

How To Meditate And Spiritual Anatomy

Satsang on 25-May-2014 from Pune

॥ Om shree Gurubhyo namaha ॥

Gurur Brahma Gurur Vishnuh Gurur Devo Maheshwaraha |

Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha ॥ @@GururBrahmaVerse@@

॥ [Hari OM] ॥

॥ ॐ श्री गुरुभ्यो नमः ॥

गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।

गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ।

॥ हरिः ॐ ॥

Namaste, Namaste everyone! We have a very vast subject to complete today. Thus far in the art and science of meditation, in the last talks I have explained to you - how the human body that you love so much is structured, how it is constructed, and the various five [kosha] or envelopes that we all are in. Within these five envelopes lies the supreme truth or soul or the atma tatwa or atma as many people understand. We have to discover that source or experience that being. These five envelopes constitute your physical body.

There is another subtle body which is called [sookshma sharira]. Many of you are not very sure how this is and what this is. Let me explain as follows. When you think or imagine about yourself, what is your personal perception of yourself? What you imagine yourself as a person, your personality with all its qualifications, all its likes, all its dislikes, aspirations and what not. So this perception of self can itself be called as the [sookshma sharira]. There is a very good word in Sanskrit, it is called [asmita]. [Asmita] is part of or asmita is the expression of subtle self. This subtle self is always with the casual body, i.e., the [jeevatma], or the soul that embodies itself as human being. So you love the body. A very, very important question that I am asking to all of you, and you should answer that question to yourself, so that it will help you to unfold and understand what has been going on. You love your body so much that you take care to preserve it, you take care to embellish it by virtue of various make up. You wear various, different clothes, wherein you like to see the image that you see of yourself wearing those clothes and with all of these things you love your body. The question is does your body love you? This same body is getting old, is changing every moment, every minute, every second. The change is so subtle that years go by and you are aging fast and the body is not as able as it was.

Yet your mind is afresh. Mind does not age. Nor do your wishes or desires age and become weak, because they are independent of this physical body. So does the body love you? At some appointed time the body will cease to be which we call as death. The subtle body together with casual body leaves the physical body that is no more useful, creates another physical body, and enters into it to take a rebirth. So this is the cycle of birth and death which is in the realm of [maya], which is in realm of [prakruti], which is in the realm of the nature of nature itself. Understand this. We are trying to separate ourselves from this ever changing world, the constant oscillations or vacillations between pleasure and pain and want to achieve that joy, that happiness that shall always stay with us, as

a matter of fact we become the very embodiment of that. Hence I gave you a very detailed explanation in the past satsang about human body, the human self, the structure, and how the five prana together with the five [upaprana] (or the supporting prana), all the five senses, all the five organs of action, and all the five actions of organs together with the senses and sensory centers that interpret the various information that these 5 implements receive. The information received is transmitted immediately to mind. The mind together with intellect interprets that and considering your [chitta] decides upon an action. This action is verified by your own ego which is in [chitta] itself and any action is taken to be or happens to be whatever it might be. So is there a freedom from all these phenomena? How to get past all that? Hence we are coming to last class of meditation as to how to meditate, what are the difficulties, and how do we progress in that. I will give you the scientific basis, and the basis is a verse from the scriptures. I will repeat that for you and I will explain that to you as well.

Thirunnatham sthapyasamam shariram |
Hrideendriyani manasa sanniveshya |
Brahmodupena pratharetha vidwan |
Srothamsi sarvani bhayavahani || @@thirunnathamverse@@
...(Swethasara Upanishad 2-8)

