

DELEGATES PEACE MEDITATION

United Nations  
11 November 1983

SRI CHINMOY: I wish to answer a few spiritual questions. If you would kindly ask me any spiritual questions concerning your meditation, I would be very glad to be of dedicated service to you.

MRS. MOHINI SINGH, Wife of C.P.N. Singh (Member of Parliament, India)

When you sit down to meditate, there are times when you reach a very quiet sort of place and all the sounds seem distant. It happened to me and it started frightening me because it was a strange sort of calm. I felt, at times, that I needed some kind of guidance, which was not available immediately. Do you think that one can meditate by oneself without somebody there who can help you at every step?

SRI CHINMOY: We have to know what the seeker wants. If one wants to go to Rome right from New York, one can go by plane and one can do also by other means. There are many roads that will lead to Rome, but one particular road will be a shortcut - the fastest way. It is up to the seeker to decide if he wants to take the fastest way or not. In the spiritual life, a teacher represents the fastest way to God. If we have a teacher, our journey will be expedited. In the spiritual life a teacher is not an ordinary teacher; he is a tutor. A teacher will examine me and then pass me or fail me. But it is the bounden responsibility of a tutor to teach the student privately so that he will pass the examination. A spiritual teacher helps us like this.

The spiritual Master knows that all the seekers belong to one spiritual family. He happens to be the elder brother in the family. So naturally he knows where his Father is, where God is. He tells the younger ones that the Father is in such and such a room, and he offers to take them to that room. Then his role is over. He never claims that he is God. That would be absurdity on the face of it. His role is to just take his younger brothers and sisters to God. Otherwise, the younger ones will search for their Father here, there, elsewhere and it may take a very long time for them to find Him. If they are unlucky, then they may waste their whole lives unsuccessfully searching for God. Of course, they may find God. The first person who

realised God on earth did not have a human being as a spiritual Master. We have no idea of who the first person to realise God was, but we definitely know in his case that God, Himself, was the Teacher. Since then in the sweep of centuries a few great spiritual Masters have taken human incarnations: Lord Krishna, the Buddha, the Christ and a few more. Also there have been some spiritual Masters who were not of the same calibre. They definitely had realised God, but their spiritual realisation was not of the same calibre. But they could easily teach not only the beginners but also those who were quite advanced in the spiritual life. So they have helped many, many seekers. Normally the seekers do need guidance. So if they are lucky enough to have a spiritual Master, they will definitely be able to accelerate their spiritual progress.

Now, about your experiences: you need not be afraid of this calm and quiet state of the mind. It is a sign of great progress. On the surface the ocean is very rough and restless, and it frightens us; but in its deepest depth, the ocean is all calm and silent. Similarly, when we dive deep within, we feel only calmness and quiet. If we practise meditation soulfully and powerfully, even in the hustle and bustle of life we shall not lose our calmness and inner poise. If we have no inner poise, always we are frightened to death. When we walk along the street, if there is a commotion, we feel that we will be attacked and that our life is in danger. But if we can develop inner poise through our prayer and meditation, then we will not be afraid of anything. No matter how vast or how rough the ocean is on the surface, or how dangerous a situation is, we will be able to find peace and inner security deep within. So when you have higher experiences of vastness and silence, you should be very happy and proud of those experiences instead of being afraid of them.

MR. C.P.N. SINGH, Member of Parliament (India): Sri Chinmoy, I would just like to ask a question which troubles not only me but many who do not understand meditation. With the kind of life we have and the kind of world we live in, it is not that easy to sit and be with oneself. I realise you said there are so many things that we do in the mind. The first thing to do would be to shut out the other influences or other vibrations one gets. How does one do that?

SRI CHINMOY: In the spiritual life we need three things in order to reach the highest, ultimate goal: concentration, meditation and contemplation. There are various places to concentrate on. But if we concentrate on our third eye, that is absolutely the best place for concentration. We have two human eyes. In between our two human eyes and just a little above is the third eye. It is not visible, but we concentrate there and try to imagine something that inspires us. It can be the sun or the moon or anything that is very small and way up in the sky. Only the object has to be small, not big. When we concentrate, we try to concentrate on as small an object as possible - something smaller than the smallest. But when we meditate, we meditate on something that is vast, larger than the largest - like the ocean or the sky. That is the main difference between concentration and meditation.

While I am concentrating on my third eye, I will imagine that I have a room right behind my head where I keep a friend of mine. That friend is determination and adamant will-power. This friend is a being who is guarding me. So when a thought tries to enter into my mind, my friend will not allow that thought to enter without my permission. Whenever a thought comes, my most powerful friend will not allow it to enter. Then, after a few months or years, when I have made some progress in my spiritual life, this friend will allow in only good thoughts, divine thoughts - thoughts that say, "I am of God and I am for God. I have the Light and I shall share the Light with suffering humanity." But any thought that comes as a dividing factor, my friend will not allow in. If the idea comes into my mind that I want to be superior to all, that I want to surpass everyone and be an autocrat, a monarch, a sovereign, that kind of idea will not be allowed in. The thought that says, like Julius Caesar, "I came, I saw, I conquered," will not be

permitted to enter. Any vital thoughts, emotional thoughts, undivine thoughts that want to enter, my friend will not allow. My friend, will-power, will allow only good thoughts, divine thoughts, encouraging thoughts, illumining thoughts to enter.

