



Science of Mantra And Meditation

- Yogabhikshu

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English Translation - N C Vyas

PREFACE

In Bhagvad Gita Lord Shri Krishna has sung glory of Japa-Yajna (i.e. a ritual of worship with Mantra chanting) with a verse “Yajnaanaam japa-yajnosmi” – meaning - in all rituals of worships I am the Japa-Yajna. Giving the understanding of such Japa-Yajna in his own original phraseology and style, reverend Shri Yogabhiikshuji says –

“The start of physical righteous acts happens with subtle righteous thoughts and subtle righteous thoughts get strength from the Mantra-Jaap (i.e. Mantra recitation or Mantra chanting). There is huge importance and glory of Mantra-Jaap in Kalyug i.e. the age of downfall. Mantra-Jaap is considered as equivalent to Yajna i.e. ritual of worship. In Mantra-Jaap-Yajna there is no need of money, nor need of fire; there is no need of offerings into sacrificial fire, nor need of erudition. Recitation of Mantra can be done at any time and at any place; hence benefit of Mantra-Jaap must indeed be taken in Kalyug by practicing it.”

Aum-Parivaar frequently arranges programmes of Japa-Yajna in the august presence of reverend Shri Yogabhiikshuji. During these programmes Shri Yogabhiikshuji delivers lectures on the subjects of science of Mantra and Mantra-Jaap; thus the spiritual practitioners are benefitted with the true understanding about science of Mantra. Amen.

At present, huge publicity and propagation is done about meditation i.e. Dhyana. If we take literal meaning of Dhyana which is ‘attention’ then in our routine activities, we observe that every work is required and done with attention – Dhyana. But the said Dhyana is physical, outward and it is observed effortlessly. But the Dhyana which is propagated is inward, subtle and it is practiced with efforts. Occasionally, reverend Shri Yogabhiikshuji says –

Modern destructive science is the result of extremely outward and material Dhyana. The outward Dhyana increases external activities so much and to such an extent that apparently wise looking person has reached to an insane stage. Whereas an inward Dhyana leads a human being to a stage where he/she becomes competent to achieve

true happiness and peace and subsequently reaches to a stage of self-realization and emancipation.

There is a verse in Guru-Gita - ध्यानमूलं गुरोर्मूर्ति - meaning: The meditation of an idol of Guru (spiritual master) is the root of all meditations. This is extremely confidential secret. If a practitioner of meditation meditates on the idol of his/her spiritual master then he/she can easily observe meditation; because an idol of Guru is incarnate i.e. in bodily form hence is perceptible with the senses. When one reaches to the stage of profound meditation then the practitioner, his aim for meditation and meditation itself merged into one; at that time the Drashta (self or onlooker) obtains a state of steadiness (concentration) in Himself. That is the true attainment.

“Science of Mantra and Meditation” – I hope that this booklet would open new vistas for the practitioner of Mantra-Jaap and meditation.

- Naishadh Vyas

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Science of Mantra

Deep Secret of Aum-ॐ and Gayatri Mantra

Aum (ॐ) - Pranav is the word that signifies Ishwar (Supreme Being). तस्य वाचकः प्रणवः- Meaning: His (Supreme Being's) name is Aum (ॐ). It is also called transcendental sound (Shabda Brahman). All fifty two letters of Sanskrit language are originated from Aum. The Sanskrit is the most valued language among all other languages. The main reason behind it is – Sanskrit language can give you the understanding of those subjects well which cannot be understood well by other languages.

When certain letters of Sanskrit language are arranged in a specific way and uttered, then particular vibrations are produced. And if these arranged letters are uttered with decided rhythm for a certain period of time then it affects heavily on the body of the practitioner; along with the body it affects the surrounding atmosphere heavily. Thus virtuous and tranquil vibrations can be spread in the atmosphere by uttering the specifically arranged letters of Sanskrit language.

The main reason behind performing continuous Japa-Yajna or Yajna (devotion, worship, offering) is to increase and spread virtuous and tranquil vibrations in the atmosphere. For that, Mantra must be chanted rhythmically. If Mantra is not chanted rhythmically then the vibrations created are not identical and continuous. As they are broken and intermittent they cannot create expected impact. By performing the continuous and ceaseless Japa-Yajna the created vibrations can generate huge, accurate and pointed impact. To understand how powerful these vibrations are, let us take an example.

While parading, the army personnel walk with a perfect rhythm. Due to such walk, during parade we hear a specific voice. When army personnel have to walk on the bridge they are ordered by the commanding officer to stop the parade and cross the bridge with the normal walk. Why? Because if they keep parading on the bridge it may happen that because of the rhythmic vibrations bridge may

collapse. This example explains the impact of physical vibrations. Thus we can understand the impact of continuous and ceaseless Mantra chanting.

Kinds of Mantra

Many varieties of mantras are propagated by sages and are in vogue. They are divided into three primary compartments.

1. Mantras practiced with a desire behind (Kama Mantra).
2. Mantras followed with a desire for the well-being (Kama-Kalyan Mantra).
3. Mantras executed for the betterment of man-kind (Kalyan Mantra).

Gayatri Mantra comes under the 2nd division. Pranava Mantra has a leaning towards the 3rd division with the exception of these two, the rest of Mantras are conducted with personal desires behind them.

‘Kama’ is described as having some longing for something in the world, ‘Kamana’ is longing - an intense desire to possess some cherished thing. If the practice of a Mantra leads only to the fulfillment of your longings, but no general well-being is anticipated, then it comes under the first division. These are known as ‘Kama Mantras.’ They are meant for those only who are desirous of their physical achievements, who attempt to bring about a rapport with the fivefold physical element. Our intellect will progress towards materialism. It is not true that all our desires will be beneficial for us in its true sense. Many of our longings do us harm in some way or another. A businessman will not care to know whether the article he is selling will be beneficial to the purchaser or not. The Kama Mantras we practitioner may bestow or grant the desires of the practitioner but they will not be in any way beneficial to others.

To have your heart’s desires accomplished is one thing. To obtain the well-being of man-kind is another thing. The fruitfulness of a man’s efforts lies in gaining spiritual welfare. This is known as ‘Kalyana.’ It indicates opening of the portals for freedom - liberty from the bondage of births and deaths. Yogashastra uses a typical word i.e. ‘Kaivalya’ - perfect isolation, exclusiveness, identification with the divine spirit; in short ‘Moksha’ or emancipation.

Gayatri (Kama-Kalyana mantra) is a Mantra of well-being intermingled with desires while it grants the wishes of its practitioner it also pushes him forward on the path of general welfare. Gayatri is indeed a distinguished Mantra. It is so because it serves two purposes at the same time. It fulfills is the inner wishes as well as bestows well-being of mankind.

“As long as the longings of individuals are not fulfilled he will fell miserable. Till his desires are not fully satisfied he will not be inclined to show any interest in the merits of a Mantra which may lead to the general well-being of all. Until interest is not generated he will not care to adopt the “Pranava Mantra” but try to understand this. There is no guarantee in ‘Pranava Mantra’ that all your wishes will be satisfied. You cannot doubt its efficacy for causing the well-being of mankind.

“ONE THING IS ASSURED. IT WILL NOT ALLOW A PERSON GAIN MATERIALISTIC MAGNIFICENCE BY WAY OF FRUITFUL RESULTS OF HIS EFFORTS. THESE DESIRES ARE HARMFUL FOR THE PRACTITIONER IN THE LONG RUN. HENCE THEY WILL NEVER BE GRANTED”.

Pranava Mantra (Kalyan Mantra) is an exclusively human-welfare oriented procedure. Let us try to understand this principle by an illustration.

Take the instance of a person who practices Pranava Mantra with sole desire to get enhancement in his salary. Supposing while practicing he loses his job. Disgusted he turns an atheist. But after some time he comes to know that the roof of the place where he was working suddenly caved in and fell on the heads of the employees injuring them seriously. Had he been on service he would also have been one of the casualties. Thus he will realize that what had taken place by way of losing the job was after all for his welfare only.

By repeating the Pranava Mantra he has incurred some initial loss but it has proved beneficial in this that his life was saved. He might not have realized this at the initial stage. What appeared to him as a bitter consequence has proved a blessing in disguise.

“IF YOU LOOK AT THIS FROM THIS ANGLE YOU WILL OBSERVE THAT THE ‘KAMA MANTRAS’ DO FULFILL THE

WISHES OF THE PRACTITIONERS BUT AFTER ALL IN THE END THEY MAY NOT PROVE SO BENEFICIAL FOR HIS ALL ROUND WELFARE. HE MAY THUS UNHAPPY AT A LATER STAGE.

“PRACTICE OF ‘GAYATRI MANTRA’ WILL GRANT A RIGHT TO UTTER PRANAVA MANTRA; WITHOUT OBTAINING A PROPER RIGHT YOU ARE NOT AUTHORIZED TO PRACTICE ‘ PRANAVA MANTRA’. WHAT IS MEANT BY “OBTAINING A RIGHT”? IT IS A KIND OF COMPROMISING ATTITUDE WHERE THE PRACTITIONER SATISFIES HIS INNER FEELINGS THAT WHATEVER IS HAPPENING IS FOR OUR BENEFIT ALONE. THE DIVINE BEING ACTS ONLY FOR OUR GOOD. THIS KIND OF DETERMINATION HAS GIVEN US A RIGHT TO PROCEED TO UTTER THE ‘PRANAVA MANTRA’ WITH EQUANIMITY.”

Guru-Jaap

We have to understand Guru-Jaap (Mantra chanting or Mantra recitation which is provided by Guru – spiritual master) in three different ways. (1) If we perform recitation of Mantras like “Aum, Aum, Aum...” or “Krishna, Krishna, Krishna...” or “Shiva, Shiva, Shiva...” then it is called Guru-Jaap. (2) If specific Mantra is attained from Guru – spiritual master and it is chanted then it is also called Guru-Jaap. (3) The two types mentioned in the first two points are not included in the third category; disciple neither does Mantra recitation as per his/her own sense-insight nor he/she attains Mantra from his/her Guru. Disciple used to hear spiritual preaching from Guru and tries to put virtuous preaching into practice in life; and also propagates the preaching among his/her circle. Thus, grasping the Guru’s preaching, puts it into practice and propagates among circle is also called a Guru-Jaap.

Thus, there are three types of Guru-Jaap. Guru-Jaap means not a minor or ordinary Jaap. Guru-Jaap means extremely valuable Jaap; by doing which one can get wisdom to understand Supreme Being. The Jaap in which the knowledge and wisdom about Atma (soul) and Parmatma (Supreme Being) is fully filled up is called Guru-Jaap.

Subtle Science of Mantra Chanting

The Mantras, rituals and Svadhyaya (self-study) which are given by sages, saints and Gurus are given after going through the process of contemplation and thoughtful consideration. Subtle scientific principles for the welfare of the people are included in them. Sages have included scientific principles and secrets in the religious rituals in such a way that ordinary people are not deprived of the invaluable benefits of them. Due to such efforts of sages the ordinary people also take interest in the religious rituals and take benefits of physical and mental progress by practicing them.

Let us take the example of Vachik-Jaap (oral mantra chanting). If any practitioner who is not conversant with how to perform Pranayama starts practicing Pranayama then he would not get suggested benefits of Pranayama; instead, by not practicing Pranayama in a way proper he may get malfunctioning of his body. There are many benefits of Pranayama but it cannot be performed by a person suo moto. Moreover the required extreme patience and faith for Pranayama is not handy for all. In addition, it is very difficult to find out the masters of Pranayana in whose company one can sit, learn and perform Pranayama accordingly. Against all such odds, one can take benefit of practicing Pranayama with the help of Vachik-Jaap (oral mantra chanting).

By the grace of our spiritual masters some Mantras are given to us. When these Mantras are chanted incessantly with rhythm, the Bahir-kumbhak (names of type of Pranayama) and Uddiyana Bandh [Note: Bandha (bond, arrest) is a term for the “body locks” in Hatha Yoga, treated under the heading of Mudra. There are four types of Bandhas viz. Mula Bandha i.e. contraction of the perineum, Uddiyana Bandh i.e. contraction of the abdomen into the rib cage, Jalandhara Bandha i.e. tucking the chin close to the chest, Maha Bandha also called Tri-Bandha i.e. combining all three of the above Bandhas.] are performed effortlessly. If the pronunciations of Mantra are not proper or the perfect rhythm is not followed then the benefit of Vachik-Jaap would be less but there would never be damage to the body.

Thus by performing Vachik-Jaap Pranayama and Uddiyana Bandh are attained. Uddiyana Bandh is termed as “Mrityu-Matang-Kesari”

– meaning: the lion who kills the elephant of death. Thus by attaining Uddiyana Bandh the body is purified and extreme healthiness is gained so as to keep the death away. If body is healthy then only we can progress in spiritual path. Thus with the help of Vachik-Jaap, a person with less knowledge and understanding about Pranayama and Bandh can also be benefitted. Which is out of range of our understanding can also be attained effortlessly.

