	
“How to Conquer Fear”	I:229
<i>13 November 1970</i>	

GERMANY

FRANKFURT, UNIVERSITY OF; FRANKFURT	
“Spiritual Strength”	I:235
<i>4 July 1973</i>	
HEIDELBERG, UNIVERSITY OF; HEIDELBERG	
“My Passport”	I:246
<i>4 April 1989</i>	
STUTTGART, UNIVERSITY OF; STUTTGART	
“Inner Peace and World Peace”	I:237
<i>20 June 1980</i>	
“Peace Individual and Collective”	I:244
<i>10 June 1986</i>	
TECHNICAL UNIVERSITY; BERLIN	
“I Pray for Peace”	I:242
<i>6 June 1986</i>	

ICELAND

REYKJAVÍK, UNIVERSITY OF; REYKJAVÍK	
“Aspiration and Dedication”	I:251
<i>21 July 1974</i>	

IRELAND

DUBLIN, UNIVERSITY OF; DUBLIN	
“Attachment and Detachment”	I:257
<i>1 December 1970</i>	
“Transcendental Height and Aspiration-Light”	I:260
<i>14 June 1973</i>	

“The Inner Hunger” I:265
1 July 1974

JAMAICA

WEST INDIES, UNIVERSITY OF THE; KINGSTON
“Spirituality: What It Is and What It Is Not” I:273
10 January 1968
“Fear of the Inner Life” I:275
12 January 1968
“Mahatma Gandhi” I:277
1 April 1969

JAPAN

INSTITUTE OF TECHNOLOGY; TOKYO
“New Creation” I:285
25 October 1969
TOKYO UNIVERSITY; TOKYO
“Peace: God’s Universal Language” I:287
10 January 1986

NEW ZEALAND

AUCKLAND, UNIVERSITY OF; AUCKLAND
“Stupidity, Insecurity and Fear” I:291
8 July 1989

NORWAY

OSLO UNIVERSITY; OSLO
“World Peace Through Culture” I:295
12 June 2001

THE PHILIPPINES

SAN CARLOS, UNIVERSITY OF; CEBU CITY
“Self-Knowledge” I:301
30 October 1969
SILIMAN UNIVERSITY; DUMAGUETE CITY
“The Body’s Reality and the Soul’s Reality” I:306
1 November 1969
SOUTHERN PHILIPPINES, UNIVERSITY OF; CEBU CITY
“University: The Wisdom-Source of World Peace-Makers” I:308
18 January 1993
SOUTHWESTERN UNIVERSITY; CEBU CITY
“God, Truth and Love” I:304
31 October 1969

PUERTO RICO

INTER-AMERICAN UNIVERSITY; SAN JUAN
“The Meaning of Life” I:317
17 October 1968

PUERTO RICO, UNIVERSITY OF; RIO PIEDRAS	
"Know Thyself"	I:315
<i>26 August 1968</i>	
SCOTLAND	
ABERDEEN, UNIVERSITY OF; ABERDEEN	
"Desire and Aspiration"	I:333
<i>18 June 1973</i>	
DUNDEE, UNIVERSITY OF; DUNDEE	
"How to Conquer Doubt"	I:321
<i>25 November 1970</i>	
EDINBURGH, UNIVERSITY OF; EDINBURGH	
"Divine Hope"	I:336
<i>28 June 1974</i>	
"Ingratitude and Gratitude"	I:347
<i>17 June 1976</i>	
GLASGOW, UNIVERSITY OF; GLASGOW	
"Divine Duty and Supreme Reward"	I:325
<i>2 December 1970</i>	
"God's School"	I:328
<i>16 June 1973</i>	
"The Way, the Truth and the Life"	I:339
<i>29 June 1974</i>	
"Ignorance and Knowledge"	I:344
<i>16 June 1976</i>	
SWEDEN	
MUSIKALISKA AKADEMIEN; STOCKHOLM	
"Poetry-Poem-Poet"	I:361
<i>16 October 1990</i>	
STOCKHOLM, UNIVERSITY OF; STOCKHOLM	
"My Peace-Life"	I:357
<i>17 July 1986</i>	
UPPSALA UNIVERSITY; UPPSALA	
"The Secret of Joy"	I:353
<i>10 July 1974</i>	
"Who Can Grant Me Peace?"	I:359
<i>17 July 1986</i>	
SWITZERLAND	
AMERICAN INTERNATIONAL SCHOOL; ZURICH	
"Love, Devotion and Surrender"	I:367
<i>27 November 1970</i>	
ETH (TECHNICAL UNIVERSITY); ZURICH	
"How Can I Have Peace?"	I:394
<i>11 June 1986</i>	
GENEVA, UNIVERSITY OF; GENEVA	
"Spiritual Purity"	I:376
<i>28 June 1973</i>	
"The Aspiring Life"	I:384
<i>7 July 1974</i>	
"Fear and Courage"	I:390
<i>14 June 1976</i>	

