

Science And Process Of Meditation

Satsang on May 10 2014 from Pune

Today I am sitting in Pune, on this 10th of May, 2014. We have been talking about the science, the practice, and the principles of meditation. The meditator is any and every seeker. Male or female does not matter. Normally you are sitting for meditation with eyes closed you don't know what you are looking for or what you are searching for.

So it is important that you (the meditator) understand - what to meditate upon, how to meditate up on, and the principal of [Sadguru], and the [mahamantra]- how all of these come together?

In the last discourse, I have been trying to explain and explore the concept and the science of makeup of the human being. It is the spiritual anatomy I was speaking about and how it operates in the stream of thought.

Every human being thinks that he with the body that he loves, is all that he is. In effect it is not so. This body is composed of various sheaths or envelopes that are nourished by various elements. We have various organs in this body. These organs are also organs of action- [[karma] indriya]. And subtler than that there are organs of intelligence or organs of information or [Gnana indriya], that make the organs of action, function. The organs of action do what the mind wants them to do. At the same time they also receive information from each of these 5 organs of intelligence. Now these 5 organs of intelligence are essentially our eyes that we see from, our ears that we hear from, the nose that smells and knows the difference in various aromas of smells, likewise, the tongue also knows taste, and typically, by touch we have sense of touch and knowledge of that.

Along with the 5 organs of action, the 5 other subtle organs of intelligence that process information. These are the intelligence to hear, the intelligence to know the sense of touch. The eyes see, but they don't know what they see. They only do the seeing part, like a camera does not know what picture it is taking, but it sure does take a picture. But this sensation, the knowledge of seeing is transmitted by subtle energy centers of seeing. Same way with the tongue that we have that tastes various foods and chooses what it likes and what it does not. And also the smell.

Last time I explained that this body though made of 5 primordial elements such as earth, water, air, [teja] meaning energy or fire and ether. There is a second body that is called the subtle body. This subtle body, nobody can show you. It cannot be seen. But its effect, its presence is always all enveloping. That is what makes us do things, choose the actions that we choose to do and reject whatever that we may not like.

So there is this subtle body that also has what you call [antahkarana]. This subtle body through the agency of [antahkarana] or mind is connected to the physical body. i.e., all the five organs of the physical body that is there and the five organs of intelligence (i.e., the eyes, ears, nose, tongue, the skin or touch) collect all the information and it is constantly received. The mind receives it (the information) and with its intellect analyses it and a reaction will automatically happen.

Now this physical body is connected to the subtle body through the agency of [pranic force]. This [pranic force] as I earlier indicated to you, with the air that you breathe in, breaks down into 5 major components. i.e. [prana], [apana], [vyana], [udana], [samana]. Now each of these [pranic force]s has a supporting [pranic force]. They are like [kurma], [naga], [krikala], [dananjaya] and [devadatta]. These are agencies of energy that connect the physical body to the subtle body. The subtle body is where the [antahkarana] is there, where mind or [chitta] is there, the ego is there, the intellect is also there and it is also connected to the casual body.

Understand this very carefully. The casual body is the soul that is encased into other sheaths just as the subtle body is encased in the [pranic] envelope, envelope of the mind as also of knowledge. Now this casual body is connected to the subtle body by virtue of [chitta]. [chitta] again is the total of your [prana] i.e. life force, [manah] (mind), [chitta]-that is the flip side of your own mind and [ahamkaar] (ego).

Coming to casual body, the casual body is a very, very subtle force you may call or a state of being where information of all your past life is embedded there. Information about all your desires, all your passions, all your dislikes, anger, and all the [karma]- the actions that you have done, and corresponding reactions that you will have to endure, experience of all this balance, of all this data. The present life that you are born in and are experiencing the unfoldment day by day, everyday, till the end of last breath on this earth, is by virtue of the reactions, i.e. [[karma] phala] or the [karmic] unfoldment. And you have no choice but to endure, meaning, experience the unfoldment of it. Majority times this unfoldment is always full of pain, full of misery full of despair, sadness, full of disease and death. Very seldom, there are traces where there are moments of joy and happiness. But these are fleeting moments and sure enough they ebb away and you are back to the reality of unfoldment of your own [karma].

