

Sri Chinmoy

Sri Chinmoy Kumar Ghose^[1] (27 August 1931 – 11 October 2007) is an Indian philosopher and teacher (guru) who immigrated to the U.S. in 1964.^[2] A prolific author, composer, artist and athlete, he is perhaps best known for holding public events on the theme of inner peace and world harmony (such as concerts, meditations, and races). His teachings emphasize love for God, daily meditation on the heart, service to the world, and religious tolerance rooted in the modern Vedantic^[3] view that all faiths are essentially divine.

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"True religion has a universal quality. It does not find fault with other religions. Forgiveness, compassion, tolerance, brotherhood and the feeling of oneness are the signs of a true religion."

Sri Chinmoy^[4]



Sri Chinmoy, c. 1997.

Early years in India (1931-1964)

He was the youngest of seven children, born in Shakpura village in the Chittagong District of East Bengal (now Bangladesh).^[5] His parents were Shashi Kumar Ghosh, a railway inspector turned banker,^[6] and Yogamaya Ghosh, an Indian homemaker of devout temperament.^[7] He lost his father to illness in 1943, and his mother a few months later. Orphaned, in 1944 the 12-year-old Chinmoy joined his brothers and sisters at the Sri Aurobindo Ashram in Pondicherry, South India, where elder brothers Hriday and Chitta had already established a presence.^[8] There he spent the next twenty years in spiritual practice, including meditation, study in Bengali and English literature,^[9] and work in the ashram's cottage industries.^[10]

In his teens and twenties he was a sprinter and decathlete.^[11] In 1955 he became secretary to Nolini Kanta Gupta^[12] - the third in charge at the ashram - translating many of the latter's articles from Bengali to English.^[13] He also published articles of his own about India's spiritual leaders,^[14] and continued filling notebooks with poems, songs, and reflections on ashram life.^[15]

In the West (1964-2007)

In 1964 he accepted the invitation of American sponsors,^[16] and immigrated to New York City with the intention of teaching. He began work as an assistant to the Indian Consulate in their passport and visa section, under LL Mehrotra.^[17] In 1965 he was invited to perform three songs at the Guggenheim Museum, sponsored by the Asia Society. Later that year he began publishing the monthly *AUM* magazine.^[18] In 1966, he opened the first of what later became over 100 centers^[19] around the world which teach meditation and spiritual philosophy, and advocate a modest *brahmacharya* lifestyle.^[20]

Between 1968 and 1970, he gave talks at Yale, Harvard, Cornell, Brandeis, Dartmouth, and The New School for Social Research.^[21] He also toured Japan and the Far East.^[22] In April 1970, he began conducting "Peace Meditations at the United Nations," an NGO holding non-denominational services open to UN delegates and staff.^[23] In late 1970 he made his first European tour, including talks at Oxford and Cambridge.^[24] By 1971 he had begun delivering monthly lectures at the UN's Dag Hammarskjold Auditorium,^[25] with the support of then Secretary-General U Thant.^[26]

According to Prof. A. Walter Dorn writing in *Interreligious Insight*, Chinmoy's interest in the UN stemmed from a belief that it is the "heart-home of the world body" and a vehicle for "universal oneness." Chinmoy's mentors Aurobindo and Nolini believed that spiritual evolution is a global process which requires better dialogue between nations. They warmly embraced President Wilson's vision of a League of Nations which later became the United Nations after World War II. While it has become popular to criticize the UN for its failures, Chinmoy remained a staunch supporter of the ideals of the UN.^[27]

He continued to travel, lecture, found new meditation centers, and throw himself into a multitude of activities. In April 1975, he gave a series of seven talks at Harvard Divinity School dedicated to the memory of John F. Kennedy.^[28] In July 1975, he offered the opening meditation at the National Day of Prayer ceremony at the UN, and at a similar ceremony in April 1976.^[29]

Artistic pursuits

Art, music, and poetry play an important role in his "path of the heart." An oft-quoted stanza from his 1972 poetry collection, *My Flute*, describes the experience of *nirvikalpa samadhi*:^[30]

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.^[31]

Another poem describes the soul as "a Bird of Fire winging the Infinite,"^[32] while yet another laments:

The blue bird is flying in the blue sky.
Alas, here below I am dying in utter
frustration.^[33]

Avian imagery also abounds in Chinmoy's artwork. In 1991 he began drawing great masses of birds, which in his *oeuvre* symbolize the freedom of the soul.^[34] The University of Washington's *Online Daily* reports that by 1997 he had drawn seven million, including "a magnificent avian landscape containing 15,372 birds of all shapes and sizes."^[35] His "soul-birds" have been exhibited worldwide,^[36] along with his colorful acrylics on abstract themes - called *Jharna-Kala* ("fountain-art") - which he began painting in 1974.^[37] The format of his artworks ranges from small pen and ink drawings to huge murals.^[38] He also drew on objects such as clocks, ceramic plates, seashells, and children's toys. The clean lines and formal simplicity of his drawn objects may be contrasted with his acrylics, which show the modern painter's love of thick textures, visible brushstrokes, and color as a purely expressive element.

In presenting Chinmoy with an award from Manhattan's School of Visual Arts in June 1976, the late Brian Gormley described his work as "art cleansed of all the ambitions and desires that we too often see in the art world."^[39] According to Chinmoy, "All art, without fail, is an expression of the Supreme's Beauty. Art is beauty and beauty is art. Art, beauty and joy are like three brothers."^[40]

His early writings were published by the Sri Aurobindo Ashram,^[41] and after 1964, by his Western students. He gained wider recognition in 1970–71 with *Yoga and the Spiritual Life* (Tower Publications), *Meditations: Food for the Soul* (Harper & Row), and *Songs of the Soul* (Herder & Herder). In the spring of 1971, The Philosophical Society of England published his 1969 Harvard lecture "The Vedanta Philosophy."^[42] In July 1972, the *Princeton Seminary Bulletin* published his lecture "The Upanishads: India's Soul-Offering" delivered there the previous October.^[43] Since then his poems, essays, stories and aphorisms have been published widely.^[44]

He penned commentaries on the Vedas, the Upanishads, and the Bhagavad-Gita^[45] - and a book of plays on the life of the Buddha^[46] which were produced off-Broadway in New York in 1995,^[47] and at London's Union Theatre in 2005.^[48] His longest play, *The Descent of the Blue*,^[49] recounts important incidents in the life of Sri Aurobindo. It was first published serially in *Mother India: A Monthly Review of Culture*.^[50]

Sri Chinmoy was a prolific composer of short songs in Bengali and English,^[51] which he also performed on the flute, esraj, cello, and synthesizer, as well as improvising sonorous compositions on piano and pipe organ. In 1984 he began a series of free concerts for world harmony, performing in such venues as London's Royal Albert Hall, New York's Carnegie Hall, Tokyo's Nippon Budokan, and the Sydney Opera House.^[52] These concerts, given from a "meditative consciousness," became his most numerous and popular offerings.

"When we paint, we have to become one with the inner painter. When we sing, we have to become one with the inner singer. Outwardly, we may be very expert in music, but if we do not have the capacity to become one with the inner singer, then our singing will not be soulful."

