

1. **Meditation – It’s Purpose**

We must know what the purpose of meditation is. We should be aware that we are projection of the Infinite Energy (Primordial Nature) enlivened by the Infinite Spirit (*Brahma*). We should try to merge that part of Infinite Energy which constitutes us into Infinite Energy. Then there will be nothing left but a little ray of the Infinite Spirit, our real self. This ray of spirit is always related with the whole, the Infinite Spirit. When we think in this way, we become one with the Supreme Consciousness. Realization of oneness with the Supreme Consciousness is the purpose of *Yoga* of Meditation taught herein.

2. **Yoga – The Annihilator of Pain**

The Lord has unequivocally declared in Shrimad Bhagavad Gita –

Yuktahara viharasya yukta cestasya karmasu.
yukta svapnavabodhasya yogo bhavati dukkhaha.

Gita 6.17

Yoga is an annihilator of pain and suffering for him who is related with the divine, always maintains divine feelings in his food and behaviour, in his actions and in his sleep and wakefulness. Swamiji calls particular attention of the aspirants to this declaration and says, “**Be aware about this truth.**”

3. **Meditation is related with – Antahkarana – Mind, Intellect & Ego**

Meditation is not a body related act or discipline, it is related with the *antahkarana* – the internal organ mainly comprised of the mind, the intellect and the ego. The meditative process is possible only when all these three effectively conjoin. For this there are three words in English – *Concentration*, *Contemplation* and *Meditation*. These acts of functions are associated with the mind, the intellect and ego. In principle, if your mind is not concentrated on one point, meditation will not be possible; if your intellect is not vigilant, then also, meditation will not be practicable; lastly, if your ego sense is not united with your cause, your real Self, even then the state of meditation cannot be achieved. In this way, the act of making the mind one pointed is called *Concentration*; the analytical thought process or the repeated thinking or reflection process is called *Contemplation* and disposition of the ego when it is instinctively infused with the divine is termed *Meditation*. The process is complete only when all these functions, - *Concentration*, *Contemplation* and *Meditation* take place simultaneously. Even if one of them is improper, the

meditative state cannot be achieved. It is, therefore, important that the various aspects should be well understood before attempting to meditate.

Be Totally Relaxed

The body should be kept well-poised; there should be no movement, and specially no tension at all in any part of the body. Relaxation of body is an essential requirement in the meditative process. If there is any kind of strain on any part of the body, it will not be possible to receive divine energy. If one practices strictly following the supporting aids prescribed, he will soon be able to enter into his inner regime, his realself.

Swamiji lays stress and emphasizes that we must pay heed and concentrated attention on breath. Be aware that breath is coming from an infinite source and that we are also part and parcel of that infinite source. Though we have very small nostrils, very small lungs in a small body, these are the manifestation of that infinite energy. It is a truth which, we can realize. We should devote some time and meditate morning and evening daily to do it.

4. Three Important Conditions

Patanjali, a great seer, in his *Yoga Sutras*, says –

I r q nh?kZdkyuSjUr;ZIRdkjkl forks n`<Hkwfe%A

Sa tu dirgha kala nairantarya
satkara sevito dridhabhumih

Y.S. 1.14

There are three conditions laid down in this Sutra. The first is *dirgha kala* – it means do not think that we can achieve something in one or two days. We should meditate daily for a long time. We will then be able to achieve something. The second condition is *nairantarya* – means do it continuously without a break. We should mediate uninterrupted as we do with our breathing process which goes on non-stop. The third is *satkara* – it means do it respectfully. We should not perform it merely as a duty because *Guru* has told us. While meditating, we should think that we are putting our mind on the source of life and we are going to be one with the Godhead.

5. Meditation Rejuvenates Like Deep Sleep

We know that when we are entering into deep sleep, in that state, we are receiving divine energy. When we become exhausted, totally tired and unable to do anything, we resort to rest and sleep. When we enter into deep sleep, after some hours, we become fresh and rejuvenated again. We are,

then, able to do more work. How does it happen? When we enter into deep sleep we receive divine energy. Because in this state, life becomes obstacleless, there is no barrier to it. The mind and the heart become perfectly open and receptive and we receive energy from all sources. All sources means – not only through the nostrils, we also receive through the countless pores in our body. There is a pore at every hair in our body. Due to the influx of energy through these numerous pores, we become energized when we are in deep sleep.