It gives you the science as to how you should meditate. Here is the meaning of that. Find a spot in your home, where ever you can regularly sit for meditation; where you will be comfortable, where you will be least disturbed if not disturbed at all. Sit in comfortable posture. Not in a reclining or an easy chair because you are not watching television. So you have to sit with your bottoms well rested, and the spine can hold your upper torso in a straight upright posture. Throw back your shoulder, your neck in a straight line. Your eyes and the sight are either on the tip of your nose, i.e. where nostrils are or in the [bhrumadhya] i.e. in-between the eyebrows or find a spot on wall and look straight at it. So that from the bottom of your seat till the crown of your head you are alert, and in a straight posture and your breath can flow fluidly, easily, undisturbed without any impediment. The moment you slouch, automatically it impedes your breath. When sitting like that, then remember, remember bring your beloved [sadguru]'s image in the front of your mind's eye or anyone that you love where you have absolute faith. Your faith is very, very important thing. People with fleeting faith, people with shallow faith will run into phenomenal difficulties. And they will never be able to have a steady meditation. Your faith is where your heart's love is also there. So very faithfully, very lovingly you should sit for meditation. That should be your state of mind. And Meditate on the [mahamantra] that you may have received from your [sadguru]. If you have not received a [mahamantra] from your [sadguru], then you may choose any [mahamantra] that you like and keep chanting that. When chanting that, [yatha kaal], meaning at an opportune time, by virtue of your own longing, a [sadguru] will appear in your life and will accept you depending up on your real genuine wanting and wanting to explore yourself. Curiosity alone is definitely not enough. Curiosity will only take you into the wild wonderland of spirituality where you will never find its horizon or its depth. So your faith and your sincerity is very, very important.

So start chanting the mantra. Now there is a [paddati], meaning a system on how to chant the mantra. Your constant companion is the breath-the breath that is going in and the breath that is going out. So you should harness your [mahamantra] to the rhythm of your ingoing breath and outgoing breath. You may even create a melody that suits you and singing that [mahamantra] to that melody along with your prana, i.e. the life force or your breath that you take in and exhale or the breath that flows out. That creates one complete cycle.

There is always a rhythm even in the nature even within your physical system. This rhythm, when it is in consonance, when it is in agreement, when it is in tandem with the [mahamantra], then the whole body is moving together (with all your subtle body, and the casual body) in the same rhythm of the [mantra]. It may be difficult for you in the beginning, to get comfortable or be an adept at the [mahamantra] and the breath chanting. But it will definitely happen. Keep

chanting. This chanting can be done in [Vykhari] that is the spoken word as we speak. It can be done in [madhyama]. The location of [madhyama] speech is in the throat, where the tongue is moving, lips may move but there is no sound. And that will automatically impact your subtle body.

When you become adept at chanting the [mahamantra] in [madhyama], when you become comfortable at it, this chanting of [mahamantra] will automatically without your knowing, moves to the nabhi stana. Nabhi meaning the navel. It is there at the navel that the chanting and the breath as well, moves into a very high realm and becomes pashyanti japa. But when you are chanting this mantra in [madhyama], the 2nd level of speech, when you become good at it and comfortable, it automatically transcends into a level of japa or chanting that is called upankshu japa. Whereby as you don't plan to breathe, the breath or the activity of breathing happens automatically or reflexively without you even planning or thinking about it, so also the level of chanting, and the japa. The meditation moves into this automatic mode, where the body, the mind, the intellect are subconsciously hooked on to this activity of chanting and it becomes reflexive. This reflexive nature of chanting the [mahamantra], moves to a higher level of [madhyama], where the impact of that is very much on subtle body but above all on the casual body or the [jeevatma]. The casual body is where at the soul state, there are millions and millions of your desires, millions and millions of your past karma and their effects that are yet to manifest, and that could be cause for your next rebirth again. But the power of the [mahamantra] in the pashyanti state impacts this casual body and translates all these desires and the previous memories into a state of divinity or the need for fulfillment of desires is no more. They dissipate. They eventually vanish. They do vanish, my dear ones.

Same is the case with the subtle self, the [sookshma sharira]. Both of these are completely purified by the very power of the [mahamantra]. The subconscious state or the subtle state, and your casual body or the [jeevatma] state both are purified. When these get purified, the final 4th level of speech is para. Before that you start experiencing the joy of meditation. There is tremendous joy, there is lot of peace and sense of fulfillment that one experiences and you seem to be free of the ego factor that you always used to be bothered about. The need for fulfilling your desires does not matter anymore. The pain and pleasure or the difficulties and inequalities of life do not seem to affect you. You take both the pleasure and also the pain in the same sense and they do not disturb or ruffle your feathers. That is very, very important happening; a transformation and that occurs within you and you yourself will know about it. You do not need a proof from anybody else to tell you that. You yourself know that. It is also that your meditation becomes very steady. You enjoy being in meditative state. There is tremendous joy, and when you are done with your meditation, you don't even realize that -O My Goodness! I have been sitting for an hour, 2 hours, 3 hours... and now you have descended or coming out of that meditative state. You are ever eager wanting to go back into that meditative state. This is a sure indication of the subtle body as also the casual body that is being purified. Purified meaning all these distractions or the mind that goes towards the pleasure; mind that body pleasure, the pleasure of flesh they don't matter at all. And hence the likes and dislikes also evaporate. You don't have special love for any one likewise there is no hatred either for any one. So what it comes to is, without a reason you begin to love anyone and everyone. And this sense of love starts blooming within you. When you start moving into this 4th level of speech i.e, para, automatically what happens is the wanting to be in dhyana, or wanting to be constantly in meditation also goes away. There comes a state of any inactivity. Not wanting to do anything because everything is happening by of virtue of the power in the [mahamantra]. And along with the power there is supreme grace that has been working incessantly, incessantly my dear friends, continuously. You may sleep, eat, dream, go to work, and there is no rest for this grace or the power inherent in the [mahamantra]. And you are ever getting focused, [eka lakshya], or so centered to your goal that is realizing that I and my Almighty father are one. Sure along, with these unfoldments, there are many, many stumbling blocks. And some of the stumbling blocks are as follows-