There is no shortcut, no way to avoid the unfoldment of your [karma] in the life that you are living. You may pray, acquire the grace of God or acquire the grace of [Sadguru] who may give you the necessary, needed protection and guidance. So that it will help you to deal with the situation on hand, give you the necessary, needed viveka- the sense of discrimination, i.e. knowing what is right and knowing what is not right or wrong. Having the ability and the power to make right choices. Because usually the right choices are unlikely to the desires of the human body or the mind. But, unless you have inner power, that the [Sadguru] or the grace or the love of god may be showered on you; Yet this casual body will have so much more that is yet to come to be, that is yet to unfold. And this coming of unfoldment is nothing different from you being born again and again....and in every birth you create more and more desires, more and more passions, more and more wanting and it is an insatiable link that keeps you coming and going. And not always necessarily as a human being; You could be born in any of the species. There are 8.4 million species. Every species, every living being has same casual spark that you, I or any other living being has. Now look at this truth. I am giving you nothing different from the truth, the science of life that has been revealed to me and I have been asked to let it be known to all humanity.

So my dears, please keep in mind- It is not just I, the Almighty God loves you immensely. He does want you all to come home. Come home, my dear ones. Come home. And how do you come home? That is the science we are exploring and hence, this divine knowledge that has been given, I am commanded to make it known to every human being in the entire living world.

So understand this. Here in this very life, how do I overcome the agonies? The pain and all the desires that I have so latent, and that are so many latent known now in this life....we will come to that, we will surely come to that. The mind is, let me dwell a little bit on mind and [chitta]-

particularly for friends who are not been exposed to this science, which is the vedic science. Hence I am taking the opportunity to explore this little more.

[chitta] is part of human mind, and is a very, very subtle part. And this [chitta] connects the casual body to the subtle body. The nature, the personality of a human being is exposed or made known or is nourished through this [chitta]. The mind has many, many levels, My dear, many, many levels. This is one of the subtle levels that this mind takes on and the shape of your personality as well, which includes characteristics of likes, dislikes and of wants. It is here, in the [chitta] that a thought emerges, and this emergence of thought is nothing different from a word called [pravrutti]. So there are pent up desires in your casual body, they impact the [chitta]. That's where, these constant impacts on the [chitta], translate into a mental wave that the mind together with the intellect reads as a desire. And this is translated or communicated through the [panch]a [tanmatra] or the 5 subordinate [pranic force] that I just told you. Such as [krukala] , [naga], [kurma], [dhanunjaya] and [devadutta]. They all have specific function. And they are ceaselessly ever alert to manifest, to act or translate or communicate. So this [chitta] and mind are essentially flip side of same principle of one of the layers of the mind. You can experience this [chitta] in meditation. When you are in elevated state of meditation you can experience this.

Let me move over to the next major principle of our being. I know someone loves the dosas or idlys that Usha ji makes. And there are other sweets also that she makes that are so so delicious. I also favor some of the things that Padma ji makes. All these are expressions of my choices essentially. These choices come to be by virtue of 3 major principles. The three principles that are very imp, very operative, and all-pervading [guna] or the nature of one's being. They are - [Satva guna], i.e. the purity of oneself. The second is [rajo guna]. The [rajo guna] is always the one that is driven to action and experience. The last is [tamo guna]. So [Satva guna] is what makes one learn, makes one be kind, makes one truthful, makes one be purposeful and makes one want to experience the truth, wants to love truthfully, wants to know what that supreme love of Almighty God is and is still in a very refined state; yet is always in duality as any human being is.

[rajo guna] is of the nature that makes an individual always to be very active, in doing things, in exploring, experiencing, acquiring, experimenting and very ambitious.

