

MUSIC FOR MEDITATION

SRI CHINMOY

M
1808
S774
M987
1976

MUSIC LP

FOLKWAYS RECORDS FR 8935

MUSIC FOR MEDITATION

SRI CHINMOY

Side One

Music (poem)

Invocation
Existence-Consciousness-Bliss
(Three songs for esraj)

Side Two

I Sing Because You Sing (poem)

Ke oi dake
Amar asru nire
Jibane marane
Jedike phirai
Amito tomare

Produced by Neil Vineberg
A POLE-STAR PRODUCTION

Recorded at Bell Sound Studios, N.Y.C.

All selections © 1976 by Sri Chinmoy (ASCAP). Poems "Music" and "I Sing Because You Sing" by Sri Chinmoy from "God the Supreme Musician" © 1974 by Sri Chinmoy.

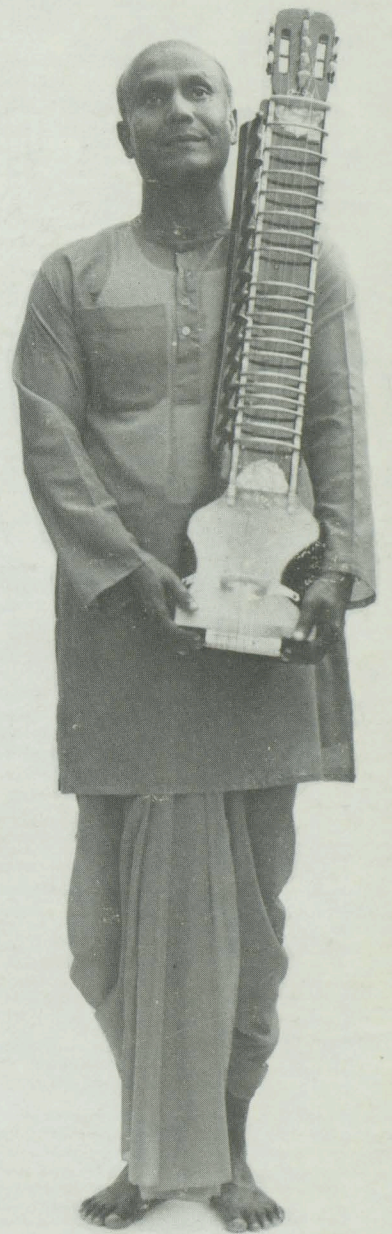
Pamphlet notes by Nemi; cover design by Ashok Chris Poisson and Irving Konopiaty; cover photos by Pranavananda Anthony Hixon; inside photos by Sarama and Ben Lieberman.

Note: This album should be listened to at a soft volume during meditation.

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43 W. 61st St., N.Y.C., U.S.A.

FR 8935



MUSIC FOR MEDITATION

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Let us not try to understand this music with our mind. Let us not even try to feel it with our heart. Let us simply and spontaneously allow the music-bird to fly in our heart-sky. While flying it will unconditionally reveal to us what it has and what it is. What it has is Immortality's message and what it is is Eternity's passage.

SRI CHINMOY

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FOLKWAYS RECORDS Album No. FR 8935
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43 W. 61st St., NYC, USA, 10023

ABOUT THE ARTIST

Sri Chinmoy—spiritual Master, writer, artist, poet and musician—was born in Bengal, India in 1931. From the age of 12 to 32 he lived in a spiritual community in South India, practising meditation and achieving a state of enlightenment known as God-realisation. In 1964 he came to the West to serve spiritual seekers here.

During his childhood, Sri Chinmoy began to compose devotional songs both in his native Bengali and in English; to date his musical creations number over one thousand. In addition, he has written nearly 300 books on spirituality and painted 120,000 paintings.

Sri Chinmoy's musical creativity is in a class by itself. It unites the lyrical, devotional tradition of India and the power, speed and vastness of the dynamic West—all in the universal human aspiration toward the Infinite. Says Sri Chinmoy: "Soulful music makes us feel that we are in tune with the highest, with the deepest, with the farthest. It also makes us feel that God Himself is the Supreme Musician."

Sri Chinmoy's first performance of devotional songs in the United States took place at the Guggenheim Museum under the sponsorship of the Asia Society. In 1966 he gave a memorable recital at the Indian Cultural Center in New York. On August 27, 1967, his birthday, he first sang his Invocation to the Supreme. This song and his renderings of Sanskrit verses from the Vedas were the first of his compositions which his disciples learned, singing with him as he played a harmonium.

