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## Meditation Techniques *from the writings of* Sri Chinmoy



# **27 Meditation Techniques**

*from the writings of*

**Sri Chinmoy**

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Sri Chinmoy's first book,  
*Meditations: Food for the Soul*,  
was published in 1970.

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## **Contents**

Introduction

Developing Concentration

Stilling the Mind

Breathing Exercises

Chanting Mantras

Opening the Heart

Visualisations

Guided Meditations

Sources

## Introduction

Why do I meditate?  
*I meditate precisely because  
My meditation proudly carries me  
To the shore I seek.*

—Sri Chinmoy

What can meditation do for us? Meditation can do everything. It can help reduce nervousness, lower high blood pressure or improve concentration for study or work. Meditation can also fill us with peace and happiness. You can learn meditation as lightly or as deeply as you want.

Sri Chinmoy taught these methods to thousands of students during his lifetime. His students have, in turn, used the same techniques while offering free meditation workshops to more than a million people in 60 countries.

As Sri Chinmoy said, “Meditation is absolutely necessary for those who want to have a better and more fulfilling life. Meditation will give you inner joy and peace of mind.

“If you wish to develop your talents or increase your capacity in any field, then I wish to say that it is obligatory to follow some inner discipline. If you are a singer but you wish to sing infinitely better, if you aspire, I tell you, your voice will become far better. There is nothing on earth that cannot be improved through spirituality and meditation.

“If you want to simplify your life, meditation is the answer. If you want to fulfil your life, meditation is the answer. If you want to have joy and offer joy to the world at large, then meditation is the only answer.”

The exercises in this eBook were drawn from those in the larger collection, *101 Mediation Techniques*, available on Kindle, iTunes and Nook. These, in turn, were selected from Sri Chinmoy’s extensive writings on meditation and spiritual philosophy, including his comprehensive book, *Meditation: Man-Perfection in God-Satisfaction*.

*Meditation: Man-Perfection in God-Satisfaction* is available from the following: Amazon: paperback or Kindle, iTunes or Barnes & Noble.

We hope you will try many of these exercises. If you’d like to learn more about Sri Chinmoy’s teachings about meditation, please visit [www.srichinmoy.org](http://www.srichinmoy.org) or <http://www.srichinmoycentre.org/free-meditation-classes>.

Enjoy the journey of meditation. Practice and patience will offer you inner rewards beyond your imagination.

## Developing Concentration

*Concentration  
Is the midday sun-power.  
As soon as you see this sun,  
Your entire being is flooded with strength.*

*Meditation  
Is the moonlit peace.  
As soon as you see this moon,  
You can feel peace within  
And peace without.*

**The tip of your thumb.** Concentrate on only one object. To concentrate on the tip of your thumb, imagine that your only possession is your thumb. The rest of the body does not belong to you—only the thumb. If you want to concentrate on the tip of your nose, feel that you are the possessor of only your nose; you are not the possessor of your eyes, your ears, your mouth, your limbs. If you begin to think of something else, feel that you are entering into foreign territory. In this way, you will develop your power of concentration.

You are at liberty to choose any part of your body to concentrate on, but try to use some part which you feel as your very own. And do not concentrate on your arm or your hand or your leg. Take a very small part of your body—the eye or the nose or a fingertip. The smaller the better for concentration.

**A flame in your heart.** Kindly imagine inside your heart a flame. Right now perhaps the flame is tiny and flickering; it is not a powerful flame. But one day it will definitely become most powerful and most illuminating. So every day before you pray and meditate, try to imagine inside your heart a flame, a burning flame. And please try to imagine that that flame is illuminating your mind. You cannot concentrate according to your satisfaction because the mind is not focused. The mind is constantly thinking of many things. It has become a victim of many uncomely thoughts. The mind does not have proper illumination, so imagine a beautiful flame inside your heart, illuminating you. Bring that illuminating flame inside your mind. Then you will gradually see a streak of light inside your mind. When your mind starts becoming illumined, it is very, very easy to concentrate for a long time, and also to concentrate more deeply.

