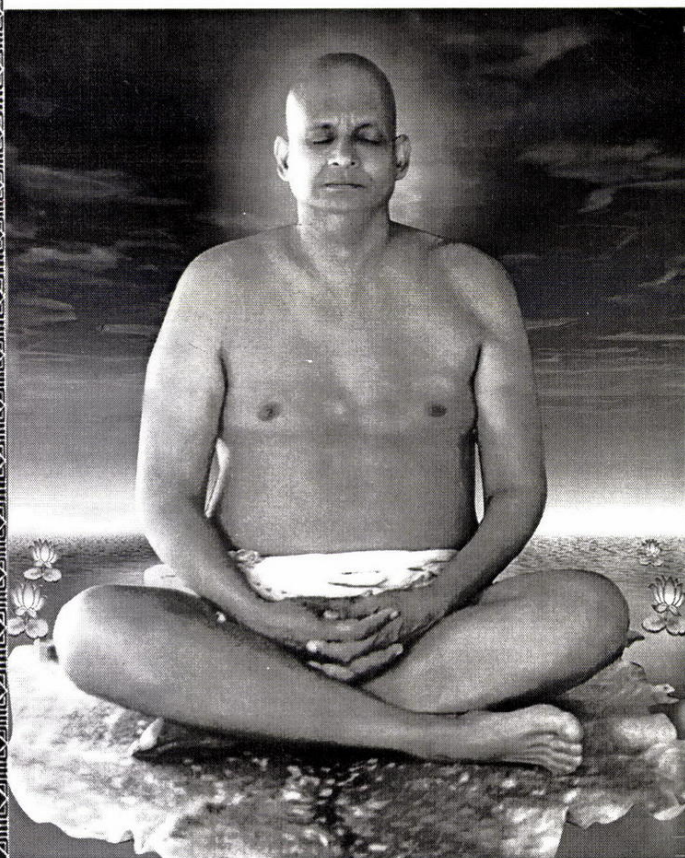


MEDITATION

(Dhyana Yoga)



Sri Swami Sivananda

MEDITATION
(DHYANA YOGA)

MEDITATION

(DHYANA YOGA)

Sri Swami Sivananda



Published by

**THE DIVINE LIFE SOCIETY
P.O. SHIVANANDANAGAR—249 192**

Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India
www.sivanandaonline.org

First Edition: 1934

Second Edition: 2009

Third Edition: 2011

[1,000 Copies]

©The Divine Life Trust Society

ISBN 81-7052-234-X

ES229

PRICE: Rs. 25/-

Published by Swami Padmanabhananda for
The Divine Life Society, Shivanandanagar, and printed
by him at the Yoga-Vedanta Forest Academy Press,
P.O. Shivanandanagar, Distt. Tehri-Garhwal,
Uttarakhand, Himalayas, India
www.sivanandaonline.org

SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

CONTENTS

What Is Meditation?	11
Important Places for Meditation	11
Meditation Room	12
Preparation for Meditation	13
Uses of Asanas	13
Asana for Meditation	14
Padmasana	14
Siddhasana	14
When to Meditate?	15
Where to Concentrate?	15
Saguna Meditation	16
Nirguna Meditation.	17
Meditation on Mahavakyas.	17
Meditation on 12 Virtues	18
Mula Bandha in Meditation	19
Kumbhaka in Meditation	19
Regularity in Sadhana	20
Obstacles in Yoga.	21

Hints on Meditation 25
Some Experiences in Meditation 39
Mystic Experiences in Meditation 40

MEDITATION

(DHYANA YOGA)

MEDITATION

(*DHYANA YOGA*)

WHAT IS MEDITATION?

1. Meditation is keeping up of an unceasing flow of God Consciousness. It is termed *Dhyana*. All worldly thoughts are shut out from the mind. The mind is filled or saturated with Divine thoughts, with the Divine Glory, the Divine Presence.

IMPORTANT PLACES FOR MEDITATION

1. RISHIKESH (Himalayas), near Haridwar.
2. SWARG ASHRAM, LAKSHMAN JHULA
near Rishikesh.
3. UTTARKASI, Himalayas.
4. KANKHAL, near Haridwar.
5. SRI RAMANA ASHRAM, Tiruvannamalai,
North Arcot District, Tamilnadu.
6. THE SANTI ASRAM, Dt. East Godavari, (A.P.)
7. SRI AUROBINDO MAHARAJ'S
ASHRAM, Pondicherry.
8. SREE VYASA ASHRAM,
Yerpedu, Dt. Chittoor, (A.P.)

9. BADRI NARAYAN, Himalayas.
10. DEVA PRAYAG, Himalayas.
11. BRINDAVAN.
12. AYODHYA.
13. NASIK.
14. BENARES.
15. MOUNT ABU.
16. KAILASNATH WATERFALL'S ASHRAM,
Puttur, Dt. Chittoor, (A.P.)

Any place on the banks of the Ganga, Cauveri, Krishna or Godavari.

MEDITATION ROOM

2. Have a separate meditation room under lock and key. Don't allow anybody to enter the room. Burn incense there morning and evening. Keep a photo of Lord Krishna or Lord Siva or Sri Rama or Devi. Place your Asana in front of the picture. Keep some books also as Gita, Ramayana, Mahabharata, Upanishads, Yogavasishtha, Bhagavata, etc. When you repeat the *Mantra*, the powerful vibrations will be lodged in the ether of the room. In six months' time you will feel peace and purity in the atmosphere of the room. Whenever your mind is much disturbed by worldly influences, sit in the room and repeat the Name of the Lord for half an hour; then you will find an entire

change in the mind immediately. Practise and feel the soothing, spiritual influence yourself. Nothing is like spiritual Sadhana. You will find a local Mussorie in your own house.