The provider of Mantra must be full of vitality

The success of Mantra depends upon from whom it is achieved. The chanting of Mantras which are printed in books do not result into enough success. Likewise, enough success is not attained from the Mantras which are received from anybody. As certain preaching doesn't impact us if they are preached by some people, but if the same preaching is preached in the same words by specific person then there is huge impact on us. In the same way, if the Mantra is provided by a person full of vitality will have better success rate, for it has come from the heart of the provider and is full of vitality. The words, preaching or Mantras are full of Prana (i.e. vital force) if they are provided by a person with full of vitality.

Let us understand with an example. All the Rotis (bread) made of wheat are equal in taste and nutrition. But when this bread is eaten with milk, ghee (clarified butter) or mango juice then their taste and nutritional values are different. The taste has become better and nutritional values are increased when the plain bread is eaten with milk, ghee or mango juice. Likewise all Mantras are made of words only but they become Mantras when they are pronounced and provided by a powerful and competent person with full of vitality. In this manner, the words after coming out of the mouth of sages and spiritual masters become Mantras and by chanting such Mantras disciples are benefitted with infallible fruits of them, transcendental meanings are understood by them and new vistas of wisdom are opened.

Seer of Mantra

Sages are called seer of Mantra; not creator of Mantra. Nobody can create Mantra. Mantra is spontaneous. It is to be seen, viewed, and experienced. It would be seen and experienced once practitioner becomes competent and privileged. It cannot be given. Can it be printed in a book? No. It is a matter of feeling of heart. When calf comes to a cow then only the udders of cow gushed with the milk. Or else cow would push back the milk from its udders. Can anybody get anything forcefully from the sage or Guru or by oppressing them? It is a matter of sentiment and feeling of heart. One can kill him but cannot take forcefully from him.

In “Gurumahima” (Gujarati poem depicting glory of Guru) poet Savajidas has said – At the time of breathing in (inhale) and also at the time of breathing out (exhale); during both actions there must be remembrance of the spiritual knowledge imparted by Guru so that we are protected with the help of that knowledge. If we forget that knowledge then we entrap into the vicious cycle of illusion and falseness; we entrap into the material temptation. But during inhale and exhale – round the clock – if remembrance of spiritual knowledge continues then there would be no dual of sins and virtues; and when one is moved out of the dual of sin and virtue then there is an attainment of emancipation, liberation; attainment of eternal happiness and peace.

When remembrance of spiritual knowledge imparted by Guru is on during breathing then complete joy is attained without Mantra-Jaap.

When any practitioner commences Anushthan (rite, ritual) he/she would decide the time limit for Anushthan i.e. a month or two months or a year. During Anushthan some perform 125000 Mantra-Jaap or some perform 2400000 Mantra-Jaap. But when the duration of Anushthan or the number of Mantra-Jaap is completed, practitioner would come back to his original routine life. But the one though who lives worldly life, makes his breathing (inhale and exhale) a Mantra is doing 21600 Mantra-Jaap in 24 hours.

How breathing can be made Mantra?

How can breathing be made Mantra? It is very abstruse tale. For that we would remember this –

स्वासा से सोहं बना सोहं से ओमकार
ओमकार से राम बना साधु करो विचार

Swasa se Soham bana, Soham se Omkar |

Omkar se Ram bana, Sadhu karo vichar ||

Explanation: ‘Swasa’ means the ongoing breathing (inhale-exhale). It is a rule that where there is an action, there is a sound. According to Svarodaya scripture (Swara Yoga - “sound of one’s own breath”) there is a subtle sound during breathing process. But that sound is intangible, transcendental; this cannot be easily heard. Say – during a movement of hand there is a sound but it is so subtle that our ears are not able to hear it. Whatever we speak here, you are able to hear it; but a person who passes from far away cannot hear it. But that does not mean that there is no sound.

We inhale and exhale breath 21,600 times in 24 hours. When we inhale, the air we drawn in, makes the sound of ‘So.’ While we exhale, breathed the air that moves out makes the sound ‘Ham.’ ‘So’ means ‘It’ (soul) and ‘Ham’ means Aham i.e. ego – So...Ham, So...Ham; - ‘it is me’, ‘it is me’ - Hence soham means the soul and not the physical body. It is repetitively done during breathing. When we join the two words we get ‘Soham.’ ‘I am Soul, I am not anything else’. It is called Ajapaa-Jaap - without chanting of any Mantra, it (So...Ham) goes on and on.

‘Soham’ is the king of Mantra. ‘Soham’ is the natural Mantra. It goes on and on effortlessly, without chanting. “Soham se Omkar” – What is the second form of Soham? Its second form is ‘Om’. When we remove ‘S’ from the confluence of the ‘So’ and ‘Ha’ from ‘Ham’ what remains is ‘Om’. It is the most concealed secret. To learn about this secret practitioners have to wander here and there. Once learn they become fully contented. The last stanza is “Sadhu karo vichar” – meaning: even saints are told to think, contemplate on this secret. If

it is very hard to understand for the saints then how can people who are living worldly life understand such secret?

“Omkar se Ram Bana” – from Om it has become ‘Ram’. We have already discussed that all are not eligible to chant or recite Om (Aum) Mantra. So by chanting ‘Ram’ Mantra a practitioner has become eligible to find Guru. And then Guru has made disciple eligible to chant Aum Mantra. All this is a deep laid plan of nature. By the grace of God only it happens. Hence unless and until we are eligible for Aum Mantra we can keep reciting Ram Mantra.

Effect of Mantra-Jaap on human body

The vowels and consonants are involved with each and every limb and nerves of our body. When someone chants Mantra Ram...Ram...Ram... because of the speed of chanting, unknowingly he wrongly pronounces the letter m in the Mantra Ram; as per Sanskrit pronunciation of letter he skips the vowel in the letter M and thus makes wrong pronunciation (i.e. instead of correct letter ऋ pronounces it as म्). To get full benefit of chanting of Ram Mantra Sanskrit letter M must be correctly pronounced. By correctly pronounced Ram Mantra the equilibrium of the body is maintained.

In human body Shitataa (coldness) and Ushnataa (hotness) should remain in equal proportion. As much as the equal proportion is imbalanced that much is unhealthiness; as much as the imbalance is increased that much is agedness; and the extreme imbalance causes death.

Awakening of dormant energy by prolong intonation of Aum

On analyzing the components of the word AUM you will find that it contains three letters viz., A, U, M. When you utter this word AUM with a prolonged intonation you will begin to experience numerous hidden vibrations in your system. When you come to “M” you should make only half intonation like ‘UM’. As you draw breath with the letter A and end with ‘UM’ you have to clamp your lips tight. When you utter ‘M’ with both the lips pressed close, then only you will be

able to pronounce AUM correctly. The sound that emanates from your throat will have reverberations ending in a long drawn out 'UM'. If you do not close your lips at the end of 'AU' the sound of 'M' will not emanate from your throat. It will convert into 'ma' with the alphabet a added to it, thus giving a wrong sound. Without intermixing of vowel the consonants cannot be pronounced correctly. Without vowels added in appropriate places the words uttered will not have proper intonations. Complete sounds are produced with the help of vowels. Sanskrit language is abundant with the usage of vowels and consonants in right proportions.

The procedure of uttering AUM is like this. Begin A and end with half M. When you come to 'M' you close your lips. Continue to produce the sound of 'half M' (like 'UM') so that it will produce a prolonged sound of 'UM' in your throat. Continued practice of uttering AUM has the ability to create vibrations in your spinal cord called "Merudanda". In the end it will produce a spiritual and divine experience. This will energize the sense perceptions and at the same time enhance your health. This stimulation of extra-sense perceptions is known as 'Gyana' which otherwise cannot be obtain by our normal sensory organs. When the practice will be carried for a long time, without any hurdles the practitioner will gain a right to touch some extra-ordinary nerve centers so that they will begin to respond gradually. This is an essential part of Yoga. The long drawn out utterances of AUM can awaken dormant centers of energy. One way of realizing the effect of utterances of AUM is, you can place a finger on your vertebrae at the time of repeating "Pranava Mantra" and experience the sensations. The vibrations create subtle motion in the spinal cord. Yogashastra talks about seventy two crores of nerve centers within our human system. Out of these three prominent centers are quoted here viz., 1) Ida, 2) Pingala and 3) Sushumana. Sushumna has three inner centers. These are known as: 1) Chitra 2) Vajra and 3) Brahm. Of the three inner centers of awakening energy 'Sushumna' is of utmost importance. The inner centers of 'Sushumna' are subtler than subtle. Again out of the sub-centers in 'Sushumna', 'Brahm' has a special place. It is through this center 'Kundalini' passes through to enter the head (brain). What do we understand by Kundalini? It is the

hidden power that lies dormant within the human system in a coiled form. This is the untapped bundle of energy in our body waiting to be awakened. We are unaware of its utility. What is utilized even by extra-ordinarily energetic people is only a small part of that sleeping Kundalini. The rest of it lies in a reserved form of energy without being used.

The method of awakening that reserved and dormant Kundalini energy is the purpose of Yoga. In Philosophical parlance Kundalini neither lies in a sleeping state nor over it awakes. We use these two words - “Sleeping and Awakening” to facilitate understanding of the subject in a broad way. We use the word ‘Kundalini’ to denote that power more aptly. It lies within our system in a coiled and curled form.

Let us study this aspect in detail. Great reputed poets, learned professors, renowned doctors, advocates with extra-ordinary merits, a famous scientist or an expert engineer, whatever be their proficiency they will be using only part of that dormant energy. The rest of it lies concealed in a somnolent state. When this power rises in full capacity then it is said Kundalini has awakened.

We have mentioned before that prolonged utterances of ‘Pranava’ mantra produces special vibrations in the spinal cord. These vibrations reach the nerve center of ‘Susumana’ in a systematic manner and from there they spread to the inner centers like ‘Chitra’, ‘Vajra’ and ‘Brahma’. As the vibrations pass through these centers the nerves system gets purified. They grow super refined. What does this mean? The electric currents of subtle vital force will find its access into these nerve centers. Pranava mantra attunes the nerves to receive that supernatural energy. Hence we give so much importance to the repetition of ‘Pranava’ mantra i.e. Aum.

The most profound secret of Gayatri Mantra

Let us first understand about the words of Gayatri Mantra and the origin of it.

The Gayatri mantra (Rigveda 3.62.10) is, in Devanagari:

ॐ भूर्भुवः स्वः ॐ तत्सवितुर्वरेण्यं ।

भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

In International Alphabet of Sanskrit Transliteration:

**Aum bhur bhuvah svah Aum tatsaviturvarenyam bhargo
devasyadhimahi dhiyo yo nah prachodayat Aum**

The **Gayatrî**, also known as the **Savitri Mantra**, is a highly revered Mantra from the Rig Veda (Mandala 3.62.10), dedicated to Savitri, the Sun deity. Gayatri is the name of the Vedic meter in which the verse is composed. Its recitation is traditionally preceded by Aum (or Om) and the formula "bhur bhuvah svah", known as the Mahavyahrti, or "great (mystical) utterance". Vishvamisra is said to have created the Gayatri Mantra.

The Gayatri Mantra is for the purification and enlightenment of intellect. As we all know that human being is very much in need of purified and enlightened intellect round the clock – in each and every situation; hence Gayatri Mantra which is normally a hymn or prayer to Almighty God can be chanted or recited at any time. It can be chanted – without taking bath or after taking bath, by man or woman, in the morning or in the night. It is my individual and personal belief that the need of purified/enlightened intellect is required more in the night than in the day. For, during the day time there is a presence of Sun which is full of vital force but during night time it remains absent i.e. it is invisible; so during night time the chanting of Gayatri Mantra is required more. That is why Gayatri Mantra can be chanted, recited during night time too.

Some reverends, scholars, gentlemen who are believers of ancient traditions do not like about everyone chanting Gayatri Mantra. Or they believe that each and every human being does not possess the right of chanting Gayatri Mantra so all must not be graced with Gayatri Mantra. But such believers do not know that which is the true Gayatri Mantra? So friends, do not bother about Gayatri Mantra being chanted by people who do not possess right to do so.

A true Gayatri Mantra

The Mantra which is received from any book or scripture is grossly material. However when Mantra which is received from the sage, saint or Guru and chanted as a part of Anushtan (rite, ritual) and after performing it for very long duration it is visible in the form of

light with the internal subtle eyes then it is called the supernatural, ethereal and transcendental form of Mantra. But after attaining the true understanding about the essence and soul of the Mantra, if that understanding is assumed and practiced for the whole life then it is a true and conscious form of Mantra which can never be destroyed.