**The sound of your heartbeat.** If you want to try to hear the sound of your heartbeat, that will be very good. If you fold your hands on top of your heart, you will feel your heartbeat. Then, after you develop the power of concentration, you can meditate on your heartbeat in any part of your body. If your mind is bothering you, you can bring the hammer—the heartbeat—there and strike the mind so that it will be good.

**A spiritual Master's photograph.** When you want to practise concentration, you should choose something that gives you immediate joy. If you have a Master, your Master's picture will give you immediate joy. If you do not have a Master, select something that is very beautiful, divine and pure, like a flower, for example.

**Purify the breath.** If you would like to develop better concentration, before you start your meditation, repeat the Name of God, 'Supreme', about twenty times as fast as possible. First purify your breath by repeating 'Supreme'. The breath has to be purified; unless and until the breath is purified, the mind will wander and cannot remain one-pointed. If the breath is purified, then the mind will not act like a restless monkey.

**Breath from the dot.** If you want to develop the power of concentration, then please do this. Before you concentrate, wash your face and eyes properly with cold water. Then make a black dot on the wall at eye level. Stand facing the dot, about ten inches [25 cm] away, and concentrate on it.

After a few minutes, try to feel that when you are breathing in, your breath is actually coming from the dot and that dot is also breathing in, getting its breath from you. Try to feel that there are two persons: you and the black dot that you have made. Your breath is coming from that dot and its breath is coming from you.

In ten minutes, if your concentration is very powerful, you will feel that your soul has left you and entered into the black dot on the wall. At this time, try to feel that you and your soul are conversing. Your soul is taking you into the soul's world for realisation, and you are bringing the soul into the physical world for manifestation. In this way you can develop your power of concentration very easily. But this method has to be practised. There are many things which are very easy with practice, but just because we do not practise them we do not get the result.

## **Stilling the Mind**

*During my deep meditation,  
I lose all my mind's differences  
The way a river loses  
All its differences in the sea.*

**Use a superior power.** The reason that you are constantly bothered by thoughts is because you are trying to meditate inside your mind. The very nature of the mind is to welcome thoughts—good thoughts, bad thoughts, divine thoughts, undivine thoughts. If you want to control the mind with your human will, then it will be like asking a monkey or a fly not to bother you. The very nature of a monkey is to bite and pinch; the very nature of a fly is to bother people.

The mind needs a superior power to keep it quiet. This superior power is the power of the soul. You have to bring to the fore the light of the soul from inside your heart. You are the possessor of two rooms: the heart-room and the mind-room. Right now the mind-room is obscure, unlit and impure; it is unwilling to open to the light. But the heart-room is always open to the light, for that is where the soul abides. Instead of concentrating on the mind proper, if you can concentrate and meditate on the reality that is inside the heart, then this reality will come forward. Then, when you are well-established in the heart, when you are surcharged with the soul's light, at that time you can enter into the mind-room to illumine the mind.

*Before meditation  
Pray to God to give you  
A silence-mind.*

*O my ordinary thoughts,  
O my undivine, unhealthy  
And uncomely thoughts,  
During my meditation  
If you knock at my mind's door,  
This time I shall not open it,  
For I know  
That you will only misuse  
The power of my meditation  
To increase your own power.*

**Slow down the thought-current.** Every thought or idea that enters into your mind you have to silence. If you cannot silence it, then try to slow down its speed. If some current of thought is entering into you very rapidly and you cannot stop it altogether, then try at least to slow it down. And eventually you will try to silence it.

*Two meditation-secrets:*

*Safest*

*Is the heart centre,*

*Fastest*

*Is the crown centre.*

## Breathing Exercises

**Thread in front of the nose.** Proper breathing is very important in meditation. When breathing, try to breathe in as slowly and quietly as possible, so that if somebody placed a tiny thread in front of your nose, it would not move at all. And when you breathe out, try to breathe out even more slowly than when you breathed in. If possible, leave a short pause between the end of your first exhalation and the beginning of your second inhalation. If you can, hold your breath for a few seconds. But if it is difficult, do not do it. Never do anything that will harm your organs or respiratory system.

**Life-energy in the *chakras*.** Please breathe in and hold the breath in the third eye for a couple of seconds. Your concentration will be in the third eye. The second time you breathe in, hold the life-energy in the heart centre. You are holding the breath, the life-energy, here. The third time you breathe in, hold the breath in the navel. Please repeat this, first in the third eye, then in the heart, then in the navel.