There is also another easy way to concentrate. When we concentrate on the third eye, we have to imagine it. We cannot see it with our naked eye. But if we look at the tip of our thumb, there is nothing to imagine. First I am seeing the table, then the tape recorder, then my hand and finally the tip of my thumb. Gradually, gradually, gradually I am narrowing my focus until nothing else exists for me but the tip of my thumb. This is the job at hand, the goal, and I shall only concentrate on this. I will not see anything else. Or if this is difficult, just place a tiny circle on a wall at your head level and stand in front of it. Preferably it should be black. At first you will see the whole wall; two or three metres to either side you will be able to focus your attention entirely on that particular mark and not see anything else. While you are concentrating on the spot, the divine thoughts that are entering into your mind are becoming extremely powerful, while the undivine thoughts are becoming weak, extremely weak, almost dead. In this way only divine thoughts are able to operate inside you. So these are two practical ways to develop the power of concentration. It is only a matter of daily practice.

The main thing, when you concentrate, is to have in front of you an object that is as small as possible and to focus your eyes only on that thing. But when you meditate, you will meditate on something very vast. When you meditate on the sky or the ocean, they will bring peace to you. When you are concentrating you have to think that you are a divine warrior, a hero. But when you are meditating, you will have a totally different view. You will feel that you are a seeker who wants to offer peace to the entire world. Here you are in the sea of peace, and this peace you want to offer to the world. This is meditation.

If you do not want to do these things, the easiest way to concentrate and meditate is to take each thought that comes - whether good or bad - as a fly sitting on your shoulder or your nose. Any thought that comes you will

cast aside because it is bothering you. Right now you don't know which thoughts will be good and which will be bad. So you have to regard all of them as enemies. You want to have peace of mind; you want to have joy inside you. You want to dive deep within. In the beginning the flies will bother you. But you have to be persistent. Each time that a fly sits on any part of your body, you just cast it aside. Everything in life has pride in it. Even a thought will say, "If you don't give me shelter, I won't come any more." Ego is in everything right from the very beginning of creation. I am dying of starvation and you are very rich, but you are not giving me any food. Ten times I will go to you, but then I will say, "No, it is beneath my dignity to go to you again. I would rather die here." So the fly-consciousness also feels that. It will come and bother you a number of times, but if you do not pay any attention to it, then the fly-consciousness says, "If you don't need me, am I going to go to your house any more? I have some other places to go." Then it leaves you. So each and every time any thought comes, if you do not give it shelter, then easily you can develop the power to concentrate without being disturbed by thoughts.

The third stage is called contemplation. Here we pray to God and meditate on God the Supreme Beloved. At first we feel that He is the Supreme Beloved and that we are the divine lover. Then we feel that we are the Supreme Beloved and that He is the divine Lover. Like this it is a game. Sometimes He is hiding and we are seeking Him; sometimes we are hiding and He is seeking us. This is the game that He plays with the seeker who is in the highest stage of spiritual evolution. This we get from contemplation. So concentration is like an arrow, a rocket, aiming at the goal. Meditation is vastness and peace, and contemplation is a game of hide-and-seek that the Supreme Beloved and the divine lover play.

Now I would like to demonstrate concentration, meditation and contemplation.  
(Demonstrates.)

SRI CHINMOY to Mr. and Mrs. C.P.N. Singh (just prior to leaving conference room): Always we need a teacher. When we have a teacher, we cannot fool ourselves. A teacher will be able to tell us if we are doing excellent meditation. Otherwise, although we are doing extremely well, wrong forces may come and take away all our joy by telling us that our meditation is all mental hallucination. Again, sometimes we may not be meditating well, but we may fool ourselves and say that we are meditating well. At that time a sincere teacher will show us that we are not meditating well. Without a teacher, doubt may enter into our mind, or we may fool ourselves.

Please do not be afraid of the vastness. Just enter into the vastness. You mentioned that at times spiritual seekers have gone mad. It is not because of meditation that they have gone mad; it is because they have not got actual spiritual experiences but they have fooled themselves by thinking that their experiences were genuine.

Take unwanted thoughts as unwanted guests. If a monkey comes and bothers us, but we pay no attention to it, then the monkey will feel, "I am not wanted; I am not needed," and it will disappear. In this way definitely the unwanted thoughts will go away; it is a matter of a few days or a few months. It is like this: if I bother you and you do not pay attention to me, I will get a shock; I will see that I am not wanted.

A spiritual teacher says; "Here is the key; here is the safe where your inner treasure is hidden." It is not the teacher's safe. It is your safe, all yours, but you have misplaced the key and you are unable to open it. The teacher will come as your friend to search with you. When he finds the key he gives it to you. This is the teacher's role. He helps you discover your own wealth. He himself is not the treasure, the diamond; you are the diamond, but you have unfortunately misplaced the key that will unlock the safe where the diamond is kept. Your teacher, your friend, enters into you and says, "Look, here is the key. It is your key, not my key. The treasure is within you."

Again, it is not that one must have a teacher. The real teacher is within; God is within. He who first realised God thousands of years ago

didn't have a teacher. There are many who realised God without a specific teacher. They were lucky; they didn't have doubts. Again, sometimes it happens that the seekers have really high experiences, but they don't know the meaning of these high experiences. If they cannot explain the meaning, then they need a teacher. The teacher is not giving them these experiences; far from it. It is their own aspiration that is giving them the experiences, but they do not know how to interpret the experiences.