“Peace, Happiness and Freedom”.....	I:396
12 June 1986	
ZURICH, UNIVERSITY OF; ZURICH	
“ <i>The Seeker’s Four Lives</i> ”.....	I:371
25 June 1973	
“ <i>Miracles</i> ”.....	I:379
5 July 1974	
“ <i>Unreality and Reality</i> ”.....	I:387
11 June 1976	

UNITED STATES OF AMERICA

ADELPHI UNIVERSITY; GARDEN CITY, NEW YORK	
“ <i>The Song of Ego</i> ”.....	II:122
15 April 1970	
“ <i>God’s Will and My Will</i> ”.....	III:86
4 April 1978	
ALASKA METHODIST UNIVERSITY; ANCHORAGE, ALASKA	
“ <i>Belief and Faith</i> ”.....	II:434
29 October 1974	
ALFRED UNIVERSITY; ALFRED, NEW YORK	
“ <i>Do I Believe in Miracles?</i> ”.....	III:103
23 April 1978	
AMERICAN UNIVERSITY; WASHINGTON, D.C.	
“ <i>The Quintessence of Mysticism</i> ”.....	II:40
21 April 1969	
“ <i>Something Is Missing</i> ”.....	III:56
17 July 1977	
ARIZONA STATE UNIVERSITY; TEMPE, ARIZONA	
“ <i>Humanity’s Teachers</i> ”.....	II:409
24 April 1974	
ARKANSAS, UNIVERSITY OF; FAYETTEVILLE, ARKANSAS	
“ <i>Service</i> ”.....	II:365
6 March 1974	
BAKERSFIELD STATE UNIVERSITY; BAKERSFIELD, CALIFORNIA	
“ <i>Self-Transcendence</i> ”.....	III:119
30 September 1978	
BARNARD COLLEGE; NEW YORK, NEW YORK	
“ <i>The Rig Veda</i> ”.....	II:202
17 November 1972	
BEREA COLLEGE; BEREAS, KENTUCKY	
“ <i>God’s Love</i> ”.....	II:332
21 February 1974	
BOSTON UNIVERSITY; BOSTON, MASSACHUSETTS	
“ <i>Duty Supreme</i> ”.....	II:17
24 March 1969	
BRANDEIS UNIVERSITY; WALTHAM, MASSACHUSETTS	
“ <i>God and Myself</i> ”.....	II:26
26 March 1969	
BRIDGEPORT, UNIVERSITY OF; BRIDGEPORT, CONNECTICUT	
“ <i>How to Please God</i> ”.....	II:31
14 April 1969	
BROWN UNIVERSITY; PROVIDENCE, RHODE ISLAND	
“ <i>Opportunity Divine and Necessity Supreme</i> ”.....	II:64
4 October 1969	

“Life and Death, Atman and Paramatman”.....	II:170
<i>9 February 1972</i>	
“Thought-Waves”.....	II:257
<i>9 January 1974</i>	
“Compassion”.....	III:167
<i>26 March 1981</i>	
“The Message of Peace”.....	III:215
<i>2 February 1986</i>	
“Meditation”.....	III:234
<i>5 March 1989</i>	
BRYN MAWR COLLEGE; BRYN MAWR, PENNSYLVANIA	
“The Wisdom-Son of Vedic Truth”.....	II:210
<i>29 November 1972</i>	
BUCKNELL UNIVERSITY; LEWISBURG, PENNSYLVANIA	
“Sincerity, Purity and Surety”.....	II:75
<i>4 March 1970</i>	
BUFFALO, STATE UNIVERSITY COLLEGE AT	
“We Shall Wait”.....	III:67
<i>11 March 1978</i>	
BUFFALO STATE COLLEGE; BUFFALO, NEW YORK	
“Oneness-Reality and Perfection-Divinity”.....	III:43
<i>15 May 1977</i>	
CALDWELL COLLEGE; CALDWELL, NEW JERSEY	
“Smile, Love and Claim”.....	III:49
<i>7 July 1977</i>	
CALIFORNIA, UNIVERSITY OF AT BERKELEY; BERKELEY, CALIFORNIA	
“Individuality and Personality”.....	II:67
<i>16 October 1969</i>	
“The Revelation of India’s Light”.....	II:139
<i>7 November 1971</i>	
“Sincerity, Purity and Security”.....	III:111
<i>27 September 1978</i>	
“Perfection”.....	III:163
<i>6 March 1981</i>	
“A Seeker’s Experience-Realities”.....	III:201
<i>5 June 1982</i>	
CALIFORNIA, UNIVERSITY OF AT DAVIS; DAVIS, CALIFORNIA	
“Our Departing Friends, Lasting Friends, Everlasting Friends”.....	III:117
<i>29 September 1978</i>	
CALIFORNIA, UNIVERSITY OF AT IRVINE; IRVINE, CALIFORNIA	
“Where Do I Live?”.....	III:125
<i>2 October 1978</i>	
CALIFORNIA, UNIVERSITY OF AT LOS ANGELES; LOS ANGELES, CALIFORNIA	
“Music”.....	III:126
<i>3 October 1978</i>	
CALIFORNIA, UNIVERSITY OF AT SANTA BARBARA; SANTA BARBARA, CALIFORNIA	
“My Ignorance”.....	III:129
<i>4 October 1978</i>	
CALIFORNIA, UNIVERSITY OF AT SANTA CRUZ; SANTA CRUZ, CALIFORNIA	
“The Sunlit Path”.....	II:69
<i>17 October 1969</i>	
“The Past Has Fast Faded Behind Us”.....	III:115
<i>28 September 1978</i>	
CAPE COD COMMUNITY COLLEGE; HYANNIS, MASSACHUSETTS	
“No More the Desire-Life”.....	III:47
<i>18 June 1977</i>	