**Cosmic energy.** Feel that you are breathing in not air but cosmic energy. Feel that tremendous cosmic energy is entering into you with each breath and that you are going to use it to purify your body, vital, mind and heart. Feel that there is not a single place in your body that is not being occupied by the flow of cosmic energy. It is flowing like a river inside you, washing and purifying your whole being.

Then, when you start to breathe out, feel that you are breathing out all the rubbish inside you—all your undivine thoughts, obscure ideas and impure actions. Anything inside your system that you call undivine, anything that you do not want to claim as your own, feel that you are exhaling.

**One-four-two breathing.** We have a traditional system of controlled breathing in India which is called *pranayama*, control of the life-breath. *Prana* is the vital energy, the life-breath; *yama* means control. The very first exercise you can practise is to repeat once, as you breathe in, the Name of God, the Christ or whomever you adore. Or, if your Master has given you a mantra, you can repeat that. This breath does not have to be long or deep.

Then hold your breath and repeat the same name four times. And when you breathe out, repeat two times the name or mantra that you have chosen. You inhale for one count, hold your breath for four counts, and exhale for two counts, inwardly repeating the sacred name. If you simply count the numbers—one-four-two—you do not get any vibration or inner feeling. But when you say the Name of God, immediately God's divine qualities enter into you. Then, when you hold your breath, these divine qualities rotate inside you, entering into all your impurities, obscurities, imperfections and limitations. And when you breathe out, these same divine qualities carry away all your undivine, unprogressive and destructive qualities.

The beginner starts with a one-four-two count. When he becomes mature in his breathing, he will

be able to do it to a count of four-sixteen-eight: breathing in for four counts, holding the breath for sixteen, and breathing out for eight. But this has to be done very gradually. Some people even do this with an eight-thirty-two-sixteen count, but this is not for the beginner.

**Alternate nostril breathing.** Another thing you can try is alternate breathing. This is done by pressing the right nostril with the thumb and taking in a long breath through the left nostril. As you breathe in, repeat God's Name once. Then hold your breath for four counts, repeating God's Name four times. And finally release your right nostril, press your left nostril with your fourth finger and release your breath to the count of two—that is, two repetitions of God's Name. Then do it the opposite way, starting with the left nostril pressed closed. In this system, when you breathe in, it does not have to be done quietly. Even if you make a noise, no harm. But, of course, these exercises should not be done in public or where other people are trying to meditate in silence.

You should not practise one-four-two breathing for more than four or five minutes, and you should not do alternate breathing more than three times. If you do it twenty or forty or fifty times, heat will rise from the base of your spine and enter into your head, creating tension and a headache. It is like eating too much. Eating is good, but if you eat voraciously, it will upset your stomach. This heat acts the same way. If you draw it up beyond your capacity, then instead of giving you a peaceful mind, it will give you an arrogant, turbulent and destructive mind. Later, when you have developed your inner capacity, you can do this alternate breathing for ten or fifteen minutes.

*Pranayama* is a traditional yogic discipline with many serious, complicated breathing exercises. They can be dangerous if they are not done properly or if you do not have a teacher to guide you at every step. But these exercises that I am telling you about—the one-four-two count and alternate nostril breathing—are very simple and, at the same time, effective. They will never harm your lungs.

## Chanting Mantras

*I purify my body  
By chanting God's Name.  
I purify my vital  
By serving God.  
I purify my mind  
By emptying my mind for God.  
I purify my heart  
By meditating on God's Compassion-Love.*

**Repeating divine qualities.** Please inwardly repeat the word 'love, love, love' most soulfully. While uttering 'love' most soulfully, please try to feel that this word is reverberating in the inmost recesses of your heart: 'love, love, love'.

