HAPPINESS THROUGH SPIRITUALITY

Dr. Sumitra Singh

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We dedicate this book titled
"Happiness through Spirituality"
to
Shri Atul Chauhan Ji,
Hon'ble Chancellor,
Amity University Uttar Pradesh
on his birthday
7th May
(Day of Belongingness)

We thank you, Sir, for your valuable support and motivation that has made us truly believe in our potentials and also has directed us to move in the way that ushers into faith, wisdom, conviction, benevolence and knowledge creation.

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FOREWORD

This book, Happiness through Spirituality is the brainchild Dr. Sumitra Singh who has grown reading books on scientific spiritualism and also being a student of Ramakrishan Mission, she also embodies many of the virtues that she has inherited being in the institution. This book reflects the varied aspects of spirituality such as happiness , self-discovery, self-realization and adopting a path which leads to immense happiness, the eternal happiness. The special inputs given by Capt. H.A. Arfi, IAS (Retd.) and Mr. Akhand Pratap Singh, Advocate, Patiala House Court, New Delhi are of special appreciation. This book would act as a guide to those specially the youth who are digressed and look for little happiness here and there. The entire happiness in the world lies within ourselves. As Gautam Budha says, "Your aims is to fine your own world and also provide happiness to others through your world". I congratulate Dr. Sumitra Singh, Capt. H.A. Arfi and Mr. Akhand Pratap Singh for their hard work.

Best wishes,

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CHAPTER-1:

INTRODUCTION

INTRODUCTION

Spiritualism is a form of belief. The happenings all around us have got to be explained. One faith can be to attribute all such happenings to the will of God. This will of God, also can be the reflection of our deeds; good deeds or misdeeds. The belief in spiritualism has grown further by way of meditation by our spiritual leaders. They have discovered the truth of life by meditating far from the madden crowd in the mountains and through this spiritualism, has tried to reach the truth.

Belief in God is inseparable part of the Indian Philosophy. This is interlinked with its shear spiritualism and discovers the ultimate consciousness of human being. The metaphysical God unifies the absolute reality in Indian philosophy, which is strictly speaking, in the domain of spiritualism. The truth about spirituality in the form of God is imparted in the **Bhagwad Gita**. ***In Gita; the words of Lord Krishna echo the authentic aura of spirituality***. The belief in spirituality in India suggests that all that exists in this universe is the ultimate manifestation of God.

Spiritualism is ***"having something to do with the spirit or soul"***. In India, we have every major religion in the world. Most of these religions were conceived in India and others have come to India. The entire environment in the country has always supported such freedom of belief. We thus, find Judaism, Islam, The Bahai's faith, Christianity, Jainism, Hinduism, Buddhism, Sikhism etc. amongst the major religions being practiced in India.

Both spirituality and materialism are two aspects of human life. One relates to the physical body that is materialism and the other that relates to the inner self (the soul) that is spirituality. Materialism would denote acquiring material possessions in terms of its physical availability. It would also denote having as much of comfort as possible. Therefore, materialism relates to the domain of availability of as much material possession as possible and as much of comfort, which it can give. It is belief, where the tendency is to lead a life in which, pleasures of the body are given preference above anything else. Spirituality on the other hand, is centered at the establishment on the soul that is activities in life are decided keeping in mind the awakening of the soul.

In simple terms, the believers of each category find happiness in their own way. We however, have to find and identify such ways and means by which, we find happiness in spirituality. The way of life where spirituality pre-dominates and faith in God is transcendent in all the happenings in life. One learns how to derive pleasure out of it. The philosophy of understanding yourself and the role of soul or the click of spirit, which

gives you an insight to the soul, should give you the happiness. Indeed, material benefits, resources, in abundance all around bring out the greatest happiness. The comforts and the availability of all latest equipments and resources make a man happy. The happiness, which is derived out of spiritualism, has developed fast in a country like ours, where we find spiritualism has grown by way of giving credence and popularity to large number of religions in the world.

CHAPTER-2:

SPIRITUALITY AND MATERIALISM

SPIRITUALTY VS MATERIALISM

There are two aspects of human life: one that relates to the physical body materialism; and the other that relates to the inner self (the soul) spirituality. Materialism means an inclination towards acquiring material possessions and comforts; in short, it is a tendency to lead a life in which pleasures of the body are given preference above anything else. Spirituality means, centred and established on the soul, that is, activities in life are decided keeping in mind the awakening of the soul.

Normally a persons needs are fulfilled with limited materials such as food to satisfy hunger, few clothes to cover the body, a bed for rest, a house for shelter, etc.; anything over and above the basic needs either remains unused or is misused. For example, if a person who can eat four chapattis for lunch were given eight chapattis, it would be beyond his capacity to eat the extra four chapattis. A single bed is enough for a person to sleep on; any more bed space would remain unused. Considering this, a few hours work is sufficient to satisfy bodys requirements. The same is true for senses also. There are five physical senses: touch, smell, taste, hearing and vision. No matter how beautiful a view may be, the eyes will tire of seeing it after a few minutes. The ears will not be able to listen to melodious music indefinitely. A person will be able to eat only a certain quantity of food of his liking. Thus the senses have limited requirements, beyond which they become saturated. But senses are never satisfied they always crave for more. People always crave for getting more than they need and also hanker for more when they have already got what they wanted. They says elusively" Ye Dil Mange More" This clearly shows how people are guided totally by their instincts.

The mind is considered to be the sixth sense. Its attributes are greed, attachment (moha) towards worldly objects and people, and egoism. The mind experiences joy when these three attributes are attended to. Man generally engages his time and effort in satisfying the requirements of the body and the mind. The mind propels him to fulfill the three attributes and also employs the body in its schemes. This is not surprising, since satisfaction of the senses is a bodily requirement, and the mind is one of the senses.

The mind is different from the rest of the senses in that it is always unsatisfied and ambitious. New hopes and ambitions arise once the old ones are fulfilled. Suppose a person desires to buy a house. He would remain preoccupied with that thought because there is an attraction in it. Once a house is bought, the attraction fades. If a person does

not have children, he would yearn for them; once he has children, they appear burdensome. A similar principle applies to other things, such as household items, clothes, etc and to attachment towards people. Therefore greed and attachment are attractive only until they are fulfilled.

The other aspect of life is the inner self or the soul, called antaratma in spiritual terms. Looking after the soul results in eternal peace, satisfaction, bliss and the acquisition of both material and spiritual benefits. Here, priority is given to the soul compared to the body. Therefore bodily requirements are kept to a minimum and the principle of simple life, high thinking is adopted. This means, a person who takes care of his soul has to practise restraint over the senses and remain satisfied with minimum resources. If, for example, the food intake is kept low, it has the double benefit of longevity and protection from diseases. On the other hand the consumption of too much sugar, salt and fat can lead to diabetes, high blood pressure and arteriosclerosis respectively. An excess usage of other senses also causes problems. For example, watching too much television or too much exposure to computers damages the eyesight. Youngsters today listen to loud pop music, which severely affects their hearing ability. Overindulgence in sexual activities decreases the vitality of a person.

A content man thinks: when several million people can live in conditions worse than mine, why do I need to increase my possessions? If I can earn honestly and spend wisely, there is no need for me to desire to become rich or adopt immoral means. It must be noted that only a limited amount of money can be earned honestly. Those who wish to possess an unlimited wealth have to resort to unethical practices.

The universe comes out of the union of two fundamental forces: matter (jada, or 'that which gives shape') and consciousness (chetan). These are also respectively known as prakrati (the manifested form) and purusha (the invisible enlivening spirit). Both have their own merits when considered in isolation; however, it is the union and co-operation of these two entities that works wonders. The human body is a very good example of this fact. Our body is made up of five basic elements – the panca tatvas1. The body is an integrated form of various organs, muscles, nerves, arteries, veins etc., and can be used to accomplish any desired work but is non-functional without consciousness. The consciousness part of man (termed "the soul") thinks, decides and directs organs towards a particular task. The separation of consciousness from matter results in death. A dead body is useless since it is not functional. In the absence of consciousness, it rapidly decays and its constituting elements eventually dissolve into their cosmic states.

Science can be legitimately credited for the current progress and prosperity, but it is incapable of differentiating between use and abuse. The only way to control its misuse is to incorporate wisdom based on foresightedness and the nobilities associated with human glory. This is the essence of spirituality. Spirituality means, "centred and established on the soul", that is, activities in life are designed keeping the awakening of the soul as the aim. The soul is the individualized consciousness present in the human body.

In his best-selling book The Tao of Physics, physicist Fritjof Capra says:

> "Our tendency to divide the perceived world into individual and separate things and to experience ourselves as isolated egos in this world is seen as an illusion in the East which comes from our measuring and categorising mentality."

Mankind has enormously suffered this conflict between science and spirituality. A person cannot ride a bicycle if one of its wheels is missing. Time has now come for both science and spirituality to widen their thinking horizons and realise the importance of their alliance, since the future of mankind rests on their combined insight and wisdom. How could this be achieved? Sri Aurobindo provides an answer. He says:

> "Only by an extension of the field of our consciousness or an unhoped-for increase in our instruments of knowledge can this ancient quarrel be decided."

CHAPTER-3:

ETERNAL HAPPINESS BY READING SUNDERKAND FROM RAMCHARITMANAS

SOME ASPECTS AS DEPICTED IN SUNDERKAND OF RAMCHARITMANAS

The following coupletrs refpect the essence of reading Ramcharitmanas:

Ta kahu prabhu kachu agama nahi ja para tumha anukuula,
tava prabhava baRavanalahi jari sakai khalu tuula.(33)

(Nothing is unattainable, my lord, to him who enjoys Your grace. Through Your might a mere shred of cotton can surely burn a submarine fire (the impossible can be made possible).

natha bhagati ati sukhadayana, dehu krpa kari anapayana.suni prabhu parama sarala kapi bana, evamastu taba kaheu bhavana.
uma rama subhau jehijana,tahi bhajanu taji bhava na ana.yaha sa≈bada jasu ura ava,raghupati carana bhagati soi pava.
suni prabhu bacana kahahi kapibrinda, jaya jaya jaya krpala sukhakada.taba raghupati kapipatihi bolava, kaha calai kara karahu banava.
aba bilabu kehi karana kije, turata kapinha kahu ayasu dije.kautuka dekhi sumana bahu barala,nabha te bhavana cale sura harala.

Therefore, be pleased, my lord, to grant me unceasing Devotion, which is a source of supreme bliss. When the Lord, O Parvat, heard the most artless speech of Hanuman He said, Be it so !î Umå , he who has come to know the true nature of Rama can have no relish for anything other than His worship. Even he who takes this dialogue (between Lord Rama and Hanuman) to heart is blessed with devotion to Lord Rama's feet. On hearing the words of the Lord the whole host of monkeys cried, Glory, glory, all glory

It should be remembered in this connection that Lord Shiva Himself had taken the form of Hanuman.

It was, therefore, easy for Him to recall that thrilling experience to the gracious Lord, the fountain of bliss. The Lord of the Raghus then summoned Sugriva (the King of the monkeys) and said, Make preparations for the march. Why should we tarry any longer? Issue orders to the monkeys at once. The gods who were witnessing the spectacle rained down flowers in profusion and then gladly withdrew from the lower air to their own celestial spheres.

kama krodha mada lobha saba natha naraka ke pantha,
saba parihari raghubðrahi bhajahu bhajahi jehi santa.(38)
Lust, anger, vanity and covetousness are all paths leading to hell. Abjuring, all these adore the Hero of Raghuís line, whom saints worship.

Vibhishan says:

taba lagi kusala na java kahu sapanehu mana bi rama,
jaba lagi bhajata na råma kahu soka dhama taji kama.

There can be no happiness for a creature nor can its mind know any peace even in a dream so long as it does not relinquish desire, which is an abode of sorrow, and adore and Rama (Yourself).

taba lagi hrdaya basata khala nana,lobha moha macchara mada mana.
jaba lagi ura na basata raghunatha,dhare capa sayaka kachii bhatha.
mamata taruna tama adhiarara,raga dvela uluuka sukhakari.
taba lagi basati java mana mahi, jaba lagi prabhu pratapa rabi nahi
aba mai kusala mile bhaya bhare,dekhi rama pada kamala tumhare.
tumha krpala ja para anukuula,tahi na byapa tribidha bhava suula.
mai nisicara ati adhama subhauu,subha acaranu kinha nahi kaµu.
jasu ruupa muni dhyana na ava,tehi prabhu harali hrdaya mohi lava.(46)

That villainous crewógreed, infatuation, jealousy, arrogance and prideó haunts the mind only so long as the Lord of the Raghus does not take up His abode there, armed with a bow and arrow and with a quiver fastened at His waist. Attachment to the world is like a dark night fully advanced, which is so delightful to the owls of attraction and aversion; it abides in the heart of a creature only so long as the sun of the Lordís glory does not shine there. Having seen Your lotus feet, O Rama, I am now quite well and my grave fears have been set at rest. The threefold torments of mundane existence cease to have any effect on him who enjoys Your favour, my gracious lord. I am a demon vilest of nature and have never done any good act. Yet the Lord whose beauty even sages fail to perceive with their mindís eye has been pleased to clasp me to His bosom.

saguna upasaka parahita nirata neti drRha nema,
te nara prana samana mama jinha ke dvija pada prema.(48)

Those men who worship My personal form, are intent on doing good to others, firmly tread the path of righteousness, and are steadfast in their vow and devoted to the feet of the Brahmaas are dear to Me as life.

CHAPTER-4:

HAPPINESS THROUGH MEDITATION ON GAYATRI MANTRA AND THE UNIVERSAL SOUND AUM

HAPPINESS THROUGH MEDITATION ON GAYATRI MANTRA AND THE UNIVERSAL SOUND AUM

The sacred word Om is the primordial sound from which all other sounds emerge. It underlies all phonetic creations. The sounds of different languages and dialects are the various modifications and diversifications of the primordial sound Om. The utterance of Om, consisting of the three letters *A, U,* and *M,* covers the whole process of articulation. It is like the sound of a gong that gradually tapers to a point and merges in silence.

The sound Om embraces all levels of existence from the grossest to the finest. It signifies the correlation between the microcosm and the macrocosm in all aspects. The three letters *A, U, M* represent respectively the gross, the subtle, and the causal aspects of the Cosmic Being. The silence in which the sound merges represents the pure Being underlying the three aspects. No other word conveys the significance of the Ultimate Reality so profoundly as the word Om. It is thus the most all-inclusive and most potent name of God. Any other name of God preceded by Om attains these qualities.

The sacred word Om is considered one with Brahman, the Ultimate Reality, and also the medium connecting human beings and God. In the language of theism, Om is God and also an aid to realizing God.

Om is constituted of three letters, *A, U, M,* and it is pronounced to rhyme with the English word *home*. It may be compared to the Word in Christianity, the Sanskrit Vak, or the Greek Logos, from which the creative process began. The Vedas say: "Vak, or the Word, is Brahman and is coextensive with Brahman. All is made by Vak, and all that was made was also by Vak." Vedanta upholds the doctrine of Sphota in order to explain the process of creation. According to the seers of Vedanta, creation is a manifestation of the universe as names and forms. The form is the outer shell, of which the name or idea is the inner essence. The universe perceived by our five senses is the form behind which stands the eternal, inexpressible Sphota, the essence of all form and name, designated by the Vedic seers as the Word, and the Word is am.

Om is the most sacred of all sacred words; it is the seed mantra, or mystic syllable of all syllables. By chanting the sacred word Om and meditating on its meaning, many seekers have crossed the tempestuous sea of the mind and reached the shore of immortality. In Sanskrit characters, Om has three parts: the main character, a crescent at the top, and a dot above the crescent. The *Shiva Purana* describes the glory of the sacred word Om:

> The syllable Om, also known as the Pranava, means an excellent boat to cross the ocean of worldly existence. Pra means Prakriti, or the world evolved out of it, and navam means an excellent boat. Also Pranava means "there is no world for you" or "that which leads to salvation." Further, it means that which leads to new knowledge of the pure Self. Pranava is twofold: the short and the long. The short one is of a single syllable, where the constituent parts of Om are not differentiated clearly when pronounced. The long one is of five syllables, where all the constituent parts are manifest. The five syllables are A, U, M, bindu [a dot, the basis from which emanated the first principle of creation supposed to be connected with Supreme Brahman], and Nada [the gong-like sound of Om]. ... The Pranava is to be used in the beginning of *vyahritis* [utterances of the syllables Bhur, Bhuvar, Svah (earth, heaven, inters paces)], in mantras, in the beginning of the recitation of the Vedas, and during prayer at dawn and dusk-along with bindu and Nada. If a seeker repeats it 90,000,000 times he becomes pure .... A seeker who is able to complete 1,080,000 repetitions of the Pranava becomes fully enlightened.

The symbol of Cosmic Consciousness, Om is the storehouse of infinite energy and power; through repetition of and meditation on Om one attains to everything. It is claimed that even physical illness can be cured by the repetition of this sacred word, not to mention overcoming the disturbances of the mind. By one's repeating Om and contemplating its meaning, all obstacles in the path of meditation are overcome.

The Katha Upanishad designates Om as Brahman:

> The goal which all the Vedas declare, which all austerities aim at, and which men desire when they lead the life of continence, I will tell you briefly: it is Om. This syllable Om is indeed Brahman. This syllable is the Highest. Whosoever knows this syllable obtains all that he desires. This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahma.

The Mundaka Upanishad exhort us to meditate on Om as the means to Self-Knowledge:

> Om is the bow; the atman is the arrow; Brahman is said to be the mark. It is to be struck by an undistracted mind. Then the atman becomes one with Brahman, as the arrow with the target….. He [the individual self] moves about, becoming manifold, within the heart, where the arteries meet, like the spokes fastened in the nave of a chariot wheel. Meditate on Atman as Om. Hail to you! May you cross beyond the sea of darkness.

The Svetasvatara Upanishad describes the meaning of meditation of Om:

> The [visible] form of fire, while it lies latent in its source [the firewood], is not perceived; yet there is no destruction of its subtle form. That very fire can be brought out again by means of [persistent] rubbing of the wood, its source. In like manner, Atman, which exists in two states, like fire, can be grasped in this very body by means of Om. By making the body the lower

> piece of wood, and Om the upper piece, and through the practice of the friction of meditation, one perceives the luminous Self, hidden like the fire in the wood.