PREPARATION FOR MEDITATION

3. Keep the head, neck and back in one straight line. Read the 11th and 13th Slokas a Chapter VI of *Gita*, wherein a description of the Asana is given. Spread a four-folded blanket and over this spread a piece of soft, white cloth. This will do nicely. If you can get a good tiger skin complete with claws, etc. it is all the more better. A tiger skin has got its own advantages. It generates electricity in the body quickly, and does not allow leakage of electric-current from the body. It is full of magnetism.

4. Face East or North. A spiritual neophyte should observe this rule. In facing North he is in communion with the Rishis of the Himalayas and he is mysteriously benefited by their currents.

USES OF ASANAS

5. Asana removes many diseases such as piles, dyspepsia, constipation, checks excessive *Rajas*. The body gets genuine rest from the posture. If you are established in Asana, if you are firm in your seat, then you can take up easily exercises in *Pranayama*. This is the third *Anga* or part of Ashtanga Yoga or Raja Yoga. First, there is self-restraint or practice of Ahim-

sa, Satyam, Brahmacharya, etc. Second, there are religious canons or observances, such as *Saucha*, *Santosha*, *Tapas*, *Svadyaya*, etc. Next comes Asana. When the Asana becomes steady, you will not feel the body. When you have obtained mastery in Asana, qualities of the pairs of opposites as heat and cold will not trouble you then. You must sit in the Asana on an empty stomach. You can take a small cup of milk, tea or coffee before doing the Asana.

ASANA FOR MEDITATION

6. Sit on *Padma*, *Siddha*, *Svastika* or *Sukha Asana* for half an hour to start with. Then increase the period to three hours. In one year you can have *Asana Siddhi* (perfection in posture). Any easy, comfortable posture is Asana.

PADMASANA (LOTUS POSE)

7. Place the right foot on the left thigh, the left foot on the right thigh. Put the hands on the thighs near the knee joints. Keep the head, neck and the trunk in one straight line. Close the eyes and concentrate on the *Trikuti*, the space between the two eye-brows or heart. This is called as lotus pose or *Kamala Asana*. This is very good for meditation.

SIDDHASANA (THE PERFECT POSE)

8. This is a beautiful Asana for meditation. Place one heel at the anus or *Guda*, the terminal opening of

the alimentary canal or digestive tube through which the excreta or faecal matter is thrown out. Keep the other heel on the root of the generative organ. The feet or the legs should be so placed that the ankle joints should be touching each other. Close the eyes. Concentrate at the *Trikuti* or heart. Keep the head, neck and trunk in one straight line. Keep the hands as in Padma Asana near the knee joints.

WHEN TO MEDITATE?

9. Get up at 4 A.M. in the morning in the *Brahma Muhurta* which is very favourable for spiritual contemplation and start *Bhajana* (worship of God). In the early morning the mind is calm, pure and quite refreshed after slumber. The mind is like a blank sheet of paper and comparatively free from worldly *Sanskaras*. It can be moulded very easily at this time. The atmosphere also is charged with more Sattva at this particular time. Wash your hands, feet and face with cold water, if you find it difficult to take a bath. This will suffice.

WHERE TO CONCENTRATE?

10. Concentrate gently either on the lotus of the heart (*Anahata Chakra*), space between the two eye-brows (*Ajna Chakra, Trikuti*). Close your eyes.

11. The seat of the mind is *Ajna Chakra*. The mind can be controlled easily if you concentrate on *Trikuti*.

12. Bhaktas should concentrate on the heart. *Yogins* and *Vedantins* should concentrate on Ajna Chakra (*Trikuti*).

13. Crown of the head (*Sahasrara*) is another seat for concentration. Some *Vedantins* concentrate here.

14. Some *Yogins* concentrate at the tip of the nose (*Nasikagra Drishti*).

15. Stick to one centre in concentration. Cling to it tenaciously. If you concentrate on heart stick to it. Never change it. Guru will select the centre for concentration, if you are a student of faith. If you are a man of self-reliance, you can select it for yourself.

SAGUNA MEDITATION

16. This is meditation on a *Murty* either Lord Krishna, Rama, Siva, or Devi. This is a concrete form of meditation for people of *Bhakti Marga*. This is meditation with *Gunas* or attributes of God. Repeat His name also either OM Namō Bhagavate Vaasudevaya, Om Namah Sivaya, Sri Rama. Think of His attributes Omniscience, Omnipotence, Omnipresence, etc. Your mind will be filled with purity. Lord Krishna's picture with flute in hand and Lord Vishnu's picture with conch, discus, mace and lotus are excellent ones for concrete meditation. Enthroned Him in the lotus of your heart amidst a blazing light. Mentally think of His lotus Feet, yellow silken robe,

necklace set with Koustubha gem, earrings, crown, bracelets, conch, discus, mace and lotus and then again come back to His Feet. Again and again repeat the process.

NIRGUNA MEDITATION

17. This is abstract meditation on *Nirguna Brahman*. Repeat OM mentally with *bhava* (feeling). Associate the ideas of Sat-chit-ananda, Purity, Perfection, “All joy I am”, “All Bliss I am”, “I am Swaropa” “Asangoham”—“I am unattached”. “Kevaloham”—“I am alone”, *Akhanda Ek Rasa Chinmatroham*.

MEDITATION ON MAHAVAKYAS

18. This tantamounts to meditation on OM. You can take up either *Aham Brahma Asmi* or *Tat Tvam Asi* Mahavakyas, the great sentences of the Upanishads and meditate on their significance. Deny or negate or throw out the *Koshas* and identify with the one essence that lies behind them.

