Talks by Sri Chinmoy delivered in

Oregon



Sri Chinmoy in Eugene, Oregon on March 15, 1991, where he was the recipient of the World Citizen Humanitarian Award from the World Peace University.

Sri Chinmoy gave four talks while visiting Oregon:

- "**Transformation, Liberation, Revelation, Manifestation**" on April 22, 1974 at Portland State University (Portland, OR)
- "**The Outer Running and the Inner Running**" on October 17, 1980 at the University of Oregon (Eugene, OR)
- "**Art Is**" on November 18, 1980 at Oregon State University (Corvallis, OR)
- "**I Must And I Must**" on June 12, 1989 at University of Portland (Portland, OR)

1. TRANSFORMATION, LIBERATION, REVELATION, MANIFESTATION

Dear seekers, dear brothers and sisters, I wish to give a short talk on transformation, liberation, revelation and manifestation – four sublime realities in our life of aspiration.

The animal in us needs immediate transformation. The human in us needs conscious liberation. The divine in us needs perfect revelation. The Supreme in us needs complete manifestation. To see God we need transformation. To be invited by God we need liberation. To be loved by God we need revelation. To be immortalised by God we need manifestation.

Transformation of the body shows us how pure we can be. Liberation of the vital shows us how dynamic we can be. Revelation of the mind shows us how vast we can be. Manifestation of the heart shows us how divine we can be. We can be as pure as the dawn. We can be as dynamic as a divine warrior. We can be as vast as the sky. We can be as divine as the soul. Transformation is walking along the road of Infinity. Liberation is marching along the road of Immortality. Revelation is running along the road of Eternity. Manifestation is flying the fastest towards the ever-transcending Reality.

When we are freed from the binding past and transformed, we do not remain in the body-cage; we

start living in the soul-palace. When we are transformed we change our friendships. Ignorance-night no longer remains our friend. Instead, knowledge-light becomes our true and dear friend. When we are transformed we sing a different song. We cease to sing the song of the finite. We sing the song of the Eternal in order to become the Infinite.

When we are liberated from the meshes of ignorance, we come to realise what we eternally are: God the dreamer, God the lover and God the fulfiller. At that time, we want to reveal ourselves. Unless and until we have revealed our divinity, we cannot prove God's existence on earth. The world may think that all our sublime experiences are mental hallucinations, chimerical mists and acts of self-deception unless we can reveal God's Divinity within ourselves. But when we can reveal our inner divinity to others, they will see that our dream-boat has touched the Reality-Shore. And when we manifest our inner divinity, at that time the Golden Shore of the Beyond becomes firmly established in the here-and-now.

Transformation. In the hoary past, the seekers of the Highest did not care so much for nature's transformation, for physical, vital, emotional transformation. They cared only for their own realisation. They realised the Highest, but in spite of that, their physical nature remained unlit, obscure, imperfect.

Liberation. In the hoary past, many liberated souls cared only for their own liberation. They did not care for the liberation of the world at large. They felt that because it was so hard for them to get liberation, everybody else should also have to work hard. Also, they felt that everybody would realise God, everybody would be liberated at God's choice Hour, and that it was not their business to expedite this Hour.

Revelation. In the hoary past, the seekers of the highest magnitude did not care for revelation. They thought that if they revealed what they had realised, then there was every possibility that the world's ignorance would capture their knowledge-light and wisdom-height. They were afraid of revealing their inner divinity. They realised the highest Truth, but they did not want to share it with the rest of the world because fear, fear of the unknown, tortured their inner existence.

Manifestation. In the hoary past, seekers of the highest magnitude, liberated souls, great Yogis, did not care for manifestation. They felt that here on earth nothing is worth manifesting, because nothing can last for good. They felt that this planet is the abode of sorrow, of suffering, so why try to establish something divine here permanently? They felt that there was no assurance, no guarantee that this world would be transformed into divinity's flood; therefore, they did not care for manifestation.