CASE WESTERN RESERVE UNIVERSITY; CLEVELAND, OHIO	
"Reality"	II:130
28 April 1970	
CLEMSON UNIVERSITY; CLEMSON, SOUTH CAROLINA	
"Hope and Life"	II:326
20 February 1974	
COLORADO, UNIVERSITY OF; BOULDER, COLORADO	
"Philosophy, Religion and Spirituality"	II:399
23 April 1974	
COLUMBIA UNIVERSITY; NEW YORK, NEW YORK	
"Conscious Oneness with God"	II:34
16 April 1969	
"Arise! Awake!"	II:132
23 April 1971	
"Serve and Love"	II:133
23 July 1971	
"The Gayatri Mantra"	II:164
10 December 1971	
"Concentration, Meditation and Contemplation"	II:241
28 March 1973	
"The Inner Experience of Peace"	II:243
4 April 1973	
"The Inner Experience of Light"	II:246
11 April 1973	
"The Inner Experience of Bliss"	II:250
18 April 1973	
"The Inner Experience of Power"	II:252
25 April 1973	
"Love, Devotion and Surrender"	II:254
2 May 1973	
"What Does It Mean To Be Spiritual?"	III:29
25 February 1976	
"Spirituality"	III:53
11 July 1977	
"I Pray"	III:58
10 February 1978	
"The Human in Me, the Divine in Me and the Supreme in Me"	III:132
11 October 1978	
"Aspiration"	III:133
18 October 1978	
"The Inner world and the Outer World"	III:135
25 October 1978	
"A True Seeker"	III:149
20 February 1980	
"My Lord Supreme, You Accept from Me"	III:151
27 February 1980	
"Eulogy for Jesse Owens"	III:154
9 April 1980	
"Contemplation"	III:171
1 April 1981	
"O My Heart"	III:200
1 June 1982	
"I Can Have Peace"	III:212
25 January 1986	
"Willingness"	III:230
9 February 1989	

CONNECTICUT, UNIVERSITY OF AT STORRS; STORRS, CONNECTICUT	
“The Secret of Inner Peace”	II:37
19 April 1969	
“Existence, Non-Existence and the Source”	II:173
11 February 1972	
“Self-Examination”	II:270
14 January 1974	
“God’s Most Treasured Gift”	III:225
19 April 1986	
CORNELL UNIVERSITY; ITHACA, NEW YORK	
“Ignorance”	II:56
30 September 1969	
“The Journey’s Start, the Journey’s Close”	II:167
26 January 1972	
“Appreciation, Admiration, Adoration and Love”	III:78
1 April 1978	
“Satisfaction”	III:193
26 April 1981	
“Peace: Tomorrow’s Blossoming Smile”	III:211
24 January 1986	
“Desire Versus Aspiration”	III:235
16 March 1989	
DARTMOUTH COLLEGE; HANOVER, NEW HAMPSHIRE	
“The Inner Life”	II:111
3 April 1970	
“The World Within and the World Without”	II:263
11 January 1974	
“Concentration-Art”	III:165
9 March 1981	
DELAWARE, UNIVERSITY OF; NEWARK, DELAWARE	
“Meditation and Inner Education”	II:276
16 January 1974	
“Surrender”	III:206
10 August 1982	
FAIRFIELD UNIVERSITY; FAIRFIELD, CONNECTICUT	
“The Inner Freedom”	II:116
8 April 1970	
FAIRLEIGH DICKINSON UNIVERSITY; TEANECK, NEW JERSEY	
“Sincerity and Spirituality”	II:88
11 March 1970	
“Glimpses from the Vedas and the Upanishads”	II:150
30 November 1971	
“Where Is Peace?”	III:223
8 April 1986	
FLORIDA INTERNATIONAL UNIVERSITY; MIAMI, FLORIDA	
“Indian Philosophy: A Glimpse”	III:252
26 May 1998	
FORDHAM UNIVERSITY; BRONX, NEW YORK	
“The Inner Poverty”	II:99
18 March 1970	
“Flame-Waves from the Upanishad-Sea, part 2”	II:183
28 February 1972	
“Silence”	III:75
28 March 1978	