19. Meditate. Purify your mind. Practise concentration in a solitary room. Then squeeze out the *Upanishads* and *Gita* from your brain. Don't depend upon imperfect commentaries. You will understand, if you are sincere, the real *Sankalpa* of the *Rishis* of the *Upanishads* and Lord Krishna, what they really meant when they uttered those wise *slokas*.

20. Unfold the Divinity that is lurking in your heart by concentration and meditation. Don't waste your time. Don't waste your life.

21. *Meditate* and *Meditate*. Don't lose even a single minute. Meditation will remove all the miseries of life. That is the only way. Meditation is the enemy of the mind. It brings about *mano-nasa* or the death of the mind.

MEDITATION ON 12 VIRTUES

22. Meditate on these 12 virtues for 10 minutes daily:—

Humility in January.

Frankness (Arjava) in February.

Courage in March.

Patience in April.

Mercy (Karuna) in May.

Magnanimity in June.

Sincerity in July.

Pure love in August.

Generosity in September.

Forgiveness in October.

Balance in November.

Contentment in December.

Also Purity, Perseverance, Diligence, Sahasa and Cheerfulness or *Utsaha*. Imagine that you are in the actual possession of these virtues. Say unto yourself: "I am patient. I will not get irritated from today. I will manifest this virtue in my daily life. I am improving" Think of the advantages in possessing this virtue "Patience" and the disadvantages of irritability.

23. The spiritual path is rugged, thorny and precipitous. It is long too. The feet may become tired and bruised. The heart may pant. But the reward is very great. You will become immortal. Persevere. Plod on diligently. Be on the alert. Be agile and nimble like the squirrel. There are resting places on the path. Hear the inner small voice. It will guide you if you are pure and sincere.

MULA BANDHA IN MEDITATION

24. When you sit on the *Asana* (seat) for making *Japa*, contract the anus (*Guda*), the terminal opening of the alimentary canal. This is termed *Mula Bandha* in *Hatha Yogic* practice. This helps concentration. This practice prevents the *apana vayu* from moving downwards.

KUMBHAKA IN MEDITATION

25. Retain the breath also, as long as you can comfortably do so. This is *Kumbhaka*. This will considerably steady the mind and help concentration. You will feel intense spiritual bliss.

REGULARITY IN SADHANA

26. Whatever spiritual practice you do, either *Japa*, practice of *Asana*, concrete meditation on *Saguna Murty* or *Pranayama*, do it systematically and regularly every day. The reward of this practice is immense. You will get immortality or eternal life (*amritatvam*). All desires will melt there. You will get *Nitya Tripti*, eternal satisfaction.

27. *Meditate. Meditate. Meditate. Concentrate. Concentrate. Concentrate, my dear friends*, daily from $\frac{1}{2}$ to 3 hours gradually increased. Never miss a day owing to laziness. Laziness (*alasya*) is the greatest enemy of a *Sadhaka Yogi*. Life is short, time is fleeting and obstacles are many on the spiritual path. Conquer them one by one by exertion and prayer (*antarika*). If you are sincere, you will get various sorts of help from within, from without, from the astral helpers of the astral plane, from *Jivanmuktas* who are scattered in all parts of the world and from *Amara Purushas* (like Sri Vyasa, Vasishtha, Kapila Muni, Dattatreya of Girnar Hills, Agastya Muni of Podia Hills, Tirunelveli, etc.).

28. Just as you take food four times morning, noon, afternoon and night, so also you will have to meditate four times if you want to realise quickly. You must be systematic and regular in your meditation.

29. Just as clouds screen and obstruct the Sun, the cloud of sickness, the cloud of gloom and despair

will stand on your way of practice. Even then you must not leave off your meditation. These small clouds of sickness and despair will pass off soon. Give the suggestion to the mind: *Even this will pass away*. Just as you do not leave your food even for a day, so also you must not leave off your practice of meditation even for a day. The mind is ever ready to deceive you and to stop you from the practice. Don't hear the shrill voice of the mind. Hear the sweet, silent voice of the soul.

30. Just as cannabis indica, opium or alcohol gives you intoxication even if you take a small quantity which lasts for some hours, so also the God-intoxication that you get from regular meditation lasts for some hours if you meditate for half an hour daily. Therefore be regular.

OBSTACLES IN YOGA

1. Laziness (*alasya*) and fickleness of mind are two great obstacles in Yoga. *Sattvic diet, Pranayama* will remove laziness. Don't overload the stomach. Walk briskly in your compound hither and thither for half an hour. As soon as you have made a firm resolve, you must carry it out promptly at any cost. This will remove fickleness and develop your Will Power.

2. *Pray. Combat* against lust and ambition, the two chief obstacles in Yogic Practice. *Discipline* the

body, mind and *Indriyas*. *Sit. Abstain* from worldly objects. *Concentrate. Meditate. Realise.*

3. Social nature is good for doing *Karma Yoga*. But it is extremely bad for practising *Dhyana Yoga*. It drags you out. It makes your mind restless. It invites many friends who disturb you in a variety of ways.

4. *Rajas* and *Tamas* try to obstruct meditation. The mind that was calm owing to the preponderance of *Sattva* during the course of meditation begins to tremble and quiver owing to the entry of *Rajas* in excess. *Sankalpas* increase in number. Restlessness increases. Thoughts of action manifest. Planning and scheming come in. Take a little rest. Again do *Japa*. Pray and meditate. Take a little walk around the room.

5. *Laya*, *Vikshepa*, *Kashaya* and *Rasasvada* are the other four obstacles. *Laya* is sleepiness. *Vikshepa* is excessive tossing of mind from one object to another objects. This is the excessive monkey-nature of the mind. *Kashaya* is *Gooda vasana* (hidden subtle desires). *Rasasvada* is the bliss of *Savikalpa Samadhi* (lower *Samadhi*). This itself is an obstacle so long as it prevents you from enjoying the Highest *Nirvikalpa Vichara*, discrimination, Prayer, *Pranayama*, further earnestness and struggle in meditation will remove the above four obstacles.