By chanting and reciting Gayatri Mantra intellect should be purified and enlightened so that a divine understanding – whatever happens in life is for the good only - is attained and prevailed. Though in a routine definition which looks like damaging and harmful, should look like beneficial and advantageous as per the divine understanding. When such divine understanding is attained then only indestructible peace and compromise can prevail in the life. And then only it can be said that the true, indestructible and everlasting Gayatri Mantra is attained. If we cannot move ahead from the material and subtle forms of Gayatri Mantra then we are deprived of the divine benefit of it.

There are twenty four letters (excluding Mahavyaharti and three bridged Aum) as mentioned above). If it is chanted with correct pronunciations and its meaning kept in mind during chanting then the complete benefit is attained; otherwise less benefit is attained, but there can never be loss.

The highest and ultimate attainment of Gayatri Mantra is ceaseless and eternal contentment in life. Unless and until such stage is attained it only remains Savitri – the Sun deity – Mantra, it does not become true Gayatri Mantra which protects the practitioner from the fear of death and Tri-Taap – Tri-agonies. (There are three agonies affecting human life. The first being *Âdhyâtmik*(spiritual), second *Âdhibhautik* (physical) and the last one is *Âdhidaivik*(celestial)).

If essence and substance of Mantra is understood and that divine understanding is attained and digested in the life then whether Mantra is chanted physically or not, that does not make much difference. However it is better to vow for a certain number of Mantra chanting on daily basis.

Gayatri Mantra is for purification of intellect

The recent time is of intellect-era. Intellect and brain has won the race over faith and heart. In fact, it is necessary to purify the intellect more than the increase in intellect. Gayatri Mantra is considered as Mantra to cleanse and purify the intellect. Let there be increase of the people with purified intellect with the help of reciting-chanting the Gayatri Mantra and in this way true path of welfare is attained. Thus there can be speedy movement towards achieving the goal of world-peace.

Mantra means which is contemplated ceaselessly, which is to be pondered; as the Mantra is contemplated and pondered more and more, so more and more hidden and mysterious secrets are understood. Eventually, how does a person become at last? A person becomes like the one in whose close contact he remains. With whose continuous close contact he remains? He remains in the constant and close contact with his own thoughts. Any material and physical action starts with the thoughts. Considering this fact, how useful, beneficial and welfare worthy can be the spirit of Gayatri Mantra - "Hey Almighty God! We pray you, we meditate on you; you inspire and motivate our intellect."

Gayatri Mantra is a tool to obtain goal and Aum is the object of the goal. Gayatri Mantra-Jaap is a discipline of routine spiritual practice and Aum is the attainment of it. The purified intellect with the help of Gayatri Mantra becomes capable and competent to understand Pranav-Aum i.e. the name of God. Knowingly or unknowingly every living creature is a worshiper of Aum (A-U-M). Once we come to know about this fact that leads us to have an intimacy with all living creatures. Once we understand about the true concept of Supreme Being then prevails the total contentment in life.

Gayatri Mantra is like a fire

Question (by woman during her period): I have my menstruation. During this period can I recite Gayatri Mantra?

Answer: Gayatri Mantra is a great Mantra. It is not an ordinary Mantra. It is like a simmering fire. Whatever is thrown in fire is consumed by fire. Fire destroys the physical form of everything and

converts it into a subtle form. If you put ghee (clarified butter) into fire, fire converts ghee into its own form. If you put wood into the fire, fire converts wood into its own form. Poison, nectar, excreta, etc., etc.; if they are put into fire then they are converted into the fire form. Fire gives everything – be it holy or unholy, small or big, thing of great importance or less importance – its own form. But nothing can consume fire or converts fire into the form of that thing.

Gayatri Mantra is like a fire. Do not postpone its recitation and chanting by thinking of holy or unholy state of yours. Under any circumstance chant Gayatri Mantra. Gayatri Mantra makes unholy, a holy; but nothing happens to Gayatri Mantra. Because of your unholy state, Gayatri Mantra would not become unholy; instead it will make you holy.

The simple meaning of Gayatri Mantra is: “Hey Almighty God! We pray you, we meditate on you; you inspire and motivate our intellect.” Whenever we perform any action, our intellect would be inspired by your presence hence those actions would have been performed by the inspired intellect of ours; so we would be benefitted by those actions, those actions would lead us to our welfare.

Let us understand the true form of Gayatri Mantra, by the grace of Gayatri Mantra itself.

Sperm-Control by Incantation-Chant

Awakening of vital hidden energy (Kundalini Jagaran) – rousing of hidden power located at the base of spine i.e. under Sushumna Nerve is an inevitable requirement of all spiritual practices; be it with efforts or effortless, be it knowingly or unknowingly, be it by grace or by diligence; but its awakening is essential. It is said –

कन्दोर्ध्वकुण्डलीशक्तिं सुप्ता मोक्षाय योगिनाम् ।

बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् ॥

Explanation: The dormant energy located at the base of spine is for the salvation of Yogi and captivity for ignorant. Yogi, by awakening that vital energy, becomes free from afflictions and gets salvation; whereas insensible people who are ignorant about that vital energy kept themselves captivated. Only those who understand the power of that vital energy are considered the knowledgeable of Yoga because

entire Yoga-system is subject to the vital energy. That is why, even after performing all spiritual practices, if the vital energy (Kundalini) is not awaked then the practitioner will not get success.

The success in all spiritual practices is dependent as much on awakening of vital energy as also on celibacy. All scriptures are full of glory of celibacy, viz.

ब्रह्मचर्येण तपसा देवाः मृत्युमपाञ्चत (अथर्व 11-4-19) Means – The deities killed death i.e. won over death with the penance of celibacy.

There is a maxim in Patanjali Yogadarshan **ब्रह्मचर्यप्रतिष्ठयां वीर्यलाभः** Means – by practice of celibacy there is gain of sperm.

उध्वरेता भवेद्यावत् तावत् कालभयः कुतः Means – how come the fear of death till the sperm is ascended? And –

मरणं बिन्दुपातेन जीवनं बिन्दुधारणे तस्मावति प्रयत्नेन कुरुते बिन्दुधारणम् Means – spoiling sperm is the death and retain it is the life. Hence with the hardest efforts one should retain sperm.

“अहंबिन्दु” Means – sperm is me – Shiva the God.

ईशत्वं यत्प्रसादेन ममापि दुर्लभं भवेत् ।

सिद्धे बिन्दी महायत्ने किं सिद्ध्यति पार्वति ॥

Means – “Hey Parvati! What cannot be achieved when sperm is gained and controlled? Everything is achieved. The Godliness I attain is grandeur of the celibacy, sperm-control.” Thus the celibate is glorified in “Shivsanhita”.

Indeed the glory of celibate is eternal. There are means and practices mentioned in the scriptures to attain celibacy, to become celibate; viz. Aasans and Pranayam – postures and breath-control, Bandh and Mudra – body-locks and hand gestures used in conjunction with breathing exercises, Mantra Sadhna – incantation-chant, grace of Guru, grace of God etc. Out of these practices, we would focus on ‘celibacy through incantation-chat’ here.

Oral chanting of any Mantra i.e. incantation-chant should be long and deep. It is advisable that the chant should be extended for twenty seconds. If Mantra-chanting is started in this way then the Uddyan Bandh and Mul Bandh (names of body locks of breathing exercises) are being started effortlessly. By the end of chanting the said body locks will be fully established. With the help of Mul Bandh, as the vital force (Prana) starts its upward journey towards Brahmrandhra

(one of seven Chakras, the crown of the head – also called Sahsrara), the sperm too starts attracted for upward movement. It is mentioned in Hathyoga-Pradipika –

प्राणाप्राणौनावबिन्दुमूलबन्धै चैकताम् ।

गत्वा योगस्यसंसिद्धिं यच्छतो नात्र संशयः ॥

Means – By practicing Mul-Bandh the Apan Pran (the *apana vayu* is one of the five energy subdivisions of Prana, and is considered one of the most important. It is believed to influence digestion, elimination and reproduction, it is active in the pelvic and lower abdominal areas known as Muladhar Chakra) is merged with Prana and enter into Sushumna nerve. Because of it, the Naad – cosmic sound is produced. After that, Prana and Apan along with Naad would move above the heart; there the sperm unites with Naad and goes to head (Brahmrandhra); at that time undoubtedly the Yoga is achieved.

Because of Mul-Bandh and Uddyan-Bandh are perfectly done, a mysterious pressure is created on sperm-carrying nerves which increases from the lower end of the spine to the upper end. That is why sperm moves towards head with gradual speed. During Mantra-chant the vibrations are generated in the tonal cords which affect the sperm-carrying nerves and thus some portion of the sperm is converted into Ojas (**Ojas** is one of the three vital essences that together promote and sustain our physical vitality, mental clarity, and overall health. The three vital essences are -prana, tejas, and **ojas**). Now this portion of sperm which is converted into Ojas moves out of retrograde border – lapsing boundary. When Mantra-chant is over practitioner gets a little time to inhale. At that time the pressure on sperm-carrying nerves is decreased and hence the nerves become loose. Because of this, the portion of sperm which was converted into Ojas is thrown upward with intense pace. The nature of water is to flow downward and nature of Ojas is to move upward. Hence one has to convert sperm into Ojas to move it in upward direction; one can perform any spiritual-yogic practice to do so.

During oral Mantra-chanting, Mul-Bandh and Uddyan-Bandh are observed in such a scientific way and with gradual pace that there is no fear of exaggeration. If oral Mantra-chanting is done collectively in mass and by two teams chanting one by one then there is no fear of

distraction of laziness and laxity.

With this type of Mantra-chanting, Mul-Bandh and Uddyan-Banth are formed correctly and hence Bahya-Kumhak Pranayam (holding the breathe after exhaling) is performed, because of which the assorted subtle actions-reactions take place. Thus celestial vibrations are created in Ojas-carrying nerves. All and all this would make Sadhak i.e. practitioner an infallible virile. Those who have attained the supernatural power and become celibate would use their grace and by imparting the suitable practice would ensure that the practitioner attain celibacy and move forward in the path of achieving emancipation. Only they know better that which practice is suitable and at what time it should be performed for the welfare of practitioner. It is possible to control sperm and be celibate by following the dos and don'ts as prescribed in scriptures and take advantage of the company of Gurus and achievers of the celibacy.

At the time of Mantra-chanting the sitting posture should be perfect and incompatible. At that time, by focusing the faculties of senses in the head one can get success very fast. One should remove the mind from worldly activities being performed nearby him/her. When Mantra-chanting is completed for once and inhale is required to utter Mantra second time, only nose should be used for inhaling. If Mantra is chanted in piecemeal manner one will not get the benefit of chanting. If one follows the appropriate dietary and practice the Mantra-chanting with sheer honesty and integrity, one would get the amazingly miraculous sperm-control in a month only.

Those who want to become true celibate can become the same by following this practice. Those who are married can observe limited celibacy and should get progeny by following religious practices. Thus they can make their married life successful. It is said – if you want to improve the world then improve the progeny first and the world would improve automatically. All types of Mantras can be used for getting benefit of this practice. What is needed is to get grace from the people who are proved scholar of science of Mantra and mastered the art of Mantra-chanting and follow the suit.

Digest the generated heat (power) through Mantra into body itself

Question: Many a times my wife gets bouts of vim. She also experiences bouts of actions. What is the reason for it? And what is the remedy?

Answer: When we perform spiritual activities like Mantra-chanting, penance, meditation etc. at that time the heat and energy is generated in our body. The generation of such heat and energy is the indication and proof of the fact that the spiritual activity we are performing is done correctly. As the quantum of such activities increase, this heat and energy spreads more and more in the body and slowly and steadily it spreads into each and every nerve and cell of the body. As per Yoga scripture there are 720 millions nerves in our body. The vigorous heat and energy spreads into each of these nerves and make them clean. Because of the clean nerves we can firmly move ahead in our virtuous and spiritual activities.

If above mentioned heat and energy is stored and sustained inside the body then only it can help in advancing the spiritual activities. Occasionally it is seen that the said energy is increased to such an extent that it starts flowing outside the body. It happens due to our ignorance. Ideally this virtuous energy must remain inside our body. But when it comes out of the body then we witness the bout of vim and under such vim some activities are experienced. Thus the overflown energy is spent in such activities. If the virtuous energy is flown outside the body and wasted in the activities generated out of the bouts of vim then what is left inside the body? No energy is left inside the body. We feel emptied. What is gained after great penance is wasted in activities performed out of vim.