FREDONIA STATE COLLEGE; FREDONIA, NEW YORK	
“A Seeker”.....	III:41
15 May 1977	
GEORGE WASHINGTON UNIVERSITY; WASHINGTON, D.C.	
“Action and Liberation”.....	II:43
22 April 1969	
“Spiritual Power, Occult Power and Will-Power”.....	III:3
21 January 1976	
“Heaven-Vision and Earth-Reality”.....	III:6
28 January 1976	
“Consciousness and Immortality”.....	III:9
4 February 1976	
“Two God-Instruments”.....	III:13
4 February 1976	
“Transcendence and Perfection”.....	III:17
11 February 1976	
“Self-Discovery and World-Mastery”.....	III:20
11 February 1976	
“The World Within and the World Without”.....	III:23
11 February 1976	
GEORGIA INSTITUTE OF TECHNOLOGY; ATLANTA, GEORGIA	
“Wisdom, Justice and Moderation”.....	II:323
20 February 1974	
GONZAGA UNIVERSITY; SPOKANE, WASHINGTON	
“Just For Today”.....	II:387
22 April 1974	
GUILFORD COLLEGE; GREENSBORO, NORTH CAROLINA	
“Choice”.....	III:57
28 January 1978	
HARVARD UNIVERSITY; CAMBRIDGE, MASSACHUSETTS	
“The Vedanta Philosophy”.....	II:20
25 March 1969	
“The Crown of India’s Soul”.....	II:155
3 December 1971	
“Realisation, Revelation and Perfection”.....	II:260
9 January 1974	
“Earth Versus Heaven”.....	II:437
16 April 1975	
“With Knowledge How Far?”.....	II:439
23 April 1975	
“Intellectual Versus Spiritual”.....	II:442
30 April 1975	
“The Mind-Power Versus the Heart-Power”.....	II:446
28 May 1975	
“How to Solve World Problems”.....	II:449
28 May 1975	
“Is Spirituality an Escape from Reality?”.....	II:453
9 June 1975	
“Earth-Bound Journey and Heaven-Bound Journey”.....	II:458
9 June 1975	
“A Seeker’s Life”.....	III:147
17 February 1980	
“Truth”.....	III:182
20 April 1981	
“Receptivity”.....	III:204
10 July 1982	

“A Seeker’s Heart-Songs”.....	III:208
19 April 1983	
“First Become Peace-Dreamers”.....	III:217
7 March 1986	
“Silence Within, Sound Without”.....	III:231
17 February 1989	
HOFSTRA UNIVERSITY; HEMPSTEAD, NEW YORK	
“Time Changes”.....	III:87
5 April 1978	
HAWAII, UNIVERSITY OF; HONOLULU, HAWAII	
“Achieving World Peace from a Spiritual Point of View”.....	III:262
7 December 1998	
HONOLULU, UNIVERSITY OF; HONOLULU, HAWAII	
“Yoga and Spirituality”.....	II:431
28 October 1974	
HUNTER COLLEGE; NEW YORK, NEW YORK	
“Science and Spirituality”.....	II:81
6 March 1970	
“Progress”.....	III:69
17 March 1978	
IOWA WESTERN COMMUNITY COLLEGE; COUNCIL BLUFFS, IOWA	
“The Spiritual Life”.....	II:355
5 March 1974	
JOHNS HOPKINS UNIVERSITY; BALTIMORE, MARYLAND	
“Happiness: My Dream-Fulfilled Reality”.....	III:239
13 May 1989	
KANSAS CITY COLLEGE OF OSTEOPATHIC MEDICINE; KANSAS CITY, KANSAS	
“Silence”.....	II:359
5 March 1974	
KEAN COLLEGE; UNION, NEW JERSEY	
“I Need More”.....	III:55
16 July 1977	
LAKE PLACID SCHOOL OF ART; LAKE PLACID, NEW YORK	
“The Whole Man”.....	III:137
3 December 1978	
LONG ISLAND UNIVERSITY; BROOKLYN, NEW YORK	
“Earth-bound Time and Timeless Time”.....	II:118
10 April 1970	
“The Seeker”.....	III:93
18 April 1978	
LONG ISLAND UNIVERSITY, C.W. POST CAMPUS, GREENVALE, NEW YORK	
“I Watch, I Pray”.....	III:76
30 March 1978	
LONG ISLAND UNIVERSITY, SOUTHAMPTON CAMPUS; SOUTHAMPTON, NEW YORK	
“We Learn”.....	II:462
12 July 1975	
“Our Progress-Story”.....	III:110
30 April 1978	
LOYOLA UNIVERSITY; CHICAGO, ILLINOIS	
“Love and Perfection”.....	II:316
13 February 1974	
MAINE, UNIVERSITY OF; ORONO, MAINE	
“Intuition”.....	II:126
24 April 1970	
“Power”.....	II:292
25 January 1974	