If you care more for the concept of peace, divine peace, then please chant the word 'peace' inwardly, or repeat it to yourself. Try to hear the sound, the cosmic sound that embodies that word. The word 'peace' will be a seed-sound reverberating in the very depths of your heart. If you want light, then please repeat the word 'light, light, light.' While uttering the word, chanting or soulfully repeating it, please feel that you have become that word or divine quality. Feel that your very existence, from the sole of your foot to the crown of your head, has become love, or the quality you are repeating. All your nerves, your subtle body, your physical body, everything, everything is flooded with love. The quality has that magic power. Love, peace, light, delight: you choose the divine quality which you wish to embody and become.

**Life-energy entering the crown chakra.** When you chant 'Aum', please feel that life-energy, divine energy, is entering into you through your crown centre. The breath that you breathe in through the nose is very limited; but if you can imagine that there is a big hole in the top of your head and that life-energy, cosmic energy, is entering into your body through that big hole, then naturally you will be able to accelerate your purification and increase your aspiration and hunger for God, truth, light and bliss.

*When my consciousness  
Is at the top of my head  
And going even beyond,  
I know that I am finally reaching  
My highest height.*

**The Gayatri mantra.** In the Bhagavad Gita, Sri Krishna says that the Gayatri mantra is the best of all the mantras:

*Aum bhur bhuvah svah  
Tat savitur varenyam  
Bhargo devasya dhimahi  
Dhiyo yo nah prachodayat*

Its meaning is:

*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.*

By repeating this mantra, hundreds and hundreds of seekers have attained to spiritual perfection. If you can repeat it soulfully thousands of times at a stretch, you are bound to get at least an iota of inner illumination. But it has to be done most soulfully, and not like a child learning something by rote.

## Opening the Heart

*What do I see in my meditation?  
In my meditation I see  
A larger-than-the-largest  
Ocean of peace  
And blue-vast sky  
Inside my tinier-than-the-tiniest  
Heart.*

**Concentrate on your heart.** If you can concentrate on the tip of your finger, or on a candle or any other material object, you can also concentrate on your heart. You may close your eyes or look at a wall, but all the time you are thinking of your heart as a dear friend. When this thinking becomes most intense, when it absorbs your entire attention, then you have gone beyond ordinary thinking and entered into concentration. You cannot look physically at your spiritual heart, but you can focus all your attention on it. Then gradually the power of your concentration enters into the heart and takes you completely out of the realm of the mind.

**Feel your heartbeat.** If you keep your hands on top of your heart and feel your heartbeat, automatically you will feel the intensity of your aspiration. Inside that intensity you will discover the purity of your mind and the divinity of your heart.

*Concentrate and meditate on purity.  
Lo, all your inner resistance  
Disappears  
And automatically your heart's door  
Is wide open.*

*When we look at a flower,  
We get the fragrance of the flower.  
Lo, for a few seconds  
Our consciousness ascends  
And we become self-giving.*

**The sun rising in your heart.** No matter what time of the day you are meditating, even if it is in the evening, imagine the rising sun for a few fleeting seconds. Imagine that the sun is rising and radiating light inside your heart. Or you can imagine a most beautiful and most pure flower opening up and blossoming petal by petal inside your heart.

As soon as you see either the rising sun or the flower, you will feel the light or the purity of your

heart. Then, as you breathe in and breathe out, you will feel the light or purity inside your heart increase. And the more light and purity you feel in your heart, the brighter will be the rising sun or the flower. Afterwards, try to feel that you have become the rising sun. Or try to feel that the purity-flower inside your heart has fully blossomed and that you have become this most beautiful flower. Your very existence, from the soles of your feet to the crown of your head, is the flower itself. The beauty, the purity, the fragrance of the flower is all you.

From the rising sun or the most beautiful flower that you have become, light will radiate and purity will spread. When the light and purity spread, they enter into those around you. In this way you can meditate more in the heart. Do not feel that you have to go to the heart. Only feel that you are the heart.

*Every day  
When you meditate,  
Try to feel that your life  
Is in your heart's fragrance-garden.*

## Visualisations

*From tomorrow on  
My morning meditation  
Will be as beautiful as the dawn,  
My midday meditation,  
As powerful as the sun  
And my evening meditation,  
As peaceful as the sky.*

**A rose blossoming in your heart.** Kindly imagine a flower inside your heart, a rose. Feel that the rose is not fully blossomed; it is in a bud form. After you have meditated for two or three minutes, please try to imagine that petal by petal the rose is blossoming. See and feel the rose blossoming petal by petal inside your heart.