So, when we meditate, we should think that we are entering into deep sleep. We should feel that we are merging our little I-am-ness into the Cosmic form. Be aware that our body is the projection of Cosmic Energy and our soul is the manifestation of Cosmic Self. It means that there is no limitation either in our body or in our soul. Both are unlimited and are Cosmic. While meditating, when we will try to merge our little I-am-ness into its own cause and will be one with it, automatically, we will receive divine energy without entering into deep sleep. Really, in that state, whatever we will gain, it will be all divine. When we will do this practice properly and continuously, one day will come in our life when we will realize the ultimate Truth, whatever is beyond this natural phenomena. Be aware that our great seers realized that great Truth through meditation and we can also do so.

6. **Meditation Cures Diseases**

Meditation is the unfailing cure for psychic and mental disorders; there is no other cure for these. It is to a great extent effective and beneficial for the diseases of the body as well. It is, therefore, essential that those, who wish to live a healthy life, should practice meditation every day. In this connection, Swamiji referred to the word *bhogapavargartham* in *Patanjal Yoga Sutra* 2.18 and said that meditation helps the practitioner to achieve *bhoga* – material prosperity, and *apavarga* – emancipation as well. In other words, it enriches and beautifies one's worldly life and positively contributes to the achievement of ultimate salvation.

7. **Understand and express truth – God is not a person**

Let this truth be expressly understood that *God is not a person*. It is an endless power, infinite power. The *Veda* declares – *Satyama Jnanama Anantama Brahma*. God is **Truth, knowledge and Infinity**. *Satyama* means *Sat yama*, whatever we are seeing through our eyes, perceptive or cognitive senses; whatever we are realizing and feeling. So, the *Veda* declares *Ayama*

is *Sat yama*. *Sat* means eternal, do not think it is perishable. These are the attributes of *Brahma*. *Brahma* is beyond our speculation, is beyond our imagination, is inaccessible and indescribable. We can only talk about Him, about His powers and attributes.

Infinity means He has no limitations – infinite truth, infinite knowledge. Infinity is related with two words – truth and knowledge. Truth is indicator of energy and knowledge is indicator of spirit. In this way, *Brahma* is infinite spirit and infinite energy.

We have two things in this creation – one is sentiment and the other insentient is energy. Spirit and energy both are infinite and endless and both are called *Brahma*. So *Brahma* is not a person, *Brahma* is an infinite power. *Brahma* always manifests in both forms Sita/Rama, Radha/Krishna, Shakti/Shiva, Uma/Maheshwara, Lakshmi/Narayana. In other words *Prakriti/Purusha* and Nature/Spirit. These are projections of that ultimate Truth.

Our Focus in Meditation

Swamiji says let us be aware about this truth stated above and focus on it and meditate. We should try to put our mind in that Supreme Soul. Think that our three bodies – gross, subtle and causal, are only projection of energy. The enlightener of our body is the spirit, our soul, the manifestation of Supreme Knowledge. It means that there is nothing but Supreme Knowledge and Supreme Energy. Both are projection of only one Supreme Godhead, called *Brahma* in *Veda*. *Veda* always declares –

Ekam sad viprah bahudha vadanti

Truth is One, not two, three or more, but sages always describe It in different names and forms. Same *One Truth* appears in two forms called *Satyama* and *Jnanama*, energy and spirit.

When we meditate we should think that we are offering our little I-ness into its own cause – Cosmic Consciousness and Cosmic Energy. This is the way, to realize that ultimate Truth. Having realized that one becomes the richest person in the world. Otherwise, our great Upanishad declares –

Na vittena tarpaniyo manushyo

Kath. 1.127

Nobody can be satisfied with wealth and nobody can achieve contentment with wealth. It cannot provide you with peace and happiness. Knowledge and love, knowledge and devotion (devotion is love) lead one to the highest. Knowledge is the property of head and love is the property of heart. When head and heart work together, become united, only then, one achieves highest happiness and eternal contentment too.

Dhyana Yoga – Yoga of Meditation The Great Mean, The Only Way

Veda declares:

*Te dhyana yoganugatah apashyan
devatmashaktim svagunairnigudham*

Shveta. 1.3

Our great seers achieved or realized the highest Consciousness, the highest power, hidden by its own effect, by practicing the yoga of meditation. A great seer declared *na anya pantha vidyate ayanaya*, “There is no other path known.”