MANHATTANVILLE COLLEGE; PURCHASE, NEW YORK	
"Aspiration".	III:51
<i>8 July 1977</i>	
MARLBORO COLLEGE; MARLBORO, VERMONT	
"Time".	II:288
<i>25 January 1974</i>	
MARYLAND, UNIVERSITY OF; COLLEGE PARK, MARYLAND	
"The Supreme Secret of Meditation".	II:46
<i>23 April 1969</i>	
"Choice".	II:273
<i>16 January 1974</i>	
"Now".	II:470
<i>18 October 1975</i>	
"O My Seeker-Friends".	III:202
<i>17 June 1982</i>	
MASSACHUSETTS, UNIVERSITY OF; AMHERST, MASSACHUSETTS	
"Immortality".	II:124
<i>24 April 1970</i>	
"The Philosophy, Religion, Spirituality and Yoga of the Upanishads". . .	II:188
<i>1 March 1972</i>	
"Prayer and Meditation".	II:465
<i>29 September 1975</i>	
MIAMI, UNIVERSITY OF; MIAMI, FLORIDA	
"Wisdom-Light".	II:415
<i>30 September 1974</i>	
MICHIGAN, UNIVERSITY OF; ANN ARBOR, MICHIGAN	
"Freedom".	II:301
<i>12 February 1974</i>	
MINNESOTA, UNIVERSITY OF; MINNEAPOLIS, MINNESOTA	
"Mysticism".	II:53
<i>7 May 1969</i>	
"Ego and Emotion".	II:427
<i>26 October 1974</i>	
MISSISSIPPI GULF COAST JUNIOR COLLEGE; GULFPORT, MISSISSIPPI	
"Love Human and Love Divine".	II:341
<i>27 February 1974</i>	
MISSOURI, UNIVERSITY OF; KANSAS CITY, MISSOURI	
"Prayer".	II:362
<i>5 March 1974</i>	
MONMOUTH COLLEGE; ASBURY PARK, NEW JERSEY	
"I Pray, I Meditate".	III:48
<i>1 July 1977</i>	
MONTANA, UNIVERSITY OF; MISSOULA, MONTANA	
"Beauty".	II:394
<i>23 April 1974</i>	
MOUNT HOLYOKE COLLEGE; SOUTH HADLEY, MASSACHUSETTS	
"The Song of the Infinite".	II:205
<i>28 November 1972</i>	
"Music and Religion".	III:178
<i>7 April 1981</i>	
NEBRASKA, UNIVERSITY OF; OMAHA, NEBRASKA	
"Do We Love God?".	II:352
<i>5 March 1974</i>	
NEVADA, UNIVERSITY OF; RENO, NEVADA	
"The Practical Reality".	II:376
<i>17 April 1974</i>	

NEW MEXICO, UNIVERSITY OF; ALBUQUERQUE, NEW MEXICO	
"Realisation".....	II:411
<i>24 April 1974</i>	
NEW SCHOOL FOR SOCIAL RESEARCH, THE; NEW YORK, NEW YORK	
"Consciousness".....	II:114
<i>7 April 1970</i>	
NEW YORK, CITY COLLEGE OF; NEW YORK, NEW YORK	
"The Consciousness of the Body".....	II:103
<i>20 March 1970</i>	
NEW YORK, STATE UNIVERSITY OF AT ALBANY; ALBANY, NEW YORK	
"We Pray and We Meditate".....	III:61
<i>4 March 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT BINGHAMTON; BINGHAMTON, NEW YORK	
"What Shall I Make of Myself?".....	III:83
<i>2 April 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT BROCKPORT; BROCKPORT, NEW YORK	
"My Three Friends: Inspiration, Aspiration and Realisation".....	III:96
<i>21 April 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT BUFFALO; BUFFALO, NEW YORK	
"A Seeker's Resolution, Revolution and Evolution".....	III:39
<i>14 May 1977</i>	
"We Shall Not Wait".....	III:68
<i>11 March 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT CORTLAND; CORTLAND, NEW YORK	
"Success and Progress".....	III:80
<i>2 April 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT FARMINGDALE; FARMINGDALE, NEW YORK	
"Man and His Goal".....	II:7
<i>11 December 1968</i>	
"Lord, My Lord".....	III:74
<i>21 March 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT FREDONIA; FREDONIA, NEW YORK	
"Delay Not".....	III:100
<i>22 April 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT GENESEO; GENESEO, NEW YORK	
"Why?".....	III:98
<i>21 April 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT NEW PALTZ; NEW PALTZ, NEW YORK	
"My Life".....	III:95
<i>20 April 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT OLD WESTBURY; OLD WESTBURY, NEW YORK	
"Who Is My Friend on Earth?".....	III:91
<i>17 April 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT ONEONTA; ONEONTA, NEW YORK	
"Liberation".....	III:64
<i>5 March 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT OSWEGO, OSWEGO, NEW YORK	
"Not Power, But Oneness".....	II:62
<i>1 October 1969</i>	
"Faith, Love, Devotion and Surrender".....	III:77
<i>1 April 1978</i>	
NEW YORK, STATE UNIVERSITY OF AT PLATTSBURGH; PLATTSBURGH, NEW YORK	
"Gratitude-Heart".....	III:70
<i>18 March 1978</i>	