6. Doubt (*Samsaya bhavana*), *asambhavana*, (another kind of doubt), *Vipareetha bhavana* (wrong feeling that *I am the body*), are three other obstacles.

Sravana will remove Samsaya bhavana. *Manana* will remove asambhavana. *Nidhidhyasana* and *Sakshatkara* will remove Vipareetha Bhavana.

7. Disease, indifference in the mind, *bhranti*, imaginary fear, tendency of the mind to run outside to enjoy objects, drowsiness, falling from a particular elevated state in spiritual Sadhana are other obstacles. Carefulness, thoughtfulness, increased Vairagya, rest, intense application of Sadhana will obviate these obstacles.

8. A piece of iron remains red-hot as long as it is kept in fire. When it is taken out, it becomes cold and loses its red colour. If you want to keep it always red-hot you must always keep it in the fire. Even so, if you want to taste Divine Consciousness always you must keep the mind in contact with Brahman. You must dissolve and melt in Brahman.

9. Just as you saturate the water with salt or sugar, you will have to saturate the mind with thoughts of God or Brahman, with Divine Glory, Divine Presence, with sublime soul-awakening spiritual thoughts. Then only you will be established in the Divine consciousness always.

10. Before saturating the mind with thoughts of Brahman, you will have to assimilate the Divine ideas first. Assimilation first and then Saturation. Then comes Realisation at once without a moment's delay.

Remember this “Triplet” always:—ASSIMILATION—SATURATION—REALISATION.

11. There is always a complaint amongst aspirants “I am meditating for the last 12 years. I have not made any improvement. I have no realisation.” Why is it so? What is the reason? They have not plunged themselves in deep meditation into the innermost recesses of the heart. They have not properly assimilated and saturated the mind with thoughts of God. They have not done regular, systematic Sadhana. They have not disciplined the Indriyas perfectly. They have not collected all the outgoing rays of the mind. They have not made the self-determination: “I will realise this very second”. They have not given the full 100% of the mind or 16 annas of the mind, their full minds towards God. They have not kept up an unceasing flow of Divine Consciousness (*taila dhara vat*) like the flow of oil.

12. Just as the man who foolishly runs after two rabbits will not catch hold of any one of them, so also a meditator who runs after two conflicting thoughts will not get success in any one of the two thoughts. If he has Divine thoughts for 10 minutes and then worldly, conflicting thoughts for the next ten minutes he will not be a success in getting at the Divine Consciousness. You must run after one rabbit only with vigour, strength and onepointedness. You are sure to catch it. You must have only Divine thoughts at all times. Then you are sure to realise God soon.

HINTS ON MEDITATION

1. Retire to a quiet place or room from where you do not fear interruption, so that your mind may feel quite secure and at rest. The ideal condition cannot be always obtained, in which case, you should do the best you can. You should be alone yourself in communion with God or Brahman.

2. Never wrestle with the mind. Don't use any violent efforts in concentration. Relax all muscles and nerves. Relax the brain. Gently think of your *Ishtam*. Slowly repeat your *Guru-Mantra* with *Bhava* (feeling) and meaning. Still the bubbling mind. Silence the thoughts.

3. Make no violent efforts to control the mind but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey, at first, until it gradually slows down and looks to you for orders. It may take sometime to tame down at first, but each time you try, it will come around to you in a short time.

4. Have a background of thought either a concrete background of your *Ishta Murty* along with the *Mantra* (sacred syllable) or an abstract background of the idea of infinity with OM if you are a student of *Jnana Yoga* (path of knowledge). This will destroy all other worldly thoughts and take you to the goal. Through force of habit the mind will at once take shel-

ter in this background the moment you release it from worldly activities.

5. Again and again withdraw the mind from the worldly objects when it runs away from the Lakshya (object of concentration) and fix it there. This sort of combat will go on for some months.

6. If evil thoughts enter the mind do not use your will force in driving them. You will lose your energy only. You will tax your will only. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent, Keep quiet. They will pass off soon. Or substitute good counter thoughts (*Pratipaksha bhavana* method). Or think of the picture of God and the Mantra again and again forcibly or pray.

7. Dash cold water in the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head with a piece of string to a nail above. As soon as you begin to doze, the string will pull you up, will wake you up. It serves the part of your mother. Or lean upon an improvised swing for 10 minutes and move yourself to and fro. Do 10 or 20 mild *Kumbhaka Pranayamas* (retention of breath). Do *Sirshasana* (topsy-turvey pose) or *Mayurasana* (peacock pose). Take only milk and fruits at night. By these methods

you can combat against sleep. Stroll about for 10 minutes. Keep the light burning if sleep comes.

8. Be careful in the selection of your companions. Give up *Talkies*. Talk little. Observe *Mowna* (silence) for two hours daily. Do not mix with undesirable persons. Read good, inspiring, religious books. (This is negative good company, if you don't get positive good company). Have Satsanga (association with the wise men). These are all auxiliaries in meditation.

9. When desires arise in the mind do not try to fulfill them. Reject them as soon as they arise. Thus by gradual practice the desires can be reduced. The modifications of mind will also diminish a lot, because when the fuel of desire is exhausted, the fire of thought also will slowly get extinguished.

10. Do not shake the body unnecessarily. By shaking the body very often, the mind also is disturbed. Don't scratch the body also every now and then. The Asana (posture) should become as firm as a rock. Breathe slowly. Don't change the seat very often. Sit in the same place, at the same time every day. Have the right kind of mental attitude as taught by your Guru (teacher).