Sri Chinmoy^[53]

His music is simple, spontaneous, and appeals to a childlike spirit.^[54] He typically alternates plaintive singing with peaceful melodies played on the Western flute or Indian esraj, plus lively (and sometimes quite avant-garde)^[55] performances on an ever-changing assortment of ethnic flutes, percussion, and stringed instruments, often culminating in a piano improvisation.^[56]

Like fellow Bengali and polymath Rabindranath Tagore,^[57] he freely adapts the melody to the words, even if this results in irregular barlines or mixed metre. An example of the latter is the short song "*Dekhi Jena*,"^[58] which combines 4/4 and 3/8 time.

Heinrich Schweizer, best known for his *Historical Symphony*, has incorporated Chinmoy's melodies into his classical works.^[59] Other student arrangements can sound like anything from Gregorian chant^[60] to jazz fusion.^[61]

His emphasis on poetry and song may best be viewed against the backdrop of historical Bengal, where the Vaishnava movement used devotional recitation and singing to melt away distinctions of caste, overcome dry ritualism, and create a spirit of divine love in which humanitarian concerns could also flourish. Whether history shall take him as another Vaishnava poet remains to be seen; but this poem addressing the "Beloved" - and expressing the Sufi spirit which partly informs Vaishnava works - is an (obvious) example of the genre:^[62]

Shudhu Sundar

You are nothing but beauty, eternal beauty,
Wherever I turn my eyes.
Do You always drink the nectar of Your self-form
Residing in my eyes?
The waves of tune and sweet and melodious songs
That create heart-elevating resonance,
O Beloved, do You hear them
By using my ears?^[63]

Athletic and humanitarian programs

In 1977 he founded the Sri Chinmoy Marathon Team, which holds running, swimming, and cycling events worldwide, from fun runs to ultramarathons.^[64] Its precursor was the 1976 Liberty Torch Run, a relay in which 33 runners marked America's bicentennial by covering 8,800 miles in 7 weeks, mapped out over 50 states.^[65] The run began and ended in New York City, and was met on its final leg by then Mayor Abraham Beame, who proclaimed 16 August 1976 "Liberty Torch Day."^[66]

This concept was expanded in 1987 to become the international Peace Run (later renamed World Harmony Run),^[67] generally held every two years. Like all Chinmoy's peace initiatives, it involves no protest or political action; only an effort to raise world consciousness about the need for peace, based on the slogan "Peace begins with me."^[68]

Press reports suggest that the run serves not just an athletic purpose, but an ambassadorial one, with stops in dozens of cities and towns, meetings with officials and community groups, and school programs where children write essays on the meaning of peace.^[69] When interviewed in April 2006 by the *Victoria News* (BC), principal John Fawcett of Quadra Elementary School said that the World Harmony curriculum "aligns beautifully with our school goals."^[70] On inspection, this curriculum emphasizes good communication skills, non-violent conflict resolution, and learning about people from different cultures as a way to foster respect and tolerance.^[71]

According to Southeastern Pennsylvania's *Bucks County Courier Times*, the run eschews corporate sponsorship, relies on member contributions, and sells T-shirts to raise money for food.^[72] North Carolina's *Salisbury Post* reports that the relay torch has been held by notables from Pope John Paul II to Sting.^[73] For

2005–06, the run's U.S. spokesman was Olympic champion Carl Lewis,^[74] who volunteers his time.

"I encourage and inspire my students to organize and participate in triathlons, long-distance races and short-distance races precisely because I feel that the world needs dynamism. The outer world needs dynamism and the inner world needs peace. We are all seekers; so we pray and meditate in order to have peace. Again, we feel that if we can be dynamic, then we will be able to accomplish much in our outer life. To be dynamic we need physical fitness at every moment, and running helps us considerably to keep physically fit. Also, running reminds us of our eternal journey in which we walk, march and run along Eternity's Road to our eternal Goal."

Sri Chinmoy^[75]

Many of Chinmoy's followers run daily for health and fitness. A few, like Suprabha Beckjord, are respected ultramarathoners.^[76] Solo English Channel swimmers include (women) Vasanti Niemz, Vedika Bolliger, and Ahelee Sue Osborn, and (men) Mate Szekely, Karteek Clark, Adhiratha Keef, and Tejaswi Van Der Walt.^[77]

In 1978, he received a distinguished service award from *Runner's World* magazine "for dedicated service to humanity through the promotion of running."^[78] His team has worked closely with the New York Road Runners club,^[79] and sponsored ultra-distance events where legends Yiannis Kouros and Al Howie have set new world records.^[80]

Chinmoy continued to enter races from his youth until his sixties. *American Fitness* magazine reports that he "completed more than 200 road races, including 21 marathons and five ultra-marathons."^[81] In 1983 (at age 52), he ran the 400-metre dash in 72.66 seconds at the World Masters Games in San Juan, Puerto Rico.^[82] At age 49, he ran the 47-mile Sri Chinmoy Ultramarathon in 11:27:24 in Queens, New York.^[83] He claimed:

Age is no barrier. I find that the mind makes us feel we are very old. The moment I use my heart, I am 20 years old again. When we experience deep meditation, we see that spiritual energy is the source of physical, vital and mental energy.^[84]

In his closing years, a knee injury hampered his ability to run.^[85] But in 1985 he took up weightlifting, and continued to stage events designed to make the public believe in the power of the heart.^[86] These were unofficial lifts in which he raised great pumpkins,^[87] elephants,^[88] or groups of people on a platform,^[89] using a modified calf raise machine for leverage.^[90]

The *Rotorua Daily Post* reports that while visiting New Zealand in late 2002, he lifted 1,000 lambs (in small groups, spread out over six sessions).^[91] This was part of his "Lifting Up The World With A Oneness-Heart" program, which usually honors human beings who have contributed to society's betterment in the fields of sports, literature, science, governance, or personal endeavor.^[92] "I lift them up to show my appreciation for their achievements," Chinmoy said.^[93]

On 2 November 1998, after an exhibition in Teterboro, New Jersey in which he lifted six light aircraft in sequence, he was asked by the *Bergen Record*, "Why do you do this?" He replied:

I am trying, according to my humble capacity, to be of dedicated service to the world. I have been going to the United Nations to offer meditations since 1970. In addition, I have composed many songs and poems, plus I have done thousands and thousands of paintings. All this I am doing to inspire others. ... Inspiration is a divine element inside our life. When we are inspired, we try to climb up the Himalayas.^[94] When we are inspired, we try to swim the English Channel. When we are inspired, we go from one country to another country to inspire people

and to be inspired by them. I feel that when we inspire humanity, we automatically become good citizens of the world. This is my philosophy. My weightlifting feats I have done solely to inspire humanity.^[95]

He didn't claim to use any occult or paranormal powers in his lifting,^[96] but rather to draw strength from an integral life in which body and spirit worked together.^[97] *American Fitness* wrote in 1991: "He doesn't do it for the record books, which we often wrongly judge as the true worth of a person's accomplishments, but for the purpose it ultimately serves."^[98]

In that same year he established "Oneness-Heart Tears and Smiles,"^[99] a humanitarian aid organization which sends medical supplies, food and clothing to impoverished regions of Eastern Europe, India, Indonesia, Africa, and Micronesia. It includes a "kids-to-kids" program in which donor schools send educational supplies to sister schools in other countries. "Drawings of Hope"^[100] is a special project for children in Banda Aceh who were orphaned by the tsunami of December, 2004.