Many of Sri Chinmoy's songs voice the sufferings caused by separation from the object of one's divine love and devotion; again, many express the intense delight of total oneness with the Supreme Beloved. Each song reflects a state of consciousness readily accessible to Sri Chinmoy through his power of total identification with the individual soul and the Creator. "It is not that I speak to people about their sufferings," he says. "But just in passing I get a vibration from a particular person." The essence of a hope, a fear, a longing, an exultation is thus conveyed and Sri Chinmoy expands and elaborates it in a song. He encourages his students and disciples to exercise the same power of identification while singing his songs: to feel compassionate toward the suffering and to share the Peace, Light and Bliss of the illumined souls. For it is only oneness that offers complete satisfaction.



MEDITATION

'Meditation' is a most complicated and most fulfilling word. When we meditate without knowing how to meditate, when we meditate with our mind, it is most complicated. But when we meditate with our inner conviction, with the feeling of divinity within us, it becomes most fulfilling. True meditation can never be done with the mind. Real meditation is done in the psychic being and in the soul. It goes hand in hand with flaming aspiration, the burning flame that wants to climb up to the Highest.

Meditation means conscious self-expansion. Meditation means one's conscious awareness of the transcendental Reality. Meditation means the recognition or the discovery of one's own true self. It is through meditation that we transcend limitation, bondage and imperfection.

The ultimate aim of meditation is to establish our conscious union with God. We are all God's children, but right now we do not have conscious oneness with God. Even an atheist, who denies the existence of God, can use the word 'God.' His mouth can pronounce it, but he is not going to feel God's qualities. He is not going to feel anything for God. Again, someone may believe in God, but his belief is not a reality in his life. He just believes God exists because a saint or a Yogi or a spiritual Master has said that there is a God. But if we practise meditation, a day comes when we establish our conscious oneness with God. At that time, God gives us His infinite Peace, infinite Light and infinite Bliss, and we grow into this infinite Peace, Light and Bliss.

Why do we meditate? We meditate because we want fulfilment. We want Joy, Peace, Bliss and Perfection within and without.

From Meditation: God's Duty and Man's Beauty,
© 1974 by Sri Chinmoy
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The following is a general introduction to meditation as taught by Sri Chinmoy. It includes excerpts from his extensive writings and lectures on:

Proper Breathing

Concentration, Meditation, Contemplation

Mantra

Flowers, Candles and Incense

Choosing a Guru

PROPER BREATHING

If you are a beginner in meditation and you want to breathe correctly, you should sit with your spinal cord erect. Now, while breathing, you have to think of purity first. When you breathe in, if you feel consciously or unconsciously that the breath is coming directly from God, from Purity itself, then the breath can be purified. When you breathe in, 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. 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.

Each time you breathe in, try to feel that you are bringing into your body Peace, infinite Peace. When you breathe out, please try to feel that you are expelling the restlessness of your inner and outer body, and the restlessness that you see all around you. When you breathe this way, you will find restlessness leaving you. After practising this a few times, please try to feel that you are breathing in Strength and Power from the Universe, the cosmos. And when you exhale, try to expel all fear from your body. After doing this a few times, try to feel that what you are breathing in is Joy, infinite Joy, and what you are breathing out is sorrow, suffering and melancholy.

Another thing you can try when you breathe in is to 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 yourself: your body, vital, mind and heart. Feel that there is not a single place in your body that has not been occupied by the flow of cosmic energy. It is flowing like a river inside you. When you feel that your whole being has been washed or purified by the cosmic energy, then feel that you are breathing out all the rubbish inside you, all your undivine thoughts, impure actions, obscure ideas. Anything inside your system that you call undivine, anything that you do not want to claim as your own, feel that you are exhaling.

This is not the traditional yogic *pranayama*, which is more complicated and systematised. But what I have just told you is the most effective spiritual method of breathing. If you practise this method of breathing, you will soon see that what you are doing is not imagination; it is reality. In the beginning you have to use your imagination, but after a while you will see and feel that it is not imagination at all. You are consciously breathing in the energy which is flowing all around you in the cosmos, purifying yourself, and emptying yourself of everything undivine. But this breathing has to be done in a very conscious way, not in a mechanical way. If you can breathe this way for five minutes during your meditation, you will be able to make very fast progress.