The *Prasna Upanishad* indicates that Om serves as a support for meditation on both Saguna and Nirguna Brahman:

> Then Satyakama, the Son of Sibi, asked Pippalada: Sir, if among men someone should here meditate on the syllable Aurn until death, which world, verily, would he win thereby? He replied: 0 Satyakama, the syllable Aum is the Supreme Brahman and also the other Brahman. Therefore he who knows it attains, with its support, the one or the other. If he meditates on one letter *[A],* then, being enlightened by that alone, he quickly Comes back to earth after death. The *rik [Rig Veda]* verses lead him to the world of men. By practicing austerity, chastity, and faith he enjoys greatness. If, again, he meditates on the second letter [UJ, he attains the mind and is led up by the *yajur* verses to the intermediate space, to the Plane of the Moon. Having enjoyed greatness in the Plane of the Moon, he returns hither again. Again, he who meditates on the Highest Person through this syllable Aum consisting of three letters, becomes united with the effulgent sun. As a snake is freed from its skin, even so he is freed from sin. He is led up by the *sarna* verses to the World of Brahma. From this, which is the aggregate of all lives, he beholds the Supreme Purusha, higher than the High and pervading all bodies. As to this there are these two verses: (1) The three letters of Aum [if employed separately] are mortal; but when joined together in meditation on the total Reality and used properly on the activities of the external, internal, and intermediate states, the knower trembles not. (2) The wise man, meditating on Aum, attains this world by means of the *rik* verses; the intermediate world by means of the *yajur* verses; and that which is known to the seers by means of the *sarna* verses. And also through the syllable Aurn he realizes that which is tranquil, free from decay, death, and fear, and which is the Highest.

The *Brihadaranyaka Upanishad* regards Om as infinite:

> Om. Infinite is That (Supreme Brahman), infinite is this [conditioned Brahman, or the visible universe]. From the Infinite (Brahman) proceeds the infinite. (After the realization of the Great Identity or after the cosmic dissolution), when the infinity of the infinite (universe) merges [in the Infinite Brahman), there remains the Infinite [Brahman) alone. Om is the Akasa Brahman-the primeval akasa [the Supreme Self). (It is) the akasa containing air, says the son of Kauravayani. It (Om) is the Veda-thus the knowers of Brahman know; (for) through it one knows what is to be known.

The *Taittiriya Upanishad* offers a prayer to Om and describes Its use:

> May he (Om) who is the bull (i.e. the foremost) of the Vedic hymns, who assumes all forms (Om pervades all words), who has sprung from the immortal hymns of the Vedas- may that Indra (the Lord) cheer me with wisdom (medha). a God, may I be the possessor of immortality! May my body be competent (to acquire Self-Knowledge); may my tongue be exceedingly sweet; may I hear abundantly with my ears. Thou (am) art the sheath of

> Brahman, concealed by (worldly) intelligence. Guard for me what I have learnt ....
>
> Om is Brahman. am is all this. This syllable am is used to indicate compliance. When they (i.e. the priests) are told: "am, recite," they recite. Uttering Om, they sing the Saman chants. With "am, Sorn," they recite the prayers. Uttering am, the adhvaryu priest gives the response. Uttering am, the Brahma (priest) gives assent. Uttering am, (a qualified priest) gives permission to offer oblations in the Agnihotra sacrifice. When a Vedic teacher wishes to obtain Brahman he Utters Om; thus desiring Brahman, he *verily* obtains Brahman.

The *Chhandogya Upanishad* emphasizes that Om *is* the origin of *all* speech:

> Prajapati brooded on the *worlds.* From them, thus brooded upon, there was *revealed* [in *His* heart] the *threefold* knowledge *[Sarna Veda, Rig Veda,* and *YaJur Veda].* He brooded on *it,* and from *it,* thus brooded upon, there *issued* forth these *syllables:* Bhur, Bhuvah, and Svah. He brooded on them (the three *syllables),* and from them, thus brooded upon, there *issued* forth Om. As *all leaves* are *held* together by a *midrib,* so *is all* speech *held* together by Om (Brahman). Om *is all* this, yea, Om is *all* this.

The *Bhagavad Gita* in *several places* describes the *syllable* Om as the very embodiment of the Supreme Godhead. Lord Krishna says:

> I am the savour of waters, 0 son of Kunti, the radiance of the sun and moon; I am the *syllable* Om in *all* the Vedas, the sound in ether, the manliness in man.
>
> I am the Father of this universe, the Mother, the Sustainer, and the Grandsire. I am the *knowable,* the *purifier,* and the *syllable* Om. I am *also* the *Rik,* the Sam an, and the Yajus [that *is,* the Vedas].
>
> Of the great rishis I am Bhrigu, and of words I am the *monosyllable* "Om." Of *sacrifices* I am the *sacrifice* of japa; of *immovable* things I am the *Himalaya.*
>
> He who *closes all* the doors of the senses, confines the mind within the heart, draws the prana into the head, and engages in the practice of yoga, uttering Om, the single *syllable* denoting Brahman, and *meditates* on Me-he who so departs, leaving the body, attains the Supreme *Goa1.*
>
> "Om Tat Sat" -this has been declared as the *threefold* designation of Brahman. By means of *it* were created, at the beginning, the Brahmans, the Vedas, and the Sacrifices. Therefore the acts of sacrifice, gift, and austerity, enjoined by the scriptures, are always begun by the followers of the Vedas with the utterance of Om.

The anonymous author of the Christian classic of mysticism called *The Cloud of Unknowing* writes:

> And therefore it is written, that short prayer pierceth heaven .... And why piercerh it heaven, this little short prayer of one little syllable? Surely because it is prayed with a full spirit, in the height and in the deepness, in the length and in the breadth of his spirit that prayeth it. ... And therefore it is, to pray in the height and the deepness, the length and the breadth of our spirit. And that not in many words, but in a little word of one syllable.

The sacred word Om is the shortest possible word recommended by the seers of the Upanishads for the practice of worship and meditation.

The *Bhagavad Gita* says:

> Therefore the acts of sacrifice, gift, and austerity, enjoined by the scriptures, are always begun by the followers of the Vedas with the utterance of am. And with the utterance of *Tat,* and without seeking any recompense, are the various acts of sacrifice, austerity, and gift performed by those who seek liberation. The word *Sat* is used to denote reality and goodness; and likewise, a Partha, the word *Sat* is used for an auspicious action. Steadfastness in sacrifice, austerity, and gift is also called *Sat;* and so too is any action connected therewith. Whatever sacrifice or gift is made, whatever austerity is practiced, whatever ceremony is observed-it is all called "non-existent," if it is done without faith. It is of no account here or hereafter.

Repetition of a sacred word is the most potent means to transform and purify the mind. From the purification of the mind arises clarity of vision. Other ways of purifying the mind, according to the texts of Vedanta, are moral observances, unselfish activities, charity, the practice of austerities, keeping holy company, ceremonial worship, right performance of duties, and various forms of penance. But none of these is as effective as effective as the verbal or mental repetition of a sacred word along with meditation on its meaning. Methods such as penance and austerities cannot root out the cause of sin, which is ignorance. They only purge the conscious level of the mind. They cannot penetrate the subconscious level in which the subtle impressions of the impure thoughts and desires are embedded.

THE GAYATRI MANTRA:

The Gayatri mantra is that most potent mantra, the essence of all mantras, and it acquires added power when it is imparted to a seeker by a competent teacher. It embodies in itself mystically all the meters and all the seers of all other mantras and their presiding deities, as well as the glory of those deities. By invoking the Gayatri, all these are invoked in oneself. By the repetition of this mantra, every sacred mantra is repeated, and by meditation on it, all the deities are meditated upon.

The Gayatri mantra occurs in the *Rig Veda* (111.62.10.) and reads as follows in Sanskrit:

OM. BHUR BHUVAH SWAH;
TAT SAVITUR-VARENYAM
BHARGO DEVASYA DHIMAHI;
DHIYO YO NAH PRACHODAYAT. OM.

The English translation reads: "Om. We meditate on the radiance of that Supreme Divine Being, the creator of the world planes-earth, heaven, and those spaces in between. May that Divine Being direct our intelligence. Om."

The word-far-word meaning of the Gayatri mantra is as follows: *yo* (who), *nah* (our), *dhiyo (intellect),prachodayat* (direct), *tat* (that), *devasya* (of the effulgent or radiant), *savitur* (of the creator), *varenyam* (supreme), *bhargo* (light), *dhimahi* (meditate), Om. *Bhur-bhuvah-swah* (Om. Earth, heaven, and the spaces in between).

The word *tat* qualifying *savitur* makes it clear that the sun, the visible luminary in the sky, is the representation of the Supreme Godhead. The Godhead is described as *savitur* because He is self-luminous. He is the light of all lights. All other light, whether physical, intellectual, or spiritual, is derived from that Divine Light. The seeker meditates on the *bhargo,* or light of the Godhead, because it is the light of absolute reality. The reality of everything in the relative universe is derived from it. The term *bhargo* also means to burn. The light that is meditated upon is not merely an illuminator; it is the fire of knowledge that completely destroys all ignorance and delusion and leads to the direct realization of the Supreme.

According to the sage Sayana, the word-far-word meaning of the Gayatri mantra is: *savitur* (of that indwelling controller and director), *devasya* (radiant being), *varenyam* (supreme), *tat* and *bhargo* (that effulgence), *dhimahi* (we meditate),yo (who), *nah* (our), *dhiyo* (intellect), *prachodayat* (direct, stimulate entirely [to the realization of the Truth]). Sayana's full translation is: "We meditate on that supreme effulgence of the Radiant Being, the indwelling controller and director of all beings. May He stimulate our intellect entirely (to realize the Truth)."

The Gayatri mantra has three parts. The first part consists of the *pranava* (Om) and the *mahavyahritis* (Bhur, Bhuvah, Svah), indicating the three *world planes* (earth, heaven, and the spaces in between). The second part is *Tat savitur varenyam, bhargo devasya dhimahi,* and the third part is *Dhiyo yo nah prachodayat*. As the Gayatri is chanted by a seeker, its first part rouses Within him the power that helps him to attune his inner self to

the Supreme *Self, the* all-pervading Pure Consciousness. The second part stimulates his mind with an intense longing to come into Contact with the all-pervading Pure Consciousness, and the third part brings about the total surrender of his inner self to the Supreme *Self*. Every individual *soul,* being a focus of the all-pervading Supreme *Self,* contains within itself, in a potential form, all the powers that are fully manifest in the Supreme Self.

The *Brihadaranyaka Upanishad* describes Gayatri as comprising the three world planes, the three Vedas (Rig, Yajr, and Sama), and the three forms of the forms of the vital breath (prana, or the breath that goes upward; apana, or the breath that goes downward; and vyana, or the breath that spreads all through the body). The Gayatri, consisting of words only, has three feet. The fourth foot, which is subtle, is in the sun. The knower of Gayatri becomes identified with the Gayatri and has fire for his mouth, which consumes all sins. As fire burns up all fuel that is put into it, so also a knower of Gayatri, even if he commits a great many sins, consumes them all and becomes pure, thus overcoming decay and death.

The Brihadaranyaka Upanishad describes the three feet of Gayatri:

> The words *Bhumi* (earth), *Antariksha* (sky), and *Dyaus (heaven) from eight syllables, and the first foot of the Gayatri* consists of eight syllables. So the three worlds constitute the first foot of the Gayatri. Whosoever knows this about the [first] foot of the Gayatri wins all that is in the three worlds.
>
> *Richah, Yajumshi,* and *Samani* [these three words are the plural forms of the names of the three Vedas] form eight syllables, and the second foot of the Gayatri consists of eight syllables. So these [three] Vedas constitute the second foot of the Gayatri. Whosoever thus knows the second foot of the Gayatri wins as much as that treasury of knowledge, the three Vedas, has to confer.
>
> *Prana, apana,* and *vyana* form eight syllables, and the third foot of the Gayatri consists of eight syllables. So these [three] forms of the vital breath constitute the third foot of the Gayatri. Whosoever knows this about the third foot of the Gayatri wins all the living beings that are in the universe.
>
> Now, its *Turiya,* [apparently] visible *(darsata)* and supramundane *(paroraja)* foot is this-the sun that glows yonder. That which is fourth is called *Turiya.* He (the being in the solar orb) is [apparently] visible *(darsata)* because he is seen, as it were [by the yogis]. He is supramundane *(pa ro raja)*, because he shines alone on the whole universe as its overlord. He who thus knows the fourth foot of the Gayatri shines with splendor and glory.
>
> That Gayatri rests on that fourth, [apparently] visible, supramundane foot. And that, again, rests on truth. The eye is truth, for the eye is indeed truth.

> Therefore, even today, if two persons come disputing, one saying: "I saw it," and another: "I heard of it," we should trust the one who says: "I saw it."
>
> That truth rests on strength. The vital breath *(prana)* is strength. Hence truth rests on the vital breath. Therefore they say that strength is more powerful than truth.
>
> Thus the Gayatri is based on the vital breath within the body. That Gayatri protected the *gayas*. The organs are the *gayas;* therefore the Gayatri protected *(tatre)* the organs. Because it protected the organs, it is called the Gayatri. The Savitri [verse], which the teacher communicates to the pupil, is no other than this. It saves the organs of the pupil to whom it is imparted by the reacher."

The dynamic manifestation of the Divine power has three aspects, represented by the three letters *A, U, M:* creation *(A),* preservation *(U),* and dissolution *(M)*. The undifferentiated Absolute becomes differentiated into will *(ichchha),* knowledge *(jnana),* and action *(kriya)*. The three manifestations have also been referred to as Brahma, Vishnu, and Rudra (Shiva). These three manifestations of the Divine Power are eternally operative. The gross universe comes into being from its unmanifested state, endures for a length of time, and again becomes unmanifest. The process of creation, conservation, and dissolution is ceaseless. As Brahma, the Divine Power is continually creating and re-creating elements out of the unmanifested substance; as Rudra, It is ever breaking down that which has been created; and as Vishnu, It acts to conserve the universe for a length of time by bringing the two forces of creation and destruction into equilibrium. All created things possess only relative stability. Matter itself is only a relatively stable form of energy, destined to return to its original state.

A sacred verse from the *Devi Mahatmyam,* repeated in adoration of the motherhood of the Ultimate Reality represented by Gayatri, runs as follows:

> You are Svaha [propitiatory mantra of the *devas,* or gods, uttered when an oblation is poured in the fire for them] and Svadha [propitiatory mantra of the *manes* or *pitris,* uttered when offerings are made in ceremonies in honor of departed ancestors]. You are verily the Vasatkara [sig*nifyingyajna,* Vedic sacrifice] and the embodiment of Svara [Devi is herself the sacrifice and the heaven is the reward to be attained through the performance]. You are nectar *[sudha,* the food of the *devas,* signifying immortality]. eternal and imperishable One, you are the embodiment of the threefold *mantra* [Omkara, consisting of A, U, and M]. You are half a *matra,* though eternal. You are verily that which cannot be uttered specifically. You are Savitri [the famous Savitri hymn, which occurs in the *Rig Veda]* and the supreme Mother of the devas.

The presiding deity of Gayatri has three forms: it is Gayatri in the morning, Savitri at noon, and Sarasvati in the evening. The meaning of Gayatri is "that which protects the person who chants it from various sins." The name Savitri is given because it represents Savitar, or the orb of the sun, which illumines the creation. It is Sarasvati because in that aspect it expresses the world in the form of speech. As already indicated, the three forms of Gayatri are also known as Brahma, Vishnu, and Rudra. The sacred texts further describe the form of Gayatri thus: Agni, or Fire, is its mouth; Brahma, the firstborn, is the head; Vishnu is the heart; and Rudra is the tuft of hair or flame causing the final dissolution of the universe; the earth is the source; the winds are the breath. It is fair in hue, indicating the highest purity. It is not different from Brahman. Gayatri has three feet of eight syllables each; six sheaths, or auxiliaries to the Vedas, which protect the Vedas, represented by Gayatri; five heads consisting of the four Vedas and the Purana, known as the fifth Veda.

The form of the Gayatri as mentioned in the *Mahanarayana Upanishad* is:

> Om Earth. Om Sky. Om Heaven. Om Middle Region. Om Place of Birth. Om Mansion of the Blessed. Om Abode of Truth. Om may we meditate on the Adorable Light of that Divine Generator who quickens our understandings. Om he is water, light, flavour, ambrosia and also the three worlds. He who is denoted by *pranava* is all of these.

In this form the Gayatri has four parts: (1) *pranava* or Om; (2) the *vyahritis* indicating seven regions or planes of existence; (3) the Gayatri proper; and (4) the Gayatri Sirah.

The first part, *pranava* or Om, is the essence of the entire Gayatri, containing within itself the other three parts. The rest of the Gayatri mantra is an elaboration of the meaning of Om, which is uttered at the beginning of each part of the mantra. As the primordial sound, Om *(anahata)* is uninterruptedly going on in the universe.

The seven *vyahritis* denote the seven worlds.

> The first three of them are called Mahavyahritis. *Pranava* is added to each of them to point out that each *vyahriti* independently also stands for the Supreme. After the seven *vyahritis* the *gayatrimantra* follows them headed by another *pranava,* which again implies that the Supreme alone is denoted by the *gayatrimantra.* This is succeeded by *gayatrisiras* bracketed by the *pranavas* in the beginning and the end. Gayatri coming in the middle is the fundamental element and the rest are auxiliaries thereof.

The *vyahritis* indicate that the Supreme Self, designated by Om, pervades all the regions of the universe, both higher and lower. In meditation on the Gayatri, the aspirant's mind rises from the lowest plane to each successive higher plane of consciousness.

The third part of the Gayatri mantra is the Gayatri mantra proper: *Om tat savitur varenyam bhargo devasya dhimahi; dhiyo yo nah prachodayat* (We meditate on the radiance of that divine Being. May that divine Being stimulate our intelligence). This part of the mantra describes the Supreme Self as Savitar, or the projector of the universe.

The fourth part of the mantra is called the Gayatri Sirah: *Om apo jyoti raso'mritam brahma bhur bhuvah svah Om*. (Om is the Waters, Light, Essence, the Immortal, Reality; Om is the physical, intermediate, and heaven worlds.) The fourth part is the natural conclusion of the third. The aspirant now perceives the Supreme Self everywhere and in everything. All things originate from that Supreme Self, endure for a length of time, and again return to It.