Let us understand it with an example. We used to heat the milk in vessel to make it hygienic. With the heat of fire slowly milk starts getting hot. Once milk reaches to its boiling point it starts overflowing. If the overflowed milk reaches to the top of the vessel we move the vessel away from fire. Thus the milk is saved from spilling out of the vessel. If the boiling milk is not moved away from fire then the milk is spilled out of the vessel and we would remain with empty vessel. Likewise –

When the huge volume of heat and energy is generated due to virtuous and spiritual activities, and after purifying all nerves of the body, before it starts moving out of the body, we should become vigilant. For that heat and energy is not to be wasted, it is to be digested in the body itself so that with the help of it we can make progress in the spiritual path.

There is a need for us to be vigilant and ensure that the heat and energy is not spilled out of the body and we remain empty. We should change our virtuous/spiritual activity in such a way so that the heat/energy remains in our body only and spills out of the body.

It is also to be noted that there is no relation between heat generated due to fever and heat generated due to spiritual activities. One indicates the deterioration due to impurities of the body and the other indicates the cleansing and purification of the body.

Meditation

Five afflictions and their forms

Human being, knowingly or unknowingly, from birth till the death, wanders in search of true and eternal happiness and peace; he fights the desperate battle of attaining such happiness and peace. In spite of that he cannot get true and eternal happiness and peace. He ends up in getting the hallucination of true and eternal happiness and peace instead of true one. He repents due to the deception of getting mirage of peace. He keeps on running here and there blindly to satisfy the thirst of attaining peace. In this way his hours, days, weeks, months, years and births are spent in a flash, however he does not get true happiness and peace. Why is it happened? Because he does not know that there are five afflictions which are the main hindrances and obstacles for getting true happiness and peace. The five afflictions shatter the happiness and peace of human being.

1. **Avidya Klesh (ignorance or nescience affliction):** Whatever false knowledge, illusory knowledge, wrong myths-beliefs, and wrong delusions prevail in us; that is called Avidya or ignorance. There are four parts of ignorance; ignorance is expanded in four types. The

collective name of these four parts is Avidya (ignorance). Which are these four parts? (A) Inconstant or temporary seems constant or everlasting, (B) unholy seems holy, (C) unhappiness seems happiness, (D) inanimate seems animate; the collective name of these four parts is Avidya (ignorance). Let us understand each one of them separately.

A) Inconstant seems constant: What is in fact inconstant, we have interpreted it as constant. Inconstant means the one which would not remain constant. Our body which consists of five elements of nature, the senses resided in it; likewise the bodies of our dear family members, relatives and group of friends; move further – the bodies of all living beings, all the prevailed things which are made of five fundamental elements of nature; what are all these? They all are Anitya i.e. inconstant. Moment after moment they are being destroyed. Because of our ignorance we have falsely understood all the inconstant said things as constant things.

B) Unholy seems holy: ‘Shuchi’ means holy and ‘Ashuchi’ means unholy. We understand and consider the objects holy which are unholy. We are engaged and engrossed in the dirty objects which produce hatred; we consider such places very holy and enjoy the pleasure of them.

C) Unhappiness seems happiness: Which are terrible grieves, in the past, present and future tenses which are in the painful form; the problems, objects and chapters which make us unhappy; we believe them as full of happiness. What ordinary people feel and consider as happiness, Sagacious people consider it as unhappiness. Why? Because theologically speaking all pleasures and happiness are considered as either resultant unhappiness or agonic unhappiness or subliminal unhappiness. Looking to these three types, the pleasures and happiness which are felt as unhappiness by the sagacious people, the ordinary people believe them to be happiness. This way we too have understood them as happiness; wrong beliefs-illusions which are full of grieve, we feel them as happiness.

For sagacious people, those joy and happiness are also (unhappiness and sufferings viz.) Parinaam Dukh or resultant unhappiness, Taap Dukh or tormenting unhappiness and Samskar Dukh or impressionable-influential unhappiness and also in the

reference of Triguna – the three qualities of nature – they are considered unhappiness and sufferings. Note: Trigunas are called: Sattva (goodness, constructive, harmonious), Rajas (passion, active, confused), and Tamas (darkness, destructive, chaotic).

Sagacious people think that how are joy and happiness received by ordinary people? They are resultant unhappiness (Parinaam Dukh). Let us take an example of one such happiness. How that happiness is resulted in the resultant unhappiness? When we wear a clean and neat dress, we get joy and happiness. But by passing of each and every moment it is becoming dirty and after some time the suffering of washing that dress is going to come. Though at the time of wearing it we get joy and happiness but they are going to result in the suffering of washing it i.e. resultant unhappiness (Parinaam Dukh). This is Parinaam Dukh – At present happiness is felt but after some time it would result in unhappiness and suffering.

The happiness which is considered as Taap Dukh or tormenting unhappiness by sagacious people, is considered happiness by ordinary people who live worldly life. Taap Dukh means the one which brings anguish, which torments. We get happiness. After getting that happiness, to ensure that we are not deprived of that happiness we try very hard, for that we use our intellect to its capacity; we keep ourselves always ready to ensure that even if somebody wants to snatch it away from us, he cannot. Even after such herculean efforts of ours, if somebody snatches away our said happiness then we feel severe mental torture, we feel anguish. Thus to ensure that nobody snatches away our happiness whatever efforts we make brings anguish and mental torture to us; that anguish itself is called Taap Dukh or tormenting unhappiness.

Samskar Dukh means – the happiness we enjoy leave impression on our conscious and because of that impression the desire is formed. That desire pulls us towards that happiness; it inspires us repeatedly to enjoy the same happiness again and again and hence by making efforts we again go there. By enjoying that happiness again, it leaves impression on our conscious again, and again the desire is formed which pulls us towards that happiness. Thus, a water wheel like cycle

is created - enjoyment of happiness, impression of happiness, desire due to impression, and because of that desire we pull ourselves towards that happiness again. Thus we fall in the trap of water wheel like cycle. Hence sagacious people consider that happiness as Samskar Dukh or impressionable-influential unhappiness.

D) Inanimate seems animate: inanimate seems animate means deaden seems enliven. Let us take the example of our body. Though our body is inanimate and deaden, we understand it as animate and enliven; we understand our body as a soul, as an animate. This is the fourth type of false belief.

Above mentioned four beliefs-illusions are the forms of ignorance; that itself is ignorance – nescience. Ignorance is the fertile field of all afflictions. If there is no ignorance then afflictions cannot grow, cannot sustain and cannot survive. Hence ignorance is explained first. Now Asmita (egoism) is explained.

2. Asmita Klesh ('over-identifying with your ego or egoism' affliction): To understand power of Drig – the viewer and Darshan – the view as one is called Asmita (over-identifying with your ego or egoism) affliction.

Drig means viewer soul and Darshan means by which the viewer sees i.e. senses. By senses the soul sees – the power of senses and the power of viewer soul are understood as one – means to understand soul and senses as one is called Asmita affliction.

3. Raag Klesh ('attachment to pleasure' affliction): What is called a Raag affliction? We enjoy happiness; in the absence of that happiness we remember it repeatedly; that affliction leaves behind the impression of that happiness and hence that happiness is remembered, remembrance of that happiness persecutes us. Thus the remembrance of the enjoyed happiness is called Raag affliction. As per example – We ate Bhajia (an Indian snack) at a place. We savored it very much and hence we get happiness. Now we remember Bhajias a lot but we cannot go to that place daily; And remembrance of that savory constantly persecute us. Then that is the affliction namely Raag i.e. attachment to pleasure.

4. Dwesh Klesh ('abhorrence or malice' affliction): Whatever grief we have leaves behind the impression of it even after it is passed.

A feeling of hatred is felt towards that grief. Whenever we remember that grief, the feeling of hatred is produced at that time. Its name is Dwesh; It is called Dwesh affliction.

5. Abhinivesh Klesh ('fear of death' affliction): This is the fifth affliction namely Abhinivesh. What is called Abhinivesh affliction? The fear of death is called Abhinivesh affliction. 'Svarasvahi' = since many births which is flowing with us; and 'Vidushopi' = the way it is ridden over the stupid, likewise it is ridden over the scholars too. That means, as much stupid and illiterate people are afraid of it, that much the great scholars and intellectuals are afraid too. Since many births Abinivesh affliction, in the form of fear of death, has been flowing with us i.e. coming with us. With the same degree, the death frightens the stupid people and scholars; and that scare of death has been coming with us since many births. With this fear of death, we can prove the rebirth too in this way –

Why are we afraid of death? It is but natural that whatever grieves we have experienced in our lives, when we face them again then we are afraid of them. It is a thumb rule that grieves and torture we have experienced, our personal involvement in them; whenever we face that sorrowful subject or occasion we afraid of them because we have self-experienced them. Let us understand that with an example.

A lamp or candle is ignited. A small child is sitting near it. Up till now it has not experienced the burns because of fire. Hence it tries to catch the candle. A flame of the candle seems a toy, a playing object to that child. So it tries to play with it, for it has never experienced the pain of burning with fire. Hence it tries to catch the flame. And the moment it catches the flame it burns its fingers and it screams. Now it would not try to catch that flame again. Before this, though we try to stop the child, because of our distraction it catches the flame and burns its fingers. Thus it suffers terrible pain. Now it will not go near the candle. Now if we grab its hand and try to take it to candle, it would forcefully pull its hand back. Because now it has self-experience of burning with fire and have terrible pain because of the burns. Initially it had no experience so it touched the flame and got pain. Now because of self-experience it would not go near that pain again.

Thus, with this principle, we conclude that we do not go near the

pain once we self-experience it; we remain far away from that pain. But till we don't experience that pain, we would go near it. When we have self-experienced the pain, we are afraid of that.

We are afraid of death. In this maxim it is told that stupid and scholars, all are afraid of death. Do we have experience of death in this birth? No, in this birth we don't have self-experience of birth. It is submitted in principle that once we have self-experience of grief or self-experience of scare then only we are afraid of it, not before that. So in this birth we don't have the experience of death. Then why are we afraid of the death? Why scare of death constantly persecute us? Why does Abhinivesh affliction pain us? We are afraid of death but we have not experienced the death in this birth.

It is proved from this that though we have not experienced death in this birth, we are afraid of death; means, though not in this birth but at times we have experienced the death, we have experienced the pain of death, hence in this birth we are afraid of it. Though we are not dead – we have not experienced the death in the present birth; however it is certain that at some times we have experienced death. And if we have experienced the death then whose death can be there? Death can be of body. Body can be there when it has taken birth. So at some times the birth of that body would have taken place; and hence except for present birth there would have been a previous birth. Thus it is proved that there would be previous birth of us.

Thus with the help of Abhinivesh (fear of death) affliction we have proved previous birth –before the current birth there can be several births of ours. With the help of Abhinivesh affliction we have proved that definitely there is previous birth. This maxim is very important for those who do not believe in previous birth. This maxim is extremely propitious – for the proof of previous birth, for those who do not believe in previous birth. After present birth there can be birth (reincarnation) too. Thus - previous birth and reincarnation – both can be proved with the help of Abhinivesh affliction.

Thus we have understood five afflictions namely Avidya (ignorance), Asmita (egoism), Raag (attachment to pleasure), Dwesh (abhorrence or hatred or malice) and Abhinivesh (fear of death).

Four stages of five afflictions

Above mentioned afflictions have four stages viz. Prasupt (dormant), Tanu (tenuous or dilute), Vichchhinn (disjointed or split up), Udaar (generous or magnanimous); and their fertile field is ignorance.

Five types of afflictions are explained more over here. How many stages they have? They have four stages viz. dormant, tenuous, disjointed and generous. The afflictions which have four stages are flourished in the fertile field of nescience. In the absence of fertile field of nescience there are no afflictions. Where they arise? There is a verse - “मूले नास्ति कुतः शाखा” Means – Where there are no roots, how can there be branches? If afflictions do not have fertile field to arise then they cannot crop up. Fertile field is nescience. If fertile field of nescience is not there then the tree of afflictions cannot be arisen.

The above mentioned afflictions have four stages, four tiers. If we don't understand these stages how can we know that in which stage the afflictions are resided. Hence let us understand their stages, tiers and roles.

The first stage is a Prasupt i.e. dormant stage. If an affliction is resided in dormant stage in human being then it cannot be noticed. The presence of affliction is noticed only in the Udaar or generous stage. Except for the generous stage, in the remaining three stages, the presence of that affliction is not noticed. And if the presence of it is not noticed by a human being, then how can he be an attentive and watchful. He remains unaware. We cannot notice the presence of affliction, if it is in dormant stage.