The last is [tamo guna]. [Tamo] means darkness. [Tama] also means laziness. [Tama] is also synonymous with laziness and hence to sleep. It is very eager not to do anything. It will fight not to act, and will develop all kinds of arguments. These arguments are typical of phrase I have said many

a time, which is self-serving logic. With self-serving logic, people are very happy as it serves the Self and it is full of ignorance, it is full of laxity and full of sloth. What makes a pig happy in a sty? It is nature of sloth of that pig that makes it to be happy in that sty. Similarly, even human beings are quiet comfortable to be in that lazy mode of non-action and being comfortable there. They are absolutely unwilling to trade-in their freedom and motivation to do anything is never a priority. They will fight this motivation- why to do it? It will cost money and so many things. They think- "I think it is not a sin. That's okay, it suits me. So to me, it is okay." So good and bad or sense of discrimination is also of convenience because it suits them. So these are the 3 [guna] (nature) and every individual, their personality, their subtle self, and also their causal self has impressions of all of these.

Every [guna] is like a rainbow. Let us pick up any particular shade of that rainbow. Say, let us see the red in the rainbow. If you look at the entire color band of that rainbow of red only, the density of color changes at every subtle level. So also are all of these [guna]. They have their impressions and density of depth of that [guna], changes. And along with that all 3 [guna] are there. They have their own frequencies, their own depth and infinite is the permutation and combination of these and hence infinite is the nature of human being.

So now we know that we have [panch] [prana]- the 5 living life forces. We have 5 karmendriya, ie instruments of action. As also we have 5 [Gnana indriya] or the energy centers of knowledge. There are 5 [panch maha bhoota] through which our body is nourished- ,earth, air, water, fire ([teja], [prakash]- energy or light), and the last one is ether. Along with all these, we have these [panch] [tanmatra]. These [tanmatra] are conductors of information from the subtle body to the physical body, from the casual body to the subtle body. They are full of desires, and in a very subtle way they are constantly impacting all our instruments of action. And it is from this subtle 5 primordial elements, our physical 5 primordial elements like earth, water, energy, and ether come to be.

Similarly, there are 5 sheaths that we are encased in. They are the [annamaya kosha], the body made from food which comes from 5 primordial elements. The 2nd is sheath or an envelope that is made of [pranic force]. The 3rd is of the nature of mind. There is a casing or envelope of the mind. 4th layer is the envelope encased of knowledge, 5th is the center of joy- center of happiness. Happiness is very crude word, my dear friends. It relates to- I am happy because someone brought me [jilebi], and I had that and I am very happy because I liked it. So for me to be happy, I must have [jilebi] and so on and so forth. But this ananda or joy is something that does not need [jilebi] or going to the movie or any physical experience to be happy. Joy is independent and without a cause. It is self in nature and cause for all.

When we are talking about spiritual knowledge, spiritual exploration or trying to understand how may I know myself or may I know what Almighty God is, or may I know what supreme divine love is, or may I know what divine grace is? They are all one. This knowledge is, mind you my friends, I am coming to a major junction. This is the knowledge of the supreme, this is knowledge of the truth as such. This is the knowledge of that one Absolute power. This power is never independent of the one who is powerful. So, in simple words or words in [Sanskrit]- [Shakti] (power)and [Shaktiman] (powerful one). [Shakti] cannot exist of its own. It always exists with its flip side of the one who wields the power. So, who or that which possess the power to make anything happen by virtue of its own self and with its own power is what almighty god is. They are one and same. So the knowledge of the creation, knowledge of the human being, knowledge of supreme truth, as in simple words, as of almighty god is of 2 types.

1. [Para vidya]- Meaning knowledge that is beyond all the empirical sciences, yet is understood, experienced, known, by virtue of one's own stunning, absolutely clear, without a doubt or question. That knowledge is [Para vidya] or the knowledge of supreme which is the same as the knowledge of the Self or same as atma vidya or atma gnana. So many words but all mean the same. 1st is [Para vidya] and [Para vidya] exists by virtue of [aparavidya].