Knowledge and devotion are the result of union with the Supreme Cause. One can achieve union with the Supreme Cause only through practice, meditation and *yoga*. So *yoga* is the great mean. One can turn oneself towards ones own Cause and realize union with it.

It is not that we achieve anything new. We are already one with it, we are always united with it. Be aware about it. The tragedy is that we are not aware about it. The tragedy is that we are not aware about it in our present position. We are always thinking that we are sure that we are sure of our individuation, we are sure that we have our own entity separate from God, separate from Truth. It is only when we get into our inside and introspect, we will realize and become fully aware that we are not a separate entity from that Infinity, we are its part and parcel. We will realize that we are the manifestation of the Supreme Cause; also, that we are not individuals, the whole world is our own. Whole is holy and whole is perfect. This will bring in the understanding that we are in ourselves perfect and holy.

When we are thinking as an individual, we think that we are great sinners; we have committed so many bad actions in our life. On realization of the Truth, automatically, all the doubts will be over. There will be no sin, there

will be no virtue; one rises above virtue and sin. Everything then becomes merely a speculation and an unreality.

8. Aspirants – for Self-improvement and peace-Meditate

Swamiji has brought out the importance of meditation explicitly in the above description. He urges everyone interested in self-improvement and peace to devote time for meditation everyday as we are devoting for earning our livelihood in dollars. He tells us to understand that dollars are not valuable as peace is within oneself. No doubt, we get dollars when we spend sometime for it, but if we spend a little time for meditation we will receive something much more valuable than dollars. He suggested that morning and evening times are very valuable and we should devote these for meditation.

The technique of meditation, which Swamiji teaches and calls Maha Yoga, is explained in this booklet.

MEDITATION TECHNIQUE

Part-I

First you must know what the purpose of meditation is. I have already mentioned that individuation is nothing but a projection of primordial Nature and a Divine speck of life, the Sprit, the Soul. Primordial Nature is the cause of our physical, mental and intellectual structure, and Spirit is the root cause of our “I-anness,” our ego, our real Self. Thus, we can realise that we do not have a separate entity, because energy, the manifestation of primordial Nature, is not individual and Spirit is not individual either. Infinite energy and infinite Spirit can neither be finite, nor be individual. Also, Infinity cannot manifest infinitely. When Infinity manifests, it will always manifest in finite forms. The finite forms are not eternal, they are impermanent and dependent. This universe is the manifestation of Infinity. In Sanskrit language, Infinity is called *Brahman*. We are manifestations of that *Brahman*, in finite form.

It is important that we be aware about our real position: we are a projection of the infinite energy (Primordial Nature) enlivened by infinite Spirit (*Brahman*). We should learn to try to merge that part of infinite energy which constitutes us into infinite energy. Then there will be nothing left but a little ray of the infinite Spirit, our realself. This say of spirit is always related with the Whole, the infinite Spirit. When we think in this way, we become one with Supreme Consciousness. Realisation of

oneness with Supreme Consciousness is the purpose of the *Yoga* of meditation, which I am going to explain.

The Technique

1. Try to control the senses and the mind. How? Sit properly. Put the folded left leg down and the folded right leg on it. Keep the spinal cord straight Bend the neck forward a little bit, bring the chest ahead, and create a straight line from the tail bone to the top of the head. Lord Krishna says in *Shrimad Bhagavad Gita: samam kayashirogrivam*, “The trunk and the head should be in one line. Gita 6.13”. Further, close the eyes and the mouth. Close the external doors and open the internal doors. This means be conscious inwardly and collect your thoughts and impulses from outside. Be calm, quiet and serene.
2. Visualize endless space filled with divine energy. Visualize the globe (the earth) in the space and the body on the globe. The globe is nothing but a bundle of energy, a manifested form of energy and the body, mind and intellect are also projections of the same energy. Both the body and the globe are in space and as such are correlated. This space is nothing but an ocean of energy. Think of a pot immersed in the ocean. There is water inside as well as outside the pot. In the same way, the physical structure, and is filled and surrounded by the same energy. This energy is in the form of oxygen.