Then, after five minutes, try to feel that there is no heart at all; there is only a flower inside you called 'heart'. You do not have a heart, but only a flower. The flower has become your heart or your heart has become a flower.

After seven or eight minutes, please feel that the flower-heart or heart-flower has covered your whole body. Your body is no longer here; from your head to your feet you feel the fragrance of the rose. If you look at your feet, immediately you feel the fragrance of a rose. If you look at your knee, you feel the fragrance of a rose. If you look at your head, you feel the fragrance of a rose. Everywhere you feel the rose. The beauty and the fragrance and the light of the rose have permeated your whole body.

When you feel from your head to your feet that you have become only the beauty, fragrance, light and delight of the rose, then you are ready to place yourself at the Feet of the Beloved Supreme, who is my Guru, your Guru, everybody's Guru. You feel, "Lord Supreme, now I place myself at Your Feet." Then your meditation is over.

**The vastness of the ocean.** When you want to meditate, at that time think of something very vast—the sky, the ocean, the mountains—and become one with the vastness, which is all power. Imagine something very vast, calm and quiet. When you start meditating, feel that inside you is a vast ocean and that you have dived to the bottom, where it is all tranquillity. If you can identify yourself with this vast ocean, with this flood of tranquillity, then it will be extremely easy for you to meditate.

*Beyond speech and mind,  
Into the river of ever-effulgent light  
My heart dives.  
Today thousands of doors, closed for millennia,  
Are opened wide.*

**A white column of light.** Please try to feel a white column of light coming up from your heart centre. Imagine that this white column of light has pierced the top of your head and is stationed three inches above you. Now you can start meditating. After a while try to feel that you are nothing other than that light. Feel that it is absolutely your own existence. When you feel it as your own existence, all your problems will be unmistakably solved.

**Meditate on nature.** The best way to appreciate nature's beauty is to sit and meditate with nature. If you take a tree as nature, then sit at the foot of a tree and meditate. If you take the sun as an expression of nature, then look at the sun and meditate. If you feel the ocean or sea as nature, then sit in front of the water and meditate. While looking at the tree or the sun or the ocean, try to feel your oneness with it. Anything that you consider as nature or nature's beauty, you should try to become one with.

Again, if you want a particular thing from nature, you have to go to that thing. If you want to have vastness, then just go out of the house and look at the sky and you will enter into vastness. If you want to have a very vast, pure consciousness, then stand in front of a river and meditate on the river. And if you want to achieve height in your life, then go to a mountain and meditate there. If you want to meditate on the power aspect of life, then look at the sun and meditate. The sun represents power, not the power that destroys, but the power that creates, originates. And if you want to have mildness, softness, tenderness in your life, then you can meditate on the moon. So whatever you want, you have to stand in front of that particular thing and invoke it. You have to invoke the spirit of nature or become one with the soul of nature. That is the best kind of identification.

**The Golden Being.** To contemplate, try to imagine a Golden Being, and feel that He is infinitely more beautiful than the most beautiful child that you have ever seen on earth. This Being is your Beloved Lord Supreme. You are a divine lover and the Golden Being is your Beloved Lord Supreme.

Now, try to imagine that your own existence and also that of your Beloved are on the top of a mountain in the Himalayas or at the very bottom of the Pacific Ocean, whichever is easier for you. Once you feel this, then in silence you smile.

Then, after a few seconds, please feel that you yourself are the Beloved Supreme and that the Golden Being is the divine lover. It is like a game of divine hide-and-seek. When you become the Supreme Beloved, the divine lover seeks you, and when you become the divine lover, you search for your Beloved Supreme. So one moment you are the supreme lover and the next moment you are the Supreme Lord. In the beginning, please do this with your eyes half open. Later, if you wish, you can close your eyes.

## Guided Meditations

*Concentrate bravely.  
God the Power will be yours.  
Meditate soulfully.  
God the Love will be yours.  
Contemplate selflessly.  
God the Bliss will be yours.*

### For peace, light and delight

**Peace.** At the top of the head is the crown centre—‘*Sahasrara chakra*’ we call it. Imagine that this centre is opening up seven times—imagine, but do not count them. Each time it opens, it rotates one full circle. While it is rotating, chant either ‘peace’ or ‘*Aum*’ or ‘Supreme’, or you can try two of the three.