Sri Chinmoy Peace-Blossoms,^[101] a program begun in 1989, involves no heavy lifting - just global networking between "students of peace" who establish sister sites in and around major cities, landmarks,^[102] and beauty spots. Cynics might question how merely naming such sites Peace-Blossoms would have any effect at all. His followers claim that if the hope for peace was something fragile, holding ceremonies^[103] at these sites makes it real and tangible, and helps like-minded people around the globe feel connected, even if their own communities are ravaged by war. An April 1995 article in *Hinduism Today* reports that the late King Birendra of Nepal dedicated an unscaled Himalayan peak as "Sri Chinmoy Peace Mountain."^[104]

If one believes Chinmoy and his followers, these different activities - poetry, music, painting, athletics, and humanitarian concerns - are not a form of eclecticism, but stem from a central core.^[105]

Teachings

He calls his path the "path of the heart"^[106] or the path of "love, devotion, and surrender"^[107] to God, whom he calls "the Supreme." ^[108] One of his songs (originally in Bengali) proclaims of God:

You are beautiful, more beautiful, most beautiful,
Beauty unparalleled in the garden of Eden.
Day and night may Thy Image abide
In the very depth of my heart.^[109]

His conception of the Supreme includes both form and the formless,^[110] and both Father and Mother aspects.^[111] He writes of the latter:

It is for a man like me who has no capacity
That the Eyes of the Mother are eternally awake.
All you wish to know about me, ask Her.
Without Her Affection and Love,
I do not exist.^[112]

He does not view the Supreme as a fixed or static entity, but rather uses the term "ever-transcending

Beyond":

The ultimate goal of aspiration is to go to the Beyond, the ever-transcending Beyond. And the ever-transcending Beyond is nothing other than God.^[113]

The ever-transcending heart knows that there is no end to our progress and achievement. Today's goal is tomorrow's starting point. Again, tomorrow's goal will be the starting point for the day after tomorrow, since God Himself is endlessly progressing and eternally transcending His own infinite Heights.^[114]

He also describes God as inner Truth, and as one's most illumined part. This is consistent with the Hindu doctrine of *Tat Tvam Asi* (Skt. "That Thou Art") found in the Chandogya Upanishad.^[116]

His teachings are essentially monotheistic. In his "Invocation,"^[117] a song sung daily by his disciples,^[118] he writes of the Supreme: "Thou art one Truth, one Life, one Face." He acknowledges and appreciates the Indian gods and goddesses^[119] - as well as the angels^[120] described in Judeo-Christian literature - but his main focus is on the unitary Supreme. He says:

"Truth is inside us, and it is crying to come to the fore. But unfortunately, we have kept the door shut and we are not allowing the Truth to come out. Now how can we bring the Truth out of its prison cell? Again, I have to say it is through love. Love for whom? Love for God. And who is God? God is the highest illumined part in us. God is nothing and nobody else."

Sri Chinmoy^[115]

I believe in one God, one Source. Love of God is like a tree - the life-tree - and it has many branches. Each of the branches has its own identity and its own name, such as Christianity, Buddhism, Hinduism, Judaism, Islam and so forth. But they are still branches of the same tree.^[121]

His teachings are non-exclusivist, and value the contributions made by spiritual figures from Mother Teresa^[122] to Pir Vilayat Inayat Khan.^[123] In December 2001, Revd Barbara Moss gave an interfaith sermon^[124] at Great St Mary's Church, Cambridge in which she quoted these two poems by Sri Chinmoy:

1.

I see an empty church.
Where is the Christ?
Where has he gone?

I see an empty temple.
Where is Sri Krishna?
Where has he gone?

I see an empty heart.
Where is God?
Where has He gone?^[125]

2.

I saw the face
Of the suffering Christ.
I cried and cried.

I felt the heart
Of the forgiving Christ.
I smiled and smiled.

I clasped the soul
Of the illumining Christ.
I danced and danced.^[126]

According to Moss:

Sri Chinmoy illuminates the paradox of our age: the abandonment of formal religion, witnessed by empty churches and death-of-God theology, while at the same time there is an intense spiritual thirst. His response in this poem, however, is not to deny the revelation of God in Jesus, but to take inspiration through meditation on Jesus.^[127]

The *Columbia Encyclopedia* describes him as a "mystic and poet," and states: "He stresses the development of the spiritual heart as a human faculty higher than mind and emphasizes the necessity for manifesting God in one's daily life rather than withdrawing from the world."^[128]

He calls this the "sunlit path,"^[129] and describes the role of the guru as that of a friend or helper.^[130] *Hinduism Today* reports that he has a few thousand followers worldwide.^[131]

Lifestyle

He asks his students to adopt a vegetarian diet, abstain from recreational drugs and alcohol,^[132] and lead a pure, celibate life.^[133] At weekly meetings, the men wear white clothing, while the women wear Indian *saris*.^[134] Although strongly influenced by Hinduism, his path caters to an international community of seekers from diverse backgrounds.^[135] He claims:

Yoga does not interfere with any religion. Anybody can practise Yoga. I have disciples who are Catholics, Protestants, Jews and so forth. One can practise Yoga irrespective of religion. ... The real aspirant who has launched into spirituality and Yoga will find no difficulty in remaining in his own religion. I tell my disciples not to give up their own religion.^[136]

A May 2006 article in the *Ottawa Citizen* confirms:

Raised in the Anglican Church, the British-born physicist and electrical engineer [Karnayati Morison] was always interested in spirituality and, except for a break when she was a university student, she's always been a practising Christian. She still considers herself a Christian - members of Sri Chinmoy's group are allowed to follow their own religion - and there are crosses and images of Jesus as well as pictures of Sri Chinmoy in her house, which she shares with her sons Zac, 19, and Patrick, 28.^[137]

According to Dr. Kusumita Pedersen, who chairs the Dept. of Religious Studies at St. Francis College, "Members of the centers come from all walks of life, and include single people of all ages, married couples, and families with children."^[138] So how do they meditate? Pedersen says:

Sri Chinmoy has written extensively on meditation,^[139] but does not recommend a particular "technique" to all. He rather advises each seeker to evolve his or her own best methods from inner experience, using certain basic principles: the need to focus on the heart with a quiet and silent mind;^[140] the enormous spiritual power of gratitude, and the paramount necessity of "aspiration," that "cry" for self-transcendence, imaged as a flame mounting up towards God.^[141]

His worldwide centers are usually clean, freshly painted blue and white, with modest decorations such as paintings by the guru, a shrine with his picture, and fresh flowers. They are not ashrams in the sense of communal living arrangements. Devotees live in their own apartments or houses and work in conventional occupations.^[142] Some have opened "divine enterprises"^[143] such as the Garland Of Divinity's Love (a florist's), Guru Health Foods, numerous cafes and restaurants,^[144] and the "Run and Become" line of running shops.^[145]

A popular custom among his followers is to hold "joy days" - group outings which may include sightseeing, luncheoning, singing, and playing sports. Sumangali Morhall of the York Sri Chinmoy Centre describes one such outing here (<http://www.srichinmoycentre.org/Members/sumangali/writing/joydaywales/>) .^[146]