NEW YORK, STATE UNIVERSITY OF AT POTSDAM; POTSDAM, NEW YORK	
"Choice".....	III:71
19 March 1978	
NEW YORK, STATE UNIVERSITY OF AT PURCHASE; PURCHASE, NEW YORK	
"Love Human, Love Divine, Love Supreme".....	III:26
18 February 1976	
"God's World and Man's World".	III:85
3 April 1978	
NEW YORK, STATE UNIVERSITY OF AT STONY BROOK; STONY BROOK, NEW YORK	
"Will Power and Victory's Crown".	II:91
11 March 1970	
"Meditation".	III:36
16 February 1977	
"Let Us Try to Empty the Mind".	III:73
20 March 1978	
"A Life of Blossoming Love".....	III:153
3 March 1980	
NEW YORK UNIVERSITY; NEW YORK, NEW YORK	
"Desire and Aspiration".....	II:28
29 March 1969	
"Commentary on the Bhagavad Gita (1)".	II:71
3 March 1970	
"Commentary on the Bhagavad Gita (2)".	II:83
10 March 1970	
"Commentary on the Bhagavad Gita (3)".	II:94
17 March 1970	
"Commentary on the Bhagavad Gita (4)".	II:107
24 March 1970	
"The Beauty and Duty of India's Soul".	II:144
17 November 1971	
"Kundalini Yoga: The Mother-Power".....	II:213
14 February 1973	
"Prana and the Power of the Chakras".	II:215
21 February 1973	
"Concentration, Meditation, Will-Power and Love".	II:224
28 February 1973	
"Self-Discovery and Transformation".	II:230
7 March 1973	
"You".....	II:267
12 January 1974	
"Psychic Power and Will-Power".....	III:31
8 October 1976	
"I Shall Go On Loving God".	III:89
8 April 1978	
"Peace and Truth".....	III:219
31 March 1986	
NIAGARA UNIVERSITY; NIAGARA FALLS, NEW YORK	
"A Special Beauty".	III:102
22 April 1978	
NORTH CAROLINA, UNIVERSITY OF; ASHEVILLE, NORTH CAROLINA	
"Success, Failure and Progress".	II:329
20 February 1974	
NORTH DAKOTA STATE UNIVERSITY; FARGO, NORTH DAKOTA	
"True Spirituality and Inner Life".	II:418
25 October 1974	

NORTH DAKOTA, UNIVERSITY OF; GRAND FORKS, NORTH DAKOTA	
“The Secret Supreme”.....	II:49
<i>6 May 1969</i>	
NORTH IDAHO JUNIOR COLLEGE; COEUR D’ALENE, IDAHO	
“The Existence of God”.....	II:390
<i>22 April 1974</i>	
NORTHERN STATE COLLEGE; ABERDEEN, SOUTH DAKOTA	
“Sound-Life and Silence-Life”.....	II:422
<i>25 October 1974</i>	
NORTHWESTERN UNIVERSITY; CHICAGO, ILLINOIS	
“What Is the Spiritual Life?”.	II:478
<i>17 December 1975</i>	
OREGON STATE UNIVERSITY; CORVALLIS, OREGON	
“Art Is”.	III:160
<i>18 November 1980</i>	
OREGON, UNIVERSITY OF; EUGENE, OREGON	
“The Outer Running and the Inner Running”.	III:158
<i>17 October 1980</i>	
PACE COLLEGE; WHITE PLAINS, NEW YORK	
“My Lord Supreme”.	III:38
<i>4 May 1977</i>	
PACE UNIVERSITY; WHITE PLAINS, NEW YORK	
“We Concentrate, We Meditate”.....	III:65
<i>7 March 1978</i>	
PACIFIC SCHOOL OF RELIGION; BERKELEY, CALIFORNIA	
“The Meaning of Discipleship Today”.....	III:140
<i>1 June 1979</i>	
PACIFIC, UNIVERSITY OF THE; STOCKTON, CALIFORNIA	
“I Have Only One Need”.....	III:116
<i>29 September 1978</i>	
PENNSYLVANIA, UNIVERSITY OF; PHILADELPHIA, PENNSYLVANIA	
“The Inner Light”.	II:101
<i>18 March 1970</i>	
“The Heart”.....	II:283
<i>22 January 1974</i>	
“Music”.	III:190
<i>25 April 1981</i>	
PORTLAND STATE UNIVERSITY; PORTLAND, OREGON	
“Transformation, Liberation, Revelation, Manifestation”.	II:383
<i>22 April 1974</i>	
PORTLAND, UNIVERSITY OF; PORTLAND, OREGON	
“I Must and I Must”.	III:242
<i>12 June 1989</i>	
PRINCETON UNIVERSITY; PRINCETON, NEW JERSEY	
“The Beyond”.	II:10
<i>13 January 1969</i>	
“The Upanishads: India’s Soul Offering”.....	II:134
<i>22 October 1971</i>	
“Experience”.	II:279
<i>22 January 1974</i>	
“Liberation”.....	III:175
<i>6 April 1981</i>	
“Receiving Peace”.	III:213
<i>31 January 1986</i>	
“Obedience”.....	III:237
<i>27 March 1989</i>	

