

is flying in the sky. This bird flies very high in the sky but it is always in search of the dead animals." Decide the goal before starting meditation. That goal should be God-realization. Though we can't climb the Everest, Ginnar mountain or ever Pavagadha mountain, but our goal should be high.

## METHOD

It is the best method for you which has been shown to you by your Guru. Do mediation by the same method all the times. Don't go to different Yogis frequently for Mantradiksha and don't ask for the help in meditation. Have faith in your Guru. Keep confidence in Guru's instructions. Follow each and every word of Guru's instructions sincerely. Meditate according to the method shown by Guru.

## SAGUNA DHYANA-NIRGUNA DHYANA

In the twelfth chapter of Shrimad Bhagavad Geeta Arjuna asks Shri Krishna, "Who is dearer to you ? Saguna devotee or Nirguna devotee, who has the desire of liberation, has faith in you, who works for you, who is dedicated to you and who is Satsangi and free from vindictiveness. Shri Krishna answers that both of them are dear to him. But Saguna devotee finds less difficulty in devotion while Nirguna devotee will have to face many difficulties.

After determining the goal we should know the method of doing meditation from Guru. If Gurudeva has given some Mantra, meditation on Ishtadeva with that Mantra can be done. It is Saguna Dhyana. One can concentrate mind on Durga, Saraswati, Rama, Krishna or Shiva and meditation can be done. But where there is no physical shape how to meditate on Nirguna ? One can meditate on the sky, flame or a dot on the wall. There should be some base so it will be easier to meditate. One can also meditate on sunrise, sunset, rainbow, full moon as the physical base. Otherwise one will have to think

## 25. MEDITATION (DHYANA)

Before starting meditation it should be very clear in our mind why do we practice meditation ? Shri Sadgurudeva Swami Sivanandaji Maharaj was a Siddhayogi. He had written 310 books on Yoga, meditation and philosophy. Once he received a letter from a young man. He had asked, "I read your book on Dhyanyoga. I meditate regularly in the morning and evening for one month. When will Menaka come to disturb me during my meditation ?" The assistant of worshipful Swamiji replied, "There is increase in the number of Dhyanyogis in Kaliyuga. Thousands of people do group meditation. Menaka and Rambha can't work for so many people; but cleaners of municipality will be sufficient to disturb you during meditation."

Our purpose of doing meditation should be very clear. Most of the people don't have an idea why they want to practice meditation.

Shri Ramkrishna Paramhansa Dev also had commented : "The condition of such Yogis is like a kite which



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of only invisible God.

### **TIME**

Brahmamuhurta is the best time for meditation practice. The noise which is there in the big cities even at eight o'clock at night is not there at twelve midnight. And it restarts also in the early morning. So the time between 12 o'clock at midnight and four o'clock in the early morning is the best time. However, the time when we are not engaged in work is the best time.

### **PLACE**

It has been said in the Geeta that the lonely place is the ideal place for meditation. It should be not too high or too low. One should not meditate near the water fall, at dirty place, the place which has inadequate light and ventilation and where the falling of leaves produce noise. The clean place on the river bank, sea shore or the separate room in the house which is kept locked are the favourable places for meditation. Its purity should be maintained and it should not be utilized for other purposes.

### **ASANA**

Regular practice of meditation produces energy in the body so the mattress should be the nonconductor of the energy (electricity). Our seniors used Vyaghracharma (tiger skin) Mirigcharma (deer skin) Darbhasana (Asana made from the special type of grass). Dunlop or foam made mattresses should not be used. The folded woolen blanket can be used and spread a cotton towel on it as the heat of the woolen blanket may cause piles.

### **DIRECTION OF SITTING**

One should follow the instructions and orders of Gurudeva for meditation. However, one can sit facing the east, west or north direction. By facing the east the light

of knowledge is achieved. One can achieve perfection by meditating by facing the west direction. One achieves embellishment and virtue of aversion to worldly pleasure (Vairagya) by doing meditation by facing the north direction. Unsteadiness of the mind decreases and the concentration increases. The south direction is believed to be the direction of death. The Tantrika and the Kapalika do meditation by facing the south direction.

### **BEGINNING**

Only keep the photograph of the God on whom you meditate. Don't keep anything else in the room. Don't make the meditation room an art gallery or the 'galaxy of gods.' Wear clean clothes after taking bath; enlighten the lamp and fragrance stick. Sit in Sukhasana, Padmasana, Siddhasana, Swastikasana or Vajrasan. Keep the head, neck and the spine in one straight line. Keep the eyes closed and sit without doing any movement.