When you reach a more advanced stage, do not feel that your breath is coming in and going out only through your nose. Feel that you are breathing in through your heart, through your eyes, through your pores. Now you are limited to breathing only through the nose or mouth, but a time will come when you will know that any part of the body can breathe. Spiritual Masters can breathe even with their nose and mouth closed. When you have perfected this spiritual breathing, you will feel that all your impurity and ignorance is gone.



CONCENTRATION, MEDITATION, CONTEMPLATION

When you concentrate, you do not allow any thought to enter into your mind, whether it is divine or undivine, earthly or heavenly, good or bad. The mind, the entire mind, has to be focused on a particular object or subject. If you are concentrating on the petal of a flower, try to feel that only you and the petal exist, that nothing else exists in the entire world but you and the petal. You will look neither forward nor backward, upward nor inward. You will just try to pierce the object that you are focusing on with your one-pointed concentration. But this should not be an aggressive way of looking into a thing or entering into an object. Far from it! This concentration comes directly from the heart or, more precisely, from the soul. We call it the soul's indomitable Will, or Will-power.

Very often I hear aspirants say that they cannot concentrate for more than five minutes. After five minutes they get a headache or feel that their head is on fire. Why? It is because the power of their concentration is coming from the intellectual mind or, you can say, the disciplined mind. The mind knows that it must not wander; that much knowledge the mind has. But if the mind is to be utilised properly, in an illumined way, then the light of the soul has to come into it. When the light of the soul has entered the mind, it is extremely easy to concentrate on something for two or three hours, or for as long as you want. During this time there can be no thoughts or doubts or fears. No negative forces can enter into your mind if it is surcharged with the soul's light.

So when you concentrate, try to feel that the power of concentration comes from the heart centre and then goes up to the third eye. The heart centre is where the soul is located. The physical heart is tiny, but the spiritual heart—your true home—is vaster than the universe. When you think of your soul at this time, please do not form any specific idea of it or try to think of what it looks like. Just think of it as God's representative, as boundless Light and Delight, which is in your heart. The Light comes from your heart and passes through your third eye, and then you enter into the object of your concentration and identify with it. The final stage of concentration comes when you discover the hidden ultimate truth in the object of concentration.

What concentration can do in your day to day life is unimaginable. Concentration is the surest way to reach your goal, whether the goal be God-realisation or merely the fulfilment of human desires. Concentration acts like an arrow that enters into the target. He who is wanting in the power of concentration is no better than a monkey. A real aspirant sooner or later acquires the power of concentration either through the Grace of God, through constant practice or through his own

aspiration. Each seeker can declare that he has a divine hero, a divine warrior, within himself. And what is that divine warrior? It is his concentration.

When we concentrate, we have to concentrate on one particular thing. But when we meditate, we feel that we have the capacity deep within us to see many, deal with many, welcome many—all at the same time. When we meditate, we have to try to expand our consciousness to encompass the vast sea or the vast, blue sky. We have to expand ourselves, like a bird spreading its wings. We have to expand our finite consciousness and enter into the Universal Consciousness where there is no fear, no jealousy, no doubt—but all Joy, Peace and divine Power.

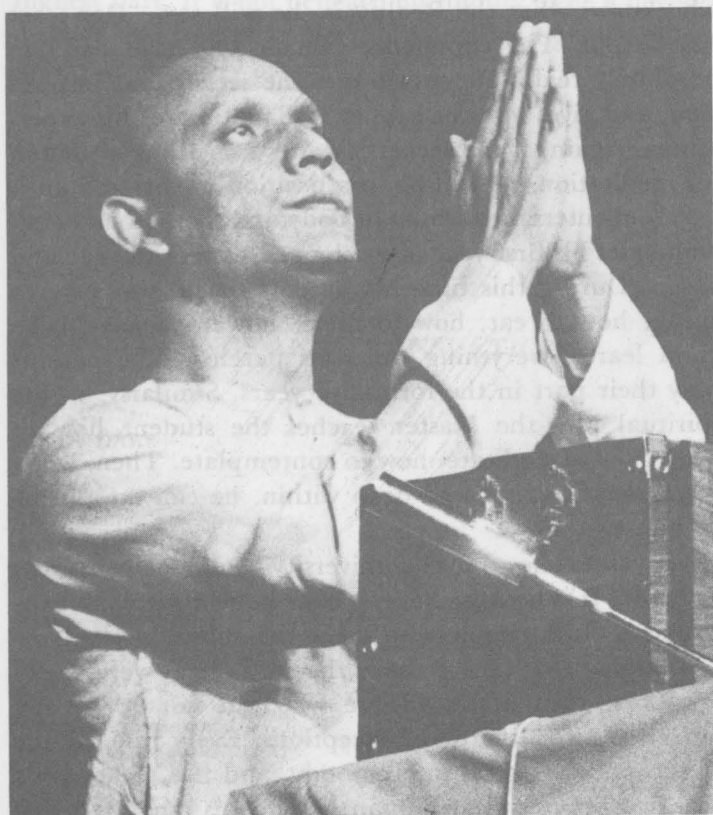
When we meditate, what we actually do is enter into a vacant, calm, still, silent mind. We go deep within and approach our true existence, which is our soul. When we live in the soul, we feel that we are actually meditating spontaneously. On the surface of the sea are multitudes of waves, but the sea is not affected below. In the deepest depths, at the bottom of the sea, it is all tranquility.