11. Every idea which exclusively occupies the mind is transferred into an actual physical or mental state. If you fill up your mind with the idea of God and

God alone you will enter into *Nirvikalpa* state quickly. Saturate the mind with thoughts of God.

12. When you start a fire, you heap up some straw, pieces of paper, thin pieces of wood. The fire gets extinguished quickly. You blow it again several times through the mouth or the blow-pipe. After some time it becomes a small conflagration. You can hardly extinguish it now even with great efforts. Even so in the beginning of meditation in neophytes they fall down from meditation in their old grooves of thinking. They will have to lift up their minds again and again and fix on their *lakshya*. When the meditation becomes deep and steady, they get established in God eventually. Then the meditation becomes *sahaja* (natural). It becomes habitual. Use the blow-pipe of Teevra Vairagya and intense meditation to kindle the fire of *Dhyana*.

13. Very often depression comes in meditation in neophytes owing to the influence of Samskaras, influence of astral entities, evil spirits, bad company, cloudy days, bad stomach and loaded bowels. It must be removed quickly by cheerful thoughts, a brisk walk, singing, laughing, prayer, Pranayama, purgative and a dose of carminative mixture.

14. When a bee finds that its feet are stuck in the honey it slowly licks its feet several times and then flies away with joy. Even so extricate yourself from the mind's sticking and clinging to this body and

children-honey owing to Raga and Moha through Vairagya and meditation and fly away with joy from this cage of flesh and bone to the source Brahman or Absolute.

15. Clarify your ideas again and again. Think clearly. Have deep, concentrated right thinking. Introspect in solitude. Purify your thoughts to a considerable degree. Quiet the thoughts. Silence the bubbling mind. Just as in a big surgical clinic the Asst. Surgeon allows only one patient to enter the consultation room and the operation theatre of a Senior Colonial Surgeon, so also allow one thought-wave only to rise from the mind and settle down calmly. Then allow another thought to enter. Drive off all extraneous thoughts that have nothing to do with the subject matter on hand. An efficient control over thoughts through long practice is a great help in meditation.

16. Vikshepa is a great obstacle in meditation. Murty Upasana, Pranayama, Trataka, chanting of Dheerga Pranava (long OM), *manana*, Vichara, prayer, will remove this serious impediment. Vikshepa is tossing of mind. Destroy desires. Give up planning and scheming. Stop all *Vyavahara* and *Pravritti* for sometime.

17. You will have to note very carefully whether you remain stationary in the spiritual path even after many years of spiritual practice or whether you are progressing. Sometimes you may retrograde or fall

down backwards also, if you are not vigilant and careful, if your *Vairagya* (dispassionate nature) waves, and if you are slack in meditation. Reaction may set in. Some practice meditation for a period of fifteen years and yet they have not made any spiritual progress. Why? This is due to lack of earnestness, *Vairagya*, keen raging for liberation and intense, constant *Sadhana* (practice). *Viparita Bhavana* (wrong conception that the self is the body and the world is a solid reality) and *Samsaya bhavana* (doubt) over-power you. Just as water leaks out into the rat holes in agricultural fields, so also energy is wasted in wrong channels through *raga* (attraction) for objects and under-current, lurking subtle desires. Suppressed desires also manifest and harass you. You unconsciously become a victim of those desires.

18. When you advance in the spiritual practice, it will be very difficult for you to do both meditation and daily office or Court work at the same time. Because the mind will undergo a double strain. It works in different grooves and channels with different *Samskaras* (impressions) during *Dhyana* (Meditation). It finds it very difficult to adjust to different kinds of uncongenial activities, as soon as it comes down from a higher plane of sublime thinking. The mind has to move in a diametrically opposite pole now. It has to work in the different grooves and channels now. It gropes in darkness. It gets bewildered, confused and puzzled. You might have noticed how the mind gets puzzled even in

ordinary daily affairs of life, when you go to a new place, in matter of food, bath, rest and in answering calls of nature etc.

19. When you again sit for meditation in the evening you will have to struggle hard to wipe out the new worldly *Samskaras* (impressions), you have gathered during the course of the day and get a calm one-pointed mind again. This struggle brings in sometimes headache. The *Prana* (energy) which moves inwards in different grooves and channels and which is subtle during meditation has to move in new different channels during worldly activities. It becomes very gross during work. During meditation the *prana* is taken up to the head.

20. It behoves, therefore, that advanced *Grihastha Yogic* students (householders) will have to stop all worldly activities. When they advance in meditation if they desire to advance further, they themselves will be forced to give up all work if they are really sincere. Work is a hindrance in meditation for advanced Yogic students. That is the reason why Lord Krishna says in His Gita: "For a sage who is seeking Yoga, action is called the means, for the same sage, when he is enthroned in Yoga (State of Yoga-nidra Sthiti), serenity (Sama) is called the means." The work and meditation, become absolute incompatibles like acid and alkali or fire and water or light and darkness. One word more, Oh Saumya! A spiritual preceptor or Guru (but not Gurudom) is nec-

essary for aspirants. "Learn thou this by discipleship, by enquiry and by service. The wise, the seers of the *Essence* of things, will instruct thee in wisdom." (Gita, Chap. IV-34.) Some do meditation for some years independently. Later on they feel acutely the necessity of a *Guru*. They come across some obstacles in the way. They do not know how to proceed further and how to obviate these impediments or stumbling blocks. Then they begin to search for a Master. A stranger in a big city finds it difficult to go back to his residence in a small avenue even in a broad day light, even though he has walked half a dozen times. When difficulty arises even in the case of finding out the way, in streets and roads, what to speak of the difficulties in the razor-path in spirituality, when one walks alone with closed eyes!