Be aware that an effect cannot survive without its cause. This energy is the root cause of the body and the body survives because of it. The same energy is entering into the body through the nostrils as oxygen, giving life in the form of vital breath. The body cannot survive without breath; it is the fuel which keeps it alive. But we are not breath. Breath is coming and going and we are the seer of the breath. We are its observer. There is nothing but the seen and the seer. Whatever we see is the seen, but our real Self is the seer. The Vedas say: *vijnataramare kena vijaniyat*, Brihadaranyak 4-5.15. “He who knows all, how can one know that knower?” So, be aware of this truth, that we are the knower, we are the seer.

3. Try to observe the breath. It is coming and going. If we pay our attention to this source of life, we will realise that it is coming from one infinite source called the divine source. We also will realise that not only we, but all beings are receiving the same energy from the same source. Automatically we will realise unity in diversity. We also will understand the truth that diversity is the

effect of unity, and that unity is the cause of all. So be alert and always conscious about that unity.

4. Now take a deep breath. First exhale totally and then inhale fully. Do it attentively, slowly, gently, deeply and rhythmically. It will provide more oxygen from the infinite source and make the body, mind and intellect pure and strong. If there is a *guru mantra* (holy sound) from one's preceptor, try to relate it with the breath. That will help in concentration. Watch the breath where it is entering the body through the nostrils. (The point is inside, in the middle of the eyebrows). Then automatically your attention will be centralized there. Keep the body and mind relaxed and tensionless. Be at ease as much as possible. If any kinds of thoughts are coming in the mind, don't pay attention to them. Only watch the breath; those thoughts will eventually go away.

Meditate on the breath. Be alert internally and take deep breaths. First exhale totally and then inhale fully. While inhaling, visualize that we are receiving life energy from an infinite source. While exhaling visualize that we are throwing out all malices, all undesirables, dirty things whatsoever from the body.

5. Be aware that breath is really a projection of the realself. It is very hard to realise the Self, but we can realise our breath. When we inhale visualize that the breath is touching *Muladhara*, at the lowest part of the body inside. When we exhale, see that it is creating a vacuum in the lowest part of the body. In this process, our stomach should be going in and coming out. Lord Krishna says in the Shrimad Bhagavad Gita:

Apane juhvati pranam prane 'panam tathapare

Gita 4.29

“Take (offer) the breath to the lowest part of the body”.

6. Know that breath is working in five forms in the body as under. (See Diagram 1 Attached).

1. *Prana* - from the nostrils to the heart.
2. *Samana* - from the heart of the navel
3. *Apana* - from the navel to the toes
4. *Udana* - from the thyroid to the top of head
5. *Vyana* - pervading the entire body

Be aware about these five forms of breath. Offer *prana* into the *apana*. It means: inhale fully, completely fill the stomach, then exhale totally and create a vacuum inside. This is offering *prana* into *apana*. It's called 'breath sacrifice'. It is a great process for achieving the highest level of consciousness. We are able to control the mind and senses in this way. It is a powerful process. Chant the *guru mantra* with the breath; this will help you to maintain awareness. This process is called *Maha Yoga*. Be alert always. Watch the breath and take deep breaths. Meditate on the breath.

Keep the tip of the tongue touching the palate. It will help in concentration.

Pay attention to the breath, and realise thereby that there are two divine sounds going on with it – the sound 'So' when inhaling and another sound 'Ham' when exhaling. These twin sounds are always going on with the breath. So '*ham asmi*' means "I am that." The real Self is always chanting this divine sound remembering that "I am He, I am He." When the mind does not listen to this sound, it makes the real Self a slave does not listen to this sound, it makes the real Self a slave of worldly articles and amusements. It is a very painful situation. So be aware about the real Nature; do not believe in the mind. Pay attention and listen carefully to these divine sounds.

7. According to the *Vedas: ashta chakra navadvvara devanam pura ayodhya*. "This human body is considered as Ayodhya; a city of deities. In this body there are nine gates – two eyes, two ears, two nostrils, one mouth and the two lower senses. Also, there are eight *Chakras* (vital centers)." These *chakras* are projection of eight-fold Nature – intellect, ego, mind, ether, air, fire, water and earth. This eight-fold Nature appears in the form of your physical structure. (These have been illustrated in diagram 1 attached). Pay attention to these eight *chakras* (vital centers).