So when you start meditating, try to feel your own inner existence first. That is to say, the bottom of the sea: calm and quiet. Feel that your whole being is surcharged with peace and tranquility. Then let the waves come from the outside world. Fear, doubt, worry—the earthly turmoils—will all be washed away, because inside is solid peace. You cannot be afraid of anything when you are in your highest meditation. Your mind is all peace, all silence, all oneness. If thoughts or ideas want to come in, you can control them with your inner Peace. Like fish in the sea, they jump and swim but leave no mark on the water. Like birds flying in the sky, they leave no trace behind them. So when you meditate, feel that you are the sea, and all the animals in the sea cannot affect you. Feel that you are the sky, and all the birds flying past cannot affect you. Feel that your mind is the sky and your heart is the infinite ocean. That is meditation.

Through concentration we become one-pointed and through meditation we expand our consciousness into the Vast. But in contemplation we grow into the Vast itself. We have seen the Truth. We have felt the Truth. But the most important thing is to grow into the Truth and become totally one with the Truth. If we are concentrating on God, we may feel God right in front of us or beside us. When we are meditating, we are bound to feel Infinity, Eternity, Immortality within us. But when we are contemplating, we will see that we ourselves are Infinity, Eternity, Immortality. Contemplation means our conscious oneness with the infinite, eternal Absolute. In contemplation we discover ourselves. When we contemplate, Creator and creation become one. We become one with the Creator and see the whole universe at our feet, the whole universe inside us. At that time, when we look at our own existence, we don't see a human being. We see something like a dynamo of Light,

Peace and Bliss.

You should concentrate for a few minutes each day before entering into meditation. You are like a runner who has to clear the track—see if there are any obstacles and then remove them. Then, when you begin meditating, feel that you are running very fast, with all obstacles out of your way. You are like an express train, an inner train, that stops only at the final destination. Then, when you reach the Goal, you have to become the Goal. This is the last stage, contemplation. Seekers who are just entering onto the spiritual path should start with concentration, for a few months at least, and then enter into meditation. Then they must meditate for a few years and finally enter into contemplation.



MANTRA

A *mantra* is an incantation. It can be a syllable, or a word, or a few words, or a sentence. When we repeat a *mantra* many times, it is called *japa*.

What benefit do we get from repeating a *mantra*? The first benefit we get is purity. Purity is of utmost importance in our spiritual life. If there is no purity, there is no certainty in the spiritual life. Today we may make progress and tomorrow we may drop back to where we started. But when we repeat a *mantra* which has been given by a spiritual Master—not by anybody else—we are bound to get purity. And from purity we get energy, pure energy. When we have pure energy, we get something else: the feeling of universal oneness. And in our oneness with God's universe, we attain oneness with God Himself.

The best way to repeat a *mantra* to attain purity quickly is to ascend by steps. You all know the significance of Aum, the sacred name of God. Today, repeat 'Aum' or 'Supreme' or whatever *mantra* your Master has given you five hundred times. Then tomorrow, repeat it six hundred times; the day after tomorrow, seven hundred; and so on, until you reach twelve hundred in one week's time. Then begin descending each day until you reach five hundred again. In this way you can climb up the tree and climb down the tree. When you climb down, please feel that you are trying to distribute the fruits of your *japa* through your heart to the aspiring people around you.

There are two ways to do *japa*. One is audible, the other is inaudible. If you repeat the *mantra* out loud, you will get physical purity. If you repeat the *mantra* in silence, you will get purity in your inner existence. Physical purity is necessary in the spiritual life, but if inner purity is lacking, the seeker will make no progress at all. A person may be physically clean, physically pure, but in his mind he may be thinking of undivine, impure things. So it is better to practise *japa* in silence and feel that there is somebody inside you, your inner being, who is repeating the word on your behalf.