This prayer, as mentioned in the *Mahanarayana Upanishad,* is the following:

> May the boon-conferring divine Gayatri come to us (in order to instruct us about) the imperishable Brahman who is determined by the Vedanta. May Gayatri, the mother of metres, favor us with the Supreme just mentioned.
>
> O Thou who art the source of all letters, O Thou great Deity, 0 Thou the object of meditation at twilight, 0 Thou Sarasvati, may Thy devotee be liberated from the sin which he commits during the day by the same day and from the sin which he commits during the night by the same night.
>
> O Gayatri, Thou art the essence of strength. Thou art patience or the subduing power. Thou art physical capacity. Thou art splendour. Thou art the abode of the gods and their names. Thou art the insentient universe. Thou art the full span of life or the Lord of all. Thou art every living thing. Thou art the life span of all. Thou art the vanquisher of all that is hostile to us. Thou art the Truth denoted by *thepranava*. I invoke Gayatri (in my heart). I invoke Savitri, I invoke Sarasvati. I invoke the metres, the Rishis (and the gods). I invoke the splendor (of all the gods). Of Gayatri the metre is *gayatri,* the Rishi is Visvamitra, and the Deity is Savitar. Fire represents the mouth; the four-faced Brahma, the head; Vi hnu, the heart; Rudra, the crown hair; Earth, the source; the in-breath, the out-breath, the diffused breath, the up-breath, and the middle-breath, the breath. Gayatri is fair in hue and is of the same family as Paramatman attained by the Sankhyas-the illumined sages. The deity Gayatri (explained further as a formula) has twenty-four syllables, comprised in three feet, six sheaths or cavities, and five heads. It is employed In Upanayana or initiation into Vedic studentship.

Another prayer to invoke the goddess Gayatri is the following:

> Om. 0 Goddess, come with Thy showering boons. 0 Thou of three syllables, 0 Thou Revealer of Brahman, 0 Gayatri, mother of metres. 0 Thou source of the Vedas, salutations be to Thee.

CHAPTER-5:

SOURCE OF ETERNAL HAPPINESS-MEDITATION

SOURCE OF ETERNAL HAPPINESS-MEDITATION

Meditation is the very heart of yoga. It is the essence of yoga. It is at the cor*e* of yoga. It is both its main tool and its ultimate destination. It is a method of psychic training. Meditation is a priceless art of self-study. It is an essential part of spiritual regeneration. It is a devotional exercise of contemplation. Meditation is the final spiritual course. Meditation is a part of the science and an art of healing. Meditation means many things to many men. It turns a curse into a blessing. Meditation leads to pure blissful consciousness. Meditation is mind management. Meditation is the mother of concentration.

Meaning: Meditation is the term derived from the Latin word 'Meditari' which means “to think about or consider" or "to heal" or attending to or paying Attention to.

Meditation is the technique for diverting the wayward, destructive mind into planned and constructive channels.

Meditation is the process of systematically allowing the mind to become still to enhance the relationship between consciousness and the world gradually changes. It is the most effective means of operating deep inside the subconscious mind and cleaning it out. Meditation introduces you to yourself. Attaining the highest state of wisdom is meditation.

Meditation is for letting the mind to go deep, awakening the silent seed of pure bliss consciousness deep within the nervous system.

Meditation is the process of systematically allowing the mind to become still for specific period of time each day.

Meditation is the process that helps us discover the treasure trove of potential we have locked up within ourselves.

Meditation is the technique that helps us to connect to the energy of the cosmos.

Meditation is just being blissful in the moment. It is experiencing the present moment without resistance. It is the path that takes you inwards. To meditate is to open the door of the mind to the spaciousness that is our birthright. It is indispensable for the spiritual life as breathing is for the physical. It is the process that leads to the restoration of one's well being. It is the art of bringing the mind to a state beyond thought. It is the state of

consciousness characterized by stillness and inner clam. It is one of the great means of controlling the rising of thought waves. The search for the eternal is called Meditation.

Meditation is the means and the method by which the soul unveils the layers of ignorance covering it and discovers the essential divinity of its own being. The purpose of Meditation is "be conscious at the present movement".

Concepts: "Meditation means reflection". Chambers Dictionary.

Chinese call meditation as "Sitting still doing nothing" (Ching - ling - W u-wei).

“Meditation helps to see the inner beauty. It is so sweet, so fascinating, so joyous"

- Avadhoot Nityananda

"A mind in the present moment is meditation. A mind without agitation is Meditation. A mind that becomes no mind is Meditation. A mind that has no hesitation and no anticipation is Meditation".

- Sri Sri Ravi Shankar

"Meditation is the power which enables us to resist all our slavery to nature. It is the gate that opens infinite joy. It is the process of imagination. It is the focusing of the mind on some object”.

- Vivekananda

"Dhyanam nirvishayam manah". When the mind becomes nirvishaya (free from thinking of sense objects and their enjoyments), it is meditation”.

- Ancient Scriptures

"Meditation is better than intellectual knowledge"

- Lord Krishna in Bhagaved Gita

"Do thou restrain by all means thy fickle mind, my son, by the superior intelligence set steady on Me". This is the sum and substance of all yoga.

- Bhagavad Gita

"Concentrated flow of superior knowledge IS Meditation. Awakening of creative intelligence is meditation".

- Swamy Ramdev

"Meditation is a state of consciousness involving high levels of concentration - a during free 'high' for many people”.

- Barry Fetteroff

Meditation is a method for progressing forward, self - understanding, harmony with the universe and spiritual enlightenment."

- Carole wade and Carol Tavris

"Meditation is a method for voluntarily producing a state of consciousness distinct from both sleep and normal waking consciousness".

- Crider et.al.

Constant thinking of 'I am that infinite knowledge and consciousness' is Meditation (Soham Chinmatram Eva iti chintanam Dhyna Uchayate).

- Trishiki Brahmana Upanishad.

"Meditation is a continuous flow of perception or thought like the flow of water in a river".

- Swami Vishnu - Devananda

When the flow of concentration is uninterrupted, the state that arises is Meditation. Meditation means absorption. When the powers of the intellect and heart are harmoniously blended that's Meditation. According to patanjali, "Meditation is the only way for self - realization". Discovery of self is it aim the objective of Meditation is to discover truth about ourselves, Meditation purifies the mind as an alkali purifies gold and makes it bright and sparkling.

Obstacles to Meditation:

Obstacles mentioned in Vedantasara:-

1. Sleep (Laya)
2. Wandering of the mind (Vikashepa)
3. Reluctance to practice meditation (Kashaya)
4. Getting stuck in on intermediate joyful spiritual experience (Rasa Swada)

Nine obstacles mentioned by patanjali

1. Disease (Vyadhi)
2. Lack of Interest (Styana)
3. Doubt (Samshaya)
4. Delusion (Pramada)
5. Lethargy (Alasya)
6. Reluctance to give up sense pleasures (Avirati)
7. Erroneous conception (Bhranti-darshana)

8. Non - attainment of any level of concentration (Alabdha - bhumikatwa)
9. Inability to retain a level of concentration once attained (Anavasthitatwa)

For more subtle obstacles recognized by patanjali

1. Ignorance of one's inherent divine nature (Avidya)
2. Egoism (Asmita)
3. Attachment (Raga)
4. Aversion (Dwesha)
5. Clinging to life (Abhinivesha)

Other obstacles experienced by spiritual aspirants

1. Temptation
2. Intense fear (Bhaya - bhairava)
3. Grief (Duhkha)
4. Despair (Daurmanasya)
5. Involuntary nervous trembling of the body (Anga - mejayatwa)
6. Irregular breathing (Shwasa-prashwasa-vikshepa)

Guidelines:

It is best to have a special room for Meditation. If this is impossible, maintain a separate place as a space to be used only for meditation, clean and tidy, quiet and safe, free from distracting vibrations and associations and natural environment.

Sit in a comfortable steady posture with spine and neck erect; sit on a clean mat facing north or east to take advantage of favourable magnetic vibrations.

The most desirable time is brahmamuhurta, the hours between four and six a.m. In other words, sunrise and sunset hours are the best times for meditation; be regular;

Don't' practice meditation when you are ill:

Advisable meditative postures are sukhasana, Padmasana, siddhasana, vajrasana, swasthikasana and virasana. Chin - mudra, Us has mudra, Bhairava mudra or Bhairavi mudra may be used;

Elderly or less able people may prefer to sit in a chair with ankles crossed. Lying down is not recommended;

Inhale and exhale rhythmically; Meditation is much easier for those persons who have good physical health; Avoid negativity of the mind;

Try to select a focal point on which the mind can rest; competent teacher's guidance is appreciable;

Allow the mind to wonder at first. It will jump around, but will eventually settle into concentration. If the mind persists in wandering simply disassociate from it, and watch it objectively.

If possible, take a shower before meditation; Don't sit for Meditation Immediately after doing asanas and pranayama,

Sustained concentration leads into Meditation. Sustained Meditation leads into blissfulness (Samadhi).

Benefits:

Meditation lowers pulse rate and Blood pressure. It slows and depends on breathing quality. It reduces lactic acid on the body: It controls the electrical activity of the brain. Meditation creates an amount of balance in the nervous system. It tones up, steadies and soothes the nervous system. It purifies and enriches the blood. It vitalizes the body; It removes phlegm. It enables the glands to return to a correct state of hormonal balance. It reduces oxygen consumption. It reduces carbon - di - oxide output. It leads to a hypo - metabolic mental relaxation. It is also a preventive medicine. Constriction of the blood vessels is decreased. Activities of sympathetic nervous system are reduced. It keeps less dependent on dopamine a feel good hormone. It triggers the growth of grey matter in the brain known as neurogenesis. It helps new neurons to grow in the brain. In meditation, the ratio of oxygen to carbon-di-oxide in the blood remains constant. During sleep, there is a buildup of carbon - di - oxide in the blood.

People who are usually calm and happy typically show greater activity in the left frontal cortex, relatively to the right. By contrast, people who are stressed or depressed, the right frontal cortex of the brain is often overactive and the left frontal cortex relatively under active. What meditation might do, the researchers reasoned is nudge this balance in a favorable direction. Recent study shows that meditation may also increase the amount of serotonin, a calming neurotransmitter' An another study proves that meditation helps

growth in the cortex, an area of the brain that controls memory, language and sensory process mg.

Meditators who have been practicing for more than 5 years were found that they were 12 years younger than their actual age.

It is proved recently that meditation could be a good form of prevention and treatment for heart disease, but also helped explain the role of stress in the rising epidemic of a cluster of symptoms that increase cardiac risk.

A six week trial of patients with heart disease found that those who practiced meditation had significantly better improvements in blood pressure, glucose and insulin levels and a more stable functioning of the autonomic nervous system than those who were entered in a standard health education programme, a study published in the journal of the American Medicals Associations Archives of Internal Medicine.

Scientific evidence further states that when one is experiencing stress, the brain produces high levels of two specific hormones adrenal in and cortisol which damage the cardiovascular system particularly. A study conducted at Edinburg university shows that controlled release of cortisol due to meditation helps us less effect of heart disease and brain damage.

More over, Meditation also helps in quitting drinking and smoking habits, the most common causes of death. Meditation alleviates both the stress that causes smoking and drinking and the stress after quitting.

The holy vibrations penetrate all the cells of the body and cure diseases. The powerful, soothing waves that arise during meditation exercise a benign influence on the mind, nerves, organs and cells of the body.

It avoids loss of appetite, giddiness, itching, nausea, agitation, irritability, impotence, constipation, aches and pains. It heals body and mind.

There are many other benefits derived by persons who practice meditation systematically. They have shanti, peace, santosha, contentement, abhaya, fearlessness, ananda, spiritual bliss, nishchala sthiti, unruffled state of mind in worldly difficulties, steadiness, inspiration, intuitive perception and sattwic qualities.

It you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength in the battle of life for one week through the force of this meditation.

Meditation is the integration of the body. Mind, intelligence, wills, consciousness, ego and the self. It is a process to remove frustration, jealously, hatred and anger. It brings calmness, quietness, total relaxation, enjoyment and happiness. It enables to give up ego. It helps us to rid ourselves of emotional conflict, inner discord and psychological tension.

It helps to progress from the unconscious to subconscious state, from subconscious to conscious state and from conscious to super - conscious state.

It abolishes the polarity between the analytical dominant consciousness of the front brain and the receding sub-consciousness and unconsciousness of the back brain.

Mind and matter are fused;
It enables to overcome moral weakness:
It leads to the hall of divine light;
It can give us supernatural powers;
It leads to get developed the delta waves in the brain.
It awakens the slumbering energies of the mind;
Thus, Meditation is essential for total well - bring.

Types of Meditation:

According to osho, "there are 112 meditation methods, the simplest is vipasana"

In general, there are two types of Meditation: Passive and active.

Passive meditation is the aim of sitting in one pose and performing a meditational practice. Its aim is to still ever restless and wandering mind and make it one - pointed so that meditational experience will automatically follow. Active meditation is that which occurs when one performs one's daily duties, when one walks, talks, eats and so on. This in fact is the aim of yoga, to allow one to meditate while being involved in worldly activities.

Active meditation can be developed by performing the passive meditational practices.

There are other two types of Meditation i.e. Saguna Meditation and Nirguna Meditation.

Saguna Meditation:

In Saguna Meditation, one tries to focus on a concrete object on which the mind can easily well - on an image or visual symbol perhaps or a mantra which brings him to unity, (with seed). It can also be called as concrete Meditation.

Nirguna Meditation; Nirguna Meditation is without any distinguished features or attributes. It is called as absolute or abstract meditation (without seed).

In the first method, one may say that each person according to his faith will choose an elevated thought or spiritual symbol upon which he prefers to meditate.

The second method is very difficult to follow but it is a unique pattern.

MANTRA MEDITATION

A mantra is a sacred word charged with spiritual energy. The word, mantra is made up of two Sanskrit roots; 'man' means to think and 'tra' means to protect or to free or to release from the bondage of the phenomenal world or from negative thought patterns. Mantra mediation is an exact science. A mantra is something that safeguards our mind.

"Mananat tray ate iti mantraha" (that which protects mind is mantra). Mantra is just a sound, but a conducive sound. It can create that right mood and ambience within us. Mantras get us single pointed.

'OM' is the universal No.1 mantra. There are two types of matras; saguna Mantras (Example: Om Sri Maha Ganapataye Namah) and Nirguna mantras (Example: Soham). Saguna means with a form and Nirguna means without form.

RAJA YOGA MEDITATION

Prajapita Brahmakumaris Iswariya Vishwa - Vidyalaya founded by Prajapita Brahma teaches Raja Yoga Meditation to re-establish a new world order characterized by spirit of brotherhood, love, non -violence, vicelessness and perfect peace. It works for positive change. Established in 1937, the organization now has over 8000 branches in 129 countries. It participates in a wide range of educational programmes in areas such as peace, values, environment, health and social development.

A sample of Raja yoga Meditation:

Sit in an natural and an easy manner. Think deeply the following: I am the soul, the eternal soul, A twinkling stat light. A non material light glows in the centre of my forehead. I am the driver and my body is the car. I withdraw my awareness from my physical organs.

As my thoughts concentrate, I become light floating I reach my original home the soul world. The land of divinity the land of tranquil light. I bathe in the glow. I enjoy the sweet stillness. I stand before parmathma. The almighty father an ocean of peace, purity and power. As I merge into this brilliant light I become still more peaceful and light. God, by sweetest friends provides me with the ecstacy of unlimited warmth and love. Gently, waves of light from this sweat ocean now are passing over me. I have gone to the very bottom of this ocean of serenity. I taste the very essence of the divine qualities of God. Divinity becomes my true nature once again. I come back to the real home. I become aware of the physical costume the body, yet from within I am completely with divine virtues I will share my blissfulness with my surrounding neighbors I will remain the light even while at work.

Initiation, Meditation, concentration and realization are the four steps of Raja Yoga. Raja yoga Meditation leads a tranquil life without stress and tension; It benefits the patients with psychological and psychosomatic diseases. The practice of Raja yoga is a strong formulation for building the stage of one's health. Research findings asset the techniques of Raja yoga to keep one's mind peaceful, detached and stable. Raja yoga confers the achievements of all of the naturally and easily, using one very simple method which anyone can learn and do. The practice of Raja yoga is based on deep thinking over the pure and positive understanding of spiritual knowledge.

Bramacharya, Satvic Food, Good Satsanga and divine virtues are the pillars of Raja yoga. Raja Yoga promotes the divine virtues like cheerfulness. Tolerance, Patience, sweetness, humility, fearless, contentment, self - confidence, straight forwardness, service and spirit of renunciation.

The practice of Raja Yoga brings the following spiritual powers. The power to withdraw, the power to windup, power to toleration, power of broad mindedness, power of decision making power of reasoning, power to endure hardships and spirit of cooperation.

Thus, Raja yoga meditation promotes peace, divine, knowledge, spiritual might, transcendental bliss and untold happiness.

CHAKRA MEDITATION

The seven major chakras are subtle centers of vital energy and consciousness in the astral body. Chakra in Sanskrit language literally means wheel it is like a rotating flower like wheel for capturing the divine life stream. Located along the spinal pathway, each chakra is associated with particular organs, glands, and nerves and senses. These centers remain in active in most people. Each of the seven chakras, (Muladhara, Swadhisthana,Manipura, Anahata, Vishuddhi, Ajna and sahasrara) has its non geometric form, sound vibration, colour, function, element, presiding deity, and mystic vibration and during meditation is visualized as a lotus with a specific number of petals.

Seat yourself comfortably in anyone of the meditative postures; keep the spine' as erect as possible, place hands on your knees; Eyes closed; Breathe steadily, easily, deeply and evenly, long and relaxed breath is advisable.

Then direct the attention to the first chakra, muladhara at the perineium. Focus attention there for about three minutes; with every breath, feel that place is your body, let it be fully relaxed.

From there, move your attention to the second chakra, Svadhisthana located at the level of the genital organs. Focus attention at that spot for 3 minutes; again with every breath feel as though you are Ibreathing right through that centre of energy. As much as possible, feel that place in your body.

The next point of attention is the third chakra, manipura, located at the area of the solar plexus, behind navel. Focus attention there for 3 minute with every breath, feel as though you are breathing right through that centre of energy. Feel that place in the body.

Focus next on the fourth chakra anahata located behind heart. Focus attention there for three minutes with every breath, Feel as though you are breathing right through that centre, Feel that place in the body.

Now bring your attention to the fifth chakra visudhhi located at the center of the throat. Focus attention there for three minutes with every breath, feel as though you are breathing right through that centre of energy; feel that place in the body.

Now bring your attention to the third eye, the sixth chakra - Ajna, the spot located between the eyebrows. Focus your attention there for 3 minutes with every breath; feel as though you are breathing right through the third eye. Feel that place in the body.

From the third eye bring you attention to the crown chakra - Sahasrara at the top of the head. Focus attention there for 3 minutes with every breath, feel as though you are breathing right through that centre.