1. *Brahma chakra* – on the top of the head. Seat of **Intellect**.
2. *Ajna chakra* – in the middle of the eyebrows. Seat of **Ego**.
3. *Lalana chakra* – at the palate. Seat of **Mind**.
4. *Vishuddha chakra* – at the thyroid. Seat of **Ether**.
5. *Anahat chakra* – at the thymus. Seat of **Air**.
6. *Manipura chakra* – at the navel. Seat of **Fire**.
7. *Swadhishtana chakra* – at the root of genital. Seat of **Water**.
8. *Muladhara chakra* – near the tail bone. Seat of **Earth**.

These eight vital centers control the functions of the body. When our realself becomes identified with these eight vital centers, we get into the cycle of birth and death and undergo untold suffering. Try to realise the realself. We are not the body, which is a physical structure, a product of nature. We are lights of the infinite Spirit. In the light of the Supreme Spirit, primordial Nature is working and appearing in the form of this universe and in the form is this body, too. So be aware about this truth. Elevate the self from these vital centers. Try to centralize the self into the *Brahma Chakra*. Only then can we realise our root Cause, called Godhead, Supreme Consciousness, Absolute *Brahma*. Let me emphasize this again: it is not possible to realise our root cause without elevating and fixing the consciousness into *Brahma chakra*. Further, let me reiterate: that the purpose of the *yoga* of meditation is to centralize energy and consciousness into *Brahma chakra*. With this *Maha Yoga*, we will be able to dissolve our individuation into the cosmic form, the cosmic *Purusha*. Be aware that happiness is residing in the Cosmic form. Limitation is the root cause of suffering, but *bhuma* (infinity) is the source of happiness.

8. Let us now create the holy and *Aum (Pranava)*, one prolonged sound. Pay attention to the first *chakra (muladhara)* and create the holy sound. Continue and create this sound eight times, once for each *chakra*, going upward to the second *chakra*, then to the third and so on, till the last *chakra*, the *Brahma Chakra*, is reached. Be alert, and consistently elevate your consciousness from one *chakra* to the other while creating the holy sound, and in the end, focus and stabilize it in the last *chakra*, the *Brahma chakra*, at the top of the head. We will then be *Sthithprajna* (a person with stable wisdom).
9. If we practice daily then, a day will come in our lives when we will realise the root Cause of life that is Supreme Consciousness. In that state of Divine Consciousness we become free from the cycle of birth and death and achieve the highest Truth, Godhead. Lord Krishna says in Shrimad Bhagavad Gita –

*idam jyanamupashritya mama sadharmayamagatah
sarge'pi noupajayante pralaye na vyathanti ca*

Gita 14.2

“By this divine knowledge, a person achieves Godhead and becomes free from birth, death and consequent suffering.”

I have explained a great process of yoga. Be sincere and apply it consistently and diligently to achieve Godhead. This is the aim of life.

Part II

10. There are eight *chakras* in the body. Your life energy works through these chakras in different ways. As different machines in a workshop carry out different functions with an electric power connection given to operate each machine, in the same way, these eight *chakras* operate like machines and perform different functions in the body. When your consciousness touches the particular part of the body where each *chakra* exists, that *chakra* will act. otherwise it can't act. These *chakras* are all related with one nervous system, called *Sushumna*. The *sushumna* passes through your backbone.

Be aware that meditation is to collect your energy and centralize it into *Brahma Chakra* at the top of the head, and to keep that life energy in one center and control that by your will power (mental power). When your mind will reach up to the *Brahma chakra* and it will be concentrated at that point, automatically you will feel enormous power and you can do whatever you like in that state.

Be aware and pay attention to *Brahma chakra* (the first *chakra*). Then observe each *chakra* in descending order. After that sit calmly and quietly and create a straight line from the tail-bone to the top of the head. Pay attention: all of these *chakras* are working. As adding fuel generates electricity, in the same way, electric power is generated by your breath (*prana*). Your breath is coming and going generating that electricity and heat inside. In the light of that *prana* your whole physical structure is working. Without *prana* your physical structure will be useless.

Be aware that we are receiving *prana* from the infinite space which is full with divine energy. We inhale to draw in pure divine energy. Visualize this, and do *sankalpa* (resolve) to receive divine energy not only from space but from supreme space also. It ever the mind touches or becomes associated with, power is received from there. If the mind is connected with Supreme Consciousness, it receives divine energy from supreme space. As the mind is very powerful, (more powerful than the other organs), so direct the mind and put it in contact with the Supreme Cause.