Each one will have their own experiences. These experiences are unique to each and every living being, each and every soul, or a human being. Because each human being is an unique being who is aspiring to be one with unqualified absolute supreme Almighty God or what you call as universal consciousness or supreme consciousness, they all mean the same. So when you start meditating, the mind is drawn to some other distracting thought. And you automatically think about those distractions and you are fighting to stop those distractions. You are wasting a lot of time and above all a lot of energy. Above all of this you are

accumulating humongous, phenomenal frustration. The best way to deal with that is to stay focused, stay [eka lakshya], stay pinpointed to the [mahamantra]. Try to listen to the [mahamantra] within you. When you are chanting this mantra in [madhyama] vani, when there is no sound, you can turn up the volume that you alone can hear. Turn it up so much that the distractions will be drowned in that volume. Pay attention to only to the mantra. When you pay attention to the mantra alone, you are not fighting to stop the distraction but you are ignoring those distractions. This is very, very important. These distractions are embedded in your [sookshma sharira] or the subtle self. You may even call that as sub consciousness. They will come and eventually not getting any attention (getting attention is giving them energy), stops the distractions. So when you ignore them, as the ignoring stops the energy flowing to the distractions and eventually they fade away. Thus all the distractions, all the pent up desires you have wishes and what not, you will garbage them. So these distractions by virtue of thought, surface and eventually they fade way. As long as you are totally focused on the [mahamantra], and thereby the energy, the shakti inherent in the [mahamantra] is doing the job that you cannot do on your own my dear ones, please realize that. So it is nothing other than the grace of the [sadguru] that is constantly, constantly, incessantly working. When you develop lack of faith for the mantra or lack of faith for the [sadguru] who has blessed you and initiated you, you are short changing yourself. That is why I constantly bring back this concept of faith. Your faith is very, very, very important, and thereafter the [mahamantra]. The [sadguru]'s grace will do nothing but lift you up and out of this mess. So stay focused.

When you become adept at this, you start getting wonderful, wonderful experiences. You start realizing, seeing some dreams. Many times, you may even see what you call drishtanta, i.e. apparitions. You are almost really seeing something unfold in the presence of your own eyes; these are the inner eyes and varieties of experiences which are of very divine nature and of all very elevated state of existence of beings. For example, I know some people who have seen and met with me in person when I was not even there. This may sound very farfetched, but to the one who experienced that, that is very, very real. How does that happen? That happens by virtue of the progress of that seeker, or the disciple. And they know that experience is absolutely true.

Yet being too wrapped up in that experience, is also a DISTRACTION. Keep that in mind that it is also a distraction. Let me amplify this point, it is very important. Suppose, there is one girl by name Sarada. And she by her diligent practice, in middle of night sees that Lord Ganesha personally appears there. She immediately does namaskar to Lord Ganesha. Lord Ganesha says to her- "My dear child, I am very pleased with your devotion, your disciplines, your persistent, consistent practice and sadhana. Here I have come to give you some prasada". Lord Ganesha gives her a [modakam]. It's a very delicious sweet which Lord Ganesha loves. He gives her that Prasad, [modakam] in her right hand. She can sense the freshness of it because it is still warm, freshly cooked and she can even smell and experience the aroma of it. Then Lord Ganesha says-"keep continuing your sadhana and we are always with you". Lord Ganesha disappears. Suddenly, (this just an example I am telling you), Sarada wakes up. She does find that [modakam] in her hand. So it cannot be a dream because there is a modak in her hand. And this [modakam] also, instead of being an enjoyable delicacy, translates and becomes a golden [modakam]- 1kg golden [modakam]. It becomes quite heavy for little Sarada to carry that. But next day morning she is telling everybody-"Look, look, look here. I have golden [modakam] here which Lord Ganesha gave me". This happened and that happened and that happened and she goes on and on and on. She is so jubilant, so excited, and whole world is coming to her saying - "O! Sarada Amma! Sarada mata! Let us do pada namaskar to you". Sarada feels so odd with all this that the whole world is coming to take her blessing. She becomes enwrapped in this kind of an experience, i.e. the experience given to her by Lord Ganesha, and golden [modakam]. But all these are too good to be true, yet they are there. But let me warn you all of you, my dear friends. No matter how fantastic this is, yet it is a serious distraction.