PURDUE UNIVERSITY; LAFAYETTE, INDIANA	
"Aspiration: The Inner Flame".	II:128
<i>27 April 1970</i>	
RADCLIFFE COLLEGE; CAMBRIDGE, MASSACHUSETTS	
"The Glowing Consciousness of Vedic Truth".	II:196
<i>14 November 1972</i>	
"Sound and Silence".	III:185
<i>21 April 1981</i>	
ROCHESTER, UNIVERSITY OF; ROCHESTER, NEW YORK	
"Today Is a Very Good and Special Day"	III:99
<i>21 April 1978</i>	
ROOSEVELT UNIVERSITY; CHICAGO, ILLINOIS	
"Wisdom-Light"	II:311
<i>13 February 1974</i>	
RUTGERS UNIVERSITY; NEW BRUNSWICK, NEW JERSEY	
"Flame-Waves from the Upanishad-Sea, part 1.	II:176
<i>18 February 1972</i>	
"A Seeker's Peace".	III:221
<i>3 April 1986</i>	
ST. BONAVENTURE UNIVERSITY; OLEAN, NEW YORK	
"The Spiritual Life"	III:105
<i>23 April 1978</i>	
ST. JOHN'S UNIVERSITY; JAMAICA, NEW YORK	
"A Seeker's Conversation with His Inner Pilot"	III:108
<i>28 April 1978</i>	
"The New Millennium and World Peace".	III:265
<i>16 April 1999</i>	
ST. JOSEPH'S COLLEGE; RENSSELAER, INDIANA	
"Success and Progress".	II:307
<i>13 February 1974</i>	
ST. LAWRENCE UNIVERSITY; CANTON, NEW YORK	
"The Seeker's Duty".	III:72
<i>19 March 1978</i>	
ST. ROSE, COLLEGE OF; ALBANY, NEW YORK	
"World Peace from a Hindu Perspective".	III:243
<i>18 March 1996</i>	
SAN BERNARDINO STATE UNIVERSITY; SAN BERNARDINO, CALIFORNIA	
"Desire-Life and Aspiration-Life".	III:121
<i>1 October 1978</i>	
SAN DIEGO STATE UNIVERSITY; SAN DIEGO, CALIFORNIA	
"The Heart, the Mind, the Vital and the Body"	III:123
<i>1 October 1978</i>	
SAN FRANCISCO STATE UNIVERSITY; SAN FRANCISCO, CALIFORNIA	
"We Are One".	III:113
<i>27 September 1978</i>	
SARAH LAWRENCE COLLEGE; BRONXVILLE, NEW YORK	
"How to Live in Two Worlds".	II:14
<i>14 January 1969</i>	
SMITH COLLEGE; NORTHAMPTON, MASSACHUSETTS	
"Intuition-Light from the Vedas".	II:207
<i>28 November 1972</i>	
SOUTH ALABAMA, UNIVERSITY OF; MOBILE, ALABAMA	
"The Human and the Divine"	II:344
<i>27 February 1974</i>	