2. [aparavidya] means that which is not para. [aparavidya] is all the empirical sciences, all the empirical knowledge, all the empirical languages, all the empirical discoveries and yet to be discovered, as it is already there. It is only a matter of time and place for it to be discovered. All of that fall into the realm of [aparavidya]. All the temples that we have, numerous gods and goddess are all in [aPara vidya]. It includes books of scriptures, may it be the holy Khuran, Bible, may it be the Vedic books- they are all in [aparavidya]. But yet we have to know what [aPara vidya] is, so that we may move forward to know the [Para vidya], the supreme truth. And that can be known, my dear friends, now I am leading you towards the conclusion (which I intent to go in as much detail as I possibly can). I hope now you may have come to a state where you will be most prepared to know what is coming.

You have to know the nature of your making such as your 3 bodies. 1. Stoola deha (the physical body), 2. Sukshma Deha (subtle body), 3. Casual body. and all these living experiences in this birth. Where as in the casual body, you still have store house of upcoming birth. And you can stop all that in this very life, my dear one. Understand that. The Supreme grace is ever willing to shower and to guide any and every willing, wanting soul, who is so motivated to know and experience the supreme truth. To those that highway is open. How to make that happen? I will tell you that because that is my very purpose of being in this earth. I am so eager to herd all those willing souls each and every one, those that have firm faith, unshakeable

faith. May they be ignorant. That is ok, but they have to be disciplined, they have to be disciplined, they have to be disciplined. Only then a disciple could emerge from that discipline. This discipline we are talking about in 5 major principles such as, [yagna], [daana], [tapah], [karma], [swadhyaya]. I have spoken enough about it. Yet I will still go over it, should somebody who may want to know.

Next time when we meet, we will explore- what meditation is? How to do it? The science of it, What really happens and how may I end my miseries forever, my dear, forever in this very life. But this is for those who are absolutely committed or ever eager to follow it with all their love, with all their faith.

Faith is such an important aspect. And ever eager to fulfil the instructions, directions, that the [Sadguru] gives. Because without [Sadguru], it is absolutely impossible my dear. Reading books will not, if that is case, every author, should have become one! All this is second hand knowledge. What I wish, what I want is that each and every one of you, because you are so very near and so very dear to me and to Almighty God, do not ever settle for anything short than the firsthand direct experience of supreme truth, the supreme love, the absolute supreme joy, the state of becoming ONE with THAT. May I stop this talk at this time now?

॥ हरि ॐ [Hari OM] ॥

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ ।

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaaya Nirato Bhaveth |

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha ||

Many thanks to Hamsa Mantravadi for transcribing and Padhmodhbhava Narasimhan for editing.

Glossary

Sadguru Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

Mahamantra The chant or incantation that is unique to every being and blessed by the Sadguru during initiation.

[karma]

Gnana indriya Subtle organs of intelligence or information or knowledge. They are the ears to hear, the tongue to taste, the skin for touch, the eyes to see, and the nose to smell.

Teja

Antahkarana

Pranic force This is the all pervading life force that permeates every living unit of the cosmos, regulating all physical, mental, emotional and spiritual wellbeing of the living entity. The pranic force is also called prana vayu. Vayu means that which flows. Hence the prana vayu moves and expresses itself in the body like a wind. There are 49 different types of prana vayu in the body. But the important ones are prana, apana, vyana, udana and samaana. Each of these pancha prana controls specific physical, mental and spiritual centers in the body, and they work together in perfect harmony resulting in a healthy, holistic human being. This is the all pervading life force that permeates every living unit of the cosmos, regulating all physical, mental, emotional and spiritual wellbeing of the living entity. The pranic force is also called prana vayu. Vayu means that which flows. Hence the prana vayu moves and expresses itself in the body like a wind. There are 49 different types of prana vayu in the body. But the important ones are prana, apana, vyana, udana and samaana. Each of these pancha prana controls specific physical, mental and spiritual centers in the body, and they work together in perfect harmony resulting in a healthy, holistic human being.