We are sitting on the ground, a part of the globe. It means that we are sitting on the globe. The globe is suspended in space and is related with the sun. The sun's rays are always falling on the globe. This is a divine law which

keeps globe suspended in space due to the force of the sun god. It means that the globe is related with the sun god. When the mind thinks and visualizes the sun god, it is mentally with the sun. In that state it receives energy from the sun and solar energy automatically enters the body. If the mind is living among worldly objects, then it receives vibrations from worldly things.

11. There is a *mantra* called *Gayatri Mantra* to establish contact with the sun god. There are three words in it : *Om Bhuh, Bhuvah, Svah*. These are related with the sun god. *Bhuh* means the ground where we are. *Bhuvah* means the space, filled with divine energy. *Svah* means that source of energy, the sun. When we are calm and quiet and relate our mind with the sun, then we receive divine waves through the mind and we become one with that source of power, *aditya* (the sun).

The sun is not all; it is not the end. Beyond it there is the cause of the sun. It is called nebula in scientific terminology. In our language in the Upanishads and the Vedas, it is called *parameshthi*. There are many descriptions in Upanishads that the yogis cross and go beyond the sun. It is called *parameshthi*. When we reach *parameshthi* by our thinking, by our mind, by our soul, even that is not the end. *Parameshthi* has its own root cause and that is called *svayambhuh*. *Svayambhuh* means one which appears from its ownself. It has no creator. It is its own cause. In the modern astronomical terminology, astrologers call it galaxy. It constitutes movement of energy in a particular state and formation. This *svayambhuh* is the first projection of Supreme Consciousness, called *Brahman*, in the Upanishadic language. (This cosmic disposition is shown in diagram 2.)

Our great seers reached up to the Brahman, in their meditation. In Shrimad Bhagavad Gita, the Lord says: *brahma nirvanam ricchati* Gita 2.72. The *yogi* who concentrates in this way progressively attains *aditya* (the sun), then *parameshthi* (the nebula), thereafter *svayambhuh* (the galaxy) and finally he reaches Brahman (the Supreme Consciousness). It is not that only those seers and *yogis* could elevate themselves to those higher levels of consciousness. We too can do it. Everyone can do this, because we are all part and parcel of that *Brahman*. It is the same Consciousness that is appearing in the *svayambhuh*, in the *parameshthi*, and in the *aditya*. It is the same Consciousness which is appearing in our mind also. Our mind is a part of that Supreme Cause.

The sun is not the cosmic power, the *svayambhuh* is. When we talk about the cosmic power, we talk about the *svayambhuh*, not the *parameshthi* nor the *aditya*. There are countless *svayambhuhs*. It is not possible to say how many there are. When we meditate and think of this cosmic disposition, this cosmic set up gradually, in course of time, we elevate ourselves to the highest level of consciousness, the Supreme Cause.

12. Descriptions of this cosmic arrangements, other than this are found in the Upanishads –

*Om Bhuh, Om Bhuvah, Om Svah, Om Mahah,
Om Janah, Om Tapah, Om Satyam.* Then:

*Tat saviturvarenyam
Bhargo devasya dhimahi,
Dhiyo yo nah prachodayat*

As already explained *bhuh* means this earth, this globe; *bhuvah* means this space; *svah* means the Sun. Beyond *svah* is *mahah*, the space between *parameshthi* and the sun. *Janah* is *tapah*, the space between *parameshthi* and *svayambhuh*. Then *satyam* which means the *svayambhuh*. Beyond *svayambhuh* is *Tat*. When we talk about *Tat*, we mean that *Brahma*, that Supreme Cause.

Going in the descending order, the Supreme Cause is called *Tat*; *svayambhuh* is called *satyam*. Then there is space full of energy of *svayambhuh*, called *tapah*. Then comes *parameshthi*; it is called *janah*. Again there is space full of divine energy; it is called *mahah*. Then comes the sun, called *aditya svah*. Again there is space full of divine energy; it is called *mahah*. Then comes the sun, called *aditya, svah*. Again there is space between *svah* and *bhuh*, called *bhuvah*. Last is *bhuh*, where we are.