Start with praying to Ishtadev or Shri Gurudev for the welfare of the world. Speak Mantra of Ishtadev for some time. Meditate with doing Japa in the beginning. So that the mind will become calm. The mind will be in a peaceful condition and it will have much concentration.

Omkar (Pranav) can be done for five to fifteen minutes before practising meditation. The mind will experience deep peace by long term regular practice of meditation at the same time everyday.

As we charge the clock by a key everyday the clock works for twenty four hours. The same way meditating every day regularly in Brahmamuhurta will make the mind free from agitation.

As the practice of meditation increases mental peace will be experienced. The unsteadiness of the mind will decrease, thoughts will calm down and the anger will also get diminished. The blood pressure will be normal. The mind will be full of pleasure. As there is increase in Japa and meditation you will experience the grace and the

power of God. The face will be enlightened. The body will become light. The concentration in every function will increase. You will have a joyful nature. All the people will feel happy by your presence.

The practice of meditation should be done every day, at the same time, at the same place and with the same method. First you concentrate on the heart beats and then concentrate on your respiration. After that concentrate on the area between the eyebrows (Bhrukuti). The life will be under control. If the thoughts and actions are pure the senses will be under control, which will help to destroy the mind (to have Manolaya and Manonasha). It will open the doors of liberation.

The basic requirement for the practitioners of meditation is pondering. The practitioner of meditation should have strong faith and confidence in God and should understand the worthlessness of the world in his daily life. They should experience that this world is dream only. The world is the wild fire of unhappiness. The happiness in this world is inside the soul only. The element other than Atma (soul) or experiencing the physical life never gives happiness.

Such type of happiness is illusion only. Happiness and unhappiness are due to the mind only. The difficulties coming in the daily life are not everlasting. They will go as they come. There is a sunrise after every night. There will be ebb after every tide. And there will be tide after every ebb. The spring comes after autumn. So never lose patience. Even after realization, meditation should be continued.

Shri Ramkrishna Paramhansa says that even a golden pot requires cleaning and polishing, otherwise it may lose its shine. God's grace, Guru's grace is always showering on you all the times as you are on the path of meditation. Experience it. Here the main requirement is Atmakripa. So don't stop doing meditation Sadhana.

Continuously ponder that God is inside you and outside also in whatever you see and hear in this world.

You are not this perishable body. You are not an unstable mind. You are Brahma. This, that and everything is Brahma. Gradually experience that I, You, Yours, Mine is wrong. You will realize the presence of Param Tattva. Only God exists everywhere inside and outside of yourself and God is always Antarayami.

Make your self simple. Think that I am the servant of the servant of a servant. God is the only owner. But I am also the only almighty God. All these things are God. But as I have the body I feel hunger, thirst, sleep etc. So due to the physical sense (Dehabuddhi) I am the servant. By Jivabuddhi I am a part of you. By Atmabuddhi I and you are the same. This is my strong understanding. Always maintain this sense.

However at any moment the feeling of the heart should be the same, 'O God, I am yours, you are mine. Thy will be done !!! Let everything happen according to your will.'

Ponder always these Mahavakyas: 'Aham Brahmamsi, Prajnanam Brahma, Tattvam Asi, Ayamatma Brahma.' You are Brahma, This soul is Brahma and everything everywhere is Brahma.

Never forget the following points : God is only one. God is known by different names like Allah, Ahur Mazda, Jihovah, Zandevast, Vaheguru, Satnam, Jesus, Moses, Buddha, Mahavir, Ram, Krishna, Durga or Ganesh. He is the light of lights. He is the knowledge of the knowledge. He is the consciousness of all. The sun, the moon, the stars, the sky, the fire, electricity and intelligence etc everything is Himself. He blossoms in the flowers. He develops in the buds. He is in the sounds of the Cuckoos and the black bees. He is seen in the dance of the peacocks. He is in the colours of the rainbows and the waves of the ocean. He is heard in the roaring of the clouds, in the blood containing sputum of the patients suffering from tuberculosis and also in the vomits of the patients suffering from cholera. He is everywhere.

Adi Shankaracharya has said in his last teaching in

Sadhan Panchakam to study the scriptures, to read, think and follow the writings of Gurudev. Following them strictly is the true worship of God.

Have company of knowledgeable people. Ponder and follow the divine virtues described in Geeta. (Sixteenth chapter, first two and half Mantras.) Give prime importance to meditation. Go in the shelter of the best Guru. Follow his teachings for the whole life. Do Omkar Japa.

Conquer thirst, hunger and sleep. Tolerate heat and cold. Destroy ego and become polite. Try to avoid bodily senses. Don't discuss the controversial points of religion or about God at any time. Be compassionate towards the people. Don't have bitterness towards any one. Have good feelings for all the people.