Prana Prana means forward moving force. It is responsible for assimilating energy from any input (breathing, eating, drinking, sensory stimulus and mental perceptions) into the body. It controls homeostasis and vital organ functions in the body. Prana is the king of all the vayus (life forces) in the body. It controls, regulates and directs all the other prana vayus. Physical presence- base of the throat to diaphragm Element- Air Presence in

subtle body- Anahata Chakra or heart chakra Movement- It moves downward in a loop from the base of the throat (Vishuddha Chakra) to the navel (Manipura Chakra) and back. Yogic control- Jalandhara Bandha, Bhastrika pranayama, Nadi Shodana and Ujjayi pranayama

Apana Apana means outward moving force. It ejects and eliminates any waste (excretion, exhalation, child birth etc) or anything not needed by the body. It is responsible for will power and motivation. When unregulated, apana creates a dull, lazy and confused state in human beings. It also controls the survival instincts in living things. Physical presence- Excretory system (kidneys, colon, rectum, genitals and sweat glands). Element - Earth Presence in subtle body- Mooladhara Chakra or Root chakra Movement- It moves downward in a loop from the navel (Manipura Chakra) to the perinium (Mooladhara Chakra) and back. Yogic control- Moola Bandha, Nauli, Agnisara Kriya and Ashwini Mudra. *Spiritual evolution starts only when Prana and Apana are merged into one another. These 2 forces are opposite one another. i.e., during inhalation, prana moves upward from manipura chakra to vishuddha chakra while apana moves downward from manipura chakra to mooladhara chakra. On Exhalation, prana moves downward from vishuddha chakra to manipura chakra, while apana moves upward from mooladhara chakra to manipura chakra. Apane juhvati pranam pranapanam tathapare; Pranapanagatee ruddhva pranayamaparayanah (Gita, Ch. IV-29.) Meaning- Others offer Prana (outgoing breath) in Apana (incoming breath) and Apana in Prana, restraining the passage of Prana and Apana, absorbed in Pranayama.

Vyana Vyana means outward moving force. It is a centrifugal force that pervades over the entire body. It integrates and connects all the voluntary and involuntary systems of the physical body with the subtle bodies. It coordinates the digestive, skeletal, circulatory, nervous, glandular and sensory systems of the physical body with the Chakras (energy centers), the 72000 nadis (pranic pathways) and their networks that reside in the subtle body. It is responsible for physical and mental balance and mind and body coordination. It is responsible for the good feel during and after meditation. Physical presence- Skin. Essentially connects the skin of the physical body with the envelope of the subtle body. Element - Water Presence in subtle body- Swadhishtana Chakra or sacral plexus Movement- Origin is at the navel and envelopes the entire body. Yogic control- Moola Bandha, Anthar Bahya Kumbhaka pranayama, Kevala Kumbhaka pranayama.

Udana Udana means upward moving force. It controls and regulates the 5 karma indriya and the 5 jnana indriya and their functions. It controls the sense organs, spine, muscular strength, growth, speech, enthusiasm and joy. It is also responsible for creativity, new approaches and ideas. It regulates all forms of speech- vaikari, madhyama and pashyanti. Unregulated udana causes respiratory disorders, shortness of breath, depression and uncontrolled limb movements. It accompanies Kundalini (the coiled primordial energy dormant in the Mooladhara chakra) arousal. Control of udana gives control over the five elements- earth, water, air, fire and ether. The aspirant in control of udana can levitate, float on water and attain all siddhis. Physical presence- Throat Element - Space Presence in subtle body- Vishudha Chakra or Throat Chakra Movement- It moves upward

in a loop from the throat (Vishudha Chakra) to the fontanel (Sahasrara Chakra) and back. Yogic control- Jalandhara Bandha, ujjayi pranayama, sitkari pranayama, sitali pranayama, Brahmari pranayama, bhastrika pranayama and Viparitakarani Mudra.

Samana Samana means the balancing force. It controls metabolism, digestion and the digestive organs and respiration in the body. It regulates gastric juices, hormones and enzymes, eliminates toxins from the circulatory, lymphatic, nervous and glandular systems. It is responsible for sound judgement, intellect (buddhi) and the power of discretion (viveka). It influences the psyche and consciousness. It unites prana and apana. Unregulated samana causes delusions, hysteric tendencies, gastric disorders, fiery anger and confusion. Control of samana gives a lusturous, brilliant aura around the person that can be noticed even by those who do not have the ability to see auras. Physical presence- Navel Element - Fire Presence in subtle body- Manipura Chakra or navel Movement- It moves upward in a loop from the navel (Manipura Chakra) to the heart (Anahata Chakra) and back. Yogic control- Uddiyana Bandha Subordinate prana: The following are the five subordinate prana or upa prana.