But the present-day seeker wants perfection within, perfection without. Unless and until the body is perfect, the vital is perfect, the mind is perfect and the heart is perfect, we feel that perfect Perfection is a far cry. The process is long and arduous, but once we succeed in this sublimely

significant task, we reach the Golden Shore of the Beyond.

The motto of the state of Oregon is "The Union". Here we are all seekers. A seeker is he who practices spirituality. Now, spirituality has a secret and sacred word to offer: the word is Yoga. Yoga means conscious union with God. I am truly happy that the motto of this state encompasses the same ideal as the breath of spirituality, which is Yoga. Union has to be established between the finite and the Infinite, between today's imperfect man and tomorrow's perfect God.

How do we establish our conscious union with God? There are various ways to do this. First, we can minimise our earthly needs and thus establish ourselves to increase our Heavenly needs. Then, we have to cry for God inwardly, as a child cries for his mother. The Lord Supreme will fulfil our inner cry of aspiration. Two concepts govern the length and breadth of the world: desire and aspiration. Desire binds us; aspiration liberates us. Desire makes us feel that we are of the finite and we are compelled to be for the finite. Aspiration tells us that we are of the Eternal and for the Infinite. Infinity, Eternity and Immortality are not vague terms, but divine realities that are trying to come to the fore so that we can become tomorrow's God.

Besides crying inwardly, we also have to feel consciously that God needs us as much as we need God. As ordinary human beings we need God to fulfil our teeming desires. When we become spiritual seekers we need God for only one thing: to discover our highest transcendental Height, our deepest transcendental Depth. And we do discover these when we realise God. Now, just as we need God for our realisation, so God needs us for His own Manifestation. He has to manifest Himself in and through us. He was one; that was His Silence-realisation. He wanted to become many; that was His Sound-manifestation. When we achieve His Realisation and He achieves in and through us His Manifestation, perfect Perfection dawns. When we feel that we are of God and for God, we see that we are of the all-pervading Silence and for the all-fulfilling cosmic Sound. At that time we are totally liberated, revealed and transformed.

Each seeker represents a promise to God. The promise is his own physical transformation. He wants to free his earth-bound life and he does free his earthbound life on the strength of the boundless Compassion of the highest Absolute Supreme. Each seeker's promise to God is to manifest God on earth in God's own Way. The seeker fulfils his promise only when he gladly, cheerfully and unconditionally gives to God what he has and what he is. What he has is inner cry, and what he is is ignorance. When he gives to God devotedly, soulfully and unconditionally his achievement: inner cry, and his present reality: ignorance, then the seeker is transformed, liberated, revealed and manifested in God's own Way.

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Sri Chinmoy, at Portland State University (Portland, OR) on 22 April 1974 (published in Fifty Freedom-Boats to One Golden Shore, Part 4, Vishma Press, New York, 1974)



2. THE OUTER RUNNING AND THE INNER RUNNING

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. Inter-dependence 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."

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Sri Chinmoy, at the University of Oregon (Eugene, OR) on 17 October 1980 (published in The Oneness of the Eastern Heart and the Western Mind, Part 3, Agni Press, New York, 2004)

3. ART IS

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.

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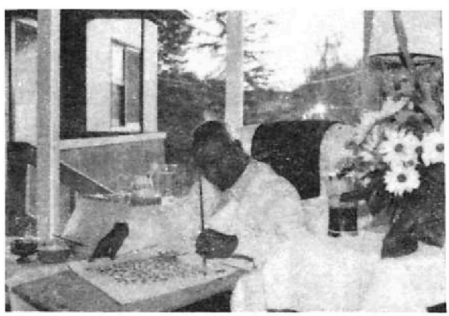
Sri Chinmoy, at Oregon State University (Corvallis, OR) on 18 November 1980 (published in The Oneness of the Eastern Heart and the Western Mind, Part 3, Agni Press, New York, 2004)



Sri Chinmoy (with #7105 on bib) running the New York City Marathon around the same time he gave his talk "The Outer Running and the Inner Running" in Eugene, OR.