Know that the true happiness is in solitude alone. Remain in lonely place. Keep the mind steady in Parmatma. Realise Paripurna(complete) Paramatma.

Everyday meditate at the same time at the same place with the same method. Sit in Sukhasana, Swastikasana, Padmasana or Siddhasana. Concentrate the mind in Muladhara in the beginning by doing Omkar Japa.

In the beginning saffron colour will be seen. Apana Prana will be stabilized. It is the Prithvi Tattva (Earth element). Then gradually concentrate on Manipur Chakra at the navel. The circles of green colour will be seen here. It is the effect of Samana Vayu. Kirkara Pranatattva will control hunger and thirst. Then pierce the Anahat Chakra in the heart. Here the Naga Vayu is active. The Pranatattva will become active. You will see the yellow colour. Then enter the Vishuddha Chakra in the neck. Devdatta Prana is situated there. There you will see the blue colour. Udana Prana will get stabilized. Then you will experience Ajna Chakra (Bhrukuti) and Sahasrar Chakra automatically. These will make you one with the Prithvi Tattva, Agni Tattva, Akash, Vayu and Jala Tattvas one by one. And you will see pink colour in the whole body in Swadhishthana. Dhanajaya Vayu is active there.

This is due to power of Vyana Prana. Regular blood circulation occurs from here only.

The journey from Muladhara to Sahasrara is not imaginary. There happens oneness with the nervous system and excretory system. Then you become separate from the mind, intelligence, ego and bodily consciousness and you enter in Paramatattva.

By having firm trustworthy connection with Parama Tattva you will certainly attain permanent peace and Mahat(great) Tattva. Practise meditation and achieve Paramananda.

OM SHANTI.



## Glossary

- 1**  
Ahamkar – Ego  
Mana – Mind  
Buddhi – Intelligence  
Chitta – Consciousness
- 2**  
Viyoga – Separation  
Yoga – To join  
Nakshatra – Group of stars  
Stuti – Hymn of praise (of gods or goddesses)  
Bhajans – Devotional songs of prayer  
Satsanga – Company of Saint or of gentlemen  
Swadhyaya – Study of spiritual literature
- 3**  
Bandha – A Hatha Yogic Kriya  
Mudra – A type of exercise in Hatha Yoga  
Kriya – Action  
Punya – Righteous or charitable deed  
Sutras – Aphorisms  
Parmatma – God  
Pranashakti – Energy of Prana  
Nadi – Channel  
Svara – Note of music  
Sadhana – Accomplishment  
Swadharna – Own duty  
Atma – Soul  
Sattvik – Pure  
Rajasik – Active  
Tamsik – Dull, Inert
- 4**  
Papad – Roasted food item made from pulses
- 5**  
Puraka – Inhalation  
Kumbhaka – Retention of breath  
Rechaka – Exhalation  
Bahyakumbhaka – Retention of breath after exhalation  
Antarkumbhaka – Retention of breath after inhalation
- 6**  
Ichhashakti – Power of will  
Kriyashakti – Power of action  
Jnanashakti – Power of knowledge  
Prana, Apana, Udana, Vyana, Samana – Five types of the vital air
- 7**  
Tattva – Element
- 8**  
Sadhaka – One who accomplishes  
Shita prakriti – Prone to catch cold
- 9**  
Pranayama Samrajya – Kingdom of Pranayama  
Yogavidya – Knowledge of Yoga
- 10**  
Ojas – Lustre of the body resulting from celibacy  
Tejas – Shining, Brilliance  
Prajnaa – Intelligence  
Viryashakti – Energy of Semen
- 11**  
Dharma – Morality, Religion  
Artha – Wealth, Money  
Kama – Desire

Moksha – Freedom, Liberation

12

Pratyahara – To withdraw the mind from senses  
Dharna – Concentration  
Samadhi – Deep prolonged meditation

18

Jnanendriyas – Organs for sensation  
Karmendriyas – Organs to do action

19

Yogabhyasa – Study of Yoga or Yoga learning

20

Upasana – Devotion, Worship

21

Sandhya – Worshipping God  
Japa – Repetition of word (Mantra)

22

Annam – Food  
Bhojanam – Meal

24

Namaskar – Hands (Palms) joined in front of the chest  
Bharat Natyam – One kind of dance  
Ekadashi – Two Eleventh days of a Lunar month  
Vina – Musical instrument

25

Saguna – Having attributes  
Nirguna – Without attributes  
Antaryami – God (One who resides inside)  
Brahma – Element of nature (God) (Brahma Tattva)

□ □ □

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