From that crown chakra, bring your attention to the space all round the body, the aura. The aura is an energetic health that extends from the body in all directions. Focus your attention on aura. With every breath, feel as though the auras becoming increasingly concentrated with energy; Feel that space all around you.

After you have brought your attention up through the chakras, and to the aura, sit quietly, breath slowly, allow your entire system to assismilate the energy flow that results from this practice, Let you mind be quiet; aware- the surroundings. Conclude your practice in this state of attention.

Musical Chakra Meditation, Chakra Yoga Nidra, Chathurtha (Mantra) Prayanama are the other types of Chakra Meditation.

Take one or two long, deep breaths, hub your hands together, vigorously then slowly rub them over your face, open the eyes; relax for a minute or two before becoming active.

It opens up the chakra system, infusing it with energy. This practice expands you awareness not only on chakras but life itself.

TRANSCENDENTAL MEDITATION

Transcendental Meditation brought to light by His Holiness Maharishi, Mahesh yogi; Transcendental Meditation uses the natural tendency of the mind to progress and 'go beyond', all limitations and gainun-bounded awareness. It is the simplest and the most effective technique for gaining deep relaxation, inner happiness and fulfillment.

Transcendental Meditation is practiced for 15 to 20 minutes in the morning and evening while sitting comfortably with the eyes closed. It can be easily learned byanyone. People of all lands of intelligence, belonging to all ages above 14 years, belonging to all cultures, religions and educational backgrounds in countries throughout the world practice the technique.

"Trancendental Meditation" say the Maharishis "not a set of beliefs, a philosophy, a life style or a religion. it is an experience", It is a mental technique; It is practiced twice everyday for fifteen to twenty minutes; it means go beyond". It is the science of creative intelligence. It emphasizes restful alertness. If we do in the morning, we get energy and if we do in the evening we get calmness.

TRANSCENDENTAL MEDITATION TECHNIQUE

Sit in a comfortable positional: Eyes closed;

Do Sukha Pranayama for 3to 5minutes with Surya Mudra;

After Sukha Pranayama first concentrate on breathing for 30 seconds without opening eyes;

After 30 seconds, spell out mantra mentally while exhaling, be slow.
At one stage Mantra disappears, thought appears;
Then, thought disappears and mantra appears;
At one stage, there won't be any remembrance of Mantra or thought;
You are unaware of body, mantra and thought; that is the spiritual experience.
After 13 or 18 minutes, without reciting mantra, do meditation for two minutes
Then slowly, open your eyes; see the floor first;
Rub the palms and place it on eyes; relax.

In doing Transcendental Meditation, be an observer; be an experiencer; Don't restrict thoughts; don't be strict to mantra; Don't concentrate on mantra or thought; allow its own course, Don't resist sleep; Mantra is a vehicle only;

It can be done at any place even while travelling; women can do even during pregnancy and menstrual periods. It can be done after doing Asanas and Pranayamas.

It highlights the imijortance of the settled state, one that is neither in the active state of brain awake, nor in one of the two stats of sleep that comprise dreaming and

forgetfulness. Once this fourth state of consciousness is accessed, the mind is at its most alert, most creative and most precise. The combination of the deep relaxation that TM brings and this clarity of mind, allow for better physical and mental performance and improved health.

More than 600 scientific studies from 200 Universities of 30 Countries have confirmed profound benefits for mind, body, behavior and environment.

Scientific investigation has found that, during the period of TM, oxygen, consumption, carbon dioxide production, cardiac output, heart rate and respiratory rate significantly decreases.

The metabolic rate is reduced by an average of 20%. Accumulated tension and fatigue which hinder efficient functioning of the nervous system are dissolved in natural way, the Yoga Meditation is the one systematically works with senses, body, breath, the various levels of mind, and then goes beyond, to the center of consciousness.

YOGA MEDITATION

Yoga Meditation is the one systematically works with senses, body, breath, the various levels of mind, and then goes beyond, to the centre of consciousness. The science of Yoga Meditation is already a whole, complete science that has been tom into smaller pieces over time. Individual parts have sometimes (Unfortunately) been cut out from the whole of traditional Yoga Meditation, given separate names, and then taught as unique systems of meditation.

Yoga Meditation is holistic in that it not only systematically deals with all levels individually, and then integrates them with one another, It also involves a broad range of practices, including meditation contemplation, prayer, and mantra, as well as the preparatory practices leading up to these. Traditional Yoga Meditation also explores all of the levels of reality and self construction, including the:

- Gross (Vaishnavanara: A of AUM).
- Subtle (Tajiasa: U of AUM),
- Casual (Prajna; M of AUM), and
- Finally, traditional Yoga Meditation leads to the direct experience of the absolute. Pure eternal center of consciousness, the Absolute (Turiya: th4beyond AUM), as reflected in OM Mantra.

The root meaning of Yoga Meditation lies in the meaning of the world Yoga itself, which comes from 'yuj" which means to join to bring together the aspects of yourself that were never divided in the first place. The Yoga Sutras of Patanjali is a primary source of learning the practices of traditional Yoga Meditation.

Yoga Meditation is not limited to just the Yoga Sutras, but also includes Vedanta and internal Tantra, while also acknowledging that the practices are also contained in many other sources yoga Meditation involves the processes of kundalini Awakening.

SILENT MEDITATION

- The 'silent meditation is the most basic of techniques.
- The silent method is not recommended for beginners. It requires advanced concentration skills and this takes considerable experience to develop.
- It is important to maintain a quiet environment for the silent meditation.
- To begin the silent meditation, you will focus on visualizing the air you breathing travelling in through your nose, down your throat, filling your lungs, leaving your lungs passing back through your throat, and back out your nose.
- Realize that with each time you breathe you are symbolically taking in the whole world, and as you release the air, you trust that it will eventually come back. Remember that you trust your life with it. Consider yourself unattached to or unconcerned with whether or not the air makes its way back in to your lungs. You sit back and just trust in the process.
- It you find your mind drifting off into other things (like what's for dinner?, or that project is due pretty soon) simply firmly but gently take your mind back to what you are presently doing. Take yourself back to the activity.

THE METHOD

1. As you take each deep breath, feel the sensation of air entering and leaving your nose. Notice that the air entering your nose feels slightly cool, and the air that's leaving your nose feels slightly warm. This is key.
2. Get to really feel this sensation. Take a few deep breaths of air to familiarize you with this experience.

3. When you're ready, you will mentally count each repetition you take. You will do this slowly 21 times, each time focusing on the feeling. Once you make it to 21, start again.
4. Try to repeat the cycle 5 times.

Important, Note:

- When you start this meditation, it is best to start with 1 cycle of 21, After the first meditation, you can double the amount of cycles of 21 for each sitting (e.g. 1, 2, 4, 8, 16) until you reach 10-15 minutes. Once you reach the IS-minute mark, you can just dwell on the feeling and sit there enjoying the delicious energy flowing through your body that result.
- Of course, you can do this meditation for as long as you like. Try to meditate daily; five minutes a day is better than 10 minutes every two days. At this point you will have mastered the breathing meditation. Be patient. Because it take years for many to build the discipline to accomplish 20 minutes of continuous meditation.

INTROSPECTION

Introspection means looking within or looking inward. It is inner perception. It is composed of two words - "intro" and spection" Intro means within or inward and spection means locking. Therefore in introspection method, one tries to get inside one's own mind. It is a sort of self - observation. It provides an adequate knowledge of the internal experiences and thus the internal behavior of an individual can be revealed through introspection.

According to yoga philosophy, the universe is governed by a law of cosmic harmony called the law of Dharma. Following Dharma means acting responsibly and behaving in a manner appropriate to our age, our role in society, and our level of spiritual awareness. For success in Meditation, this sense of social responsibility and right living must be highly developed. Otherwise, the basic traits of our personality will stay unchanged. The same jealousy, pride, anger and egoism will continue to dominate our behavior.

The practice of regular introspection will help us overcome not only the waves of negative thoughts that can sometimes overwhelm us but also the deeper negative thought patterns in the sub conscious mind.

As we continue Meditation. We can realize that our motives will become selfless, compassionate and fruitful.

Inter - personal skills

Interpersonal skills are the skills that a person uses to interact with other people. Interpersonal skills are sometimes also referred to as people skills or communication skills. Interpersonal skills involve using skills such as active listening and tone of voice, they include delegation and leadership. It is how well you communicate with someone and how well you behave or carry yourself. Also they help people further their careers.

Interpersonal skills refer to mental and communicative algorithms applied during social communications and interaction to reach certain effects of results. The term "interpersonal skills" is used often in business contexts to refer to the measure of a person's ability to operate within business organizations through social communication and interactions. Interpersonal skills are how people relate to one another.

Having positive interpersonal skills increases the productivity in the organization since the number of conflicts is reduced. In informal situations, It allows communication to be easy and comfortable. People with good interpersonal skills can generally control the feelings that emerge in difficult situations and respond appropriately. Instead of being overwhelmed by emotion. Some ways to improve interpersonal skills are to;

Think positively and enter the mindset to work well with others and maintain good relationships.

Do not criticize others or yourself.
Be patient.

Learn to listen, experts recommend listening 80% of the time and only talking 20%.

Be sensitive to others, this includes not gossiping.

Have a sense of humor appropriate to your situation. Many people benefit from a good joke.

Treat others and their experience with respect.

Praise and compliment people when they deserve it.

When someone is telling a story, don't' interrupt or try to upstage them with a story of your own.

Smile - even when you don't feel like smiling.

Be cheerful and try to make others smile.

Look for solutions.

When someone compliments you, don't disagree or boast about it - simply say thank you with a smile and move on.

Don't complain.

When you're unhappy, Try your best to act happy anyway. You will end up feeling better and so will the people around you, your mood is contagious.

Fake it 'till you make it. If you're not naturally confident or happy, fake it until you generally possess the desired characteristics.

Learn to appreciate, be helpful and not de - motivate your team members. Work as a team, not as an individual. This will achieve better results.

Treat your team members and colleagues as friends and not as strangers or subordinates.

HOLISTIC HELATH CARE

According to an Arabian proverb, "Where there is health, there is hope and where there is hope, there is everything". Hence, good health should be the highest priority. Health is pushed to a secondary position on several occasions. During the last several decades diseases related to life styles and stress induced diseases have reached to an epidemic proportion. There is a relative and absolute increase in many diseases. It has been felt that patients need to be treated as a whole. Emotions, personality, life style, behavior etc., playa very important role in causing the diseases.

The word 'holistic' means whole or complete. It is only recently that the holistic health movement blossoms throughout the world. The whole factors are to be considered in diagnosis and treatment of patients.

The Holistic health care needs to include a correction or change in the patient's life style, behavior, attitudes, and emotions and so on.

Holistic Health care recognizes the significance of non - conventional methods of treatment, too. Homeopathy, Ayurvedha, Acupuncture, magneto-therapy, criopractice, Relaxation therepy, Meditation etc., can benefit in treating the patients.

Regular practices of positive thinking, relaxation and meditation are essential even for a holistic healer.

Every patient is a unique individual. The services of various techniques are essential for holistic health care.

Positive Thinking

Positive thinking can be one of the most powerful weapons one can have. We are living in a brutally competitive world, where a minor slip can result into voyage to abyss. Each one of us has this constant need of love, admiration and acceptance. However, people often fall victim to outbursts, anger, fear and dislikes. All these elements are mere manifestations of our negative thoughts. But the thing with negativity is that, the more you express it, the more you attract it. That's where power of positive thinking comes into the picture. This is not something to be underestimated and certainly not to be considered as a mere preaching tool of sages and holy men. If you can simply think in a positive way, you can most certainly affect the outcome of your actions. Whatever we do begins with a thought. We are always thinking something or the other. So why not we should strive to incorporate this inevitable thought process in our lives in a positive why? Positive thinking is a virtue and a necessity in today's world. The single attribute of positive thinking can help in making a difference to our lives and also to the people in our surroundings. Positive thought instigate positive attitude towards a task, which in turn changes the outcome. Health experts and psychologists have reiterated the virtue of positive thinking in our lives. It is the crucial foundation upon which a healthier, happier and longer life is build upon. It is important to identify negative thoughts as soon as they appear on the surface and bury them before they start taking root. The challenge is to apply mind and logics instead of emotions. Cultivate the hobby of positive thinking, Hang around with people who have a positive disposition towards life. Positivity is infectious and when you are surrounded by delightful people, you start feeling and behaving the same. We must live in the present. Most of our fears and insecurities arise from past regrets or future worries. Avoid sentences like "I wish I could have' or 'I wish I should have', Past is gone and future comes when it comes. Present is what we have so we must make the most out of it. 'Develop a healthy eating and sleeping schedule. De - clutter your life and your home. Be

natural and be happy with what you are and what you have. Focusing on what you have will make give you more happiness instead of pondering over what you lack. These simple suggestions will help you in developing positive thinking in your life.

VERBAL COMMUNICATION

The basis of communication is the interaction between people. Verbal communication is one way for people to communicate face - to- face. Some of the key components of verbal communication are sound, words, speaking, and language.

At birth, most people have vocal cords, which produce sounds. As a child grows it learns how to form these sounds into words. Some words may be imitative of natural sounds, but others may come from expressions of emotion, such as laughter or crying. Words alone have no meaning. Only people can put meaning· into words. As meaning is assigned to words, language develops, which lead to the development of speaking.

The actual origin of language is subject to considerable speculation. Some theorists believe it is an outgrowth of group activities such as working together or dancing. Other believe that language developed from basic sounds and gestures.

Over, 3,000 languages and major dialects are spoken in the world today. The development of languages reflects class, gender, profession, age group, and other social factors. The huge variety of languages usually creates difficulties between different languages, but even within a single language there can be many problems in understanding.

Through speaking we try to eliminate this misunderstanding, but sometimes this is a very hard thing to do. Just as we assume that our messages are clearly received, so we assume that because something is important to us, it is important to others. As time has proven this is not at all true. Many problems can arise is speaking and the only way to solve these problems is through experience.

Speaking can be looked at in two major areas; interpersonal and public speaking. Since the majority of speaking is an interpersonal process, to communicate effectively we must not simply clean up our languages, but learn to relate to people.

In interpersonal speaking, etiquette is very important. To be an effective communicator one must speak in a manner that is not offending to the receiver. Etiquette also plays an important role in an areas that has developed in most all business settings; hierarchical

communication. In business today, hierarchical communication is of utmost importance to all members involved.

The other major area of speaking is public speaking from the origin of time; it has been obvious that some people are just better public speakers than others. Because of this, today a good speaker can earn a living by speaking to people in a public setting. Some of the major areas of public speaking are speaking to persuade, speaking to inform, and speaking to inspire or motivate.

Nonverbal Communication

Nonverbal communication (NVC) is usually understood as the process of communication through sending and receiving wordless messages. i.e., language is not the only source of communication, there are other means also. NVC can be communicated through gestures and touch (Haptic Communication), by body language or posture, by facial expression and eye contact. NVC can be communicated through object communication such as clothing, hairstyles or even architecture, symbols and info graphics. Speech contains nonverbal elements known as paralanguage. Handwriting style, spatial arrangement of words, or the use of emotions is nonverbal elements. However, much of the study of nonverbal communication has focused on face-to-face interaction, where it can be classified into three principal areas; environmental conditions where communication takes place, the physical characteristics of the communicators, and behaviors of communicators during interaction.

FUNCTIONS OF NONVERBAL COMMUNICATION

Argyle 1970 put forward the hypothesis that whereas spoken language is normally used for communicating information about events external to the speakers, non - verbal codes are used to establish and maintain interpersonal relationships. It is considered more polite or nicer to communicate attitudes towards, others non-verbally father than verbally, for instance in order to avoid embarrassing situations.

Argyle 1988 concluded there are five primary functions of nonverbal bodily behavior in human communication.

- Express emotions
- Express interpersonal attitudes
- To accompany speech in managing the cues of interaction between speakers and listeners.

- Self-presentation of one's personality
- Rituals (greetings)

When Communicating, nonverbal messages can interact with verbal messages in six ways; Repeating, Conflicting, complementing substituting regulating and accenting/moderating.

EMPATHY

Empathy is the capacity to share the sadness or happiness of another sentient being through consciousness rather than physically Empathy develops the ability to have compassion toward other beings.

ETYMOLOGY

The English word is derived from the Greek word 'empatheia', "Physical affection - passion, partiality".

Empathy is the experience of foreign consciousness in general.

Empathy is the capacity to think and feel our self into the inner life of another person.

Empathy is a sense of similarity in feelings experienced by the self and the other. To empathize means a share, to experience the feelings of another person.

ABILITY TO UNDERSTAND

In this age, when technology has advanced, we have cared very little for understanding ourselves and on others.

Due to lack of a total and comprehensive understanding, negativity has taken root in many forms.

Most people don't understand themselves; Real fulfillment can never be found outside ourselves.

There isn't the patience to understand themselves or others.

We get too impatient. We have to understand that divine is within us; God is in you; All have god in themselves; In our inner most, we have God, each one of us; everyone is made up of God.

We don't take the time to listen to someone quietly and try to understand them. Then we start inventing things about them. Because we simply haven't' taken the time to understand.

We have been educated in many disciplines. But we don't know how to understand each other. When we understand ourselves, the 'other' becomes a part of us.

Yoga don't need any favor from you it just takes all that anguish, misunderstandings and garbage which you cannot lift off yourself.

Yoga can eliminate misunderstandings and brings contentment and happiness in life.

Ability to understand is a natural tendency. We have to see that is cultured and maintained properly by yoga.

STRESS

- Stress is tension, strain and pressure,
- "Non-specific body responses to any unfavorable effect is stress: - Hans Selye
- "Stress is a state in which the natural equilibrium of the body is disrupted-Frost;
- It is mental or emotional exhaustion;
- It is worry caused by the problems in life;
- It is pressure that can damage or make the physique lose its shape.
- It is an inability to cope with a certain tense event or situation;
- Stress is the result of a relationship between the person and the environment in which the person believes the situations is overwhelming and threatens his or her ability to cope; It is a primary cause of hormonal imbalances.
- Stress may have both positive and negative.
- It can be constructive or destructive.
- Stress has two types:
    1. Physiological
    2. Psychological

       Psychological stress has two sub-categories

       a. Informational (Decision making - slowness)

       b. Emotional (threat, danger)

    Physiological stress is caused by the excess release of adrenaline, noradrenaline and cortisol hormones.