21. These are the benefits that are derived by the Yogic student who practices meditation systematically. They are *Santi* (peace), *Santosh*a (contentment), fearlessness, peculiar spiritual *ananda* (bliss), unruffled state of the mind in worldly difficulties, *nischala sthithi* (steadiness), inspiration, intuitive perception, Sattvic qualities, absence of anger (*akroda state*), egoism and *raga dvesha*.

22. Watch every thought very carefully.

23. Your life must tally with your meditation. You must keep up your meditation during work also.

24. Don't allow the mind to move in the old ruts, grooves and avenues. When it falls down during meditation, elevate it at once. Generate new Divine vibrations and thought waves. Pray. Repeat Gita Slokas.

25. Shut out from the mind all useless thoughts.

26. Don't give new strength to evil thoughts by constant thinking. Restrain them. Substitute sublime thoughts.

27. Energy is wasted in useless thinking. Conserve the mental energy by driving useless, obnoxious thoughts. Then you will improve in your meditation.

28. Control of thought is a *sine quanon*. You should not waste even a single thought.

29. Purify the thoughts. Silence the bubbling mind. Quiet the mind. Silence the thoughts. Still the outgoing tendencies or energies of the mind. Collect all the gathering thoughts.

30. Meditation gives lot of spiritual strength, peace, new vigour and vitality. It is the best mental tonic. If a meditator gets irritated very often, it shows he is not doing good un-interrupted meditation. There is something wrong in his *Sadhana* (practice), in his contemplation.

31. Fill the mind again and again with Sattavic thoughts, Divine thoughts. New grooves and avenues will be formed now. Just as a gramophone needle cuts a small groove in the plate, Sattvic thinking will cut

new healthy grooves in the mind and brain. New *Samskaras* will be formed.

32. Meditation develops strong and pure thoughts. Mental images are clear cut and well-defined. Good thoughts are well grounded. Through clarification of ideas confusion vanishes.

33. Lord Jesus says "Empty thyself; I shall fill thee." This corresponds to the teaching of Patanjali Maharshi "*Yogas chitta vritti nirodhah*" "Yoga is restraint of all mental modifications." This emptying process or "making the mind blank" is no doubt a trying discipline. But continued practice of an intense type will bring success. There is no doubt of this.

34. Just as you grow jessamine, roses, lily, honolulu and temple flowers in your garden, you should cultivate the flowers of peaceful thoughts, thoughts of love, mercy, kindness, purity etc. in the vast garden of your *antahkarana* (mind). Through introspection you will have to water this garden of mind with meditation and sublime thinking and remove the weeds of vain, useless, discordant thoughts.

35. Just as sweet perfume continuously emanates from an incense stick, so also the sweet perfume and Divine effulgence (*Brahma varchasa*, Magnetic Brahmic *Aura* or *Tejas*) emanate continuously from the face of an aspirant who does regular and constant meditation.

36. Don't store in your brain needless informations. Learn to unbind the mind. Forget whatever you have learnt. They are useless for you now. Then only you can fill your mind with Divine thoughts in meditation. You will gain fresh mental strength now.

37. *Prana* (energy) is the outer overcoat for the mind. The vibrations of the subtle psychic *Prana* give rise to the formation of thought. By *Pranayama* (control of *Prana* or restraint of breath by mild *Kumbhaka* or retention of breath) you can improve your meditation by making the mind more steady.

38. Those who do meditation will have a calm, serene, charming face, sweet voice and lustrous, white eyes.

39. Just as cultivation in a strong land or saltish earth becomes absolutely fruitless, so also meditation done without *vairagya* (dispassion, indifference to sensual enjoyments) become fruitless.

40. Just as water when it leaks into the rat-holes instead of running into the proper channels in agricultural fields becomes wasted and does not help the growth of plants, fruit-bearing trees, grains etc., so also the efforts of an aspirant in meditation become a wastage if he has not the virtue—*Vairagya*. He gets no progress in meditation.

41. If you keep lemon juice or tamarind juice in a golden cup, it is not spoiled or tainted. If you keep it in

a brass or copper vessel, it is at once spoilt and rendered poisonous. Even so if there are some *Vishaya vrittis* (sensual thoughts) in the pure mind of a person who practises constant meditation, they will not pollute the man and induce *vikara* (passionate excitement). If there are sensual thoughts in persons with impure minds, they cause excitement in them when they come across sensual objects.

42. A goldsmith converts 10 carat gold into pure 24 carat gold by adding acids and burning it several times in the crucible. Even so, you will have to purify your sensuous mind through concentration, reflection on the words of your spiritual preceptor and Upanishadic sentences or meditation, *Japa* or silent repetition of the name of the Lord etc.

43. In the beginning of meditation, lights of various colour, such as red light, white light, blue light, green light, a mixture of red and green etc., appear in the forehead. They are *tanmatric* lights. Every *tattva* has its own hue. Prithivi Tattva has yellow colour. Apas Tattva has white colour. Agni Tattva has red colour. Vayu Tattva has green colour. Akasa Tattva has blue colour. The coloured lights are due to these *tattvas* only.

44. Sometimes a big sun or moon or lightning like flashes appear in front of the forehead during meditation. Don't mind these appearances. Shun them. Try to dive deep into the source of these lights.

45. Sometimes Devatas, Rishis, Nitya Siddhas will appear in meditation. Receive them with honour. Bow to them. Get advices from them. They appear before you to help and give you encouragement.

46. When there is one *vritti* (thought) alone, you will get *Savikalpa Samadhi*. When this one *vritti* also dies, you will get *Nirvikalpa Samadhi*.