Kurma It is a upa prana or a supporting pranic force in the eyes and the region surrounding the eyes. Physical expression- Blinking Function- Protects eyes from foreign bodies and diseases. It is active when awake and rejuenated when asleep. Yogic control- Tratak, Pashchimottanasana, yoga mudra, Jalandhara bandha.

Naga It is a upa prana or a supporting pranic force. Physical expression- Burping Function- Removes blockages between Prana and Apana by preventing gas formation in the digestive system. Removes Samana blockages by inducing vomit reflux to throw up undigested food. Yogic control- Bhujangasana, Salabhasana, Dhanurasana, Kapalabhati pranayama.

Krikala It is a upa prana or a supporting pranic force that rejuenates the respiratory system. Physical expression- Sneezing Function- clears blockages in the nasal passage, head and throat Yogic control- Kapalabhati, Bhrammari pranayama and bhastrika pranayama, Neti Kriya.

Dananjaya

Devadatta

Chitta Chitta is part of human mind, and is a very, very subtle part. And this chitta connects the casual body to the subtle body. The nature, the personality of a human being is exposed or made known or is nourished through this chitta. It is here, in the chitta that a thought emerges, and this emergence of thought is nothing different from a word called pravrutti. So there are pent up desires in your casual body, they impact the chitta. That's where, these constant impacts on the chitta, translate into a mental wave that the mind together with the intellect reads as a desire.

Trirunnatam sthapyasamam shariram Hrideendriyani manasa sanniveshya Brahmodupena prataretta vidwan Srothamsi sarvani bhayavahani (Swethasara Upanishad 2-8) Word by word meaning- Trirunnatam- stretching three parts of the body (i.e, head, neck and chest) upwards; sthapyasamam- positioned erect; shariram- the body; Hruda- heart; Indriyani- the five senses; manasa- with the mind; sanniveshya-to be put or drawn; brahma- the cosmic consciousness or the supreme truth; udupa- raft; prataretta- crossing over; vidwan- wise ones; srota- ocean; sarvani- all; bhaya-fearful; vahani-flowing Translation- Keeping chest neck and head in a straight line, sitting with an erect body, drawing the senses and the mind within, while focusing or concentrating on Almighty God in the heart (or heart chakra), the wise ones tide across the ocean of fear (implies the cycle of birth and death), with the help of the raft of Brahman or the supreme knowledge of the cosmic consciousness.

Manah

Ahamkaar

Karma Actions committed by a person during his life on earth.

Karmic

Pravrutti Emergence or unfolding of thought

Panch

Tanmatra

Krukala

Dhanunjaya

Devadutta It is a upa prana or a supporting pranic force that rejuvenates the astral/ subtle bodies. Physical expression- Yawning Function- reduces tiredness after eating, reduces lethargy and sustains vitality Yogic control- Uddiyana Bandha, nauli.

Guna

Satva guna

Rajo guna

Tamo guna

Tama

Panch maha bhoota

Prakash

Annamaya kosha The Annamaya kosha means the food envelope or the sheath made from or nourished by food and drink that a person takes and this comes from 5 primordial elements of earth, water, air, Fire (or light) and space (or ether). In other words, this sheath is the physical body. You are what you eat. The food that we eat gets broken down into nutrients to be absorbed by the body. It becomes the energy, the vitality, the aura and the strength to achieve our spiritual goal. The body needs to be nourished, trained and tamed to peel away this layer or envelope.

Jilebi

Sanskrit

Shakti Power

Shaktiman

Para vidya

Aparavidya

Apara vidya

Yagna

Daana

Tapah

Swadhyaya

Hari om Sanskrit phrase of Salutation representing Amen.