Here Prasupt is the word used for the said stage. A deep sleep can be called Prasupti i.e. a dormant stage. Example - A person is in deep sleep hence he is in dormant stage. If a person is in deep sleep on the first floor and even if we scream for him loudly from the ground floor then he will not hear. What should we do if we want to get him up? We have to go to first floor and shake him by his hand or leg or by agitating his body and then scream. Then he wakes up. I have given an example to understand the afflictions been in dormant stage. Thus we don't know the presence of affliction been in dormant stage;

it cannot afflict us hence we remain incautious. But when that affliction finds reason or pretext, it wakes up, and then we come to know about the presence of that affliction in us. Up till now we were unaware of the presence of it. But now we come to know of the presence of it. When? The moment it wakes up. When the reason appears and wakes up the said affliction, then it wakes up. But if that affliction is not even in the dormant stage then whatever pretexts are there how can it wake up? If we have not allowed it to remain even in dormant stage then it cannot wake up.

Thus it is dormant stage. If the affliction is lied down in dormant stage we can be incautious, we can be forgetful; we don't know the presence of it.

After dormant stage, there comes Tanu – tenuous or dilute stage. If the affliction is resided in diluted stage in the Chitta (memory – deals with remembering and forgetting) then also it is not known. If we are inattentive and if an affliction finds pretext to wake up then it would wake up. However we know a little about the affliction being present in tenuous stage, but we are completely unaware of affliction if it is lied in dormant stage. When it is in tenuous stage then sometimes we know about its presence or sometimes we may remain unaware of its presence, and perhaps when we notice its presence, we feel in mind that whenever required we will demolish it. Thus we become forgetful.

The purpose of Kriyayoga is to dilute the afflictions and let the practitioner gets the enlightenment. What is told in this maxim? Afflictions can be diluted. When they are in diluted stage, we become careless about them; at that time we think in our mind that we can throw these vulnerable afflictions within no time; how much time we may take to demolish them! But once they become very strong, we cannot demolish them. How much fragile is the shoot of a banyan tree whose seed is just sawn in the land? Even a small kid can break it while playing with it. But when it gets convenient atmosphere and air-water for a long time that small shoot becomes huge banyan tree, transformed into the form of the Kabirvad. A huge Kabirvad is located in Shuklatirth. Who dares to break or fall it? Even huge elephants fall backward when they clash with it, their trunks break but Kabirvad

remains harmless. The shoot, once which was so tender that it could have been damaged by the puff only, how has it transformed? It has become rock of thunderbolt. Likewise, the affliction resided in us with a tenuous stage, can be demolished easily if efforts are made during tenuous stage. But once under the pretext it becomes gigantic and mammoth then it becomes herculean task to demolish it. Hence a practitioner should become alert when an affliction is in the tenuous stage.

The third stage is Vichchhinn (disjointed or split up or overwhelmed) stage. When one affliction is overwhelmed by the second affliction which is either homogeneous or heterogeneous then that overwhelmed stage of the first affliction is called Vichchhinn.

When an affliction is overwhelmed by its homogeneous or heterogeneous affliction, at that time too you will not know the presence of it. If Raga (attachment to pleasure) affliction is overwhelmed by Dwesha (abhorrence or malice) affliction or vice versa then it is called heterogeneous overwhelmed stage of affliction. And if Raga (attachment to pleasure) affliction is overwhelmed by Raga affliction or Dwesha (abhorrence or malice) affliction is overwhelmed by Dwesha affliction then it is called homogeneous overwhelmed stage of afflictions.

The fourth stage of afflictions is Udaar (generous or magnanimous) stage. We know the presence of afflictions properly and clearly when they remain in generous stage. Because we are already being harassed, we are already being tortured by the affliction which is in generous stage; we are engrossed in it. Thus when we are engaged in the affliction then it is called Udaar or generous stage.

Let us try to understand the Raga (attachment to pleasure) affliction and its four stages with material instance.

Prasupt (dormant) stage: One person has deep rooted addiction of cigarette smoking. He is having pleasure in smoking cigarette. Because of circumstances he has to relocate to a place where cigarette is not available at all. Though he craves a lot for smoking cigarette, but he cannot get it. In such conditions days and months and years are passed. As the time passes by his craving for smoking was reduced to quite an extent that he forgot it fully. This stage of affliction of

Raga is called dormant stage.

Tanu (tenuous or dilute) Stage: Circumstances change and that person comes back to his original place. He starts going to his office for his job. In office, around him, he sees his friends enjoying the cigarette smoking. By seeing this continuously he remembers his own habit of cigarette smoking, for his Raga affliction was not vanished but was in the dormant stage in his mind. His remembrance of getting happiness out of cigarette smoking is called tenuous stage of Raga affliction.

Homogeneous Vichchhinn (disjointed or split up) stage: If Raga affliction is overwhelmed either by homogeneous (Raga) affliction or by heterogeneous (Dwesh) affliction then it is called Vichchhinn stage. But doctor has given advice that “if you smoke cigarette then you will have TB or Cancer.” At that time we leave smoking with a thought that happiness of better health is bigger than the pleasure of smoking cigarette. Here the Raga affliction is overwhelmed by Raga affliction hence it is called homogeneous Vichchhinn stage.

Heterogeneous Vichchhinn (disjointed or split up) stage: Doctor says that “Your day and night coughing is because of cigarette smoking.” At that time we fill hatred towards the pain of coughing. When the craving of pleasure of cigarette smoking i.e. Raga affliction is overwhelmed by the hatred of painful coughing then it is called heterogeneous Vichchhinn stage of Raga affliction.

Udaar (generous or magnanimous) stage: The person’s Raga affliction about cigarette smoking was in dormant stage but once he watched his friends smoking around him during his regular visits to office, the dormant stage is broken because of the convenience of watching others having pleasure in smoking cigarettes. Thus Raga affliction is transformed from dormant stage to generous stage. The memory of the pleasure of cigarette smoking was in tenuous stage but once friends started insisting him for smoking, the convenience is caused to transform Raga affliction from dormant to generous stage. If he is constantly fed with the advices that “it is your delusion that by smoking cigarettes the health is spoiled” then his Raga affliction will be transformed from homogeneous Vichchhinn stage to generous stage. Once his affliction, which was in heterogeneous Vichchhinn

stage would get the convenience of doctor's advice that "the coughing was due to cold and not smoking"; then his Raga affliction will be transformed from heterogeneous Vichchinn stage to generous stage.

Whether the afflictions resided in dormant stage would transform directly to generous stage or would follow the path of dormant stage to tenuous stage, then to disjointed or overwhelmed stage and then finally to generous stage; that is dependent on the intensity or mildness of the atmosphere created to flourish the afflictions. How much time it will take to reach to generous stage from dormant stage is also dependent on the intensity or mildness of the atmosphere and reasons they get to flourish.

The enjoyed pleasure-happiness is completely forgotten (though its existence is in the form of a seed); it is called the dormant stage of Raga affliction. A little or an excessive memory of the enjoyed pleasure is called the tenuous stage of Raga affliction. If other homogeneous or heterogeneous affliction interrupts the current enjoyment of previously enjoyed pleasure then it is called the disjointed or overwhelmed stage of Raga affliction. The pleasures enjoyed in the past come before us in the present and we start enjoying them operationally is called the generous stage of Raga affliction.

What is the fertile field for the afflictions remained in the four stages viz. Dormant, tenuous, disjointed and generous? Avidya i.e. ignorance or nescience is the fertile field. So, if we avert the ignorance, then the afflictions remained in the said four stages are averted – are destroyed. There should be a field to sow any kind of seed. Where can we sow the seed without field? How much excellent the seed is, but if we want to sow it then we need suitable land.

Thus in the fertile field of ignorance any of the above mentioned five afflictions grows. Hence, if we get rid of ignorance then the afflictions are destroyed.

Why meditation?

What should be done to destroy the five afflictions (viz. Avidya, Asmita, Raag, Dwesh and Abhinivesh) from their roots?

ते प्रतिप्रसवहेयाः सूक्ष्माः (पातञ्जल योगदर्शन 2/10)

Te Pratiprasvheyaah sukshmaah (Patanjal Yogadarshan 2/10)

Meaning: The afflictions which have become thinned-subtle are sent back to their birth place – native land.

Explanation: Above mentioned five afflictions should be delivered back to their birth place. If we want to get ourselves free from these afflictions then they must be eliminated. Those who are disturbing our peace, destroying our peace must be eliminated, must be removed. How can they be removed? After making them thin-subtle they can be removed. Those five afflictions, after making them thin-subtle, should be delivered back to its birth place – native land. How can they be thinned? By practicing Kriyayoga they can be thinned which is described in the first and second maxims of Sadhanpaad of Patanjali Yogadarshan.

How to make afflictions thinned-tenuous-subtle?

तपः स्वाध्याय ईश्वरप्रणिधानानि क्रियायोगः

समाधिभावनार्थः क्लेशतनुकर्णार्थश्च (पातञ्जल योगदर्शन 2/1.2)

**Tapah swadhyay ishwerpranidhaanani kriyayogah
Samadhibhavnarthah klehstanukarnarthshch
(Patanjal Yogadarshan 2/1.2)**

Tapa i.e. penance, Svadhyaya i.e. self-study and Ishwarpranidhaan i.e. surrender to God – devotion of Supreme Being are called Kriyayoga (Kriyayoga is an ancient type of meditation technique that, when practiced, is meant to rapidly accelerate one's spiritual progress.) Kriyayoga is for attaining enlightenment and diluting the afflictions.

What is said to make the afflictions tenuous? Kriyayoga i.e. by penance, self-study and surrender to God, thin the afflictions. In the 10th maxim also it is said that deliver the afflictions back to their birth place. To deliver them back to their birth place they should be thinned. Then only they can be delivered back. After making them tenuous by Kriyayoga, send them to their birth place.

After making afflictions thin, we have delivered them back to their birth place. But to ensure that they are not reborn, we should eliminate them from their birth place too. So, which practice is suggested to totally eliminate afflictions from their birth place? Meditation.

Destroy the afflictions from their birth place

ध्यानहेयास्तद्वृत्तयः (पातञ्जल योगदर्शन 2/11)

Dhyanaheyastadvrittayah (Patanjal Yogadarshan 2/11)

Destroy those afflictions by meditation. Meditation has enormous utility. With the help of Kriyayoga above mentioned five afflictions are thinned. After making them thin they are also delivered to their birth place. Without making them thin they cannot be sent to their birth place. Let us understand it with a material example.

A bag is filled with many cloths. These cloths are ironed, well folded and nicely kept in the bag. If we open that bag, take out the cloths and unfolded them then there will be a big heap. After that, if we try to keep them in the bag without folding them properly then they do not accommodate in it. To accommodate them in the bag, again we need to properly iron them, fold them and thus make them as small in volume as they previously were so that they can be accommodate in the bag. Once they are taken out and unfolded, their volume become large. So in that large volume stage they cannot be accommodated. To accommodate them in the same bag they are to be ironed and folded again and make them of previous stage. Thus, as much tenuous those afflictions were there during their birth, currently they are not that much tenuous. At present they have become large, they are expanded very much. Hence, from the expansion of current stage, they should be made as much tenuous as they were during their birth. With the help of Kriyayoga they can be made tenuous-subtle and then they can be sent to their birth place.

Now we have made the afflictions subtle and sent them to their birth place. But what is the guarantee that they would not reborn from their birthplace? We know that they were born previously. We had to make them tenuous and send them to their birth place, for they were born previously too. They reach to their birth place but they still lie down there in a tenuous-subtle form – in the form of seed. Looking to this, we are not sure that whether they reborn or not. If they reborn then our hard work for making them tenuous would go in vain. Hence, what should we do to ensure that they would not reborn from their birth place? They should be destroyed totally from their birth place

too. What is the means to destroy them from there too? “Dhyana” – the meditation; the afflictions can be destroyed from their birth place too with the help of meditation. Without practicing meditation, they lie down in their birth place. After sending them to their birth place, meditation should be practiced so much that with the fire of meditation they can be destroyed from their birth place too and cannot be born again. They are scorched now. If we sow the raw seeds of grain then they grow; but if the seeds are backed first and then sowed, they cannot be grown. Thus, the tenuous afflictions which are lying in their birth place are to be backed first so that they cannot be born again. If the afflictions are not scorched with the help of fire generated due to the practice of meditation then they remain in the tenuous form in their birth place for infinite period; and once they get suitable circumstances they become alive from their reason-ground to working-ground and by passing of time become very strong.

The afflictions are made tenuous with the help of folds of Yoga viz. Yama (ethical disciplines), Niyama (rules of conduct), Asana (postures), Pranayama (restraint or expansion of the breath), Pratyahara (withdrawal of the senses). But after making them tenuous and sending them to their birth place, the above mentioned external folds would not work. At that time only meditation would work. Meditation is an internal means, internal tool. Dhaarana (concentration), Dhyana (meditation) and Samadhi (complete integration) are called internal Yoga; and Yama (ethical disciplines), Niyama (rules of conduct), Asana (postures), Pranayama (restraint or expansion of the breath), Pratyahara (withdrawal of the senses) are external Yoga – these are external means. Even Dhaarana, Dhyana and Samadhi – till they are ‘Sampragyat’ i.e. comprehended are called external means in comparison with ‘Asampragyat’ i.e. the state of emancipation which is very subtle and absolutely indescribable.