Sri Chinmoy painting in Eugene, Oregon during a visit in October 1975.

4. I MUST AND I MUST

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.



Sri Chinmoy offering a loving smile during his visit to Eugene, Oregon in March 1991.

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.

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Sri Chinmoy, at University of Portland (Portland, OR) on 12 June 1989 (published in My Heart's Peace-Offering, Agni Press, New York, 1994)

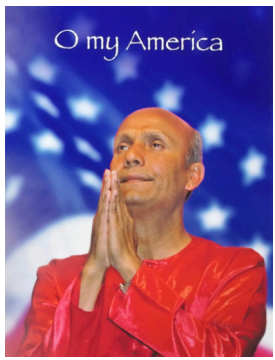
Among the many, many dedications and tributes to America, Sri Chinmoy offered these words on the occasion of his 43rd Anniversary in America.

"America the Beautiful, I love you, I admire you, I adore you and I need you. O soul of America, I bow to your all-pervading fragrance. O heart of America, I bow to your all-thrilling beauty. America, my America, you have showered your choicest blessings, concern and encouragement upon my God-aspiring heart and man-dedicated service for long 43 years.

America, my America, my soul, my heart, my mind, my vital and my body shall remain sleeplessly and breathlessly grateful to you. I am offering fifty roses from my heart-garden lovingly, devotedly and self-givingly to the beauty, prosperity and divinity of each State."

– Sri Chinmoy

13 April 2007 at Aspiration-Ground, New York



And among the many songs composed by Sri Chinmoy on a broad spectrum of topics, this one is perhaps the most powerful on 'America'

America, America, America!
Great you are, good you are,
Brave you are, kind you are.
O my America, America.
Your Heaven-freedom is earth's aspiration-choice.
With you, in you, is God-Hour's Victory-Voice.

–Sri Chinmoy

(see https://www.srichinmoysongs.com/america-great-you-are-good-you-are)

With gratitude to the runners and participants of the Sri Chinmoy Oneness-Home Peace Run as they run through all 50 states in 2026 in tribute to America's 250 years as a nation. They are manifesting the ideals of Sri Chinmoy (1931-2007) by spreading joy and peacefully encouraging oneness and harmony of all peoples, states and countries.

In 1976, Sri Chinmoy inspired the "Liberty Torch Run", a relay that ran through all 50 states. The current Peace Run —now a global endeavor— follows that original inspiration.

peacerun.org

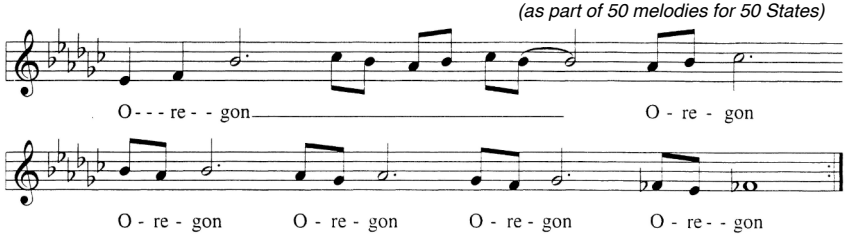
Since arriving from India in 1964, Sri Chinmoy extensively traveled the world from his home in New York. A fervent peace-lover, he was dedicated to creating a "oneness-home" with all nations – but he had a special affection for and dedication to America, his adopted country. He embarked on several 50-state tours. Notably from January to October in 1974 he offered talks at Universities in all 50 states. He also offered over 400 Peace Concerts throughout America.

For activities in each of the 50 states, visit:

devotionsongs.com/states_visits/

Other activities of Sri Chinmoy in Oregon can be found here:
devotionsongs.com/states-Oregon

Music by Sri Chinmoy
c. 1975
(as part of 50 melodies for 50 States)



Note: this document was prepared by PM/DevotionSongs in Eugene, and while it strives to be accurate, it does not necessarily reflect the Sri Chinmoy Centre. Bird drawing in Oregon logo by Sri Chinmoy.