**Light.** At the third eye try to imagine a disc. Imagine that the disc is rotating clockwise, and seven times chant ‘light’ or ‘*Aum*’ or ‘Supreme’, whichever you want.

Then inside that rotating disc please imagine seven very, very bright flames. Try to imagine playing with those seven flames, and at times try to feel that you have become one with those tiny flames, instead of playing with them.

**Delight.** Please imagine a disc rotating around your heart centre. Now you will chant ‘delight’ or ‘*Aum*’ or ‘Supreme’. Inside that circle, which is the heart centre—*Anahata nada*, where the soundless sound comes from—please imagine that your heart is a flower-garden, absolutely larger than the largest. Inside that large garden try to see a most beautiful swimming pool, very big. The water of the swimming pool is silver. There you are swimming, diving and doing all sorts of things that give you joy. Then see inside the swimming pool a golden boat. Enter into the golden boat, and while you are entering it, please try to imagine that your entire being has become totally golden.

### Concentration, meditation and contemplation on the third eye

**Concentration.** Let us concentrate on the third eye, located in between the eyebrows and a little above. While concentrating, let us imagine for a few minutes just at the third eye a flame, a burning golden flame. What we call imagination is nothing short of an existence-reality, a world of its own. So let us concentrate, and while concentrating let us feel burning flames at our third eye.

Please breathe in as slowly as possible, as quietly as possible, and while breathing in try to feel that you are not breathing in through your nose; you are breathing in through your forehead. While breathing out you are also breathing through your forehead. Then please feel the presence of burning flames inside your forehead, precisely inside the third eye.

**Meditation.** Now let us meditate on the third eye. This time also, please breathe in and out through your forehead, and now imagine the planet sun or the inner sun, which is infinitely brighter than the planet sun. Please imagine at least one sun inside your forehead at the third eye, and inside that sun please imagine countless flames or rays of light. This time please keep your eyes fully open so that you can feel the vastness of the sun along with its light and power.

**Contemplation.** Now we shall contemplate. From the spiritual point of view, contemplation is the sweetest form of inseparable oneness. This oneness is the oneness of the divine lover with the Beloved Supreme. The oneness that abides between the divine lover and the Beloved Supreme is called contemplation. It is by virtue of contemplation, proper contemplation, that we come to realise that we are not only divine seekers but also divine lovers, and that God is our Beloved Supreme. We are like tiny drops, while God is the ocean. Countless drops form the ocean, and again, the ocean embodies the drops. First we imagined flames, then the sun itself.

When we can contemplate properly, we will become one with God Himself. When the seekers and God-lovers and God together play, sing and dance, at that time God is singing the song of multiplicity in unity. When the One Absolute remains in His transcendental aspect, and the seekers and God-lovers approach Him, then God is singing the song of unity in multiplicity.

So let us contemplate on the third eye. For a few minutes let us feel that we are the lover-flames; then we shall feel that we are the Beloved-Sun. Thus we shall change our respective roles.

### **Simplicity, sincerity, purity and surety**

In silence kindly repeat the word ‘simplicity’ seven times inside your mind, inside your head.

Now kindly repeat ‘sincerity’ seven times inside the heart, in silence, soulfully. Concentrating on your heart, please repeat the word ‘sincerity’ silently, seven times.

Now kindly repeat the word ‘purity’ seven times in silence, most soulfully, inside your navel centre or around the navel.

Now kindly meditate on the third eye, on the forehead in between the eyebrows and a little above. Kindly repeat the word ‘surety’ here seven times, in silence.