Truly our life is related with that Supreme Cause – *Om Bhuh, Om Bhuvah, Om Svah, Om Mahah, Om Janah, Om Tapah, Om Satyam*. Then *Tat saviturvarenyam bhargo devasya dhimahi, dhiyo yo nah prachodayat*. This is an important scientific description found in the Upanishads. When we understand the truth, then we pay attention and contemplate on it.

The activities of our whole life are related with the mind. Wherever it exists, there we exist. Whatever our mind is doing, we are doing that. Wherever it goes, we go there. Our mind is not independent. It is only the movement of our I-am-ness. As such, we should not worry if it wanders, if it goes hither and thither. Be aware about the root cause of mind. When we search the root cause of mind, we find our I-am-ness, known as ego. When

we think about what the ego is, we realise that it is nothing but impulses of the intellect. The *Brahma chakra* is the place of our consciousness and the impulse of that intellect is called I-am-ness. So ego is nothing but the impulse of consciousness, and that consciousness is called buddhi or intellect. Be aware about that. Beyond intellect we will find the Supreme Cause, nothing else.

When we meditate, we should think about all that is related with our own self. When we will think in this way, our mind – which is generally moving among distracting worldly things and affairs – will automatically move in the divine realm, receive divine energy and become divine. Make your mind accustomed to associate more with the divine world. With continued involvement in divine environments, it will become divine and stable. It is important that we think of the divine world when we meditate.

Be calm and quiet now. Let us meditate, following the instructions contained in Part I.

Part III

Let us position ourselves for meditation. Keep the backbone and body erect. The use of *bhastrika* will now be explained. *Bhastrika* has three positions :

1. Normal *bhastrika*
2. Stomach to thyroid *bhastrika*
3. Upper part of body (thyroid) *bhastrika*

We will do the normal *bhastrika* first :

Inhale fully and totally exhale quickly. Do it a few times. Then inhale and exhale totally, and retain the exhalation outside. Retaining breath outside perform *bahya kumbhaka*. While doing *bahya kumbhaka*, chant *Gayatri Mantra* one time. *Gayatri Mantra* has twenty four syllables. If this mantra is not known, count from 1 to 24.

Thereafter, inhale and retain the breath inside. Perform internal *kumbhaka* and repeat *Gayatri Mantra* or count from 1 to 24 three times. *Gayatri Mantra* is related with the sun god. Breath is also related with the sun god. The vital breath is received from the sun. This *mantra* is also related with the sun. These three – sound, sun, and breath have very great influences.

In reciting *Gayatri Mantra* or counting from 1 to 24, we are connecting ourselves with the sun and receiving solar energy directly from it. We are thus being charged with immense power. It is recommended that instead of counting from 1 to 24, one should learn and chant the *Gayatri Mantra* as it is very helpful to reaching one's ultimate goal. *Gayatri Mantra* is chanted once while exhaling, and three times while holding breath inside doing internal *kumbhaka*.

- (i) First perform *bhastrika* twenty times – twenty inhalations and twenty exhalations in quick succession. You can count them easily.
- (ii) Exhale completely, retain the breath outside and chant *Gayatri Mantra* once.
- (iii) Then inhale, fill your lungs to the diaphragm, hold the breath inside and recite the *Gayatri Mantra* three times.
- (iv) Then using the right hand, put the middle and index fingers on the left nostril and slowly exhale from the right nostril. Put your chin on the thyroid and lock it there. Chant the *Gayatri Mantra* once while releasing the breath, and two times after releasing the breath.
- (v) Then repeat the whole process start in with *bhastrika*.
- (vi) During the first time, the release is as in (iv) above. This time, however, exhalation should be done through the left nostril. It should be alternated from left to right nostril and vice versa. Use your right hand thumb to close the right nostril.
- (vii) Repeat the process ten times from each nostril. One part of the process with the right nostril and the other part done with the left nostril complete one cycle.

After ten cycles the body is filled with fresh oxygen, and carbon dioxide is completely removed. This integrates sound, mind and breath. This is a great *Pranayama* called *Ujayi Bhastrika* with *Ujayi pranayama*. One may perform five cycles at first. *Bhastrika* must be done fully. Throw your breath out completely and inhale fully. Don't do this from the nostrils only. Make use of the lungs.

When learning this process, or when doing it for the first time, be sure to have an instructor present to watch.

May God bless you all.