Stress means strain and pressure. It is a state in which the natural homeostasis (equilibrium) of the body is disrupted. Constraints and demands are the reasons. The causes may be personal and organizational. The symptoms are aches, pains, loss of appetite, feeling of sickness, constipation; boredom, irritability, smoking using alcohol and absenteeism.

Studies found that mediation alleviates the stress recent study shows that meditation may increase the amount of serotonin, a calming neurotransmitter.

A study conducted at Edinburg University shows that yoga controlled release of cortisol, the hormone causes stress.

Generally that in people who are stressed, depressed, angered of anxious the right frontal cortex of the brain is often overactive and the left frontal cortex relatively under active. What meditation and yoga might do, the researchers reasoned in nudge this balance in a favorable direction.

Stress first affects the mind and is psychic in nature. Then it affects the mind and body and is psychosomatic. Then it is somatic - affecting the body and then finally, organic, affecting individual organs.

CAUSES:

- Irregular and indifferent diet habits,
- Fried foods,
- Excessive fats
- Indigestion and drugs
- Financial difficulties
- Daily hassles
- Environmental factors
- Family problems
- Health problems
- Work-related problems

SYMPTOMS:

- Aches
- Pains
- Loss of appetite

- Feeling of sickness
- Constipation
- Boredom
- Irritability
- Smoking
- Using alcohol
- Giddiness
- Itching
- Nausea
- Agitation
- Absenteeism

STRESS MANAGEMENT:

- Proper Nutritious, balanced Diet
- Exercise
- Massage
- Acupuncture
- Reflexology
- Autogenic training
- Using Psychological apparatus
- Music
- Yoga

STRESS AFFECTS TWO IMPORTANT PHYSIOLOGICAL SYSTEMS:

1. The Nervous system
2. The Endocrine system

YOGA AND STRESS

- Yoga increases the amount of mood elevating, pain and fatigue relieving hormones in the brain.
- Yoga controls the excess release of hormones like cortisol;
- Yoga balances the right and left frontal cortex of the brain.
- Yoga increases the blood flow to the entire body and thus stabilizes heart rate and blood pressure;
- Yoga prevents shallow breathing; allows a higher intake of oxygen;
- Yoga helps the senses to draw inward; calms mind;

- Yoga generates enormous amount of energy in the body;

SELECTED YOGIC PRACTICES FOR STRESS:

- Jalaneti
- Loosening Exercises (Joints)
- Suryanamaskar
- Shavasana
- Instant Relaxation Technique (IRT)
- Tadasana
- Trikonasana
- Padahastasana
- Shashangasana
- Ardha ushtrasana
- Paschimottasana
- Ardha Matsyendrasana
- Halasana
- Sarvangasana
- Matsyasana
- Shavasana
- Quick relaxation Technique (QRT)
- Nadi shodhana Pranayama
- Bhramari Pranayama
- Ujjayi Pranayam
- Deep relaxation Technique (DRT)

  Yoga Nidra and Meditation are good practices.

CONFLICT

Conflict is actual or perceived opposition of needs, values and interests. A conflict can be internal (within oneself) to individuals conflict as a concept can help explain many aspects of social life such as social disagreement, conflicts of interest. And fights between individuals, groups, or organizations. In political terms, "Conflict" can refer to wars, revolutions or other struggles, which may involve the use of force as the term armed conflict, without proper social arrangement or resolution. Conflicts in social settings can result in stress or tensions among stake holders. When an interpersonal. conflict does occur, its effect is often broader than two individuals involved, and can affect many associate individuals and relationships, more or less adverse, and sometimes even way.

Conflict as taught for graduate and professional work in conflict resolution (which can be win - win, where both parties get what they want, win - lose where one party gets what they want, or lose - lose where both parties don't get what they want commonly has the definition: "When two or more parties, with perceived incompatible goals, seek to undermine each other's goal- seeking capability".

A clash of interests, values, actions or directions often sparks of conflict. Conflicts refer to the existence of that clash. Psychologically, a conflict exists when the reduction of one motivating stimulus involves an increase in another, so that a new adjustment is demanded. The word is applicable from the instant threat the clash occurs. Even when we say that thee is a potential conflict, we are implying that there is already a conflict of direction even though a clash may not yet have occurred.

Phases of conflict

- **Prelude to conflict:** Variables that make conflict possible between those involved
- **Triggering Event:** A particular event, such as criticism which creates the conflict
- **Initiation phase:** Occurs when at least one person makes it known to the other that a conflict exists
- **Differentiation Phase:** Parties raise the conflict issues and pursue reasons for the varying positions.
- **Integration stage/Resolution:** Parties acknowledge common grounds and explore possibilities to move towards a solution.

TYPES OF CONFLICT

A conceptual conflict can escalate into a verbal exchange and/or result in fighting. Conflict can exist at a variety of levels of analysis:

- Community conflict
- Diplomatic conflict
- Economic conflict
- Emotional conflict
- Environmental resources conflict
- External conflict
- Group conflict

- Ideological conflict
- International conflict
- Interpersonal conflict
- Inter - social conflict
- Intellectual conflict
- Intrastate conflict (for example: civil wars, election campaigns)
- Intrapersonal conflict (though this usually just gets delegated out to psychology)
- Organizational conflict
- Intra - societal conflict
- Military conflict
- Religious - based conflict (for example: Center for Reduction of Religious - Based Conflict).
- Workplace conflict
- Data conflict
- Relationship conflict
- Racial conflict

Conflicts in these levels may appear 'nested" in conflicts residing at larger levels of analysis. For example, conflict within a work team may play out the dynamics of a broader conflict in the organization as a whole (see Marine Dugan's article on Nested Conflict. John Paul Lederach has also written on this) Theorists have claimed that parties can conceptualize responses to conflict according to a two - dimensional scheme; concern for one's own outcomes and concern for the outcomes of the other party. This scheme leads to the following hypotheses:

- High concern for both one's own and the other party's outcomes leads to attempt to find mutually beneficial solutions.
- High concern for one's own outcomes only to attempt to 'win' the conflict.
- High concern for the oilier party's outcomes only leads to allowing the other to 'win' the conflict
- No concern for either side's outcomes leads to attempt to avoid the conflict.

Often a group finds itself in conflict over facts, goals, methods or values. It is critical that if property identity the type of conflict it is experiencing if it hopes to manage the conflict through to resolution. For example, a group will often an assumption as a fact.

The more difficult type of conflict is when values are the root cause. It is more likely that a conflict over facts, or assumptions, will be

- Personality conflict
- Value differences
- Goal differences
- Methodological differences
- Substandard performance
- Lack of cooperation
- Differences regarding authority
- Differences regarding responsibility
- Completion over resources
- Non - compliance with rules (LO).

A definition of a conflict can be the subject of legal action has three invariants

- Legal
- Technical
- Emotional

DIFFERENCT WAYS OF CONFLICT RESOLUTIONS

Five basic ways of addressing conflict were identified by Thomas and Kilmann in 1976.

- **Accommodation:** Surrender one's own needs and wishes to accommodate the other party.
- **Avoidance:** Avoid or postpone conflict by ignoring it, changing the subject, etc., Avoidance can be useful as a temporary measure to buy time or as an expedient means of dealing with very minor, no-recurring conflicts. In more severe cases, conflict avoidance can involve severing a relationship of leaving a group.
- **Collaboration:** Work together to find a mutually- beneficial solution. While the Thomas kilmann grid views collaboration as the only win-win solution to conflict, collaboration can also be time - intensive and inappropriate when there is not enough trust, respect or communication among participants for collaboration to occur.

- **Compromise:** Bring the problem into the open and have the third person present. The aim of conflict resolution is to reach agreement and most often this will mean compromise.
- **Competition:** Assert one's viewpoint at the potential expense of another. It can be useful when achieving one's objectives outweighs one's concern for the relationship.

The Thomas kilmann instrument can be used to assess one's dominant style for addressing conflict.

PERCEPTION

Perception is a process by which we become aware of our characteristics and those of our environment through the function of our sense organs and mind. Perception is dependent on learning and is influenced by such individual factors as personality, attitudes, Emotional experience and expectations in addition to environment variables. Perception needs experience. It helps to understand sensations. Stimulus occurs often. It is knowledge through the senses of the existence and properties of matter and the external world. Mere sensations do not give us knowledge. When a sensation gets meaning, it is called Perception. In other words "Sensation first Perception next (words worth)".

Perception =Sensation +Past experience

Wertheimer evolved Laws of Perception. They are the law of proximity, the law of similarity and the law of closure.

There are two types of Perception occurs:

1. Illusion -It means a wrong Perception
2. Hallucination - It means a false Perception. Fear and over enthusiasm are the reasons for Hallucination.

Perception is a necessary step in acquiring skills that might be prerequisite for day to day life. The four aspects of Perception most often used in life are visual Perception, auditory Perception, tactile Perception and kinesthetic awareness.

For a participation in any activity, Vision is the primary mode of Perception. Visual Perception includes tracking, figure ground differentiation (the ability of distinguish an object from its background), Convergence (ability to exert control over ocular muscles to

follow an object as it moves toward or away from the body). Visual- spatial awareness (ability to pick out an object in space) and visual memory.

Auditory Perception includes figure - ground differentiation (the ability to pick out a meaningful sound from a back - ground of noise) and auditory spatial awareness, the ability to locate a sound.

One of the most important aspects of Perception is tactile Perception, the ability to use the sensation of touch to differentiate between objects of various shapes, sizes, weights and textures. Based on the past experience, the child develops this ability to differentiate doing performance and make appropriate decisions.

To perform competently in any skill children must have good kinesthetic sense or body awareness. A child must be able to control the position of the body, and to know where each body part is at all times. It enables the child to jump, to run quickly or slowly, to change direction suddenly, and to perform any other movement necessary for the smooth execution of an athletic skill.

The integration of all four aspects of Perception is required for complete Perceptional development is necessary for participation in any skill whether it is cognitive or psychomotor, Perceptual competence cannot be used unless there is adequate development of physical and mental abilities that are being promoted by yogic practices.

ANGER MANAGEMENT

Anger is an undesirous wave of feelings. Anger shows that something has gone wrong in the inner mechanism. Desire and sexual urge are the main causes of anger. When desire becomes frustrated, Anger emerges, anger is expensive.

There are three types of anger.

1. Spiritual anger (helps for development)
2. Generous anger (Magnanimous)
3. Selfish anger (causes negativity)

The irate reactions likely to result from anger.

Ignorance and ego are the other reasons of anger. Anger affects one's personality.

The factors affect anger are Environmental factors such as natural factors and Economic factors and internal factors like physical, moral and mental factors.

The following principles may be adopted for not being affected by anger;

1. Keeping quiet.
2. Leaving that place.
3. Drinking immediately ice water.

The ways to control anger are as follows»

1. Walking
2. Observing mauna for two hours daily
3. Reciting 'om'
4. Reading good books
5. Sattwic food
6. Japa
7. Meditation
8. Satsang
9. Karma Yoga
10. Prayer
11. Kirtan
12. Visara
13. Pranayama
14. Brahmacharyam

ASSERTIVENESS

Assertiveness means to defend one's rights and options. It also includes standing up for one's own right, without violating upon the rights of others. It is an adaptive behavior which includes the capacity to act as one would like the holding back and refraining from expressing one's feelings. It is the proper expression of any emotion other, than anxiety towards another person. There are four response categories involved in assertive behavior 1) the ability to initiate, continue and successfully terminate conversations 2). The ability to say 'No' 3) the ability to make requests or ask for favors and 4) the ability to express positive and negative feelings. Individuals who are not assertive lead unhappy lives. They generally experience a sense of emptiness and a feeling of dissatisfaction.

Assertive people speak more loudly and authoritatively. They make more requests of others; they also use fewer words to get their messages. They take less time to deliver a

message. They are more to maintain eye contact during conversations; to stand erect with their heads up and to match their experiences with what they are saying. There is spontaneity, politeness and firmness in their speeches.

Yogic practices help improve the well being of individuals who are excessively inhjbited. Yoga helps in reducing anxiety and in controlling anger. Yogic practices promote emotional and spiritual freedom to establish meaningful relationships with others.

DIALOGUE PROCESS

Dialogue is a written or spoken conversational exchange between two or more people.

Martin Buber assigns dialogue a pivotal position in his theology. His most influential work is titled I and Thou. Buber cherishes and promotes throughout his work dialogue not as some purposive attempt to reach conclusions or express mere points of view, but as the very prerequisite of authentic relationship between man and man, and between man and God. His concern with the profound nature of true dialogue has resulted in what is known as the philosophy of dialogue.

The Second Vatican Council placed major emphasis on dialogue with the World Most of the Councils documents involve some kind of dialogue: dialogue with other religions (Nostalgia Actate), dialogue with other Christians Unitatis Redintegatio) dialogue with modem society (Gaudium et Spes) and dialogue with political authorities (Dignitatis Humanae).

The physical David Bohm originated a related from of dialogue where a group of people talk together in order to explore their assumptions of thinking, meaning, communication, and social effects. This group consists of ten to thirty people who meet for a few hours regularly or a few continuous days. Dialoguers agree to leave behind debate tactics that attempt to convince and, instead, talk from their own experience on subjects that are improvised on the spot. People from their own dialogue groups what usually are offered for free of charge. There exists an international online dialogue list server group, facilitated by Don Factor, co-author of a paper called "Dialogue - A Proposal," with David Bohm and Peter Garrett.

The Russian philosopher and semiotician Mikhail Bakthitins theory of dialogue emphasized the power of discourse to increase understanding of multiple perspectives and create myriad possibilities. Bakhtin held that relationships and connections exist among all living being, and that dialogue creates a new understanding of a situation that demands

change.· In his influential works, Bakhtin provided a linguistic methodology to define the dialogue, its nature and meaning.

Dialogic relations have a specific nature; they can be reduced neither to the purely logical nor to the purely linguistic. They are possible only between complete utterances of various speaking subjects. Where there is no word and no. language, theirs can be no dialogic relations; they cannot exist among objects or logical quantities (concepts, judgments, and so forth). Dialogic relations presuppose a language, but they do no reside within the system of language. They are impossible among elements of a language.

The Brazilian educationalist Paulo Freire, known for developing popular education, advanced dialogue as a type of pedagogy. Freire held that dialogued communication allowed students and teachers to learn from one another in an environment characterized by respect and quality. A great advocate for oppressed peoples, Freire was concerned with praxis-action that is informed and linked to people's values. Dialogued pedagogy was not only about deepening understanding; it was also about making positive changes in the world: to make it better.

Today, dialogue is used in classrooms, community centers, corporations, federal agencies, and other settings to enable people usually in small groups, to share their perspectives and experiences about difficult issues. It is used to help people resolve longstanding conflicts and to build deeper understanding of continuous issues. Dialogue is not about judging, weighing, or making decisions, but about understanding and learning. Dialogue dispels stereotypes, builds trust, and enables people to be open to perspectives that are very different from their own.

Yoga and Leadership Skills

Yoga is going through one of the most dynamic times in its history. Professional leadership is needed to ensure that continued growth and vitality of the profession. It is critical that leaders emerge from among the students now preparing for this profession. If leaders emerge, the profession will prosper.

LEADERSHIP:

Leadership is a relationship between those who aspire to lead and those who choose to follow - Kouzes Posner. Leadership is a process whereby an individual influences a group

of individuals to achieve a common goal - Northons. Leadership is the influencing process of leaders and followers to achieve organizational objectives through changes.

Leadership means typical management to influence the behavior of others.

The hallmark of leadership is the capacity to 'influence others to follows:

Qualities of good Leadership:

1. Capacity (intelligence, judgment)
2. Achievement (knowledge, athletic achievements)
3. Responsibility (initiative, persistence. Self -confidence)
4. Participation (activity, co-operation sociability)
5. Status (popularity - Socio- economic position)
6. Situation (status, skill needs etc.)

The fundamental characteristic of a leader is his ability to observe the sublime motto in action: To strive, to struggle and not to succeed. A few of the attitudes in Leadership listed below. are; Sense of dispassion, spirit of service and sacrifice, dentification and empathy. A leader needs to be predominantly sattvick.

Two more essential qualities that a leader needs to possess are concentration and consistency.

The qualities needed for a leader are curiosity, Creativity, Communication, character, courage, conviction, correction, charisma, competence and common sense.

Leadership is the exercise of influence or power over others. Leadership is an art of influencing people to work together harmoniously in the achievement of professional as well as personal goals.

A Leader is a person who exerts the most influence in a group. Leaders are tall, talkative, energetic and sociable in general.

Several personal qualities have been identified as needed for leadership. These qualities include:

1. Energy
2. Sense of purpose and direction
3. Enthusiasm
4. Integrity

5. Friendliness
6. Intelligence
7. Skills
8. Faith

The characteristics of leaders also depend partly on the needs of the group. To find answers too many problems confronting the profession, Yoga needs creativity, interest in Research and accountability.

To achieve leadership status, professionals must possess the qualities of:

1. Health and Personality
2. Applied intelligence
3. Articulation (communicative ability)
4. Dedication and hard work
5. Respect of other people
6. Desire

Some leaders emphasize the successful completion of tasks others emphasize warm personal relationships within the group.

Groups with democratic leaders are happier and generally more productive than those with directive leaders.

Directive leaders are more effective in situations that are either very favorable or very unfavorable to leaders. Democratic leaders are more effective in situations of middling favorability.

According to Sri Sri Ravi Shankar, A leader has to be a Samadharshi, one who sees everyone as being equal; Satya darshi, who moves with the Truth; Paradarshi, who is transparent in action; Doordarshi, being broadminded and a visionary and priyardarshi embodying love and compassion.

Team building leadership skills

1. Insight into human nature
2. Inspiring Trust
3. Trusting others and delegates responsibility;
4. Commands rather than demands respect;.
5. Needs high energy levels;

6. Needs high degree of integrity

As yoga is for total integration of human personality and all round development, it is a truly global scientific system of producing leaders.

INCULCATION OF MORALITY FOR VALUE CREATION

Value indicates the regard for a thing, situation or attitude which for some reason is esteemed or prized by the value holder.

"The values make the mind ready for listening, reflection and contemplation" values are necessary for gaining self-knowledge.

Values enhance the quality of life, whatever our activities may be, our daily life gains efficiency and cheerfulness even radiance.

According to Swami Dayananda, 'A value, universal or situational is a value for me only when I see the value of the value as valuable to me".

Man is considered to be the best of creation. It is because of his higher power of judgement and because of values which distinguish him from other species.

If a man inculcates in himself the values, all kinds of problems can be prevented.

We think that everything is provided from outside. The wrong orientation has to be changed. In Gita, Krishna talks about developing human values and says that a mind which has divine values. These values make us introspective and correct our personality.