Please continue this exercise, week by week, for a month. Whether you want to change your name or not, the world will give you a new name. It will give you the name 'Purity.' Your inner ear will make you hear it, and it will surpass your fondest imagination. In New York, some of my disciples have done this exercise and are still doing it. They have achieved, I must say, considerable purification of their nature and of their emotional problems.

Without purity, our inner achievements cannot remain permanently in our nature. If we lack purity, then no divine Truth can stay within us permanently. But whenever there is purity, then Peace, Light, Bliss and Power will be able to function most successfully and most fruitfully. The purer we are, the closer we come to the Supreme. So just by repeating our *mantra* soulfully and devotedly, we can have everything—the Highest, the Supreme.

FLOWERS, CANDLES AND INCENSE

There are some people who say that it is not necessary to have flowers around us when we meditate. They say, "The flower is inside, the thousand-petalled lotus is inside." But this physical flower reminds us of purity, of divinity. When we look at the flower, we get a little inspiration. If we do not have any inspiration, we will not get up to pray and meditate. We will simply make friends with sleep. But the colour of a flower, its fragrance, its pure consciousness, immediately give us a little inspiration. From inspiration we get aspiration, and from aspiration we get realisation.

It is the same with the flame from a candle. This will not in itself give us aspiration; it is the inner flame that determines our aspiration. But when we see the outer flame, then immediately we feel that the flame in our inner being is being kindled and is climbing high, higher, highest. And when we smell the scent of incense, we get perhaps only a little inspiration, a little purification, but this inspiration and purification can be added to our inner treasure.



THE IMPORTANCE OF A GURU

A living Guru is not absolutely indispensable in order to realise God. The first person on earth who realised God, the very first realised soul, had no human Guru. He had only God as his Guru.

If you have a Guru, however, it facilitates your inner spiritual progress. A Guru is your private tutor in the spiritual life. There is a big difference between a private tutor and an ordinary teacher. An ordinary teacher will look at a student's paper and give him a mark. He will examine the student and pass him or fail him. But the private tutor is not like that. He encourages and inspires the student at home so that he can pass his examination. At every moment in your life's journey, ignorance tries to test you, examine you and torture you, but this private tutor will teach you how to pass the examination most easily. It is the business of the spiritual teacher to inspire the seeker and increase his aspiration so that he can realise the Highest at God's Choice Hour.

In order to learn anything in this world we need a teacher in the beginning. To learn the ABCs we need a teacher. To learn higher mathematics we need a teacher. The teacher may be necessary for a second or

for a year or for many years. It is absurd to feel that for everything else in life we need a teacher, but not for God-realisation. As we need teachers for our outer knowledge, to illumine our outer being, so also we need a spiritual Master to help and guide us in our inner life, especially in the beginning. Otherwise, our progress will be very slow and uncertain. We may become terribly confused. We will get high, elevating experiences, but we will not give them adequate significance. Doubt may eclipse our mind and we will say, "I am just an ordinary person, so how can I have this kind of experience? Perhaps I am deluding myself." Or we will tell our friends, and they will say, "It is all mental hallucination. Forget about the spiritual life." But if there is someone who knows what the Reality is, he will say, "Don't act like a fool. The experiences which you have had are absolutely real." He encourages the seeker and inspires him, and gives him the proper explanations of his experiences. Again, if the seeker is doing something wrong in his meditation, he will be in a position to correct him.

A soul enters into a human body and the human being completes his first year of existence, his second year and so on. During this time his parents teach him how to speak, how to eat, how to dress, how to behave. The child learns everything from his parents. The parents play their part in the formative years. Similarly, in the spiritual life, the Master teaches the student how to pray, how to meditate, how to contemplate. Then, when the student learns to go deep within, he can do all this by himself.

Why does one go to the university when one can study at home? It is because he feels that he will get expert instruction from people who know the subject well. Now you know that there have been a few—very, very few—real men of knowledge who did not go to any university. Yes, there are exceptions. Every rule admits of exceptions. God is in everybody, and if a seeker feels that he does not need human help, he is most welcome to try his capacity alone. But if someone is wise enough and wants to run toward his goal instead of stumbling or merely walking, then certainly the help of a Guru can be considerable.