Historical context

Within the larger history of yoga, his "path of the heart" most closely resembles bhakti yoga, the yoga of love and devotion to God. It also includes elements of karma yoga, the yoga of selfless action, with a lesser emphasis on jnana yoga, the yoga of mental knowledge and discernment.^[147] As a late twentieth and early twenty-first century yogi, Sri Chinmoy is also an inheritor of modern Vedanta and integral yoga. His writings praise Swami Vivekananda (a progenitor of modern Vedanta^[148]) for helping to remove poverty and suffering from India, and creating a marriage of ideas between East and West.^[149]

Sri Aurobindo, with his integral yoga, offered the view that from the highest Absolute, consciousness descends through various rungs until it finally becomes matter.^[150] This view is also accepted by Sri Chinmoy.^[151] Like Aurobindo, Chinmoy describes the different aspects of the human being as body, vital, mind, heart, and soul.^[152] The goal of his yoga is to transform and integrate these different aspects, so that a person fully realizes his or her divine potential. He claims that when the body is permeated by the light of the soul, when the strivings of the vital are pure and selfless, when the mind is flooded with peace, and the heart identifies with something vast and universal, then it is natural for a human being to do the extraordinary. (Sri Aurobindo, for example, penned the epic poem *Savitri*^[153] - one of the longest poems in the English language.)

Both Aurobindo and Chinmoy believe in a dual process of involution and evolution, described here by Chinmoy:

When the soul descends, it is the soul's involution. When the soul ascends, it is the soul's evolution. The soul enters into the lowest abyss of inconscience. The soul evolves again into *Satchidananda* - Existence, Consciousness, Bliss - the triple Consciousness.^[154]

While Chinmoy's teachings reflect the philosophical subtlety of Vedanta and integral yoga, the overarching spirit is one of Vaishnavism. His Vaishnavism - having passed through the prism of Vedanta and integral yoga - is not primarily directed towards incarnations of Vishnu, but rather to a universal God who is

infinitely lovable. He writes:

God is our Father, God is our Mother, God is our Brother and God is our Sister. God is everything to us and everyone to us. There is only one God. My God and your God are both the same God. I am not God. God is Someone who is inside my heart, inside your heart, inside everybody's heart. And I am not the Guru. God is the only Guru, for it is He who illumines us, liberates us and makes us perfect instruments of His.^[155]

And also:

We love God, not because He is great, nor because He is Omniscient and Omnipotent and Omnipresent, nor because He is everything; but rather we love God precisely because He is all Love, and Love is the mightiest power.^[156]

In his early writings from India, Chinmoy describes Tagore's poetry as the perfect synthesis of Vedanta and Vaishnavism:

Vedanta's head is always held high. Vaishnavism's head is always bent low. So they are as opposite as sky and earth. But these two heads never knock at each other in Rabindranath. He has housed them peacefully and synthesised them perfectly. The devout Vaishnava through him sings:

O Thou, make my head bow down at the dust of Thy Feet.

The Vedantin with absolute monism through him declares:

As far as my ken can go
Thou and I have the self-same nature.^[157]

Consistent with this model, Chinmoy's teachings blend Vaishnavism and Vedanta, using devotion to the personal God as a means to realize the formless Absolute. In his view, "The personal God and impersonal God are both the same God."^[158] (See also Vivekananda, "Who Is Ishvara?")^[159]

Many of Chinmoy's followers view him as an Avatar, a term variously defined in Hindu philosophy.^[160] In the context of his teachings, an Avatar is someone who has become a "conscious instrument of God." He clarifies:

When I say that I am an instrument, I really mean it. I am not God; far from it. God is your Father as much as He is mine. God is not anybody's monopoly. But I am a conscious instrument of His, while unfortunately you are not. But tomorrow you can be a conscious instrument if you follow the inner path of spiritual discipline.^[161]

Other spiritual figures claimed by him to be Avatars include Sri Rama, Sri Krishna, the Christ, the Buddha, Sri Chaitanya, Sri Ramakrishna, and Sri Aurobindo.^[162]

These claims are being explained in the context of comparative religion. It goes without saying that different faiths - and even different Hindu denominations - will have different views, and that some skeptics question all such claims. In Chinmoy's case, there is a backdrop of religious pluralism rooted in his belief that "love of

God is the essence of all religions,"^[163] and that yoga is like a "school" where people of different faiths can study together.^[164] He resolves the apparent conflict between religions thusly:

Religions may fight on the way to the goal, but at the end of the journey they become most intimate friends, and then they feel that they were all the time together on the same journey, only following different paths. True, sincere followers of any religion, either Christianity, Hinduism, Buddhism, Islam or Judaism, will never find fault in the truths of other religions. They know that the ultimate Truth exists in each religion. But in the field of practice or manifestation, human thoughts, human ideas, human vibrations can alter the truth. This is at the root of conflict between religions. The moment we go deep within, however, we see that there is no religion, only Truth. India's greatest political leader, Mahatma Gandhi, said, "Where is religion? To me religion is just Truth." The word "religion" can cause conflict and fighting. But when we use the word "Truth," the conflicting parties remain silent.^[165]

Recognition and recent activities

He garnered several awards for his work, including the Hindu Renaissance Award presented by *Hinduism Today*,^[166] the Gandhi Universal Harmony Award presented by Bhavan USA^[167] (the Institute of Indian Culture) - received jointly with Coretta Scott King; and a humanitarian award from the Jesse Owens Foundation,^[168] the *Chicago Sun-Times* reports.

He remained active in the interfaith community. In 1993, he was invited to Chicago to open the Parliament of the World's Religions' first plenary session with a silent meditation,^[169] as he also did in Barcelona in 2004.^[170] 1993 being the centenary of Vivekananda's appearance at the 1893 Parliament, Chinmoy dedicated 39 concerts throughout the spring and summer to Vivekananda's 39 years on earth, including New York concerts at St. Peter's Church, Christ and St. Stephen's Church, and Bharatiya Vidya Bhavan.^[171]

News India reports that in 1995, he commemorated the 50th anniversary of the UN with a concert in which he performed on 50 instruments.^[172] Held in the General Assembly Hall lobby, it was "co-sponsored by the representatives to the United Nations of nine countries, including India's Ambassador Prakash Shah." In July 1999, he organized a memorial at the UN for the late John F. Kennedy Jr. which gathered in tributes from Nobel Peace Prize winner Elie Weisel, Canadian Prime Minister Jean Chrétien, and other world figures, *USA Today* reports.^[173] The *New York Beacon* writes that in mid-2000 his "bird-scapes for peace" were exhibited in the UN Secretariat lobby.^[174] Later that year, he played for an audience of several thousand at Montreal's Molson Centre (now Bell Centre).^[175]

As a guest lecturer, Chinmoy was given the Dreamer of Peace award by the University of British Columbia's Institute of Asian Research; the Student of Peace award by the University of Victoria's Centre for Studies in Religion and Society; the Peace Educator award by the University of Texas at Austin's Department of Sociology and Ad Hoc Committee on Peace and Conflict Studies; the India's Peace-Service-Tree award by Florida International University's Department of Religious Studies;^[176] and an award from the Senator Spark M. Matsunaga Institute for Peace (at the University of Hawaii at Manoa).^[177]