CHALLENGES IN LIFE
(Physical, Mental, Moral, Social, Cultural and Religious)

Man's brain has had to receive an unprecedented heavy burden because of the quick development of science. People in general have a certain kind of tension though in varying degrees and the whole atmosphere is that of restlessness and turmoil. They suffer physically, mentally, morally socially, culturally and even religiously too.

Effects of modem day technology and commodities minimize the amount of our movement and effort which have significantly changed our lives and have had negative effects of physical health.

In the state of brain fag, mental burden, hurry and tensions, the decisions man takes in the course of his daily life are usually defective, with the result that never and near difficulties present themselves to him.

Everyone has to deal with daily goals, deadlines; responsibilities, pressures etc., Tension and stress have become a normal part of every person's life. Stress accumulates as toxins in the body results in reduced physical health and the entrenchment of unhealthy mental and emotional habit patterns. The more stress we have, the more negative emotions such as fear and anger consciously and unconsciously affect our lives.

Immoral values such as anger, greed, jealously, arrogance and delusion have become the order the day.

Religions and cultural influences further condition us to focus outside or ourselves to find happiness.

We know how to operate a complex computer, but we do not know how to operate our life. People have not been taught how to live life. To uncover these challenges we do yogic practices.

All religious indicate one thing in common: Values.

All religions exhort their followers to be good and .to do well. In his Sermon on the mount Jesus had said, 'Blessed are those who are humble, kind, pure, righteous and with clear mind who promote peace and co-operation among people, the kingdom of heaven is theirs and they alone shall be sons of God'.

The holy Quran Says 'Lo' the nobles of you, in the sight of God are those best in conduct. Love, justice, righteous conduct, equality, Tolerance and brotherhood are the sruti aspects of Quran.

Buddha gave a complete system of morality to the world. Character sympathy, non-violence, equality, continence, non-holding are stressed much in Buddhism.

Jainism emphasis Ahimsa, non - aggression, violence, Truth, non stealing, discipline etc., Mahavir asked his followers to live a life of virtue and morality.

Hinduism recognizes human welfare and liberation, Zen Buddhism emphasizes Dharma principle. Taoism emphasizes compassion, moderation and humility. Zoroastrianism advocates good thoughts, good actions and good deeds.

The principles and ethics of Judaism have influenced Christianity and Islam to. The commandments of values for all religions are 'thou shalt not kill; thou shalt not steal or speak what is untrue nor shall thou give false witness, there must be good unto thy neighbor and not commit violence or adultery. Love your enemies. Do good to those who hate you. Pray for those who abuse you. Forgive and you will be forgiven. Do well to those who hate you.

Yoga also calls upon man to rise to even greater heights of divinity.

A true yoga is pure, chaste, spotless, self-sacrificing and the absolute master of himself. Humility unostentatiousness, forgiveness, uprightness and firmness of purpose and adorned his character. A true yoga leads a noble life. A true yogi attains blissfulness. Blissfulness means perfection. Perfection is spirituality. Religion and yoga are like the banana skins. Spirituality is the banana.

The wise and intelligent step is to take good and wise values from all religions. Do yogic practice in life to attain spirituality.

MORAL VALVES

Moral Values are for a man who wishes to be a higher, elevated or nobler human beginning. All types of Man's action whether they are political, social, economic, filial, conjugal, ritualistic are adjudged by the society from the moral point of view only. All laws, all traditions, all ecology, all professional acts even all branches of learning have their roots in morality. Morality is the goal of life.

Moral values are more precious than gems like Resoluteness, determination, Honesty, sincerity, truthfulness, Real discipline, orderliness, tirelessness, obedience, will power, self-control, farsightedness, politeness, purity, simplicity, modesty, will power self-control etc.,

Moral Values apply to individual discipline known as niyama. The five niyama listed by Patanjali are:

1. Saucha (Purity)
2. Santospa (Contentment)

3. Tapas (Austerity)
4. Savadhyaya (Study of Self)
5. Isvarapranidhana (Dedication to the Lord)

Moral Values strengthen and safeguard yama which are universal in their application.

An ethical value in Sanskrit can be defined as Dharma. Ethical values are Universal. There may be some cultural variations in degree or emphasis list the basic standards have same universality. Ethical law is Dharma. Dharma means to maintain support or sustain. A life of responsibility and right action is Dharma. Buddhists call the Noble eight folds path as Dharma that leads to Nirvana. Righteous living is Dharma; Dharma is one of the four primary purisuts (Purusharthas) of life. The five commandments of yama according to patanjali are great universal vows which include:

1. Ahimsa (non-violence)
2. Sathya (truthfulness)
3. Asteya (not to steal)
4. Brahmacharya (Not to be tempted)
5. Aparigraha (not accepting charity)

Yama means sticking to ideals and principles in life. Ethical values are based on human consensus regarding what is acceptable conduct. Generally, we find it easy to have others observe ethical values. So we can be the beneficiaries. It seems less easy for us to be consistent in the application of these ethical values to our own behavior.

Human or Social values

Today's society has its own peculiarities. The whole atmosphere is that of restlessness and turmoil. Hate, anger and violence are orders of the day, Everywhere we find a strange activity, a competition and upheaval) Science provides man with countless means of physical comforts and entertainment with result that newer and newer difficulties present themselves to him.

'In doing well to others lies your own good' it is this that we should understand and recognize as a fundamental of life. It is by means of the five vices, sex, Lust, anger, greed, pride and attachment that we do wrongful actions. Vicelessness is verily the key to happiness and peace of one's own self as well as of others.

Good will towards fellow beings, fair play, sympathy, non-violence, compassion, forgiveness, cooperation, friendliness, smiling, caring for touch other etc., are some of the essential social values.

By dint of Yoga, there can be an established society in which it members are friendly one another. There can be peace and prosperity in the society.

Divine values:

The aim of man is rise from the human to the divine, to develop values and to be noble and truly holy.

Humility, tolerance, sweet temperedness, self-confidence, courage, service contentment, fearlessness, straight forwardness etc., are divine virtues.

Cheerfulness stands high among this virtue. As a flower spreads its fresh fragrance all around in the atmosphere. A smile on man's face cheers up the spirit of others who come in his sphere. Thus, a cheerful man does silent service to others.

Tolerance and patience and sterling qualities to withstand against great hardship and bumps. They give to man's mind the strength of steel. Like the seat cushions or the buffer springs they work as shock - absorbers in life.

Sweet temperedness is another great virtue. As a bee collects sweetness from flowers, so does a man who has an eye for others moist, gather good points and he himself and becomes a store of sweetness life a honey - comb and should held others with sweet temperedness.

Humility is yet another high quality. One who thinks himself to be a humble man is considered by others to be a great man or a saint.

Fearlessness saves man from worries and suspicion that causes man pain, as such as a person being hanged on the gallows, feels.

Contentment is of very good merit. A man who is contented is richer that the wealthiest man in the world, for he is not riding the wild horse of unfulfilled wishes. He looks upon his righteous actions and his yoga as the great treasure.

Self-confidence is another very important virtue that one needs to have so as to attain success in any great task.

Straight forwardness enables man to fit better in society. People do not have to be afraid of his intrigues or his tricks.

Service to others and the spirit of renunciation are qualities that make a man truly great and happy.

A man who has other qualities but lacks in these virtues is like a flower which lacks in fragrance.

So if the society s happy, an individual, who is a unit of society, is also happy, and he is miserable if disputes, troubles, diversity of views etc. are rampant in society. Hence it is the bounden duty of every person it is also in his interests to service the society by means of his above mentioned virtues.

These and many other divine values come to a yogi as he established a link with Paramatma who is the perennial source of these divine values. According to Sivananda, there are three principal values in divinity (Shaktis)

a. Ichha Sakti (will)
b. Kriya Shakti (Action)
c. Jnana Shakti (knowledge)

According to Sivananda, there are other six divine values.

1. Vedana Shakti (Power of perception)
2. Smarana Shakti or Smriti Shakti (Power of memory)
3. Bahavana Shakti (Power of imagination)
4. Manisha Shakti (Power of Judgement)
5. Sankalpa Shakti (Volition) and
6. Dharana Shakti (Power to hold)

There are eight values described in the Goutama Dharma sutra

1. Daya (Compassion)
2. Kshanti (forbearance)
3. Anusuya (free from envy)
4. Sauca (Cleanliness)
5. Anayasa (free from stress)

6. Mangala (deeds)
7. Akarpanya (avoiding miserliness)
8. Aspriha (detachment)

The Bhagavad Gita enumerates the values of realized soul - "humility, modesty, non - violence, patience, uprightness, purity, service to guru, forbearance, steadiness, self - control, dispassion for sense objects, absence of egoism, detachment, equanimity and fostering spiritual growth.

Methods of inculcating values

The following are the techniques or ways to inculcate values.

1. Devotion and prayer
2. Meditation
3. Mantras
4. Knowledge leading to faith
5. Pilgrimages
6. School or a temple
7. Power of positive thinking
8. Values can be taught by words
9. Hard work
10. Service
11. Inspiration and intuition

Devotion and Prayer

Devotion and prayer being genuine humility, calmness and thus respect to human beings. Prayers create a sublime environment. They are the greatest source of strength. According to Alexis Carrel, 'Prayer is the most powerful from of energy that can be generated: It is the only power in the world that seems to overcome the laws of nature".

Meditation:

The goal of meditation is to attain Blissfulness. Perfection is blissfulness. Moral, spiritual and intellectual perfection is blissfulness. Attainment of divinity is the goal of meditation. Deeper and regular meditation brings higher and higher results. Meditation gets free from the self destructive qualities - 'Dhyana Aniswaran Gunan" Strength come from the self within", says the Kena Upanishad. Meditation brings down oxygen consumption of the body by 32% compared to the state of deep sleep where the same consumption COUles down by

only 16%. The meditators had 87% less cases of hospitalizatioa and 50% of less cases of tumors than non-meditators. Meditation has helped more than 66% of the students to give up drug addiction and 97% give up using LSD.

"Yoga Karmasu Kansalam" - Gita. calm mind accomplishes maximum productive work in the minimum time.

Mantras:

Mantras will strength the mind and bring fresh energy - Swami Vivekananda.

"All obstructions and attacks on the man who repeats mantras are repulsed like mud being powered after attacking the granite" - Chandogya Upanishad.

Repetition and thinking of Mantras vanish all the mental and physical obstacles - Yoga sutra.

One who repeats mantra gets a new superhuman body just as serpent gets new Skin after the winter (yatha padodarah twacha vinir much yeata) - Prasna Upanishad. Mantras reveal infinite reality. Mahanarayana Upanishad.

Mantras help to reach pure consciousness or super - consciousness, pure consciousness promotes love, service, sacrifice, truth etc., Right brain or YIN is activated by the repetition of Mantras.

Knowledge leading to faith

Knowledge generates power, dynamism and creativity.

Faith is a grasp on the ultimate an illumination. The faith is ourselves must be reawakened. Faith calls divinity within, 'As soon as a man or a nation loses faith, death comes' Swami Vivekananda.

Pilgrimages

Places charged with spiritual emotions infuse values. Pilgrimages inspire great feelings of humility, divinity, calmness and freedom.

School- A Temple

School or a Temple or an institute of learning brings instant feelings of elevation. It creates a spiritual ambience. It brings out the demon in us.

Tatah Tat vinpaka, Anugaunamam Eva Abhiryaktih Vasanam (Similar qualities comes out in the similar environment) - Yoga Sutra-School is an eye opener to all values.

Power of Positive Thinking

Power of positive thinking has got the infinite potentiality of knowledge, excellence and joy. Positive thinking inspires imagination and futuristic visions. It glorifies an individual with success.

Positive, optimistic, respectful thinking create within lIS0th of a second millions of neurotransmitters of positive energy.

Negative thinking weakens 'encaphalins' the chemicals in the same blood system. Within lIS0th of a second, positive thinking enhances our DNA and cures diseases at a non-physical level.

"We are what we think with our thoughts. Buddha 'As is your thought, so becomes your success' - Ashta vakra.

Values can be taught by words

Word itself is God (Sabda Brahman). Holy words become a must for the elevation of the being and manifestation of higher kind of human energy.

"The word was God' - St. John. 'Anandamaya Abhayasta - Brahma Sutras. (joy of success comes after repeated practice)

By preaching man gets illumined" - Taittiriya Upanishad.

Story - telling and drama are the best means to enhance values In ourselves. Words revolutionize human life.

Hard work

Unselfish action leads to wealth, success and glory - Baghvat Gita. Unselfish action leads to the manifestation of divinity within. Unselfish action is superior than knowledge. Unselfish action is a must (anuroksha munch yogam karma karanam Uchayate) to have a higher spiritual evolution.

Service

One should worship human beings with service - Bhagavatam.

The spirit of service not only creates in one's heart love and affection for others but also helps the person overcome his ego, the main obstacle in the path of the spiritual realization. It is a practical way of life.

Service can be rendered in any form through labor, feelings or material means. compassion and Humility can be acquired through service community service is good. Service could of any kind - giving charity, providing food or shelter, helping a person in distress, saving someone in danger etc., He who serves without reward, he alone attains God"Sikkism, Service leads to liberation. "We get eternal bliss through the service and merge in the peace of poise - Guru Granth Sahib.

Inspiration and Institution

Higher creativity is born out of inspiration and in tuition. Einstein admitted that his great discoveries were born of inspiration and intuition. It is through them the supersenosous perception of reality that higher values are understood, realized and absorbed in one's own life. And it is spiritual culture which helps one to develop the faculty of in tuition.

A person, who tries to inculcate in himself the values, makes sincere efforts to learn the art of balancing. Such high values come from the practice of yoga.

CO-OPERATION

Cooperation is the fact of doing something together or of working together towards a shared aim. It is willingness to be helpful and do as we ask.

Cooperation is based on four specific things. First of all, constant pure feelings and elevated motives. Secondly, faith in divinity Ego is cultivated when we don't believe divinity. Ego creates competition and jealously. Thirdly, trust the colleagues and those who are close. Faith in others creates enthusiasm, which further serves to increase self - confidence. Finally, we have to communicate our motives constantly using easy and simple language. This makes it possible for everyone to understand, and feel a part of the whole.

To achieve an objective, we need a spirit of cooperation. It is difficult to be successful without cooperation. Cooperation promotes productivity in any field of Endeavour.

At present. It is our duty to energies world - wide cooperation to give individuals and groups to understand the vision for better world. The people should understand the concepts of love, humanism and social consideration.

A yogi also develops in himself the spirit of co-operation. This is a great achievement because if everyone gives his little finger, the society could lift great mountains.

FREEDOM

People imagine that they are free. Ifwe look at ourself closely, it will become clear to us that we are bound. Most of us lead mechanical lives. Our perceptions, conclusions and beliefs are mechanical, too. So, freedom in this scenario is no more than an illusion.

Our inner nature is freedom. In order to be free, our functioning has to change from the lower states of consciousness to the higher states of consciousness, the knowledge liberates.

Every living being, every entity, wants freedom. Unless and until an entity attains freedom its natural development doesn't take place.

Education is a process of freedom. Freedom means, mainly freeing the mind from the past from the theologies and political ideologies. Freeing the mind is just a clean pure seeker with no prejudice. Freedom means to get rid of Ignorance.

Yogic practices are liberating factors. Yoga will free you totally from your religions, from your races, from your countries. Yoga will make you an individual.

Freedom is the goal of life. The state of self awareness is Freedom. Freedom is the maintenance of the intelligence in a balanced state. Intelligence and competence make the life free.

Freedom starts in the mind. Not by cutting ropes;

Without values, there can never be true freedom.

The barrier of the rational mind is to the broken. We can find freedom easily.

RESPONSIBILITY

Responsibility is a duty to deal with care. It is to take care to help others.

Responsibility is a duty or obligation to satisfactorily perform or complete a task that one must fulfill, and which has a consequent Penalty for failure.

The task may be assigned by someone, or created by one's own promise or circumstances.

Our first responsibility is to learn new knowledge to dominate disharmony and negativities. New knowledge promotes a loveful relationship and to liberate them from all forms of negativities.

Our second responsibility is to live peacefully and constructively.

Our main responsibility is to create harmony and for friendship and for co-operation in constructive activities so as to usher a new world.

HAPPINESS

Everyone of us, however great or small, saint or sinner, rich or poor, king or beggar strives for happiness. We desire the pleasantness. It is an instinctive desire to have happiness. The quest for happiness goes on endlessly. Searching happiness outside is vain.

An old lady lost a gold needle in her bedroom. Though the needle was lost in her bedroom. She went on searching for it outside the house in the garden. Not only was she looking for the lost needle, but she called her neighbor to help her. When her friend asked her why she was looking for it in the garden instead of its in the bedroom, her answer was simple. 'Because there is no light in my room. I am searching for the needle where there is light'. In the same way, man seeks happiness outside. She can able to find happiness inward of the self or soul.

Ananda means perfect bliss. The pure self is bliss; a characteristic of pure consciousness which is the basic reality or substance of everything. Ananda is embodiment of one's own nature. Ananda is happiness.

If joy is the nature of the self, then why does man feel miserable? Two sources of misery are there: "I-ness in the body and the sense of 'mineness'. They have to be destroyed. There is no nourishment like happiness.

Yoga consists of various techniques promotes blissful living and helping us to accelerate our evolution towards the goal of human life- Bliss, knowledge, freedom and creativity. Hence, we call yoga a science of Holistic living features by peace and pose, satisfaction

and skill and happiness and harmony, Penance, dispassion and surrender uplifts our happiness.

If the water be allowed to fall drop by drop on a piece of stone, in the course of time, there would be a big hole in that stone, just a drop of water, falling constantly, would cut out the stone. If we practice a little everyday it would be like a drop of water thrown upon all the obstacles that are preventing us from reaching the highest goal. We shall be able to make a big hole there and through the hole we shall find an opening and be able to see the infinite truth in its light and glory and beauty and then gradually we shall be able to go through that hole and enter into the realm of the transcendental beauty of the infinite existence, Consciousness and Ananda. Attaining Ananda experience is the ideal of Raja Yoga.

Ordinary psychologists recognize only consciousness. Sub-consciousness and unconsciousness Deep inside you is pure consciousness, Deep inside you is a fountain of bliss, a fountain of joy. Deep inside you is all great and beautiful. There can be no real happiness until should finds its peace.

Spirituality is the only way to attain true happiness clarity of thought and action is Happiness. Happiness is not the idea, purpose or aim of life. Happiness is a consequence, a fruit. Happiness does not happen to us, it happens by us.