Right now I am in London. I know that New York exists and that I have to go back there. What do I need to get me there? An airplane and a pilot. In spite of the fact that I know that New York exists, I cannot get there alone. Similarly, you know that God exists. You want to reach God, but someone has to take you there. As the airplane takes me to New York, someone has to carry you to the Consciousness of God which is deep within you. Someone has to show you how to enter into your own divinity, which is God.

A spiritual Master comes to you with a boat. He says, "Come. If you want to go to the Golden Shore, I will take you. Moreover, once you get into my boat, you can sing on the boat, you can dance, you can even sleep; but I will bring you safely to the Goal." If you say that

you do not need anybody's help, if you want to swim across the sea of ignorance alone, then it is up to you. But how many years, or how many incarnations will it take you? And again, after swimming for some time you may become totally exhausted and then you may drown.

If someone becomes a true disciple of a Master, he does not feel that he and his Guru are two totally different beings. He does not feel that his Guru is at the top of the tree and he is at the foot of the tree, all the time washing the feet of the Guru. No! He feels that the Guru is his own highest part. He feels that he and the Guru are one, that the Guru is his own highest and most developed part. Therefore, a true disciple does not find any difficulty in surrendering his lowest part to his highest part. It is not beneath his dignity to be a devoted disciple because he knows that both the highest and the lowest are his very own.

From *A Sri Chinmoy Primer*

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BENGALI SONGS AND TRANSLATIONS

KE OI DAKE

Ke oi dake aire bacha ai
Mayer kantha jena shona jai
Kahar seba karte ese
Achi rato kahar sebai
Dhaner lobhe maner lobhe, mago
Arna jena din jai

Who calls me,
"My child, come, come"?
I came into the world
To serve the Mother.
Alas, whom do I serve now?
I serve ignorance-night,
I serve material-wealth,
I serve human-pride.
Mother, may I not any more waste
My precious aspiration-life.

AMAR ASHRU NIRE

Amar ashru nire
Asi ami phire phire
Jachi taba barabhoy
Ogo chira madhumoy
Gahi taba gahi joy
Amar haibe loy

Again and again I come back
And sit inside the tears of my heart.
O Lord, I long for Your Compassion-sea.
I sing Your Victory-song.
I know this is the only way
That I can end my human life
And begin my life divine.

JIBANE MARANE

Jibane marane madhur swapane
Jana ajanar puta hiya bane
Tomar gahibo joy
Ogo prabhu madhumoy
Heribana ar bedan hiyar
Durbal krandane

In my life and death,
In my sweet dream,
In the pure heart of the known and unknown,
I shall sing Your Victory-song.
O Lord of Sweetness and Compassion,
I shall see no more
The feeble heart of ceaseless tears.

JEDIKE PHIRAI

Jedike phirai ankhi
Ke jena baliche daki
Britha bela baye jai
Jib kato asahai
Nayan mudiya rakhi
Ar ki shunite baki
Eritha bela bayi jai
Kena eta nirupai

Whichever way I cast my glance
I hear someone whispering.
Time is passing by,
All human beings hopeless and helpless.
I keep my eyes shut.
I have nothing more to hear.
Time is passing by.
Alas, I know not why and how
I am so helplessly and totally lost.

AMITO TOMARE

Amito tomare dakina chahina
Tabu kena more dakicho
Amito tomare dibona amai
Tabu kena bhalobasicho
Jani ami jani tabo kripa ankhi
Khamibe amar amire
Tabu kena hai nirabadhi rahi
Moher nishar gabhire

I do not need You.
Yet why do You need me?
You know well that I shall not surrender
my earth-existence to You.
Yet, why do You love me?
I know Your Compassion-I.
You forgive my little 'i'.
Alas, why do I always remain in the heart
of blind darkness-night?

From *Illumination-Song and Liberation-Dance*,

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The following books and records by Sri Chinmoy are
now available from Aum Publications:

BOOKS:

A Sri Chinmoy Primer \$2.00
Written in a question and answer format, this book
deals with the problems that have puzzled spiritual
seekers over the ages.

Beyond Within \$6.95
A 500-page anthology collected from Sri Chinmoy's
writings during his ten years in the West.

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Chinmoy.

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Supreme, Teach Me How to Cry \$5.00
89 Bengali songs.

Supreme, Make My Life a Gratitude-Flood \$5.00
50 Bengali songs.

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25 English songs.

All songbooks contain musical notation for instrumental and vocal
performance. Bengali songbooks include English translations.

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