Literary awards include the University of Washington's World Peace Literature Award,^[178] and an Award of Excellence from the UN Staff Recreation Council's Society of Writers.^[179] In 2001 he was invited to participate in "Dialogue Through Poetry," a consortium of poets, writers, organizers, and UN officials committed to building a culture of peace through poetry, culminating in a reading at UN headquarters which also featured Joyce Carol Oates, James Ragan, Mei-mei Berssenbrugge, and Yusef Komunyakaa.^[180]

April 2006 saw him back at the UN with "Paintings for World-Harmony." *Kaumudi USA* reports that the exhibit was well-attended by diplomats, friends and admirers, and curators of the Metropolitan Museum of Art and Museum of Modern Art.^[181] In May 2006, the University of Adelaide's Barr Smith Library hosted an exhibition of his prints, having shown his sketches and paintings in 1996.^[182] July 2006 saw an exhibition of his acrylics on paper at the Kotokuin Temple, culminating in a concert at which Chinmoy sang and played several instruments.^[183] The *India Post* reports it was there in Japan that he composed and sang his thirteen thousandth Bengali song.^[184] In late July, he returned to New York and performed at the Riverside Church. In November 2006, he began a five week visit to Turkey with a planned concert at Istanbul's Bosphorus University, according to the *Turkish Daily News*.^[185]

While he authored many books, his is more of a mentoring tradition than a "religion of the book."^[186] *Hinduism Today* noted that "Sri Chinmoy lives this teaching himself, as demonstrated by his herculean achievements - some without precedent - in the areas of music, writing, art and athletics."^[187] *What is Enlightenment?* magazine suggested that his "most extraordinary feat of all may be his near-miraculous ability to inspire in many of his students the same kind of limitation-shattering abilities that have marked his own spiritual odyssey."^[188]

A September 2005 news release from Cambodia's International University states: "After a careful deliberation and examination of documents and films of what Sri Chinmoy has done for humanity for four (4) decades, the Science Council committee of International University headed by Dr. Prof. Sam Sophean unanimously decided to award [a] degree" to Sri Chinmoy - an honorary doctorate "in Humanities in Peace Studies."^[189] In 2007, several college professors and political figures nominated Chinmoy for the Nobel Peace Prize, including Prof. Utsahi St-Amand of the University of Ottawa; Prof. Oldrich Miksik of Charles University in Prague; and Halldór Blöndal, former President of Iceland's Parliament.

On balance, it would appear that he presented himself before authorities knowledgeable in matters spiritual, literary, artistic, and philanthropic, and that they accepted his *bona fides*. This is relevant to the "boundary issues" that sometimes develop between spiritual groups and society at large. Groups which are non-confrontational, eager to get along well with others, and founded by a respected teacher, are more likely to blend harmoniously in communities where they take up residence.

Sri Chinmoy lived in a modest home in the Briarwood section of Queens, New York for his last 39 years.^[190] He received a flood of international visitors around April 13 and August 27 - dates commemorating his arrival in the West and his birthday, respectively. These were marked by celebrations lasting about two weeks, with a flurry of meditations, concerts, humorous skits and plays, races and picnics. According to a *Detroit Free Press* article, in April 2006 "about 2,000 people from more than 60 countries [were] in New York to observe Chinmoy's 42 years of service for world harmony."^[191] A *New York Times* piece on neighboring Jamaica Hills states: "Residents say sect members are good neighbors because they are quiet and law-abiding."^[192]

Chinmoy would also congregate with his followers over the Christmas holidays in such far-flung locales as China, Indonesia, Malaysia, and Bulgaria. During his travels, he met with world leaders, local dignitaries, and cultural luminaries in an effort to foster religious tolerance and cross-cultural understanding. (Photos show him with Mother Teresa, Nelson Mandela, and Mikhail Gorbachev.)^[194] There is anti-cult material vilifying him, but most reputable publications well-versed in comparative religion regard him as a qualified teacher of bhakti yoga, and a sincere exponent of global dialogue.^[195]

"In the hoary past, Asoka, the great Emperor of India, sent missionaries to the corners of the globe with a profound message: "The basis of all religions is the same, wherever they are. Try to help them all you can, teach them all you can, but do not try to injure them."

Sri Chinmoy^[193]

Physical death and burial shrine

Sri Chinmoy died on the morning of October 11, 2007, at his home in Briarwood, New York. He had but lately returned from a trip to St. Petersburg, Russia, where he performed a small concert, took part in the dedication of a children's hospital, and met with Russian disciples. He was physically weak upon his return, and over a period of days his condition deteriorated, culminating in a fatal heart attack.

Upon his passing at age 76, his followers held a weeklong vigil of meditation, poetry, and song, observed at many centers worldwide. The main gathering was at Aspiration-Ground - a former tennis court in Briarwood which had previously been converted to an outdoor temple or "meditation garden." Those who could traveled to New York.

For six days, Sri Chinmoy's body lay in wake. Thousands of followers and visiting dignitaries filed by the open casket, sometimes stopping to kneel and meditate for a few minutes. There was no pressure to move quickly. The line was long, and followers often rejoined it; new mourners were given faster access.

The scent of flowers, candles, and incense pervaded the warm fall air. Most women wore white saris of mourning. There were many tears, but also many smiles, as followers and admirers recalled what he meant to them, and contemplated a life which by most accounts was well-lived, filled with joy and service. The weather remained fine, turning chilly in the evenings. A wood-burning fire in the driveway helped stalwart mourners warm up, and playful squirrels provided comic relief from the burden of grieving.

Musicians flew in from around the world. Groups and individuals dedicated to performing Sri Chinmoy's music played softly in the background as the walkby continued. These included Shindhu, Mountain-Silence, Japaka Orchestra, Premik Russell Tubbs, and many others. A large memorial service was held at Aspiration-Ground on Sunday, October 14, 2007. Countless words of tribute and affection were spoken. A barrow of long-stemmed roses was brought out; each person offered a rose at his casket; the stream of farewells lasted for eight hours. The vigil and walkby then continued on Monday, Tuesday and Wednesday.

On the afternoon of Thursday, October 18, 2007 - one week after his passing - Sri Chinmoy was interred at Aspiration-Ground. The *samadhi*, or burial shrine, was built of white marble. Gongs were rung. His casket was lowered into the burial shrine. Each follower present took a handful of white sand, circled the burial shrine, and cast it in. This concluded the austere and dignified Hindu ceremony. At intervals, a recording of Sri Chinmoy singing the word "gratitude" *a capella* was played over the sound system, based on the belief that his emphasis on gratitude was one of the unique contributions of his teachings.

There were further events marking the thirteenth, thirtieth, and sixtieth days after his *mahasamadhi* or "great trance" - as it is called when a spiritual master leaves the body. On October 30, 2007, there was a large celebration at the United Nations commemorating his life and work. The predominant theme expressed in tributes from religious leaders, diplomats, athletes, musicians, and humanitarians was that Sri Chinmoy began a great work for humanity which those who love him will carry on in his spirit of self-giving. In the aftermath, his centers around the world have continued to meet regularly to meditate, sing his songs, read his writings, work selflessly, and share in the burden of losing a person so beloved.