47. In *Samadhi*, the *Triputi* (triad—knower, knowledge and knowable) vanishes. The meditator and the meditated, the thinker and the thought become one and identical. There is no meditation in *Samadhi*. It drops. The *Dhyata* (meditator) and *Dhyana* get merged in *Dheya* (object of meditation).

48. At 4 A.M. do *Sirshasana* for 5 minutes. Then take rest for 5 minutes. Then sit for meditation. You will have wonderful meditation.

49. Before doing meditation do 20 mild *Kumbhaka* (retention of breath, *Pranayama*). Then sit for meditation. You will have good meditation. *Pranayama* drives away *tandra—alasya* (drowsiness and laziness) and makes the mind steady.

50. Live on milk and fruits only for a week. You will have nice meditation. This diet makes you light and *Sattvic*. At night make it a point to take half a seer of milk only. You will have good meditation. You can overcome sleep quite easily. Heavy food at night brings on drowsiness quickly.

51. Beginners will get *Jerks* in meditation. Jerks of head, feet, hands, arm, forearm and trunk may take place. Timid persons are unnecessarily alarmed on this score. It is nothing. Meditation brings on changes in the cells of brain, nerves, etc. Old cells are replaced by new vigorous cells. They are filled with *Sattva* (purity). New grooves, new channels for Sattvic thought currents, new avenues are formed in the brain and mind. The muscles are therefore agitated a bit. Be courageous and bold. Courage is an important virtue and qualification for aspirants. Cultivate this positive quality.

52. *Positive* overpowers the *negative*. A positive thought drives off a negative one. Courage drives off fear. Love destroys hatred. Unity annihilates separateness. Magnanimity destroys petty-mindedness (jealousy). Generosity drives away miserliness and greed. Keep yourself always positive. You will have wonderful meditation.

53. When you see the flower in a mango tree, you know pretty well that you will get mango fruit quickly. Even so if you have *santi* (peace) in your mind, be sure that you will get good meditation and the fruit of *Jnana* quickly.

54. Like attracts like. This is a great law. Entertain good thoughts. Do meditation. You will attract *Sadhus*, *Yogins* and *Siddhas*. You will be benefitted by

their vibrations. Your new spiritual vibrations will attract their vibrations.

55. No more words. Enough of discussions and heated debates. Retire into a solitary room. Close your eyes. Have *deep silent meditation*. Feel His Presence. Repeat His Name OM with fervour, joy and love. Fill your heart with *Prem* (love). Destroy the Sankalpas, thoughts, whims, fancies and desires when they arise from the surface of the mind. Withdraw the wandering mind and fix it on the Lord. Now *Nishta*, meditation, will become deep and intense. Don't open your eyes. Don't stir from the seat. Merge in him. Dive deep into the recesses of the heart. Plunge into the shining Atma. Drink the nectar of Immortality. Enjoy the silence now. I shall leave you there alone. Nectar's son, rejoice. Rejoice. Peace. Peace. Silence. Silence. Glory. Glory.

SOME EXPERIENCES IN MEDITATION

1. When you get *glimpses* of the self, when you see the blazing light, when you get some other extraordinary spiritual experiences, don't fall back in terror, don't give up the *sadhana*. Don't mistake them for a phantom. Be brave. March boldly with joy.

2. Sit in a proper posture. Shut your eyes. Imagine that nothing exists.

3. Next imagine that there is nothing but God everywhere.

4. In the beginning of meditation and concentration you will see in the centre of the forehead a resplendent, flashing light. This will last for $\frac{1}{2}$ or 1 minute and then disappear. The light will flash either from above or sideways. Sometimes a sun of 6 inches or 18 inches in diameter with or without rays will be seen. You will see the form of your Guru or *Upasya Murty* (*Ishta Devata* or tutelary deity) also.

5. If you want to enter into Samadhi quickly, cut all connections with friends, relatives, etc. Observe *Akhanda Mowna* (vow of continued silence) for one month. Live alone. Take very little but nutritious food. Live on milk alone. Plunge in deep meditation. Dive deep. You will be immersed in *Samadhi*. Have constant practice. Be cautious. Use your common sense. Don't make violent struggle with the mind. *Walk alone. Give up study.* Deal very, very gently with the mind. Allow the Divine thoughts to flow gently in the mind. Don't read newspapers. Don't write letters to anybody.

MYSTIC EXPERIENCES IN MEDITATION

1. "I had some peculiar sensation near my solar plexus in my meditation some three years back, that is to say I noticed the whirling sensation of a fly wheel rotating round and round by itself in two directions. Then I came across some peculiar sights. I see with the physical eyes a sort of white or blue hue of light all round the people's head and also on the surface of the

buildings etc. When I gaze at the open, grand expanse of sky in day time I notice a living worm like white light moving hither and thither. By the side of the light white sparkling sparks exist. When I work intently in office, white shining lights flash across my eyes. Sometimes little sparks of light are noticed on my books. This gives me a peculiar joy and I begin to chant the name of the Lord *Sri Rama, Jaya Rama, Jaya Jaya Rama*. Now-a-days when I am cycling to my office a round light like a ball is seen by me and is visible till I reach my destination. The same thing also appears when I gaze at times the vast expanse of the beautiful *akasa*." "S."

2. "I mediated for 5 hours daily for a month in Gangotri. One day I had a great deal of dejection for two hours. I could not find any peace. I found it difficult to bear the mood of dejection. I then sat on the banks of Ganga and began to meditate upon Mahatma Gandhiji. It gave me solace then. After a few days I was meditating on Sri Ramachandra for 1½ hours. This *Saguna* meditation automatically turned into a *Nirguna* type. I felt perfect *Santi* (peace) for 10 minutes. My mind was fully engrossed in the meditation on OM. This continued for ½ an hour. One day I had a different kind of experience. I opened my eyes after meditation (Nirguna type). I found everything as Brahman without the help of reasoning. I had this mood the whole day. A Brahmachari spoke to me for one hour on a day. I was only hearing but my mind did

not attend to his speech. It remained in the same mood. I could not recollect even a word of his speech.