It is a distraction. It will rob you of the available time that you have as a living human being to complete your sadhana, to complete your meditation, and to complete your personal pursuit of spirituality. The end of spirituality is into that absolute, stunning experience that you and Almighty God are one and there are no words to describe that. Because that experience, that state of being cannot be, cannot be encapsulated in words. And if somebody says that I know it and I can tell you, or if somebody would ask me- "Mohan Jadhav, Do u know it?"

"Yes, I know."

"Have you seen it?"

"Yes, I have seen it."

"Then tell me about it."

All that I can do or tell is to zip my lips and my no speech or mounam is the lecture of the experience of that supreme state. That state can be experienced by any one, my dear, any one. It has nothing to do with what fellowship you may be, what religion you may be and none of that nonsense because, there is only one supreme truth and that is the absolute supreme truth. That supreme truth is what we call as Almighty God, some call it as Vishnu, one may call it Allah, Jehovah or Ahur Mazda and so on and so forth and so many of them. But the absolute experience is something that you can experience and there are no qualifications. I think I have explored all that I could at this point of time. Yet there is no substitute, there is absolutely no substitute to you, to each one of you, to making an absolute stunning commitment to yourself. It is not the wish of the Almighty God, or not the wish of the [sadguru] and desire of the [sadguru] to lift you out and expect miracles in your life. That is dumbest thing anybody could experience. The smartest thing that one could do is to listen to what has been told and have full faith. Where ever you have, but have unshakeable faith and absolute love there. Embark upon this journey. Embark upon this travel into the infinite, into the absolute oneness with the Almighty God. For that regular discipline and practice is absolutely necessary. As a matter of fact, it is the very foundation of your spiritual progress. Without discipline, you cannot, now you may make an effort, a loose effort for months on together, but yet not gain anything. The main reason being, that you and your efforts are not disciplined. You are less than focused, less than [eka lakshya], and are constantly getting distracted. Hence, we have been giving you the training, the teachings of [Agnihotra]. And [Agnihotra] will give you that which you need to control yourself, and a discipline will automatically follow. But without a dedicated commitment on your part if you are expecting miracles and magic, my friend, you are mistaken. You will never get it. You will never find it and never achieve it either. This is not for people who are feeble in their faith, or are seldom in their practice and are expecting immediate results. It is not for them. It will never happen because it is lack of faith. And this lack of faith will always be a problem. Until your faith is nourished back, you will have to practice [Agnihotra] and the teachings of fivefold path that we spoken about numerous times, i.e., yagna, daana, tapah, karma, swadhyaya. That should be the way of your life. No matter in what business you are, in what vocation you are. Yet, when you change your outlook towards the phenomenal life around you, your outlook towards yourself, your outlook towards the family members that you have, friends and rest of the world, till then, the truth that you should experience and understand, will not start blooming and expanding within your own hearts, my dear ones, please understand that.

॥ हरि ॐ [Hari OM] ॥

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ |

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः ॥ @@yagnyadaanaverse@@

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

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha ॥

All Love! All Love!

All Grace!

Om Tat Sat!

Glossary

1. Hari om

Sanskrit phrase of Salutation representing Amen.