At Aspiration-Ground, where Sri Chinmoy often sat far into the night listening to his disciples perform songs or plays, life goes on - if not quite as usual - yet not wholly changed. The songs and plays continue; and since the master's burial shrine is there, his followers feel they are still offering him the fruits of their actions when they bow to him. In the apocrypha of letters, e-mails, and driveway conversations after his passing, the feeling most often expressed is that his spiritual presence is stronger than ever - but secondmost is "I miss him so much!"

Sri Chinmoy's life was both a spiritual and musico-poetic event. The same may be said of his physical death. Since his passing, followers have been writings poems, songs and essays recalling their intense feelings of *bhakti* (divine love) towards him, describing the scene of his wake using far more descriptive language than is possible in a dry narrative. This link to an essay by Sumangali Morhall may provide more details to interested readers: "Farewell, Sri Chinmoy" (<http://tinyurl.com/35naxw>)



On the last page of the last book of poems and prayers published during his lifetime, one finds this entry:

"My physical death
Is not the end of my life -
I am an eternal journey."

Sri Chinmoy





Notes

1. ^ Sands 2001, p. 26. Sri Chinmoy is the name under which the guru has taught, published, composed and performed since approximately 1972. (See front and back matter of referenced works.) He was previously known as Sri Chinmoy Kumar Ghose (e.g. "Many at U.N." *New York Times* 8 Nov. 1971: 42). He signed most of his paintings and drawings C.K.G. ("C.K.G." *Jharna-Kala Magazine* 1.1 (Apr.–June 1977): 1).
2. ^ Dua 2005, p. 7.
3. ^ Adiswarananda, "Swami Vivekananda (Part 3)" (<http://www.ramakrishna.org/activities/message/message7.htm>) Ramakrishna-Vivekananda Center of New York 1996.
4. ^ Chinmoy, *World-Destruction Never, Part 1* 1994, pp. 43–44.
5. ^ Dua 2005, pp. 10, 17.
6. ^ Chinmoy, *My Father* 1992, pp. 1, 3.
7. ^ Dua 2005, p. 10 and Chinmoy, *To the Streaming Tears* 1994, pp. 6, 14.
8. ^ Dua 2005, pp. 18, 22 and Chinmoy, *My Brother Chitta* 1998, p. 58.
9. ^ Chinmoy, *My Brother* 1998, pp. 60, 65.
10. ^ Chinmoy, *Sri Chinmoy Answers, Part 23* 2000, p. 28 and Chinmoy, *How Nolini-da* 2004, pp. 6–7.
11. ^ Dua 2005 pp. 33–35 and Sands 2001, p. 32.
12. ^ Chinmoy, *How Nolini-da* 2004; Chinmoy, *Sri Chinmoy Answers, Part 23* 2000, p. 28; Chinmoy, *A Service-Flame* 1974.
13. ^ Chinmoy, *How Nolini-da* 2004, pp. 3–4; Gupta, *Lotus-Petals, Part 1* 1971 and *Part 2* 1973; Gupta, *An Exquisite Petal* 1984.
14. ^ Chinmoy, *Mother India's Lighthouse* 1973.
15. ^ Chinmoy, *My Brother* 1998, p. 65 and Sands 2001, pp. 32–34.
16. ^ Chinmoy, *Sri Chinmoy Answers, Part 23* 2000, p. 28.
17. ^ Chinmoy, *My Consulate Years* 1996, pp. 3–6; *Among the Great* 1978, p. 253 (comments made by LL Mehrotra in 1978).
18. ^ Chinmoy, *My Consulate Years* 1996, pp. 35, 124, 143.
19. ^ Dua 2005, p. 90 and Hinnells 1991, p. 80.
20. ^ "Peace Institute" (<http://www.hinduismtoday.com/archives/1994/2/1994-2-03.shtml>) *Hinduism Today* Feb. 1994.
21. ^ Chinmoy, *The Oneness of the Eastern Heart and the Western Mind, Part 2* 2004 (university lectures in the USA from 1968–1975).
22. ^ Chinmoy, *The Oneness, Part 1* 2003 (university lectures abroad from 1968–2001).
23. ^ "Many at U.N." *New York Times* 8 Nov. 1971: 42; "Peace Institute" (<http://www.hinduismtoday.com/archives/1994/2/1994-2-03.shtml>) *Hinduism Today* Feb. 1994; *Meditation at the United Nations* 2.6 (June 1974); Keys, "Spirituality" (<http://www.aquaac.org/un/sprtatun.html>).
24. ^ Chinmoy, *The Oneness, Part 1* 2003, pp. 117–48.
25. ^ Chinmoy, *The Garland* 1995.

26. ^ *Among the Great* 1978, p. 210 (letter from U Thant). See also Chinmoy, *U Thant* 1977, especially "Interview Between U Thant And Sri Chinmoy" and "On The Evening Of 25 May 1973" (when the two men discussed Buddhism).
27. ^ Dorn, "The United Nations" (<http://www.interreligiousinsight.org/April%202005/April05Dorn.html>) *Interreligious Insight* 2005: 30–37; Chinmoy, *My Meditation-Service* 1995, p. 135.
28. ^ Chinmoy, *The Oneness, Part 2* 2004, pp. 437–61.
29. ^ *Among the Great* 1978, pp. 152, 154 (with photos).
30. ^ Chinmoy, *The Summits* 1974, pp. 142–45.
31. ^ Chinmoy, *My Flute* 1972, p. 1.
32. ^ Chinmoy, *My Flute* 1972, p. 47.
33. ^ Chinmoy, *My Green Adoration-Gifts* 1977, p. 41.
34. ^ Chinmoy, *Sri Chinmoy Answers, Part 3* 1995, p. 12; Chinmoy, *The Dance of Life, Part 2* 1973, p. 42 (poem "The Soul-Bird"); "The Art of Sri Chinmoy" (http://www.srichinmoypoetry.com/sri_chinmoy/art_of_sri_chinmoy/) SriChinmoyPoetry.com 2006; Bennett, *Simplicity and Power* 1991, pp. 8, 81.
35. ^ Gunther, "Spiritual Leader Draws" (<http://archives.thedaily.washington.edu/1997/041897/peace.041897.html>) *The Daily* 18 Apr. 1997.
36. ^ Shaw 1993; "Exhibitions" (http://www.srichinmoycentre.org/us/sri_chinmoy/Exhibitions) (of art - historical list) SriChinmoyCentre.org 2006.
37. ^ Dua 2005, pp. 70–73.
38. ^ See "Henry Geldzahler" *Jharna-Kala Magazine* 1.1 (Apr.–June 1977): 15–18. This includes a photo of a 12' x 27' mural, and comments by curator Henry Geldzahler, who was visiting the *Jharna-Kala* Gallery on Mercer Street in Greenwich Village to select works for a traveling exhibit.
39. ^ "School of Visual Arts" *Jharna-Kala Magazine* 1.1 (Apr.–June 1977): 27–28. Includes remarks by Brian Gormley, who was then dean of the school.
40. ^ Chinmoy, *Art's Life* 1974, p. 8.
41. ^ Chinmoy, *Flame Waves*, 1955; Chinmoy, *The Infinite: Sri Aurobindo* 1956; Chinmoy, *The Mother of the Golden All* 1958; Chinmoy, *Chandelier* 1959; Chinmoy, *The Disciple and the Master* 1970.
42. ^ "Articles and Authors" (<http://www.the-philosopher.co.uk/contents.htm>) *The Philosopher* 2006; *Among The Great* 1978, p. 161.
43. ^ Chinmoy, "The Upanishads" *Princeton Seminary Bulletin* 65.1 (July 1972): 43–46.
44. ^ Many of Chinmoy's early publications are no longer in print. The libraries of the Harvard Divinity School in Cambridge, MA and Brown University in Providence, RI house substantial collections of his early writings. The Graduate Theological Union Library/Media Center of the Pacific School of Religion in Berkeley, CA holds some circulating and archival material from Chinmoy's first ten years in the U.S.
45. ^ Chinmoy, *The Three Branches* 1996.
46. ^ Chinmoy, *Siddhartha* 1973.
47. ^ "Chinmoy's Buddha" (<http://www.hinduismtoday.com/archives/1995/7/1995-7-14.shtml>) *Hinduism Today* July 1995.
48. ^ "Siddhartha" (http://www.stagephoto.co.uk/2005_productions/un_0505.html) *Stage Photo* 2005; Banks 2005 "Siddhartha" (<http://www.london-se1.co.uk/news/view/1664>) .
49. ^ Chinmoy, *The Descent of the Blue* 1974.
50. ^ The main library collection of the University of California at Berkeley, Doe Library houses a complete set of this Review from 1952 to the present (2006).
51. ^ Dua 2005, p. 68 claims that as of 5 May 2005, Chinmoy had composed 18,897 devotional songs, comprising 12,000 in Bengali - his mother tongue - 6,684 in English, 180 in Sanskrit and 33 in French.
52. ^ Dua 2005, p. 66; "Sri Chinmoy Composes" (http://www.indiapost.com/members/story.php?story_id=5497) *India Post* 2 Aug. 2006.
53. ^ Chinmoy, *Sri Chinmoy Speaks, Part 4* 1976, p. 45.
54. ^ Vineberg 1977, pp. 20–24, 91.
55. ^ Underwood, *Pulse!* Feb. 1988: 50.
56. ^ See, for example, Chinmoy, *107 Blue Heart-Boats* (<http://www.radiosrichinmoy.org/radio/106>) (CD) 1996.
57. ^ For Chinmoy's writings on Tagore, see "Rabindranath" (article about) in *Mother India's Lighthouse* 1973, pp. 135-203 and "Rabindranath" (poem eulogizing) in *India, My India* 1997, p. 97.