Till the afflictions were in expanded stage, then the external means of Yoga has worked and they are made tenuous. But when the afflictions become tenuous-subtle and lied down in their birth place then the external means of Yoga cannot work effectively. Then the internal means like Dhaarana, Dhyana and Samadhi would only work effectively. In this maxim the means of meditation is prescribed. It is

to be understood that meditation is an internal means. Let us understand it with an example.

Can we break the beetle nut which is kept in the strong iron trunk, by striking the large strong hammer on the iron bag? We cannot break it. When beetle nut was kept outside then even a stroke of small hammer was able to break it. But when it was protected by keeping it in the safe custody of strong iron bag then even strokes of large strong hammer cannot make impact on it because the beetle nut has become internal now. Now, only with the help of internal tools it can be impacted. To have impact on it, which has become internal and reach to a subtle stage; only internal and subtle tools are needed.

Thus, the afflictions which have become tenuous and reached to subtle stage – to burn them from there, to make them scorched, to make them such that they do not reborn; one should practice meditation. Such fire of meditation should be generated that with that fire the most tenuous five afflictions which are lied down in their birth place are scorched and turned into ashes so that they cannot reborn from there again.

Effortless attention and meditation with efforts are different

It is already observed that the work done as a part of daily routine cannot be done without attention, care and concentration. In each and every matter we have to keep attention i.e. Dhyana. Whatever we speak is done carefully and considerately which also require Dhyana. We cannot speak which is required to speak if we don't keep attention (Dhyana). Whatever you hear is heard because of Dhyana only. If your Dhyana is elsewhere and not in hearing of what is spoken then you cannot hear it properly. In this way whatever we do as a part of our daily routine is with the help of Dhyana only. However nowadays it is to be told – practice Dhyana, practice Dhyana!! Why is it told? Because, the Dhyana, which is effortlessly done for doing things of daily routine is different than that of the Dhyana which is seventh limb of Ashtanga Yoga and propagated to practice.

The Dhyana, which is effortlessly done for doing things of daily

routine, is extrovertly. At the time of performing daily activities we practice Dhyana of external things only. That Dhyana is performed only with the opening of external doors of the senses. The Dhyana which is the seventh limb of Ashtanga Yoga is done introvertly. By practicing Dhyana introvertly we have to try to witness the divine and supernatural subtle wealth which is hidden inside the body.

Experience of universe – sitting at home

Let us refer to a well known Shloka - *Yat pinde tat brahmande* – it is an ancient Sanskrit verse, or *Shloka*, from the ancient philosophical and yogic texts, the *Puranas*. The translation of ‘yat pinde tat brahmande’ can be interpreted as “Your body is a miniature universe.” *Pindanda* means “microcosm” and *Brahmanda* means “macrocosm”; thus, a more literal translation would be “Whatever is in the microcosm is also in the macrocosm.” For Yogis, this means that their small selves are simply part of a larger universal Consciousness. So to witness that subtle wealth of universe inside the body, the internal doors of all senses must be opened. And thus the universal consciousness can be witnessed sitting in our home and practicing Dhyana of Ashtanga Yoga. That is why it is said that Dhyana of Ashtanga Yoga is tough to practice but its result is great!

It is nature’s law that if one is filled up than the other is emptied. Example: If we want to remove the air from the pot we have to pour water into it. As the pot starts filling with the water the air is moving out of it. Likewise when we remove water from the pot the air starts filled up in the pot. The senses have doors on both sides i.e. external and internal. When we open the eyes they witness the external world. But when we close the eyes and try to see internally then their internal doors are opened. Thus out of these two we can do whatever we like. If external door is closed then the internal door is opened on its own, and when internal door is closed then the external door is opened.

The Dhyana which is preached is to be done introvert, internally. It is hard to perform such Dhyana but the obtainment of it is great.

How to meditate?

How can we perform meditation? What activity can be called a meditation? For that we hear many verses sparingly and separately.

योगः कर्मषु कौशलम्
Yogah karmashu kaushalam

समत्वं योग उच्यते
Samatvam yoga uchyate

प्राण समाचारे समदर्शनम्
Pran samachare samdarshanam

योगः कर्मषु कौशलम् - Means - proficient performance of our duties (Karma) is Yoga. What is described in this verse? Whatever duties and actions we perform, if they are performed with proficiency then it is called Yoga. At the initial stage we can assume and understand that there is something (i.e. Karma - action, duty) to be done-performed and whatever act or duty which is to be done-performed has to be done-performed with proficiency – it is said by Lord Krishna in Gita. But actually speaking no physical activity is to be performed here. Which proficiency is to be ensured here? Mind has to be involved in such proficiency that it does not desire any fruit whatsoever when a Karma is performed. Nishkama Karmayoga – means self-less or desireless action i.e. an action performed without any expectation of fruits or results. Normal people loose the inspiration of performing action without the desire of getting fruits or results out of that action. It is a great state to perform action without the desire of fruit; hence it is also called Yoga.

समत्वं योग उच्यते - means evenness of mind is called Yoga. We feel that there is a talk of understanding or of subtle philosophy in this verse; it seems that it is a subject of knowledge or it is a subtle subject of training a mind. But it is not a subject of knowledge or talk of understanding. Actually there is a talk of doing some activity in this verse; only some material or physical activity is to be performed. It is

exactly the opposite of the previous verse – where apparently it looks like to perform activity but actually one has to develop an understanding.

प्राण समाचारे समदर्शनम् - evenness is to be attained. If there is no evenness or equivalence in us, we cannot do anything. The foundation of our whole body, the backbone of the complete health, the root cause of all our peace and happiness is equivalence of Prana (life-force, life-energy).

Equality of Prana - vital force is backbone of good health

The foundation of our whole body, the backbone of the complete health, the root cause of all our peace and happiness is equivalence of Prana (life-force, life-energy).

There is a maxim - प्राणसमाचारे समदर्शनम्. The speaker has said the maxim and he has also said the meaning that everything is possible with equivalence of Prana. But how to make possible, the equivalence of Prana? For that some action has to perform-practice and with that the equivalence of Prana is to attain. Whatever is our spiritual and divine composition, whatever is our physical and subtle structure, whatever structure is of our body and mind; are based on our Prana. There are ten types of Prana mention in Yogashastra; five Pranas (Prana, Apana, Udana, Vyana and Samana) and five Upa-Pranas (Naga, Kurma, Devadatta, Krikala and Dhananjaya). In all these the main element is Prana. To carry Prana there are two Nadis (nerves), two nostrils. In Yogashastra these Nadis (nerves) are called Ida or Shita (moon system or cold) and Pingala or Ushna (sun system or hot).

In human body Shitataa (coldness) and Ushnataa (hotness) should remain in equal proportion. As much as the equal proportion is imbalanced that much is unhealthiness; as much as the imbalance is increased that much is agedness; and the extreme imbalance causes death.

Yogashastra says that inhale from right nostril is Ushna and inhale from left nostril is Shita. What is Yogashastra? Yogashastra means Shastra (scripture) of Yoga. Yoga means union or meeting; whose meeting, whose union? Meeting – union of Ushna (hot) and Shita

(cold). And for that there is Hatha-Yoga. The foundation of each and every Yoga, each and every 'study of self' (Swadhyaya) is Hatha-Yoga. Those who advocate it or those who don't – they all are on Hatha-Yoga. 'Ha' means Sun system and 'Tha' means Moon system; and Sun means Ushnataa (heat) and Moon means Shitataa (coldness); negative and positive, Prana (life force) and Prakriti (nature), Purush (cosmic man) and Prakriti (nature), Jiva (embodied soul) and Shiva (God), Atma (soul) and Pramatma (Supreme soul or Supreme Being). Some of the above said words are of the vocabulary of science, some of them are of the vocabulary of Yoga and some of them are of the vocabulary of devotion; but their meaning is same.

Kalyuga is the age of science

I try to explain each maxim scientifically as far as possible. This era is of science, of Kalyuga. Kalyuga is an era of head and not of heart; era of logic and not of dedication. Hence though other say Kalyuga demands devotion, I disagree and repeatedly say that Kalyuga demands Yoga and not devotion. Devotion does not work in Kalyuga because devotion demands dedication and surrender whereas Kalyuga says don't surrender. Disciple asks Guru 'why this', son asks father 'why this'? Kalyuga means a huge and large question mark. In Kalyuga mind works, for it is an era of science.

If so, then for the equivalence of Prana we would use vocabulary of science and call it Shitataa (coldness) and Ushnataa (hotness) Left nerve or nostril and right nerve or nostril. When we take Prana by inhale we get Shitataa and Ushnataa in required proportion. As mentioned in Yogashastra the flow of nostril is changed; for ninety minutes left nostril works and for next ninety minutes right nostril works. If we want to change this course for performing certain types of work what should we do? How to change the flow of nostril? Which nostril should work more? Which nostril should work less? Which action requires how much Shitataa? Which action requires how much Ushnataa? For that much Shitataa or Ushnataa how the nostril should work? All these talks are there in Svarodaya-Shastra, for which we require practical training.

To keep Ushnataa and Shitataa in balance with the help of Prana, there is an action. How much breathe we inhale, that much breathe we should exhale; Not more, not less - both should be equal. Currently our respiration i.e. inhale-exhale is not in equal proportion. We have to make them equal. As we keep making them equal, the Shitataa and Ushnataa start getting balanced and once they are completely balanced then the diseases of the body are vanished and health is gained. Such equivalence can also help in practicing stable meditation. As per 'Whatever is in the macrocosm is also in the microcosm', to balance the Shitataa and Ushnataa of microcosm the soul must be balanced and that balance is gained through equivalence of inhale and exhale.

The equivalence of Shitataa and Ushnataa is maintained only if we inhale and exhale breathes in equal proportion. In this Pranayama (one may call it Samshitoshna Pranayama) there remains no fear of distortion or damage even if we make mistake in practicing it, for it is totally harmless. Even if an error is made in practicing this Pranayama it does not harm, it only benefits the practitioner. This is an infallible action, practice.

We can take help of clock to make our inhale and exhale breathes equivalent. Or we can count the chanting of Aum... Aum... Aum... and make them equivalent.

Once we are sure that we have practiced it perfectly, the equivalence of breathes are maintained; then the practice which is done with two nostrils simultaneously should be done with one nostril. First inhales breathe with right nostril in the same proportion and while inhaling close the left nostril. After that close the right nostril and with the left nostril exhales breathe in the same proportion. Then inhales breathe from the left nostril and at that time close the right nostril. After inhaling breathe close the left nostril and exhales breathe from the right nostril in the same proportion. Repeat this cycle again and again consistently for a longer period. By doing so the balance of Prana is maintained in the body and hence the Samdarshan (balanced realization) is attained due to which one can remain balanced while facing the duals of life.

Thus, in the verse समत्वं योग उच्यते a mystic secret is hidden. Scholars cannot explain such secrets; only experienced practitioners can explain such secrets.

Plavini Pranayama

In Yogashstra there are eight types of Kumbhakas are described viz. Shitali, Shitakari, Bhastrika, Bhramari, Plavini, etc. Different benefits of these eight Kumbhakas are also described. Plavini is one of these eight Kumbhakas. Swami Shri Yogeshwarananda Saraswatiji has given 'Kanth-udar-vaat-purak Pranayama' to this Plavini Kumbhak. With this Pranayama a practitioner can swim in the water without moving his hands and legs. Swamiji has written in one of his books that when he had visited Mount Abu, one Yogi had walked on the surface of water for nearly 30 feet. I myself practice Plavini Pranayama. Why did I tell you this? Not to satisfy the ego but to prove that whatever is described in our scriptures is not imaginary.

This Plavini Pranayama is also called Kanth-udar-vaat-purak Pranayama or Pavanbhakshan Pranayama (feeding of air). In the ancient times Yogis live for years only by feeding their bodies air. Though people feel that such talks are imaginary but my own contemplation and pondering is that, with this Plavini Pranayama the body is to be fed and for that the air-wind is to fill in the stomach. Under normal circumstances inhaled air goes to lungs whereas in Plavini Pranayama oxygen has to reach to the stomach. Our body gets nutrition from food grain, water, milk, etc.; likewise there remain nutrition in the oxygen too. Yogis take oxygen in the stomach with the help of Plavini Pranayama and store it there. From the oxygen stored in stomach, the intestine absorbs some nutrition. Yogi needs not perform any action for that. Moreover he does not need much nutrition during the practice of Samadhi (trance).