LOVE

Love is divine and most essential for our happiness. If there is no love, numerous other serious consequences occur. Love is identification with follow beings. There are eight qualities, when observed in a person. Consciously or subconsciously, arouse love towards him. These eight qualities are:

1). Loveliness, 2. A feeling of belongingness, 3) Virtues, 4). Energetic, 5). Thrilling nature 6). Harmony, 7) External love and 8) Easy going nature. The purpose of life is to facilitate the opening of love.

Love has now taken the perverted form of sex - lust or attraction towards flesh. Realizing our oneness with others is love. Love is to be spiritualized by directing it towards Divinity . Yoga re-directs love to divinity.

Love of one's owns self is animalistic. Love for people belonging to one's own group is tribal in nature. Love of Divinity is the sign of higher evolution virtues create love both within the self and within others. When all virtues are present, there is complete and pure Love.

Honestly elevates love. Love is the first and the final product of love. Ahimsa is an active force of love.

Perfect love is experiencing divinity. Love for divinity enhances our ability to perform on all levels. Our love should remain eternal love has six types or distortions: They are anger, lust, greed, jealousy, arrogance and delusion. Love springs from knowledge, Sadhana, Seva and satsang.

There are three kinds of love: the love that comes out of charm; the love that comes out of comfort and Divine Love. Divine love supersedes all other love. Divine Love brings comfort, familiarity and enthusiasm. Divine love is like the sky limitless infinite.

When love glows, it is freedom.
When love flows, it is compassion.
When love acts, it is perfection.

PEACE

Peace is the state of being calm. It is the state of living in friendship.

Greed, anger, ego, attachment and lust destroy peace.

Peace is a question of learning, 'Humility' and emerging humanity's mercy.

Positive attitudes are essential for peace. Following are some of the positive attitudes that we must possess.

Mankind is human family and all are divine in nature; some good qualities will be in all; we should bend and mend our own nature; we should make an effort to be perfect; we should consider even a slanderer as a friend; Be deserving; The real enemies are sex -lust, anger, greed, attachment, pride, sloth and use of intoxicants; no one is our enemy; peace of mind is a divine gift. Let us always hope for the best but be prepared for the worst.

We have to follows the following principles for universal peace:

The guiding principle is "to be good and to do well". our dealings with others will be free from negative attitudes; our actions will match our words and promises. We have to adopt fair means to achieve our goals. Don't resort to violence; we will solve our responsibility in making the world an abode of happiness; we will look on the good qualities of others; we will help the disadvantaged;

Peace will be promoted if we spend some time daily on introspection, meditation, silence and study for our spiritual and moral development.

HUMILITY

Humility is an important divine virtue. It comes from the power of love. Where there is humility, there is also the power of truth.

Humility is another high quality. It begets love from others.

One who thinks himself to be a humble man, is considered by others to be a great man or a saint.

A king wearing a crown, rules over this kingdom only, but a man having humility, through without a crown, is a king in his own right; his kingdom knows not the barrier of territory of time, for he rules over the hearts of men of all ages.

Humility makes man gentle and noble; It gives man spiritual strength and peace.

Humility is freedom from pride. It is a very noble quality. He, who is free from conceit, never breaks down because he is flexible and can bend a little. He is on good terms with all and Sundry.

Humility is the key to the lock i.e. ego. Humility frees from self-deception. It allows us to hear and obey our conscience. With humility there is the power of realization, which allows transformation to take place.

Humility makes the heart honest, big and clean. It enables us to be co-operative and have easy relationships with everyone. It enables us to win divinity, the hearts of others and even our own heart. Inner conflict evades, so confusion and difficulties also end. There is contentment, faith and the felling of love for everyone. Humility is attained through yoga. It is this virtue that make a yogi for yogin different from an ordinary man.

RESPECT

Respect denotes both a positive feeling of esteem for a person or other entity an also specific actions and conduct representative of that esteem.

Respecting life makes us great polite behavior is Respect. A feeling of admiration is Respect.

When others respect us, it is not because we possess some virtue. It is because of their generosity, their greatness. This means that we are shown respect according to the virtues and qualities revealed through our behavior.

When we respect someone, it only shows our own magnanimity.

When others do not live up to our expectations, we get frustrated and we blame or curse them. By cursing we lose our spiritual energy.

When we gain respect, we often do it at the cost of our freedom.

True freedom is lightness from within a genuine smile and lack of stiffness. Such freedom will not bring arrogance. True love blossoms only in such freedom. And when there is genuine love. Respect simply follows us.

Kinds of Respect are as follows:

1. Respect for superiors,
2. Respect for parents and the elderly,
3. Respect for national societies,
4. Respect in Religion,
5. Respect for other cultures, and
6. Respect in an organization.

Respect should not be confused with tolerance, since tolerance does not necessarily in ply any positive feeling, and is incompatible with contempt, which is the opposite of respect.

HONESTY

Virtues make man a gentle and a noble man. Out of all the virtues, the important one is honesty.

The first kind of honesty is honest with yourself. If you are honest with yourself, there need be no situation in which you are not honest with others. It doesn't mean simply

speaking your mind. Honesty means to be very clear about everything going on inside you. Where there is honesty, feelings become pure and clean. The genuine honesty cultivated within you is what will reach out and touch others.

Honesty refers to a facet of moral character and denotes positive, virtuous attributes such as integrity, truthfulness and straightforwardness along with the absence of lying, cheating or theft.

Honesty is the quality of being true.

Two theories of honest exist. First, the 'will' hypothesis in which honesty comes from the active resistance of temptation and links to the controlled cognitive processes that enable delay in regard to reward. Second, the 'Grace' hypothesis in which honesty comes from the absence of temptation and links to research upon the presence or absence of automatic processes in determining behavior.

There are several levels of honesty:

1. Wanting to appear truthful for your own personal gain;
2. Doing what is right on the basis of how you would like to be treated in return.
3. The most sincere form of empathy toward others that are different from you in age, gender, culture, experience, family etc.,

SIMPLICITY

Simplicity is the quality of being easy to understand or use. It is the quality of being natural.

Simplicity is a more qualitative word connected to simple. It is a property, condition, or quality which things can be judged to have. It usually relates to the burden which a thing puts on someone trying to explain or understand it. Something which is easy to understand or explain is simple, in contrast to something complicated. In some uses, simplicity can be used to imply beauty, purity or clarity. Simplicity may also be used in a negative connotation to denote a deficit or insufficiency of nuance or complexity of a thing relative to what is supposed to be required.

The concept of simplicity has been related to truth in the field of epistemology. According to Occam's razor, all other things being equal, the simplest theory is the most likely to be

true. In the context of human lifestyle, simplicity can denote freedom from hardship, effort or confusion. Specifically, it can refer to a simple living lifestyle.

Simplicity is a theme in the Christian religion. According to St. Thomas Aquinas, God is infinitely simple. The Roman Catholic and Anglican religious orders of Franciscans also strive after simplicity. Members of the Religious Society of Friends (Quakers) practice the Testimony of Simplicity, which is the simplifying of one's life in order to focus on things that are most important and disregard or avoid things that are least important.

Simplicity is a meta - scientific criterion by which to evaluate competing theories. The Similar concept of parsimony is also used in philosophy of science that is the explanation of a phenomenon which is the least involved is held to have superior value to a more involved one.

TOLERANCE

Tolerance is a sterling quality. It gives the strength of steel. It works as shock - absorbers in life. Tolerance helps us to withstand great hardships and bumps.

There are there grades of tolerance; to endure a situation, with a lot of obvious effort to adopt and deal with a situation, using spiritual power to pass right through it, not even noticing that something needs tolerating.

Lack of tolerance creates impatience which diminishes the spirituality, the quality of love and in the atmosphere.

Tolerance increases is us the power to endure as well as the mental purity. It increases happiness.

Yoga develops mans power of toleration. A yogi tolerates all verbal attacks on him and does good even to those who offer brickbats to him as trees offer fruits to those who felt stones at them.

It is necessary not only for our personal benefit but for building a good society. It enables us to be at peace with ourselves. Tolerance makes life holy and happy.

UNITY

Unity is the state of having working together. It is state of being complete in a natural and pleasing way.

Unity means "Oneness, sameness, agreement, Unity is defined as the state of being undivided or unbroken completeness or totality with nothing wanting. It is the smallest whole numeral representation. It has the quality of being united into one, Unity can denote a combining of all the parts, elements and individuals into an effective whole. It is applicable to people and objects forming whole notions of any concept. It implies oneness when there is a certain usual division.

Within the Ahmadiyya understanding of islam. The Islamic concept of Unity of God, often referred to as oneness of God, in application to humans, inculcates in man the realization of the oneness of the human species, and does away with all such barriers as divide man into racial, ethnic and color denominations. This gives birth to the universal concept of equality in Islam. Hence from the vantage point of God, all human beings, wherever and in whichever age they were born, stand equal in His sight. The Quran views that in the history of mankind prophets or messagers were sent to every nation or society to guide people towards God in every age. For this reason, with support from theological study, Ahmadis recognize many of the world faiths as having divine origin and their founders as divinely appointed individuals, such as Zoroaster, Buddha, Krishna and Confucius. The founder of the Ahmadiyya Community, Mirza Ghulam Ahmad explained how the teaching of various faiths all converged to islam as a universal religion.

Three core assertions of the Bahal Faith, sometimes termed the "three onenesses" are central in the teachings of the religion. They are the oneness of God, the Oneness of Religion and the Oneness of Humanity. They are also referred to as the unity of God. Unity of religion and unity of mankind. The Bahal writings state that there is a single, all powerful god, revealing his message through a series of divine messengers or educators, regarding them as one progressively revealed religion, to one single humanity, who all possess a rational solution, which they regard as divinely inspired. The acceptance of every race and culture in the world has brought Bhai demographics, an incredible diversity, becoming the second most widespread faith in the world, and translating its literature into over 800 languages.

CHAPTER-6:

METHODS AND SCHOOLS OF MEDITATION

METHODS AND SCHOOLS OF MEDITATION

The word "Meditation" is used to describe a number of different uses of the mind, from contemplation and concentration to devotion and chanting. It may probably be derived from the same root as the Latin word "Mederi" meaning "to heal". Meditation can certainly be looked on as a healing process, emotionally, mentally, and physically too.

Meditation is generally a subjective, personal experience and most often done without any external involvement, except perhaps prayer beads to count prayers. Meditation oftentimes involves invoking and cultivating a feeling or internal state, such as compassion, or attending to some focal point, etc. The term can refer to the process of reaching this state, as well as to the state itself.

There are hundreds of specific types of meditation. The word, 'meditation,' means many things dependent upon the context of its use. People practice meditation for many reasons within the context of their culture. Meditation is a component of many religions, and has been practiced since antiquity, especially by monastic.

The term meditation was introduced as a translation for Eastern spiritual practices, generally referred to as dhyana, which comes from the Sanskrit root dhyai, meaning to contemplate or meditate. The term "meditation" in English may also refer to practices from Islamic Sufism, or other traditions such as Jewish Kabbalah and Christian Hesychasm.

Jiddu Krishnamurti used the term "meditation" to mean something entirely different from the practice of any system or method to control the mind, or to consciously achieve a specific goal or state: "Man, in order to escape his conflicts, has invented many forms of meditation. These have been based on desire, will, and the urge for achievement, and imply conflict and a struggle to arrive. This conscious, deliberate striving is always within the limits of a conditioned mind, and in this there is no freedom. All effort to meditate is the denial of meditation. Meditation is the ending of thought. It is only then that there is a different dimension which is beyond time."

For Krishnamurti, meditation was choice less awareness in the present: "When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy - if you are aware of all that in yourself, without any choice, that is part of meditation."

Meditation usually refers to a state of extreme relaxation and concentration, in which the body is generally at rest and the mind quieted of surface thoughts. Several major religions include ritual meditation; however, meditation itself need not be a religious or spiritual activity. Most of the more popular systems of meditation are of Eastern origin.

Another form of meditation is more closely akin to prayer and worship, wherein the practitioner turns spiritual thoughts over in the mind and engages the brain in higher thinking processes. The goal in this case is the receipt of spiritual insights and new understanding.

Meditation generally involves discounting wandering thoughts and fantasies, and calming and focusing the mind. Meditation does not necessarily require effort and can be experienced as "just happening". Physical postures include sitting cross-legged, standing, lying down, and walking (sometimes along designated floor patterns). Quietness is often desirable, and some people use repetitive activities such as deep breathing, humming or chanting to help induce a meditative state.

Meditation can be done with the eyes closed (as long as one does not fall asleep), or with the eyes open: focusing the eyes on a certain point of an object or image, and keeping the eyes constantly looking at that point.

The purposes for which people meditate vary almost as widely as practices. It may serve simply as a means of relaxation from a busy daily routine, or even as a means of gaining insight into the nature of reality or of communing with one's God. Many have found improved concentration, awareness, self-discipline and equanimity through meditation. The disciplined self-cultivation aspect of meditation plays a central role in Taoism, Sikhism, Hinduism and Buddhism. Generally, there is religious meditation, where one meditates to commune with or on the Divine, and focus meditation, where one meditates to improve health or mental faculties. Very often there is significant overlap between these two positions in many meditative traditions.

Methods of Meditation

There are different methods of meditation and they are the following

A few make an idea and follow it to arrive at a given result - this is an active meditation. People who want to solve a problem mediate in this way even without knowing that they are meditating.

A few may sit-down and try to concentrate on something without following an ides - simply to concentrate on a point whether mental, vital or physical, in order to intensify one's power of concentration.

A few may sit to arrive true silence and tranquil. This IS extremely difficult and it is somewhat like taking bull by the horns.

A few may detach themselves from external things as through they do not take interest in them at all, and all of a sudden they brighten the flame of aspiration and throw in to it everything that comes to them so that the flame may rise higher and higher by identifying that comes to them so that the flame may rise higher and higher by identifying themselves with it go up to the extreme point of their consciousness. Simply the joy of an aspiration which mounts and mounts and mounts, intensifying itself more and more in constant concentration.

CONCEPT OF MEDITATION

To be characterized as meditation, the procedure must contain the following operational parameters: Utilizes a (l) specific technique (clearly defined), involving (2) muscle relaxation somewhere during the process and (3) logic relaxation: a necessarily (4) self-induced state, using a (5) self-focus skill.

1. Specific technique

A technique procedure, clearly defined and regularly practiced is necessary. It is not the case, for instance, of simply telling the pupil to be sit down and start to meditate. The instructor must present the technique to be used, explaining it clearly and urging the pupil to follow it carefully. The effects and future evolution may be different from person to person, but, as some say, the initial technique must be transmitted as if it were a recipe.

2. Muscle relaxation

Throughout the process, or in some point of it, a state of psychophysical relaxation is installed. Operationally, we can state that such state will always involve muscle relaxation, hereby mentioned for being an easier scientific measurement during this type of body response.

3. Logic relaxation

Basically, the so-called logic relaxation would involve:

(a) Not to intend to analyzing (not trying to explain) the possible psychophysical effects;

(b) Not to intend to judging (good, bad, right, wrong) the possible psychophysical;

(c) Not to intend to create any type of expectation regarding the process.

4. Self-induced state

Refers to a therapeutic method taught by the instructor, but self-applied by the individual him/herself. It must, for instance, be perfectly feasible to be done at home, without the presence of the instructor. There must not be any relationship of dependence. No dependence on the instructor is stimulated.

5. Self-focus skill

Despite being a component of the technique, this topic seems so important to us that we have chosen to present it as an item. A concentration (positive anchor) or a turning off (negative anchor) focus is used, in order to avoid sequels of undesirable thinking, torpor, sleep, state of trance, etc. Positive anchors may focus on one point of the body, a physical point on the wall, a sound, and respiration, among others. Negative anchors are used in the perceptive-like techniques, being called anchor of anchor absence.

At first, it seems paradox when we say that in order to obtain logic relaxation we should not to intend to analyze or not to intend to judge or not to intend to expect. However, this is a very probably the most subtle aspect of meditation. In a very basic view, meditation is a simple duet that involves the anchor (self-focus skill) and the logic relaxation. The individual will gradually exercise his capacity of being focused in the anchor. At the very moment he perceives himself involved in any kind of thoughts, he will immediately return to be focused in the anchor. But if he, at any moment, despite his intention to maintain the so-called logic relaxation, he perceives himself thinking continuously about it, he will once again and again return to the anchor. Many mystical traditions and many individuals utilize meditation techniques through multiple and sometimes confused definitions and we believe that these seem to be the common essential items to almost all of them. Naturally, we must to recognize that the term logic relaxation is referring to a technical stratagem and not yet to a well recognized pattern of cerebral function.

BENEFITS OF MEDITATION

In contemplation, you are in spiritual contact with the unchanging light. You are cleansed of all the impurities. This Light cleanses the soul, which touches it. The magnifying glass is exposed to the light of the sun and the straws that are underneath catch fire. So, within yourself, if you have an open heart devotedly lifted up to God, the Light of his purity and love, illumining this open soul, will consume all you shortcomings in the fire of Divine Love. The Light brings enhanced energy and great comfort. This purifying process leads to a deeper insight into Truth. This is the action of Grace of the Lord upon the soul in meditation. In this inflowing Grace, there forthwith arises that Light of the mind into which God is sending a ray of His unclouded Splendour. This Light is vastly potent. If you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength in the battle of life for longer time through the force of the meditation. Such is the beneficial result of meditation. As you have to move with different minds of a peculiar nature in your daily life, get the strength and peace from the meditation and you will have no trouble and worry then.

Meditation acts as a powerful tonic. It is a mental and nerving tonic as well. The holy vibrations penetrate all the cells of the body and cure diseases of the body. Those who meditate the saves doctor's bills. The powerful, soothing waves that arise during meditation exercise a benign influence on the mind, nerves, organs and the cells. of body. The divine energy freely flows like Tailadhara (flow of oil form one vessel to another) from the feet of the Lord to the different systems of the Sadhakas. Considerable changes take place in the mind, brain and the nervous system by the practice of meditation. New nerve-currents, new vibrations, new avenues, new grooves, new cells, new channels are formed. The whole mind and the nervous system are remodeled. You will develop a new heart, a new mind, new sensations, new feeling, new mode of thinking and acting and a new view of the universe (as God in manifestation). The fire of meditation annihilates all foulness due to vice. Then suddenly comes knowledge or Divine Wisdom, which directly leads to Mukthi or final emancipation.