58. ^ Chinmoy, *Seventy Rosebuds* 1987, p. 12.
59. ^ The CD *East West Symphony and Other Compositions by Heinrich Schweizer* includes his *Suite for Flute, Bassoon and Piano after themes by Sri Chinmoy*. Schweizer 2000 (CD); "East West Symphony" (<http://swissmusic.swissinfo.org/eng/swissmusic.html?siteSect=155&sid=911764&cKey=104797326>) (discussion of) Swiss Radio Int'l.
60. ^ Shindhu, *Into the Infinite Beyond* (<http://www.radiosrichinmoy.org/radio/114>) (CD) 1992. Track 5: "Biraher Giti."
61. ^ Tubbs, *Mission-Transcendence* (http://www.radiosrichinmoy.org/radiosrichinmoy/server.php?q=f&f=%2F07_Artists%2FPremik%2F) (CD) 2004. Track 3: "Tears of the Heart."
62. ^ See *Banglapedia* entry on "Vaisnava Movement" (http://banglapedia.search.com.bd/HT/V_0007.htm) with discussion of the Sufi influence. See also Dorn, "Sri Chinmoy" (<http://www.peacemagazine.org/archive/v04n6p23.htm>) *Peace Magazine* 4.6: 23, connecting Chinmoy with the Vaishnava tradition of Bengal, and describing him as a poet "of considerable ability." See also remarks of Dr. Majid Tehranian at the University of Hawaii, likening Chinmoy to Saadi, "a 13th-century Persian Sufi poet." (Chinmoy, *A Peace-Collecting Pilgrim-Soul* 1980, p. 8.) See also Chinmoy on Sufism: "The Sufi light and the path that we follow are similar. The Sufi path is a path of love, and ours also is a path of love..." (Chinmoy, *The Avatars* 1979, p. 8.)
63. ^ Chinmoy, *Patience-Groves* 1978, p. 26.
64. ^ Bennett, *Ultrarunning* Apr. 1987: 23–25.
65. ^ *Among the Great* 1978, p. 174 (description and White House commendation).
66. ^ *Among the Great* 1978, p. 176 (Mayoral proclamation). Mayor Beame also sent a letter to Sri Chinmoy saying: "During the 12 years you have been a resident of our City, you have selflessly offered hundreds of public meditations - attended by thousands of New Yorkers of every age, race, and religion - conducted dozens of free concerts and opened your art gallery to the people, and never have you charged a fee. ... [I] look forward to seeing you again as each of us continues to do our very best to serve the needs of New Yorkers." (*Among the Great* 1978, p. 50, signed letter.)
67. ^ Greene, "Runners Span Globe" *Salisbury Post* 2005.
68. ^ Niemz, "Peace Run" (<http://www.european-vegetarian.org/evu/english/news/news983/peace.html>) *European Vegetarian Union News* 1998; Chinmoy, *The Wings of Joy* 1997, p. 175.
69. ^ Fox, "Amidon Takes a Step" (http://www.swdc.org/news/0699_news_inside.htm) *The Southwester* 1999.
70. ^ Lavigne 2006.
71. ^ "World Harmony Education" (<http://www.worldharmonyrun.org/usa/schoolsandkids/whreducation.pdf>) World Harmony Run Int'l 2005. This lesson guide is based on Kutt, *Living in Harmony: Peace Education for Children* 2005; Leskanic 2006.
72. ^ McClain, "Running" (<http://www.phillyburbs.com/pb-dyn/news/111-04192005-478019.html>) *Bucks County Courier Times* 2005.
73. ^ Greene, "Runners Span Globe" *Salisbury Post* 2005.
74. ^ Sands 2001, pp. 228–29; "Carl Lewis" (http://www.worldharmonyrun.org/usa/friends/carllewis/document_view) World Harmony Run Int'l 2006.
75. ^ Chinmoy, *The Outer Running* 1974, pp. 140–41.
76. ^ Borja, "Suprabha Beckjord" (<http://www.runwashington.com/features/profileSuprabha06.html>) *Washington Running Report* 2006; Beckjord, "My Most Unforgettable UltraMarathon" (<http://www.marathonandbeyond.com/tocvol5.htm>) *Marathon & Beyond* 2001.
77. ^ "Channel Swim List" (http://www.srichinmoyraces.org/channel/channel_swimmers/channel_swimmers_list) Sri Chinmoy Marathon Team Int'l 2006; Juddery, "Apex" (<http://www.srichinmoycentre.org/Members/noivedya/apexoftheseas>) SriChinmoyCentre.org 2003.
78. ^ *Among the Great* 1978, p. 192 (photo of plaque).
79. ^ *Among the Great* 1978, pp. 188–89 (photos with Fred Lebow, Ted Corbitt); *Fred Lebow* 1994, pp. 14–15; Teich 1990.
80. ^ Berube, "History" (<http://www.srichinmoyraces.org/us/ultras/folder.2006-04-22.4322246870/document.2006-04-24.9481>) Sri Chinmoy Marathon Team Int'l 2006.