SOUTHERN CALIFORNIA, UNIVERSITY OF; PASADENA, CALIFORNIA	
“ <i>Our Soulful Prayer and Our Fruitful Meditation</i> ”.....	III:127
<i>3 October 1978</i>	
SOUTHERN METHODIST UNIVERSITY; DALLAS, TEXAS	
“ <i>Friendship</i> ”.....	II:371
<i>7 March 1974</i>	
STANFORD UNIVERSITY; STANFORD, CALIFORNIA	
“ <i>What Has Life Taught Me?</i> ”.....	II:379
<i>19 April 1974</i>	
“ <i>Run and Become</i> ”.....	III:130
<i>5 October 1978</i>	
“ <i>Transcendence</i> ”.....	III:161
<i>3 March 1981</i>	
“ <i>You Have Awakened Me</i> ”.....	III:241
<i>22 May 1989</i>	
SUSQUEHANNA UNIVERSITY; SELINGSGROVE, PENNSYLVANIA	
“ <i>Self-Control</i> ”.....	II:78
<i>4 March 1970</i>	
SYRACUSE UNIVERSITY; SYRACUSE, NEW YORK	
“ <i>The Inner Voice</i> ”.....	II:59
<i>1 October 1969</i>	
“ <i>Religion, Spirituality and Yoga</i> ”.....	II:474
<i>26 October 1975</i>	
“ <i>Our Human Life and Our Divine Life</i> ”.....	III:82
<i>2 April 1978</i>	
TENNESSEE, UNIVERSITY OF; KNOXVILLE, TENNESSEE	
“ <i>Self-Transcendence</i> ”.....	II:334
<i>21 February 1974</i>	
TEXAS, UNIVERSITY OF AT AUSTIN; AUSTIN, TEXAS	
“ <i>My Peace-Education-Life</i> ”.....	III:258
<i>25 June 1998</i>	
TOLEDO, UNIVERSITY OF; TOLEDO, OHIO	
“ <i>Peace</i> ”.....	II:304
<i>12 February 1974</i>	
TULANE UNIVERSITY; NEW ORLEANS, LOUISIANA	
“ <i>Compassion</i> ”.....	II:337
<i>27 February 1974</i>	
TULSA, UNIVERSITY OF; TULSA, OKLAHOMA	
“ <i>Renunciation</i> ”.....	II:367
<i>6 March 1974</i>	
UNION COLLEGE AND UNIVERSITY; SCHENECTADY, NEW YORK	
“ <i>The Desiring Man, the Aspiring Man and the Self-Giving Man</i> ”.....	III:62
<i>4 March 1978</i>	
UTAH, UNIVERSITY OF; SALT LAKE CITY, UTAH	
“ <i>What Has Life Taught Me?</i> ”.....	II:405
<i>24 April 1974</i>	
VASSAR COLLEGE; POUGHKEEPSIE, NEW YORK	
“ <i>The Inner Revelation-Fire</i> ”.....	II:199
<i>15 November 1972</i>	
“ <i>Contemplation in the Hindu Tradition</i> ”.....	III:196
<i>27 April 1981</i>	
VERMONT, UNIVERSITY OF; BURLINGTON, VERMONT	
“ <i>Peace</i> ”.....	III:145
<i>19 January 1980</i>	

VIRGINIA COMMONWEALTH UNIVERSITY; RICHMOND, VIRGINIA	
"Spirituality".....	II:297
<i>6 February 1974</i>	
VISUAL ARTS, SCHOOL OF; NEW YORK, NEW YORK	
"Spirituality and Art".....	II:468
<i>8 October 1975</i>	
WASHINGTON, UNIVERSITY OF; SEATTLE, WASHINGTON	
"What Is Art?.....	III:155
<i>8 May 1980</i>	
"Poet and Poetry".....	III:246
<i>2 April 1998</i>	
WASHINGTON UNIVERSITY; ST. LOUIS, MISSOURI	
"O Senior Olympics, O Senior Olympians".....	III:229
<i>27 June 1987</i>	
WELLESLEY COLLEGE; WELLESLEY, MASSACHUSETTS	
"The Vedic Bird of Illumination".....	II:192
<i>14 November 1972</i>	
"Contemplation in Action".....	III:187
<i>21 April 1981</i>	
WESLEYAN UNIVERSITY; WESLEYAN, CONNECTICUT	
"The Way to Abiding Peace".....	III:227
<i>19 April 1986</i>	
WHEELING COLLEGE; WHEELING, WEST VIRGINIA	
"Problems".....	II:348
<i>28 February 1974</i>	
WISCONSIN, UNIVERSITY OF; MILWAUKEE, WISCONSIN	
"Forward!".....	II:319
<i>14 February 1974</i>	
WYOMING, UNIVERSITY OF, LARAMIE, WYOMING	
"Concentration".....	II:402
<i>23 April 1974</i>	
YALE UNIVERSITY; NEW HAVEN, CONNECTICUT	
"God's Dream-Boat and Man's Life-Boat".....	II:3
<i>4 December 1968</i>	
"The Brahman of the Upanishads".....	II:160
<i>8 December 1971</i>	
"The Vision-Dawn".....	III:169
<i>27 March 1981</i>	
"Truth".....	III:198
<i>25 May 1982</i>	
"Concentration".....	III:232
<i>26 February 1989</i>	

WALES

ST. DAVID'S COLLEGE; LAMPETER	
"Curiosity or Necessity".....	I:401
<i>20 November 1970</i>	
SWANSEA, UNIVERSITY OF; SWANSEA	
"Force".....	I:406
<i>17 July 1974</i>	