Real peace and Ananda (bliss) manifest only when Sankalpas get extinguished. When you fix the mind on the supreme energy even for five minutes, Sattva Guan is infused into the mind. Vasanas (Impressions) are thinned out and the force of sankalpa becomes less and less. You will feel peace and bliss during five minutes. You can compare this Ananda from meditation is a million times superior to sensual pleasure. Meditate and feel this Ananda.

Then you will know its real value. You will get the full Ananda of the divine glory only when you merge deep into silent meditation. When you are on the borderland of divinity of God, when you are at the threshold of God, when you are in the outer skirts, you will not get the maximum peace and bliss.

Those who practice meditation systematically will acquire the following benefits:

Santi (PEACE), Santosha (CONTENTMENT), Abhaya (FEARLESSNESS), Ananda (BLISS), Nischala Sthiti (STEADINESS), Free from likes and dislikes (RAGADVESHA), Free from angry (AKRODHA), Free form egoism, Develops Prakamya the divine vision (DIVINE DRISHTI) and Develops Sattvic qualities.

DIFFERENT SCHOOLS OF MEDITATION

BRAHMA KUMARIS MEDITATION

Raja yoga is sitting meditation complemented by maintaining a peaceful soul conscious state while performing every day actions. This is the first and most important step in making meditation practically. Instead of repeating the affirmations one would really experience oneself as soul - a divine life and would then be stabilized, would feel one surrounded by divine light and in peace. This art and science of meditation, which is based on rationality, truth of being and on philosophy and psychology bring about an inner transformation. It penetrates deeply into the layers of the mind and removes the ignoble, the undivided and the extraneous and thus energises the soul and renews it. It leads to self-illumination and to life style, which gives one satisfaction, meaningful and purposeful life.

Don't just meditate when you feel like it. The greatest progress is possible at the time when you really don't want to meditate or when you feel you can't. That's the time when you need to meditate the most.

Raja Yoga meditation with a difference

Raja yoga does not involve the endless repetition of a 'mantra' or special postures and breathing exercise. It is the method to first understand the mind and then harness its hidden powers; it is different from all others. It is the awareness of the metaphysical self and absorption of one's mind in hopeful and purposeful consciousness of God and concentrate on His attributes. It this type of meditation one with draws one's mind from all the worldly thoughts, including the thoughts of one's own body, focuses one's attention

on God, the supreme being. This inhibition of worldly thoughts and the recollection are recapitulation of thoughts of the luminous self is attained by directing the flow of thoughts towards God in His supreme Abode which is a world of divine light.

Different form prayer

Raja yoga is different from prayer as one does not make any supplication to the Deity. It is not silent or sub vocal repetition of a mantra or a fixed sacred formula; nor it is accompanied with any physical movement. Further one does not try to concentrate one's mind on any image - gross or subtle or a Guru but on one incorporeal God who is a radiant point of life. The mediator enters into the portals of intimacy; closeness and experience of being in his presence rather than feeling at a distant, seeking and calling God as most people do in prayer.

SRI AUROBINDO MEDITATION

What meditation exactly means

There are two words used in English to express the Indian idea of Dhyana, 'Meditation' and 'Contemplation' meditation means properly the concentration of the mind on a single train of ideas, which work out a single subject. Contemplation means regarding mentally a single object, image, and idea so that knowledge about the object, Image of idea may arise naturally in the mind by the force of the concentration. Meditation is the easiest process for the human mind, but the narrowest in its results. Contemplation is more difficult, but greater: self - observation and liberation from the chains of thoughts the most difficult of all, but the widest and greatest in its fruits.

The dynamic meditation has the power of transforming your being. It makes you progress, as opposed to static meditation which is immobile and relatively inert, and which changes nothing in your consciousness or in your way of being.

How and when to meditate

'Brahman' is always the best object for meditation or contemplation and the idea on which the mind should fix is that of God in all, all in God and all as God. It does not matter essentially whether it is the impersonal or the personal God or subjectively, the one self. Be the highest and embraces all other truths, whether truths of this world or of the other worlds or beyond one phenomenal existence. Internal Condition necessary in concentration of the will against the obstacles to meditation is formed; it should be made

possible to do it in all circumstances, lying, sitting, walking, alone, in company, in silence or in the midst of noise etc. For the beginners external conditions such as solitude and seclusion as well as stillness of the body are helpful. This can be done with eyes shut or with eyes open, according as its best suits to one.

Collective meditation

A double movement is necessary and that the effort for individual progress and realization should be combined with an effort to try to uplift the whole mass and enable it to make the progress that is indispensable for the greater progress of the individual: a mass progress which would allow the individual to take one more step forward. Here all of them open and bring down a divine force in to them; it is the opposite movement and that is why this concentration cannot replace the other, even as the other cannot replace this one. Open every consciousness, widen the receptivity, make a unity of this receptivity and bring down the force.

One may meditate

- To open yourself to the divine force.
- To reject the ordinary consciousness.
- To enter the depths of your beings.
- To learn how to give yourself integrally.
- To enter in to peace, calm and silence.
- To receive the force of transformation.
- To trace out the line of progress.
- For all kinds of things.
- F or every practical reason: when you have a difficulty to clean up, a solution to find, when you want help in some action or other.

Difficulties of meditation

Thoughts of all kinds come in, that is not due to hostile forces but to the ordinary nature of the human mind. There are several ways of getting rid of it.

Look at the thoughts and observe what the nature of human mind is as they show it but not to give any sanction and let them run and do less till they come to a stand still.

Look at the thoughts as not one's own, to stand back as the witness Supreme soul (purusha) and refuse the sanction - the thoughts are regarded as things coming form

outside, from Self soul (prakriti), and they must be felt as if they were passers - by crossing the mind, space with whom one has no connection and in whom one takes no interest.

One looks to see where the thoughts come from and finds they come not form one self, but from outside the head as it were: if one can detect from coming, then, before they enter, they have to be thrown away altogether - it is an active method perhaps the most difficult one that IS the shortest and most powerful road to silence.

Centres of Concentration

One can concentrate in any of the three centres, which are easiest to the sadhak or gives most result. The power of concentration in the heart centre is to open that centre by the power aspiration, love, bakthi, surrender. Remove the veil, which covers and conceals the soul and bring forward the psychic being to govern the mind, life and body and turn and open them fully to the divine. This is called in this yoga as Psychic transformation. The power of concentration above the head is to bring peace, silence, liberation from the body sense, the identification with mind and life and open the way for the lower - Mental, Vital, Physical, Consciousness to rise up to meet the higher consciousness. The higher power from above has in its descent to open all the centres. This called in this yoga the Spiritual transformation. The power of concentration in the eyebrows is to open the centre there, liberate the inner mind and vision and develop yogic consciousness and its experience.

MAHARISHI MEDITATION

It is s system of meditation for clarity and strength of mind. Kundalini is the life force the energy of the body and mind (SKY) is the practice to utilize the life force for the object of meditation merging the mind with the force takes one to the subject's frequency, which enhances awareness, and intellectual sharpness and understanding. One's characters will conditions by two "layers" of imprints. 1) The hereditary traits and 2) the characteristic acquired thought the experiences after birth. The former has traditionally been called. "Sanjita karma" and the latter "Prarabdha karma", that is the action that are result of the hereditary and one's present lifetime. Under the forces of need, habits and circumstances everyone succumbs to emotions such as greed, anger, miserliness, lust, inferiority or superiority complex and vengeance. These create endless troubles, pain and miseries to oneself and the entire society. For this reason the whole is subject to a wide spectrum of suffering. If we analyse such suffering it is clear that, with the exception of those cause

purely by nature, they are largely brought about through unnecessary emotional moods. Thus it is imperative that one avoid emotional mood for his own sake and others sake. To achieve this, the mind must be brought to a calm state on a regular basis, so as to counteract the stress and tension that lead to emotional reactions. Through meditation the mind is turned inward to its base, the life force, and deep relaxation and heightened sensory awareness and self-control are possible thereby. In a state of meditation there can be no undue attachment or emotional disturbance.

Initiation

In man the soul-forces of his mother and father are jointly functioning. These two kinds of life forces commingled at the time the coming together of the chromosomes - this becomes the collective character of a person. All the imprints of karmas of the parents are ingrained in him. Birth is caused by the sensual attraction and sexual activity of the parents. So everyone has inherited sensual attraction and temperamental moods. The results are pains, miseries and problem in life. Against this background, if one is to have a change in the personality, some additional highly characterized life force is necessary. The person with such divine personality and life force is the Guru (Preceptor). The Guru has to pass his energy to a spiritual aspirant way the noble thought that the discipline should become purified and enlightened in consciousness.

The life-force of the guru is passed on to an aspirant in three ways - by touch. This is called 'sparsa diksha' in Sanskrit - By sight - This is 'Sakshu diksha' - By thought-this 'gana disksha' the mind of the aspirant is linked with soul in the first, the universal force in the second and with truth in the third method. After passing the life force, the kundalini power of the aspirant is aroused and identified. (in between eye brows, Agna chakara) All of these three methods are followed in simple kundalini yoga.

Linking the mind of an aspirant with his soul is a Ceremony of divine communion. This kind of graceful boon of a guru boon of a guru to his disciple for the latter's enlightenment is called initiation in spiritual terminology. A master of sky passes his power by touch to the aspirant and the kundalini power is aroused. To start with the aspirant will feel a vibration in the Agana Chakra. This meditation will improve awareness and will power. After this stage, Shanti yoga will be taught which will help to regulate the physical routines of the body. Then comes, Thuria Yoga, where, vibrations can be felt at the top of the head - Sahasrara chakra. Here the mind will get much shorter frequency in its function. After learning this introspection practices are given.

Introspection

A practical methodology for sublimating the negated emotions of greed, anger, vengeance, worries, etc. The lessons on introspection are Analysis of thoughts, Moralization of desires, Neutralization of Anger, Eradication of Worries and Realization of consciousness. These practices will make a man to understand the value of his own existence. Thus the soul becomes pure and perfect. Men and women, above 14 years of age, lean practice the meditation.

VALLALAR MEDITATION

At Vadalue, Ramalinga discourse extensively with his disciples and he received many visitors who cam especially to witness his miracles. Those who were hungry were fed and the sick were cured. Some scholars of various philosophical schools visited him and had their doubts clarified. He founded a society under the name of "Sanmarga Veda Sanmarga Sangam", later renamed by him has "Sanmarasa Suddha Sanmarga Sathy Sangam". He borrowed the name for his philosophy "Sanmarga", "the good path", from Thirumoolar's Thirumandiram.

The divine song of grace

Ramalinga compsed many hymns and poems expressing his devotion for God and his spiritual aspirations. Velayutha Mudalier, in 1867, after great effort, persuaded Ramalinga to allow him to collect and publish the poems with the title Thiruvarulpa or the Divine Song of Grace.

The Divine Song of Grace is one of the greatest master works of the Tamil language. Written in melodious verse, it expresses then nature and attributes of God, the soul and the symphony of life. It describes the various stages of Self-realization and the transformation of Ramalinga's mortal human frame into a divine immortal body. Ramalinga wrote that his mortal body became resplendent with; a golden hew and transformed into a "body of love" (Anburoo or Suddha deham). He sang more and more in ecstatic delight for the flow of Divine Grace. His "body of love" was transformed into an effulgent body, known as the "body of Grace", pranava deham or "body of light". Unlike the previous one, this body was imperceptible to the sense of touch. It is imperishable and non-susceptible to the ravages of Nature. His aspiration to merge with God Supreme was fulfilled at this stage. At one point, he states:

"I prayed for an effulgent body that would endure forever against wind, earth, sky, fire, water, sun, moon death, and disease, weapons of killing, planets, and injuries of evil deeds or anything else. He later fulfilled my prayers and I have such a body. Think it not a mean gift. 0 people, seek refuge in my Father who is the lord of the Beatific Splendour that immortalizes even the material body".

(Canto 6, chapter 13, verse 59)

VIPASANA MEDITATION

The technique

Vipassana, whichmeans to see things as they really are, is one of India's most ancient techniques of meditation. It was rediscovered by Gautama Buddha more than 2500 years ago and was taught by him as a universal remedy for universal ills, i.e. an Art of Living.

This non-sectarian techniques aims for the total eradication of mental impurities and the resultant highest happiness of full liberation. Healing, not merely the curing of diseases, but the essential healing of human suffering, is its purpose.

Vipassana is away of self-transformation through self-observation. It focuses on the deep interconnection between mind and the body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body and that continuously interconnect and condition the life of the mind. It is this observation -based, self-exploratory journey to the common root of mind and the body that dissolves mental impurity, resulting in a balanced mind, full of love and compassion.

The scientific laws of that operate one's thoughts; feelings, judgments and sensations become clear. Through direct experience, the nature of how one grows or regresses, how one produces suffering of frees oneself form suffering is understood. Life becomes characterized by increased awareness, non-delusion, self-control and peace.

The tradition

Since, the time of Buddha, Vipassana has been handed down, to the present day, by an unbroken chain of teachers although Indian by descent, the current teacher in this chai, Mr. S.N. Goenka, was born and raised in Burma (Myanmar). While living there they had the good fortune to learn Vipassana from his teacher, Sayagyi U Ba Khin who was at the time a high Government official. After receiving training from his teacher for fourteen years, Mr. Goenka settled in India and began teaching Vipassana in 1969. Since then he

has taught tens of thousands of people of all races and all religions in both the East and west. In 1982 he began to appoint assistant teacher to help meet the growing demand for Vipassana course.

The technique is taught at ten-day residential courses during which participants follow a prescribed coed of Discipline, learn the basics of the method, and practice sufficiently to experience its beneficial results.

The course requires hard, serious work. There are three steps to the training. The first step is, for the period of the course, to abstain from killing, stealing, sexual activity, speaking falsely, and intoxicants. This simple code of moral conduct serves to calm the mind, which otherwise would be too agitated to perform the task of self-observation.

The next step is to develop some mastery over the mind by learning of fix one's attention on the natural reality of the ever changing flow of breath as it enters and leaves the nostrils.

By the fourth day the mind is calmer and more focused, better able to undertake the practice of Vipassana itself; observing sensations throughout the body, understanding their nature, and developing equanimity by learning not to react to them.

Finally, on the last full day participants learn the meditation of loving kindness or goodwill towards all, in which the purity developed during the course, is shared with all beings.

SIDDHA MEDITATION (Practiced in South India)

According to the traditions of southern India there are Eighteen Siddhas in particular who attained perfection, which include their spiritual, intellectual, mental, vital and physical bodies. The names of these eighteen siddhas vary according to different sources. Collectively, the techniques are known as "Kriya yoga siddhantham", which means, the practical yoga techniques bringing about final perfection in the realization of God or truth. Kriya is derived from the Sanskrit word kri referring to the "action" and "Ya" referring to "awareness". Thus a Kriya is a practical yogic technique done with awareness. The purpose of these kriyas or techniques is awakeing of the chakras, the purification of the nadis, and finally the awakening of the kundalini sakthi, leading to God or self-realization. The kriyas are designed and taught so as to bring about an awakening of this kundalini is stages, rather than abruptly. It awakened quickly, the unconscious kundalini force, resulting in

much discomfort, disorientation, and even a risk of complete mental breakdown, will overwhelm the system of naids. Kriya Hatha Yoga includes the practice of Asanas, Mudhras, and bandhas. Asana refer to a posture, which produced relaxation. A Mudharas is a gesture, movement are position, whichaffect the flow of pranic energy in the body. It also refers to a corresponding psyche attitude. A bandha is a psycho muscular energy locks with redirects the flow of pranic energy in the human body and to awaken to the chakras. The asana kriyas and bandhas were developed by the siddhas and practiced to strengthen the psycho physical centres and channels (Nadis), to estimate energy blockages, to permit the transmission of gradually increasing amounts of pranic energy, as well as to keep the body free from impurities, functional disorders and diseases. They also help to secure mental consternation and to integrate the two major aspects or our personality, the assertive, rational masculine aspect, and the receptive, intuitive, feminine aspects. Kriya Kundalini Pranayama Kriya kundalini pranayama is the most potential technique in kriya yoga. Pranayama is defined as the scientific art of mastering the breath. The practice of kriya kundalini pranayama is the direct effect upon the psychological process of body, which are responsible for our mental stats. These are often not due to problems with the mind itself, but or a consequence of psychological factors, such as indigestion, poor circulation, muscular cramps, lack of energy and disequilibrium in hormonal secretions. By practicing this technique in a relaxed state on affects the psychological processes gradually, an inner awareness and consternation will develop naturally, without struggle.

Each of the eighteen yoga siddhas has made significant contributions to the world of science, medicine, literature, yoga and philosophy. They work anonymously behind the scenes, inspiring and assisting seekers in all fields of endeavours. In so doing, they assist humanities evolution towards a higher universal consciousness.

TRANSCENDENTAL MEDITATION

Of all regions in the world, the land of Bharath has always been revered for its sandtity in preserving its divine tradition. In particular, the Himalayas - the abode of Gods, has been the eternal host to great mystics & seers who have guided humanity towards peace and sanity.

His holiness Maharishi Mahesh Yogi comes from the great lineage of masters, in which His holiness Adi shankaracharya too was a preceptor. It was shankaracharya who established 4 mutts (mad as) to preserve the sacred Vedic teaching. Jyothir mutt is one of those four, which is nested in the heights of Himalayas Mountain ranges, from where Maharaishi

Mahesh Yogi brought the divine knowledge scientifically for the benefit of the modem generation.

In 1957, He brought to the world, a simple natural & effortless technique of T.M to unfold the full creative potential of higher consciousness latent in every individual. This knowledge came proclaiming the solution to the problems of life through the development of higher states of consciousness.

Maharishi's proclamation 'life if bliss' began to be appreciated more and more as the experiences of the transcendental Meditation were more and more widely enjoyed by people around the world. People experienced improved health, greater success in enterprise, increased intelligence, improved family life and a subsiding of negative tendencies and an increase of positive trends in their lives. Very soon scientist in many fields began to probe into these starting and unprecedented experiences.

Form the beginning of his teaching, Maharishi has explained that the Transcendental Meditation programme is systematic, repeatable, with verifiable results, and therefore scientific in character - that the mind, in experiencing finer and finer levels of thinking process and arriving at the source of thought, identifies itself with the field of unbounded awareness, pure intelligence, the self, the ultimate reality from where all the laws of nature conduct and govern all processes of individual life. Thus, drawing upon the infinite potential of natural law, the conscious mind inherits the unlimited organizing power of nature and experiences it in every aspect of life - physiology, psychology, behavior, and environment. The enrichement of all aspects of life has been documented by scientific research.

CHAPTER-7:

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