81. ^ "A Spiritual Lift" (http://www.findarticles.com/p/articles/mi_m0675/is_1_18/ai_59017904) *American Fitness* Jan. 2000.
82. ^ "The V World Masters" (<http://www.selftranscendence.org/sportsman/sprinting/worldmaster1983/>) Self-Transcendence.org 2006.
83. ^ "Sri Chinmoy" (http://www.srichinmoyraces.org/nz/sri_chinmoy) (athletic achievements) Sri Chinmoy Marathon Team Int'l. Aug. 2006.
84. ^ "A Spiritual Lift" (http://www.findarticles.com/p/articles/mi_m0675/is_1_18/ai_59017904) *American Fitness* Jan. 2000.
85. ^ Dua 2005, p. 81.
86. ^ Chinmoy, *Meetings With Luminaries* 1993; Juddery, "The World" (<http://www.veg-soc.org/html/articles/sri-chinmoy.html>) *New Vegetarian and Natural Health* 2000.
87. ^ "75-year-old Man" (<http://abclocal.go.com/wpvi/story?section=bizarre&id=4571640>) Action News and 6abc 2006; Voelckner, "Planes, Car & Strongmen" (http://www.srichinmoyraces.org/sri_chinmoy/athletic_achievements/scsept06) Sri Chinmoy Marathon Team Int'l 2006; Chinmoy, *My Weightlifting Tears, Part 2* 1986, p. 18.
88. ^ Cater, "Heavy Hearted" (http://www.findarticles.com/p/articles/mi_m0675/is_n5_v9/ai_11245879) *American Fitness* 1991; Bosgang, "Lifting Up the World" (<http://www.corpsite.com/som/5A&S/chinmoylift.htm>) School of Metaphysics 2002; Chinmoy, *Aspiration Body, Part 3* 2004, p. 4.
89. ^ Baker & Du Moulin, "Highlights" *Civil Air Patrol News* 36.1 (Jan. 2004): 30 (http://level2.cap.gov/documents/u_010504124156.pdf).
90. ^ Bennett, *GYM* 2000: 62.
91. ^ McMichael, *Rotorua Daily Post* 2002. See also "Lifter Hits Goal" *Taupo Weekender* 2002: 9.
92. ^ El-Gobashy, *Daily News* 2001; Baker & Du Moulin, "Highlights" *Civil Air Patrol News* 36.1 (Jan. 2004): 30 (http://level2.cap.gov/documents/u_010504124156.pdf); Bosgang, "Lifting" (<http://www.corpsite.com/som/5A&S/chinmoylift.htm>) School of Metaphysics 2002.
93. ^ "Lifting Up the World" (http://www.srichinmoy.org/service/lifting_up_the_world/) SriChinmoy.org 2006.
94. ^ Juddery, "How To Climb Everest" (<http://www.srichinmoycentre.org/Members/noivedya/everest>) SriChinmoyCentre.org 2006.
95. ^ Chinmoy, *A Mystic Journey, Part 1* 2000, pp. 1–2.
96. ^ Chinmoy, *Aspiration-Body, Part 1* 1993, p. 11; Chinmoy, *Earth's Cry, Part 2* 1974.
97. ^ Chinmoy, *A Mystic Journey, Part 1* 2000, p. 13.
98. ^ Cater, "Heavy Hearted" (http://www.findarticles.com/p/articles/mi_m0675/is_n5_v9/ai_11245879) *American Fitness* 1991.
99. ^ Dua 2005, pp. 151–57; "Oneness-Heart" (<http://www.oneness-heart.org/index.html>) Oneness-Heart.org 2006.
100. ^ "Drawings of Hope" (http://www.oneness-heart.org/programmes/drawings_of_hope.html) (program description) Oneness-Heart.org 2005; "Drawings of Love" (http://www.srichinmoycentre.org/gallery/id/drawings_of_hope/) (photo gallery) SriChinmoyCentre.org 2005.
101. ^ Dua 2005, pp. 167–69.
102. ^ "Taj Mahal a Peace-Blossom" (<http://www.hinduonnet.com/2000/04/03/stories/0203000g.htm>) *The Hindu*. 3 Apr. 2000.
103. ^ Kilgour 1998 "Ceremony Dedicating Canada" (<http://www.davidkilgour.ca/secstate/peace.htm>) (speech).
104. ^ Bennett, "Nepal's Monarch Dedicates" (<http://www.hinduismtoday.com/archives/1995/4/1995-4-02.shtml>) *Hinduism Today* 1995.
105. ^ Dillicar, for example, claims that Chinmoy's "vast body of creative works and diverse activities are unified by [a] single purpose." Dillicar, "Biography" (http://www.srichinmoycentre.org/nz/sri_chinmoy/biography_of_sri_chinmoy) SriChinmoyCentre.org 2007.
106. ^ Chinmoy, *Mind-Confusion, Part 2* 1974.
107. ^ Chinmoy, *The Oneness, Part 2* 2004, pp. 254–56.
108. ^ Chinmoy, *The Vision* 1974, p. 39.
109. ^ Chinmoy, *My Flute* 1972, p. 58.
110. ^ Chinmoy, *The Wisdom of Sri Chinmoy* 2000, p. 131.
111. ^ Chinmoy, *My Flute* 1972, p. 55 and Chinmoy, *The Wisdom* 2000, pp. 126–27.

112. ^ Chinmoy, *The Garden, Part 2* 1973, p. 4.
113. ^ Chinmoy, *Cry Within* 1974, pp. 5–6.
114. ^ Chinmoy, *The Oneness, Part 2* 2004, p. 265.
115. ^ Chinmoy, *The Master* 1985, p. 108.
116. ^ *Chandogyopanisad* VI.8.7–VI. 16 passim. Commentary by Chinmoy in *The Oneness, Part 2* 2004, pp. 135–36, p. 168.
117. ^ Chinmoy, *My Flute* 1972, p. 90.
118. ^ Vineberg 1977, pp. 3–5.
119. ^ Chinmoy, *The Dance of the Cosmic Gods* 1974 and Chinmoy, *The Wisdom* 2000, p. 197.
120. ^ Chinmoy, *Angels* 1995.
121. ^ Chinmoy, *World-Destruction Never, Part 1* 1994, p. 45.
122. ^ Rogers, "Mother Teresa Receives" (<http://www.highbeam.com/doc/1P1-2320474.html>) *The Italian Voice* 1994; English 1997; "Queens Guru" *Queens Courier* 1998; Chinmoy, *Mother Teresa* 1997.
123. ^ *Among the Great* 1978, p. 154 (photo with Pir Vilayat Inayat Khan); Chinmoy, *Sri Chinmoy Answers, Part 9* 1999, p. 7 (remarks praising Pir Vilayat Inayat Khan).
124. ^ Moss 2001 "Jesus" (<http://www.ely.anglican.org/parishes/camgsm/sermons/S2002/bm1sermon.html>) (sermon).
125. ^ Chinmoy, *Brother Jesus* 1975, p. 63.
126. ^ Chinmoy, *Brother Jesus* 1975, p. 61.
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