2. Kosha

This mean envelopes. There are five envelopes surrounding the human body. They are- Annamaya kosha- The Annamaya kosha means the food envelope or the sheath made from or nourished by food and drink that a person takes and this comes from 5 primordial elements of earth, water, air, Fire (or light) and space (or ether). In other words, this sheath is the physical body. You are what you eat. The food that we eat gets broken down into nutrients to be absorbed by the body. It becomes the energy, the vitality, the aura and the strength to achieve our spiritual goal. The body needs to be nourished, trained and tamed to peel away this layer or envelope. Pranamaya kosha: The envelope of prana. See Pranic force Manomaya kosha: The mental body or sheath with the mind, buddhi, chitta, ego and the five inner organs of intelligence. All expressions are through vrutti or thought waves. Ujjayi pranayama helps silence the thought waves. Vigyanamaya kosha: The sheath of wisdom or superior intelligence. This kosha is the seat of intuition, will power and inner strength. It is peeled after the Manomaya Kosha is peeled away. Peeling this layer gives total freedom from thoughts leading the person to a state of pure awareness. Awareness in and of every action, every word, thought and deed. Anandamaya Kosha: This is the sheath of bliss. It is a state of being where one is in a state of joy or in a state of equilibrium no matter what situation one faces. When this layer is peeled away, one reaches the soul or state of soul consciousness. Anandamaya kosha can be experienced in moments when we so enjoy what we do and do not separate ourselves from the experience. It is like the state of bliss that a child feels when it is totally happy and engrossed in its play. It is not a creation or a state of the mind. It is a state of being and is felt only when we let go of all control by the mind. No words can describe the state. It needs to be experienced to be comprehended.

3. Sookshma sharira

4. Asmita

It is the cosmic consciousness or the Universal Soul or the pure consciousness or the pranic life force or the universal power that prevails in the entire creation.Expression of the subtle Self.

5. Jeevatma

This is the conditioned Self or the soul that is wrapped up or encapsulated in the three bodies .i.e., sthoola shareer (the physical body), sookshma shareer (the subtle body), and karana shareer (the causal body). This encapsulated soul also identifies itself with the experiences of the three bodies and thinks that it is the body and not the soul. For example. When the physical body ages, the encapsulated soul identifies itself as this old man or woman, rather than this immortal soul.

6. Maya

Illusion. Commonly referred to as the phenomenal world around us.

7. **Prakruti**

Nature

8. **Upaprana**

Supporting Life force

9. **Chitta**

Chitta is part of human mind, and is a very, very subtle part. And this chitta connects the casual body to the subtle body. The nature, the personality of a human being is exposed or made known or is nourished through this chitta. It is here, in the chitta that a thought emerges, and this emergence of thought is nothing different from a word called pravrutti. So there are pent up desires in your casual body, they impact the chitta. That's where, these constant impacts on the chitta, translate into a mental wave that the mind together with the intellect reads as a desire. Trirunnatam sthapyasamam shariram Hrideendriyani manasa sanniveshya Brahmodupena prataretta vidwan Srothamsi sarvani bhayavahani (Swethasara Upanishad 2-8) Word by word meaning- Trirunnatam- stretching three parts of the body (i.e, head, neck and chest) upwards; sthapyasamam- positioned erect; shariram- the body; Hruda- heart; Indriyani- the five senses; manasa- with the mind; sanniveshya-to be put or drawn; brahma- the cosmic consciousness or the supreme truth; udupa- raft; prataretta- crossing over; vidwan- wise ones; srota- ocean; sarvani- all; bhaya-fearful; vahani-flowing Translation- Keeping chest neck and head in a straight line, sitting with an erect body, drawing the senses and the mind within, while focusing or concentrating on Almighty God in the heart (or heart chakra), the wise ones tide across the ocean of fear (implies the cycle of birth and death), with the help of the raft of Brahman or the supreme knowledge of the cosmic consciousness.

10. **Bhrumadhya**

11. **Sadguru**

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

12. **Mahamantra**

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

13. **Yatha kaal**

At an opportune time

14. **Paddati**

Style of chanting

15. **Mantra**

Chant

16. **Vykhari**

In the process of constant chanting of Mahamantra, the first level is of spoken speech called Vaikhari. Vaikhari is the speech is spoken through the mouth and that is audible to the external senses. This speech impacts the physical being (the physical self, the psychosomatic man) and purifies that. Vaikhari vani or vaikhari speech represents jagrut avasta or physical consciousness or body consciousness.

17. **Madhyama**

18. **Eka lakshya**

Single minded focus on the goal

19. **Modakam**

An Indian sweet or delicacy

20. **Agnihotra**

The healing fire ceremony conducted precisely at the sunrise and sunset timings. Agnihotra purifies the surrounding environment and also the mind simultaneously.