*During your meditation  
Challenge yourself  
To reach your highest  
Even for a fleeting moment.*

## Sources

The meditation techniques in this book were excerpted and condensed from the following books by Sri Chinmoy:

*A Galaxy of Beauty's Stars*  
*A Life of Blossoming Love*  
*Creation and Perfection*  
*Death and Reincarnation*  
*Earth's Cry Meets Heaven's Smile, Part 3*  
*Earth's Dream-Boat Sails*  
*Ego and Self-Complacency*  
*Eternity's Journey*  
*Eternity's Soul-Bird, Part 1*  
*Flame-Waves, Parts 10 and 12*  
*God the Supreme Musician*  
*God-Journey's Perfection-Return*  
*Hunger of Darkness and the Feast of Light, The, Parts 1 and 2*  
*Inner Peace and World Peace*  
*Inner Running and the Outer Running, The*  
*Inner World and the Outer World, The*  
*Kundalini: The Mother Power*  
*Meditation: God Speaks and I Listen, Part 1*  
*Meditation: God's Blessing-Assurance*  
*Meditation: God's Voice and Man's Choice, Part 1*  
*Meditation: Humanity's Race and Divinity's Grace, Part 1*  
*Meditation: Man-Perfection in God-Satisfaction*  
*Meditation-World, The*  
*Mind-Confusion and Heart-Illumination*  
*My Heart-Melody*  
*Oneness-Reality and Perfection-Divinity*  
*Perfection in the Head-World*  
*Prayer-World, Mantra-World, and Japa-World*  
*Problems! Problems! Are They Really Problems?*  
*Purity-River Wins*  
*Simplicity, Sincerity, Purity and Divinity*  
*Sound and Silence, Part 1*  
*Sri Chinmoy Answers, multiple parts*  
*Sri Chinmoy Speaks, Part 5*  
*Ten Thousand Flower-Flames, multiple parts*  
*Two Divine Instruments: Master and Student*  
*Twenty-Seven Thousand Aspiration-Plants, multiple parts*  
*United Nations Meditation-Flowers and To-Morrow's Noon*  
*You Are Your Life's Progress-Joy-Drum*

Excerpts have also been drawn from various issues of these journals and magazines: *Aum*, *Chinmoy Family* and *Jharna-Kala*.

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## About the Author

Sri Chinmoy was born in the small village of Shakpura in East Bengal, India (now Bangladesh) in 1931. He was the youngest of seven children in a devout family. In 1944, after the passing of both of his parents, he joined his brothers and sisters at the Sri Aurobindo Ashram, a spiritual community near Pondicherry in South India. He prayed and meditated for several hours a day, having many deep inner experiences. It was here that he first began writing poetry to convey his widening mystical vision. He also took an active part in Ashram life and was an athletic champion for many years.

Heeding an inner command, Sri Chinmoy came to the United States in 1964 to be of service to spiritual aspirants in the Western world. During the 43 years that he lived in the West, he opened more than 100 meditation Centres worldwide and served as spiritual guide to thousands of students. Sri Chinmoy's boundless creativity found expression not only in poetry and other forms of literature, but also in musical composition and performance, art and sport. In each sphere he sought to convey the diverse experiences that comprise the spiritual journey: the search for truth and beauty, the struggle to transcend limitations, and the supremely fulfilling communion of the human soul with the Divine.

As a self-described student of peace who combined Eastern spirituality and Western dynamism in a remarkable way, Sri Chinmoy garnered international renown. In 1970, at the request of U Thant, third Secretary-General of the United Nations, he began the twice-weekly peace meditations for delegates and staff members at UN headquarters that continue to this day. He offered hundreds of peace concerts, always free of charge, in the U.S. and many other countries. He founded the Oneness-Home Peace Run, a biennial Olympic-style relay in which runners pass a flaming peace torch from hand to hand as they travel around the globe bearing the message of universal oneness. And he established the Oneness-Heart-Tears and Smiles humanitarian organization, which serves the less fortunate members of the world family by supplying food, medical and educational equipment and other urgent support.

On 11 October 2007, Sri Chinmoy passed behind the curtain of Eternity. His creative, peace-loving and humanitarian endeavours are carried on worldwide by his students, who practise meditation and strive to serve the world in accordance with his timeless teachings.

The luminaries on the international stage who enjoyed a special friendship with Sri Chinmoy include President Mikhail Gorbachev, Mother Teresa, President Nelson Mandela and Archbishop Desmond Tutu.

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For further information and for a catalog of Sri Chinmoy's books, please write:

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