While discussing the verse **समत्वं योग उच्यते**, we have discussed the related subjects. With the help of Prana – the vital force – we have to balance the Shitataa and Ushnataa. How to balance both of them? For that there is a process, an action. The inhale and exhale of breathing process must remain equal i.e. balanced. Currently they are not equal. We have to make them equal by efforts. As the inhale and exhale start getting equal or balanced, the diseases of the body start getting extinct; the sound health is attained. Once inhale and exhale are fully balanced we can perform meditation easily and stably. So to practice stable meditation we have to keep the Shitataa and Ushnataa of the

body equal. And when we reach to such state then we can attain समत्वं योग उच्यते.

We can take help of clock to make our inhale and exhale breathes equivalent. Or we can count the chanting of Aum... Aum... Aum... and make them equivalent. Once we are sure that we have practiced it perfectly, the equivalence of breathes are maintained; then the practice which is done with two nostrils simultaneously should be done with one nostril. First inhales breathe with right nostril in the same proportion and while inhaling close the left nostril. After that close the right nostril and with the left nostril exhales breathe in the same proportion. Then inhales breathe from the left nostril and at that time close the right nostril. After inhaling breathe close the left nostril and exhales breathe from the right nostril in the same proportion. Repeat this cycle again and again consistently for a longer period.

We are discussing how to meditate in this 'Meditation' chapter. To practice meditation easily and stably we have to perform Pranayama in the above mentioned manner. This way we can practice Pranayama harmlessly and effectively. And then we can easily practice meditation.

By the grace of God let us try to practice stable meditation for a longer period with the help of regular incessant efforts.

Concentration, Meditation and Trance

देशबन्धश्चित्तस्य धारणा । Meaning: Fixing the Chitta (mind or consciousness) at one point is known as Dhaarana (Concentration).

To fix the Chitta at one point-place of internal body or at one point-place of outside the body is called Dhaarana. Dhaarana can be called a mental Trataka. In Trataka, an object is to be seen without blinking the eyes. Mental Trataka means an object is to be seen with closed eyes i.e. an object to be seen with imagination or visualize an object with closed eyes. If Trataka is observed in an improper way then there are chances of weakening the eyes or even blindness; whereas in the mental Trataka there is no such fear.

This form of Dhaarana is described in the simplest way so as to enable the practitioner to understand it easily and practice it practically. On whatever place of the body if the mental Trataka is performed then the Prana and mental faculties too get fixed in that place.

तत्र प्रत्यैक तानताध्यानम् । Meaning: When Dhaarana is performed unceasingly then it is known as Dhyana (meditation). When we perform mental Trataka (Dhaarana) by fixing the Chitta at some figure in one place then it may happen that for some time that figure is visible in that place but after some time something else starts seeing. We try hard to focus on decided figure but after some time something else is seen; or our continuity of contemplation on decided subject is broken and we start contemplating on other subjects; till such stage remains, it is called Dhaarana. But when mental Trataka, Dhaarana is done unceasingly means the decided figure can be seen at decided place in the body as per desired time and during that phase no other figure is seen then that stage is known as Dhyana (meditation).

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमेव समाधिः । Meaning: When the object of meditation alone remains in sight and the mind becomes zero losing its entity the Dhyana turns into Samadhi (trance).

The figure which we were concentrating on is seen continuously and no other views are seen. Such practice is going on for longer period, without hurdle and with sheer love into it. Such status reaches to a stage where view and viewer both extinct; at that time there remains divine concentration only. It is known as Samadhi.

By trying repeatedly to remain in Samadhi state the Samadhan i.e. reconciliation prevails which remains forever. After that the duals like benefit-loss, happiness-unhappiness, joy-sorrow, etc. do not remain present. Hence eternal peace prevails in life.

A few remedies for attaining concentration

Many practitioners used to make complaints that they are not able to perform Dhyana properly. For the benefit of them we would like to share self-experienced remedies for attaining concentration and practice Dhyana.

1) Perform Ardh-Sarvangasana for 4-5 minutes so that Prana i.e. vital force of the body flows towards Brahmrandhra Chakra (crown of the head – also known as Sahasrara Chakra). After that if you sit for practicing Dhyana then it will be easier to attain concentration.

2) After chanting Gayatri Mantra (verse) for 10-15 minutes if we try watching the letters of Gayatri Mantra introvertly with the closed eyes (Manasik Chakshu) then suddenly we may slip into state of concentration. At the maturity level of such concentration all letters are witnessed as if they are shined with electricity. It is a very good state of concentration when entire shining Gayatri Mantra is visible before the close eyes. At that time the Prana of the body is in excess form. This stage is also compared to the stage of Mantradrshtha (a seer who can understand the meaning of verse and visualize it).

3) After Performing prolonged intonation of AUM for 10-15 minutes if one sits for meditation then he can concentrate speedily. When you utter this word AUM with a prolonged intonation you will begin to experience numerous hidden vibrations in your system.

The procedure of uttering AUM is like this. Begin A and end with half M. When you come to 'M' you close your lips. Continue to produce the sound of 'half M' (like 'UM') so that it will produce a prolonged sound of 'UM' in your throat. Continued practice of uttering AUM has the ability to create vibrations in your spinal cord called "Merudanda". The vibrations create subtle motion in the spinal cord. Yogashastra talks about seventy two crores of nerve centers within our human system. Out of these three prominent centers are quoted here viz., 1) Ida, 2) Pingala and 3) Sushumna. Sushumna has three inner centers. These are known as: 1) Chitra 2) Vajra and 3) Brahm. Of the three inner centers of awakening energy 'Sushumna' is of utmost importance. The inner centers of 'Sushumna' are subtler than subtle. Again out of the sub-centers in 'Sushumna', 'Brahm' has a special place. It is through this center 'Kundalini' passes through to enter the head (brain). The Sushumna is affected with the vibration created through prolonged intonation of AUM. In the end it will produce a spiritual and divine experience which leads to profound concentration.

4) Some practitioners and disciples are so devoted to their spiritual

masters that they get enough concentration through their devotion only. However such devotion is not easy to originate into all. The virtues of the past births are needed for such devotion. Such devoted disciples can concentrate just by invoking the intense remembrance of their Gurus. Even others who sit with devoted disciples to practice Dhyana are also benefitted in practicing Dhyana. Such disciples are rare in numbers. To identify them is an indication of luck.

5) If one practices meditation after deep breathing for some time he/she can get better success.

At the time of practicing meditation the posture should be as mentioned in Bhagvad Gita –

समं क्वचि शिरो ग्रीवं - means body, head and neck should be in straight line. Spinal cord should not bend while sitting in a posture. Head should neither bend on front or back nor sideways. As per Yogashastra, the nerves like Ida, Pingala, Sushumna and Chitra, Vajra and Brahma are located in spinal cord. If these pulses remain straight then only Prana i.e. life force can flow upwardly in a proper manner. The natural state of Aasana is observed in statues of Jain Tirthankars (In Jainism, a *Tirthankara* (Sanskrit: tîrthaEkara; English: literally a ‘ford-maker’) is a saviour and spiritual teacher of the dharma (righteous path)).

Meditation –

with tactic of upward - downward movement

The mind is very fickle. When it ponders it is called Mana (mind); when it contemplates it is called Chitta; when it takes decision it is called Buddhi (intellect); and when existence is felt it is called Ahankara (ego). Intellectuals are those who take work from the Mana keeping its fickleness is mind. As mind is fickle by nature we cannot change its nature hence we should let it fickle and be unstable not by itself but as per our desire, in the place as decided by us. Such as-

There are two wrestlers. Both are equally powerful but A has better intellect than B. When fight takes place A tries to understand the strengths and weaknesses of rival B. A also studies the tactic used by B. In the initial stage of wrestling he defends well and when B yanks A to throw out, A uses his strength and yanks B on the same side and throws B out. In Dhyana too using such tactic one can get success.

After sitting in a posture start concentrating on right toe. When mind starts to move away from the toe we should let it move but not as per its choice but as per our desire. From right toe to ankle, from ankle to knee, from knee to thigh, from thigh to abdomen, from abdomen to navel, from navel to heart, from heart to neck, from neck to nose, and from nose to head – the upward movement. Then start downward movement and let mind focus from head to toe in the reverse order. This kind of Dhyana is very impressive, harmless and result oriented.

A fly on Ajna (third-eye) Chakra

(**Note : Ajna or third-eye Chakra** is the sixth primary chakra in the body according to Hindu tradition. It is supposedly a part of the brain which can be made more powerful through meditation, yoga and other spiritual practice just as a muscle is. In Hindu tradition, it signifies the subconscious mind, the direct link to the Brahman. While a person's two eyes see the physical world, the third eye is believed to reveal insights about the future. The third eye chakra is said to connect people to their intuition, give them the ability to communicate with the world, or help them receive messages from the past and the future.)

This is what happened during my practice of Dhyana. When I used to sit for practicing Dhyana a fly comes and sits on any part of head. Slowly and steadily it comes to my forehead. Then after making some movement it comes between my two eyes, stays there on my Ajna Chakra, flickers for some time. Because of its flickering touch on Ajna Chakra my concentration remains there. After some time it stops its movement completely. By that time I too used to remain completely stable in my concentration. Sometimes when fly does not come between my eyes a thought comes to my mind that I should stick some greasy element between my eyes and sticks the fly there so that my concentration remains there in Ajna Chakra. But at once my wisdom opposes my thought of harassing fly.

With this chapter of fly I remain joyful by thinking that this way nature helps me in my practice of Dhyana. In forty-fourth maxim it is said that - By observing Svadhyaya (self-study) there is realization of

worshipped divinity. This way my worshipped divinity helped me in practicing Dhyana.

With this incident one more secret is revealed i.e. the small round auspicious mark made on the forehead is made to help the practitioner in practicing Dhyana in his initial stage of practice. Because of the round mark on the forehead practitioner feels that something sticks there so that his concentration remains there.

When Ramkrishna Paramhansa asked Totapuriji about at which place he should concentrate then Totapuriji had thrown a piece of glass which hits Ramkrishna between his eyes and there was a scar there. Then Totapuriji had told him to concentrate on the scar – i.e. between his two eyes. This incident is also very suggestive.

Can stomach be fed with meditation?

Can stomach be fed with meditation? Yes, stomach can be fed with meditation. Even after eating and drinking numerous types of recipes and enjoying several luxuries of life, the hunger, thirst and discontent left in the life are fulfilled by meditation. If the hunger could have been satisfied by the material and physical things then those who wallowed in the exaggerated luxuries of life round the clock would have never been discontent; then meditation would never have been in existence.

“By practicing meditation stomach cannot be fed” – It is also noticed and known with the help of meditation only.

Though we have moved heaven and earth for the attainment of specific thing, once attained it is felt flavorless and tasteless; and we start moving heaven and earth for another attainment! Why is it so? It is the proof of not having something which gives perpetual content. Though we do not know what is that specific thing which is yet to be attained, it keeps us wandering in infinite ways and for since infinite time.

It is but natural that the one who cannot afford luxuries, his mind can be involved in such luxuries. But we come to know about the status of the minds of highly wealthy people – even after enjoying every possible luxuries and lust in life their unbearable and ceaseless bewilderment and pitiable greed are the proof of the fact that still

there is something left which is yet to be attained in life. They have not got the one which can give them the satisfaction, content and restraint.

With the help of meditation and obtaining control over mental faculties luxuriates are experienced and tasted. The taste of delicious sweet is vanished when we hear the news about the death or news about the terminal disease of dear one, while relishing the delicious sweet. At that time the sweet was the same, the tongue was the same; however the delicious taste was missing, because at that time our mental faculty and focus was shifted from the relishing sweet to the sad news. Though delicious food is there which is very tasty and mouth and tongue is also there which feels the taste, but if mental faculty is not focused on them – if concentration is absent while eating, the taste cannot be experienced or realized.

When material sweet touches the physical tongue then the delicious taste is realized; that taste is abstract and transcendental. The fruit of meeting of two material things is transcendental, celestial joy. If celestial joy is not attained out of contact of two material things then why two material things viz. sweet and tongue should be met. The material thing is a tool and transcendence is attainment.

When we see people enjoying luxuries of life but we do not get even a fistful of chickpea then we feel that others are enjoying the life and we are dragging it. But when hard work meets fate and we too become rich and start enjoying the luxuries of life, then we realize that everything that glitters is not gold, mountains look beautiful from distance only. Even in the said luxuries we could not get what was wanted and hence discontent.