“On another occasion I meditated for ½ an hour. I had a very ecstatic mood. But owing to some distraction from sounds from outside this ecstatic mood dropped down. Again I began to meditate by collecting all the mental rays. I saw a beautiful light at the bottom of my heart. It was neither a dazzling light nor a flash. As soon as that light disappeared I began to weep unconsciously. Somebody came to me and called me by my name. I did not know anything. He shook my body. I stopped weeping a little and looked at his face and wept again and again for 15 minutes.”
“V.”

3. *Mowna* (vow of silence) as a trial for the first time from 26-2-32 to 4-3-32.

Mistakes: Occasionally I had to express my ideas by gestures. On the last three days I uttered the words “Yes” “enough” “what” absent-mindedly. I had the wrong imagination as if there was pain in the jaws. I had a great curiosity for speaking.

Benefits: I was able to do more work (reading, writing), Japa, and meditation for a longer period than usual. I could not sleep before 12 p.m. The ideas of books were rolling on till 12 p.m. No room for anger and irritability. I was not able to get anything by heart. I tried to get by heart a few Slokas but could not. It

was due to my previous habit of uttering once or twice loudly. "Ram."

4. "I did *pranayama* for a month and then began to hear some sweet melodious sounds or *Nada* of different sorts, viz. Chini, Chin chini, flute, violin, bell-sound,, *Mridanga*, sounds from cluster of bells, conch sound, drum sound, sound of thunder etc. Sometimes from right ears only, while at other times from both the ears." "N."

5. "During concentration I used to smell extraordinary sweet fragrance and good smell (*Divya gandha.*)" "R."

6. "I used to see during meditation in my *Trikuti* (space between the two eye brows) a blazing sun, a dazzling light, brilliant star, etc." "G."

7. "I used to have *darshan* of some Rishis in my *Trikuti* during the course of concentration. I used to see my *Ishtam* Lord Krishna also with flute in his hands." "S."

8. "I used to see different coloured lights white, red, green, blue, yellow, mixture of red, yellow and white etc., in *Trikuti* during my meditation. Sometimes I used to see a blue expansive sky. I myself appeared as a dot in that blue sky." "V."

9. "During meditation I used to see several *Devatas* and *Devis* with lustrous *tejomaya* bodies with beautiful ornaments." "R."

10. "Sometimes during meditation I used to see a big void only." "T."

11. "During concentration I used to see my own face in the centre of a big light. Sometimes I used to see the faces of my friends. I could clearly recognise them." "R."

12. "I used to feel a current of electricity passing from my Muladhara to back of the neck when I sit for meditation. Even at ordinary times I used to feel this current." "K."

13. "During meditation some astral entities with ghastly hideous faces and long teeth, black in colour used to threaten me. But they did not do any harm." "A."

14. "When I sit for meditation I used to get jerks of the legs, hands, neck and trunk, head, feet etc. Sometimes my body used to jump from one place to another like a frog." "M."

15. "I used to see palatial buildings, rivers, mountains, big lakes, beautiful gardens etc., during my meditation." "S."

16. "I used to meditate with open eyes. One night I saw in front of me a brilliant light. In the centre of the light I saw Lord Krishna with flute in hand. My hairs stood on their ends. I became speechless. I was struck with awe and wonder. It was 3 o'clock in the morning." "S."

17. "One day I had deep meditation. I separated myself actually from the physical body. I actually saw it as a slough thrown out. I was floating in the air. I had a peculiar sensation of a mixture of extreme joy and extreme fear. I stayed in the air for a couple of minutes only. Owing to great fear I suddenly entered back into the physical body. I slowly glided with a peculiar sensation into the physical body." "S."

Prepare a similar statement of daily spiritual diary every month and verify whether you are progressing or not. If you want quick spiritual attainments, you should never neglect to record everything in your diary. Apart from these questions, in the remark column, you should mention:—

- (1) The names of the Asanas.
 - (2) The kind of mediation.
 - (3) How you keep the mediation room?
 - (4) How much you gave in charity?
 - (5) How many times you failed in keeping up Brahmacharya?
 - (6) What books you have for Svadhyaya?
 - (7) What is your special diet?
 - (8) How many hours you observed Mouna?
- Etc. Etc. Etc.

Don't be ashamed to mention your mistakes, vices and failures. This is meant for your own progress only. Don't waste your precious hours. Enough you have wasted so many years. Don't say "from tomorrow onwards I will be regular." That "tomorrow" is for the worthless worldly-minded fools. Be sincere and start doing Sadhana from this moment. If you are really sincere, He is ever ready to help you, to give you a push in the spiritual march.

Om Santi! Santi!! Santi!!!

About This Book:

Meditation is the flow of continuous thought of one thing or God. Meditation is the keeping up of one idea of God alone always like the continuous flow of oil from one vessel to another. A continuous flow of perception or thought is Dhyana or meditation.

Meditation is a mysterious ladder which reaches from earth to heaven, from error to truth, from darkness to light, from pain to bliss, from restlessness to abiding peace, from ignorance to knowledge, from mortality to immortality. Meditation leads to Knowledge of the Self which brings about eternal peace, supreme bliss. Meditation prepares you for the integral experience or direct intuitive knowledge.



ISBN 81-7052-234-X



ES229

Rs.25/-

THE DIVINE LIFE SOCIETY PUBLICATION