In scorching heat of summer, on melting tarmac, after extremely hard labor of pulling handcart, a laborer couple rested for a while to eat Roti (bread), a small kid tries hard to suck the milk from the hanging breast of a woman by biting teeth on the dead skin of the breast; at that time the woman has the hissing sound from her mouth due to the pain in the nipple as well as the hotness of eaten onion. At that time the joy received by that woman out of eating Roti (bread) and onion, and the joy received by a small kid after getting a few drops of milk from his mother's breast, and the joy received by the

laborer husband while watching his wife and son with affection....

and....

The joy of the master and his mistress – for resting on velvet cushion and mattress in an air-conditioned room, and eating meals of numerous types of cuisines on very costly dining table and chairs; and the joy of their children after drinking the tins of cold drinks; and the joy of the servant of their house eating huge volume of ice-cream at one go and subsequently suffer from diabetes. There is no difference of the joy received by all characters mentioned above.

There are infinite things and ways for getting joy, but the joy received out of them is one and equal; it is not less or more or different. Out of our foolishness and/or ignorance we make the people unhappy and sad by reminding them of the luxuries they don't have; those who otherwise live a joyful life. And we believe that we are trying to make them happy.

The types of joy received, either by making people happy or unhappy, are not different. The form of joy is one only, but the joy received in making people happy is considered an ideal joy, whereas the joy received in making people unhappy is considered as worth abandoning.

The joy received in richness or poverty is the same and not different. Each and every joy has a single category and different categories. Such knowledge and wisdom can be attained with the help of meditation only. Hence efforts must be made to understand the importance of meditation from all angles and extensively.

Meditation (Dhyana) - Inwardly and outwardly

It is already observed that the work done as a part of daily routine cannot be done without attention, care and concentration. In each and every matter we have to keep attention i.e. Dhyana. Whatever we speak is done carefully and considerately which also require Dhyana. We cannot speak which is required to speak if we don't keep attention (Dhyana). Whatever you hear is heard because of Dhyana only. If your Dhyana is elsewhere and not in hearing of what is spoken then you cannot hear it properly. In this way whatever we do as a part of our daily routine is with the help of Dhyana only. However nowadays

it is to be told – practice Dhyana, practice Dhyana!! Why is it told? Because, the Dhyana, which is effortlessly done for doing things of daily routine is different than that of the Dhyana which is seventh limb of Ashtanga Yoga and propagated to practice.

The Dhyana, which is effortlessly done for doing things of daily routine, is extrovertly. At the time of performing daily activities we practice Dhyana of external things only. That Dhyana is performed only with the opening of external doors of the senses. The Dhyana which is the seventh limb of Ashtanga Yoga is done inwardly. By practicing Dhyana inwardly we have to try to witness the divine and supernatural subtle wealth which is hidden inside the body

The Dhyana which is preached is to be done inwardly, internally. And the Dhyana which is done effortlessly while doing our daily routine work is extrovertly i.e. of external subjects and elements.

We remain poor without inwardly meditation

A beggar standing on a small bulge used to begged for the whole day. Thus he has passed his whole life and at last died in the same condition. The land with this bulge was purchased by a businessman. He starts construction work for building. While excavating bulge huge volume of wealth is found.

Sitting on such a huge wealth a beggar begged for whole life! Our condition is the same as beggar. We never concentrate on the huge wealth lying inside our body and begging for a few material things and luxuries of life! And we would die begging for them. Though the musk is in the navel of the deer, it roams here and there in bewilderment to find it. Our condition is exactly the same.

As per our requirement we perform external activities, but later on we are so habituated for these activities that we cannot leave them, when they are not required at all. Initially we have caught hold of activities, now those activities have caught hold of us! We get mercy on seeing the fickle and unstable condition of a drunkard. But how can we get him free of his drinking habit? For, he considers himself happy in his drinking habit only. If a worm fills its mouth and wings with excreta and goes to the mountain of sugar then what is the use of it? For, he would not be in position to taste the sugar. By hook or crook it must be tasted the sugar. Every living creature desires joy

and happiness only but he does not know about where the eternal happiness lies hence frantically he tries to find out here and there.

Let us refer to a well known Shloka - *Yat pinde tat brahmande* – it is an ancient Sanskrit verse, or *Shloka*, from the ancient philosophical and yogic texts, the *Puranas*. The translation of ‘yat pinde tat brahmande’ can be interpreted as “Your body is a miniature universe.” *Pindanda* means “microcosm” and *Brahmanda* means “macrocosm”; thus, a more literal translation would be “Whatever is in the microcosm is also in the macrocosm.” For Yogis, this means that their small selves are simply part of a larger universal Consciousness. So to witness that subtle wealth of universe inside the body, the internal doors of all senses must be opened. And thus the universal consciousness can be witnessed sitting in our home and practicing Dhyana of Ashtanga Yoga. That is why it is said that Dhyana of Ashtanga Yoga is tough to practice but its result is great!

It is nature’s law that if one is filled up than the other is emptied. Example: If we want to remove the air from the pot we have to pour water into it. As the pot starts filling with the water the air is moving out of it. Likewise when we remove water from the pot the air starts filled up in the pot. The senses have doors on both sides i.e. external and internal. When we open the eyes they witness the external world. But when we close the eyes and try to see internally then their internal doors are opened. Thus out of these two we can do whatever we like. If external door is closed then the internal door is opened on its own, and when internal door is closed then the external door is opened.

As all the rivers move towards ocean and merge into ocean, likewise all external doors of the senses move towards internal doors and have congruence with internal doors and ultimately merge into the ocean of soul.

In dream, luxuries can be enjoyed even without body! What does it prove?

Without sense organs and without physical things and material luxuries many types of joyful experiences can be gained – the truth of such statement can be confirmed daily with the help of dreams. In

dreams, amazing things can be experienced without sense organs viz. without legs mountains are climbed, elephant is touched without hands; though eyes, ears, nose and tongue are absent beautiful scenes, dulcet songs, divine smell and favorite recipes are enjoyed. Such experiences are witnessed in dreams with the help of subtle body. As soon as one wakes up all these are vanished. This is the proof that subtle body has boundless and amazing power. In awakened state we are bound in the limits of physical/material body. Though many recipes are eaten in dream state, in the awakened state acute hunger is felt.

A physical body is assumed for whatsoever reason, but by doing that we are bound in limits of physical body. By hook or crook we have to free ourselves from this physical body of limits and reach to the boundless subtle body so as to have the limitless experiences. To tell, hear, understand and practice such subtlest things, meditation is the proven tool. How can we explain the importance of meditation to the non-attentive person? For those who keep themselves busy in material luxuries, there will always be a question “Can stomach be fed with meditation?”

A salvation can be experienced more in dream state than in awakened state. The subtle senses are more powerful than the physical senses, and the power of liberated soul who is free from physical and subtle body is beyond imagination. With the practice of meditation for a longer period i.e. for years together, one has to understand the importance of ‘body-less joy’ and to attain the state of joyfulness without the body. Due to years and births of obsession of physical body we have lost the faith in the existence of body-less joy however its meager proof is the state of dream. The dream state is the remained symbol of body-less joy. Every night we experience the body-less joy in the dream state and once awakened we again obsess with body and involve it in daily routine.

Though for the whole day we consume nutritious food and drink, we get tired in the evening, and for the whole night we do not take any food during our sleep however we wake up in the morning afresh. What is the secret behind this? This is the event happens daily in our life but we have never focused on it, we have never paid attention to it; we race blindly towards mirage.

In spite of consuming nutritious food and drink for the whole day we get tired in the evening, and in spite of remaining hungry for the whole night during our sleep we wake up in the morning afresh – this is the proof that when sense organs come in the contact of subjects of enjoyment they get tired and when they remain away from them they are rested.

In the absence of awakened state sense organs are rested and the subtle body attains boundless power and the soul which is free from all bodies feels liberated. Sage Patanjali calls this state a “Kaivalya” i.e. solitude, salvation, emancipation, self-realization, etc. (*Kaivalya* is a state of solitude, aloneness, isolation and detachment. The word is derived from the Sanskrit *kevala*, meaning “alone” or “isolated.” It is a separation of *purusha* (Self or Soul) from *prakriti* (primal matter). The state of kaivalya is the main goal of Raja yoga. It is a detachment and independence from relationships, egoism, attraction, aversion and the cycle of birth and death. One can achieve this state by performing austerities, yoga practice and discipline. One who achieves this state is called a *Kevalin*.)

As the Grihastha Ashram (Grihastha is part of the ancient Hindu concept called Chaturashrama, A man or woman entered the *Grihastha* stage after a Hindu wedding. Grihastha is considered to be the most intense of all four stages, where a man or woman pursues all four goals of life, - Dharma (piety, morality, duties), Artha (wealth, health, means of life), Kama (love, relationships, emotions) and Moksha (liberation, freedom, self-realization).) is for restraint from the lust and not for the exaggeration of lust, likewise the body is for leaving the obsession of it and not for the exaggeration of obsession for it.

In the state of sleep we become introvert and reach very deep inside the body, we come into a contact of such a stream of elixir that our fatigue and distress is washed away and we wake up afresh. Despite getting such rest and relief in the state of sleep, sage Patanjali has called this ‘state of sleep’ a mental faculty only. Even if a mental faculty can generate such useful miracle for the body then think of a power of meditation and trance. We all believe that happiness lies in the worldly pleasure experienced by the sense organs. But in the state

of sleep where are senses or pleasures? In the state of sleep we have to enter into a subtle body, and in meditation and trance we have to move deeper and deeper into the subtle body and experience more happiness and subtlety. In state of sleep Rajoguna (passion, active, confused) remains in primary stage whereas in meditation Sattvaguna (goodness, constructive, harmonious) remains in primary stage. In a trance i.e. Nirvikalp Samadhi stage we can be free even from the Sattvaguna. Shri Krishan tells Arjuna to be free from Triguna. (Note: Triguna - There are **three gunas**, according to this worldview, that have always been and continue to be present in all things and beings in the world. These **three gunas** are called: sattva (goodness, constructive, harmonious), rajas (passion, active, confused), and tamas (darkness, destructive, chaotic).

Rosary is helpful in meditation

During period of Anusthan (An Anusthan is a Sadhana of a specific number of chants of a mantra completed over a specific period of time. The word Anusthan means to stand firm; in other words it is a resolute commitment. Typically, the number of chants in an Anusthan is 125,000 spread over 9-40 days. The 9 day *Laghu* Anusthan is popular over the festival of Navaratri) one has to count the number of Mantra-recitation hence rosary is needed. If you are able to concentrate on Mantra-recitation then you don't need rosary. But those who cannot concentrate on Mantra-recitation, for them rosary is very helpful. It is also a kind of meditation. At the time of Mantra-recitation the mind does not remain absorbed in it. At that the mind slips into worldly activities and routine gimmicks and we are unaware of it; at last such mind tires and become drowsy or feels sleepy and while napping it starts dreaming too. Such mind keeps the practitioner in fantasy world and makes him unaware. But the possibility of such state of mind is reduced to a great extent If we use rosary at the time of Mantra-recitation. Because the monotony is broken while using rosary hence possibility of drowsiness and sleep is reduced to almost nil.

Mantra-recitation is going on mentally. When one Mantra is completed the fingers rotate one bead of the rosary. When whole cycle

of rotation of beads is completed the rosary's direction has to be changed. We have to remain vigilant to move to the next bead when the Mantra is completed and to change the direction of rosary when all the beads are rotated. Thus meditation is practiced automatically though the place of concentration is changed with each bead. This way rosary is very much helpful and necessary during Mantra-recitation.

Extreme volatility of mind during meditation

Question: At the time of meditation mind becomes more volatile than the normal state. Why so? What can be done to avoid that?

Answer: You are right. During meditation when we start concentrating on a subject or at a place then we feel that mind is very volatile. But in fact it is not like that. To feel more volatility of mind is a proof that slowly the mind is getting stable. Under the normal circumstances you feel that mind is less volatile. However at that time the volatility of mind is extremely higher. But because the extreme volatility of mind you cannot make note of it, for you cannot catch hold of that. Like the object with extreme velocity looks steady; when the velocity is reduced to a level where our eyes can take note of it then only it looks like a moving object (Ex – moving fan).

If mind's volatility is infinite then it is out of the limit of taking note of its volatility. Hence that stage does not look like more volatile to us. When we practice meditation then the mind's volatility is reduced to a high degree so as to enable us to take note of its volatility so we feel that mind is more volatile during meditation. Actually it starts reducing its volatility and slowly it would become steady and focus on the desired subject or a place.

Thus when mind is infinitely volatile how can someone take a note of it!? And due to our inability to take note of its volatility how can we say that mind is not volatile!? When mind becomes less volatile then we can make a note of it. Due to our ability to take a note of its volatility how can we say that it is very volatile!?

Such profound talks on meditation are understood on its own with the longevity of practice of meditation.

Aum... Aum... Aum...

ॐ... ॐ... ॐ...