



SRI VIDYA MEDITATION

Part 1

1

Introduction

India has various cults and creeds. Hinduism is more a League of Religions than a single religion with a definite creed. The traditional Indian schools of Philosophy that are known as *darśana* or realization and are: The *Advaita*, *Dvaita*, *Viśiṣṭadvaita*, *Nyaya*, *Vaiśeṣika*, *Sāṅkhya*, *Yoga*, *Purva Mimamsa*, *Vedānta* and the *Saiva Siddhānta*. Hinduism has, within its fold, various traditions like *Gaṇapatya*, *Koṃmaram*, *Saivism*, *Saktism*, *Vaiṣṇavism* and *Sowram*. The *Gaṇapatya* expresses the ultimate truth, that the creator lord *Gaṇeśha* was the cause of creation. The *Koṃmaram* understands the life as winning over the evils. *Saivism* explains the concept of the five elements and the path of meditation. *Sowram* worships the solar energy as the Supreme Being. But, *Sri Vidya* is known as *Brahma Vidya*, which is the non-dualistic – *advaita* philosophy, *Athma Vidya* - the great realization of the *Athma*. *Maha Vidya* means the great one and *Sri Vidya*, is the ultimate knowledge that one can realize.

What is Sri Vidya?

Sri Vidya is the philosophy of Global Oneness. It is a sect, cult or a fellowship which is defined by a Sanskrit word Sampradaya that comes from Saktism which is a branch of Hinduism. Sri Vidya is based upon the oneness of the Universe and refers to it as the Mother Goddess - Lalitha, who is the unified form of Siva and Sakti - the male and female energies. It is intended to furnish a right method of philosophical enquiry into every subject and object of human knowledge, including the process of reason. It is a non-dualistic approach. It is a method for attaining peace, concentration and Godliness. It is a theory and practice of becoming, which is the real transformation from the unreal to the real.

There is however, a traditional path of Sri Vidya, which is nothing other than the attainment of realization through personal penance and rituals. They also worship and meditate upon the Sri Yantra the Goddess. They separate themselves from the real world, thinking themselves as people of high purity. Some other people from the tantric cult try to attain all the earthly treasure through tantric practices or left oriented techniques of tantric worship.

There is a strong misconception towards the tantric cult regarding the adoption of certain rituals that are related with the usage of *Mamasa* (flesh), *Matsya* (fish), *Madya* (wine), *Mudra* (gestures), and *Maiduna* (fornication). In the light of vedantic realization the word *Mamsa* has been

explained as the sacrifice of earthly attachments, the *Matsya* denotes the unrest of the mind and mastery over such senses, *Madya* means the nectar emerging from the top of the head and coming down through the inner tongue while practicing kundalini yoga, *Mudra* are the meaningful communications with the divine energy and *Myduna* denotes the unification of the male and female concepts within oneself.

However, after twenty years of my saint hood and the practice of Sri Vidya, I realized that I had been directed by the Great mother Goddess to develop our conscious awareness of Sri Vidya by not only performing rituals, but as a process of transcendence in the present time and space through meditation and selfless service for which I am in need of writing texts to explain the new dimension. Thus evolves the Sri Vidya meditation. Sri Vidya meditation leads to global unity, peace and happiness. It is an integral philosophy which goes beyond all the discriminations of class, caste, creed and religion.

All of us, human beings, animals, birds, creatures, living and non-living things, devils, demons, evil and holy spirits... are the children of the Great Mother Goddess. There is no two. All are one. It is not only a form of religion but a way of life. We realize the true love of the Mother through Sri Vidya. Our philosophy is Sri Vidya. The deity is Sri Lalitha. The holy text is *Sri Lalitha Sahasranama*. The path of attainment is Sri Vidya meditation and the way of life is selfless service. The ethics of Sri Vidya is truth, righteousness, peace, love and non-

violence. The people who follow the Sri Vidya way of living should study all other faiths and respect them. They should lose their identity in the ocean of humanity. They should sacrifice their ego for the sake of the well being of the global society. This path is called Sri Vidya way of living based on serenity and integrity. For this purpose we teach various meditative techniques like omkar meditation, mantra meditation, meru meditation, srichakra meditation, light meditation and universal meditation. In this book let us study the nuances of omkar meditation, which is the first part of Sri Vidya meditation. In the second part we will deal with Sri Vidya Kundalini techniques.

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DR.RUPNATHJI (DR.RUPNATHJI)

2

One-day Lord Siva was at His Celestial assembly surrounded by Divine music and dance. Then Brahma entered with Lord Skanda, the child God and the second son of Siva. Brahma said; “His Majesty, I have by your orders started to educate your son. At the start of the Holy day when I was doing the first lesson of “OMKAR”, suddenly Skanda held my hands and requested me to advise him about the meaning of the “OM”. I somehow wondered about this boy who is not even capable of producing the basic scripts but tends to know about the meaning of the great “OM”. But he knew more than me and scolded me very badly and I was right to be afraid of him because he had suffocated the great demon, “*Tharakasura*” within seven days of his birth, so I explained to him the various nuances of “Omkar” in its twelve thousand variables. When he listened to this, however, he made fun of me saying, “Brahma, you don’t know!” But my lord I am highly ignorant about the Omkar and its twelve thousand meanings and therefore kindly seek your help to educate Him about the eternal substance DHIRGA PRANAVA or the basic rhythm of all lives!”

Siva wondered at the intelligence of His son, so taught Omkar in one hundred and twenty thousand ways. Listening to his teaching however, it was Skanda who replied, “Reverend Father, it was actually my mistake to have said that Brahma was the only one who does not know about the meaning of Om; because you also do not know!”, He also giggled while he was saying this.

Thence, Lord Siva himself requested Skanda to say how many meanings there was for “OM”, the single syllable word.

The Child God who resides at the “mountains” revealed the significance of OM in one hundred and twenty million forms. Later, Skanda was identified as the “Child God who taught the mantra to his father”. Siva was very much pleased and blessed the child to reincarnate on earth as “Thirugnanasambanda” at Tamilnadu to teach the meanings of DHIRGA PRANAVA to all beings upon earth.

How great is the symbolism of Omkar!

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3

The way of silence

Find a place of quiet and sit on the floor with your legs crossed, or with the legs in half lotus; that is with one leg pulled up onto the opposite thigh or if you can manage it sit in the full lotus position. Do not worry if you can not do this immediately, it will come with practice. For now the important thing is to be as comfortable as you can. Keep your back straight, so that the spine is upright.

Be quiet. Let all sounds of speech, the voice of the radio, T.V, fan and others, be put off for a while. Have a phase of just silence and listen carefully to those sounds which echo around you: the sounds from trucks on the road, the noises coming to you from the neighbours, the sound of an aircraft up in the sky, etc., Listen, listen keenly and observe those you listen to. Now further listen to those voices, which are quieter and more distant. Try to concentrate and travel with those voices and try and listen to that which is the furthest away.

Observe all these things while sitting in a lotus position and close your eyes. Now all the voices have stopped and there is no sound at all. It is the silence of the void; even then there is no absolute silence! Beyond all the voices and the silence, there is something which vibrates in the form of m...m...m... Where does it come from?

It is the holy "OM" which is eternally vibrating around us in the universe. What holy voice is it? When

did it start? Will it end or not? How come we have not being aware of it before?

That is Omkar whose atomic voice is eternally vibrating around us in the universe and is present everywhere. It can be found in all the particles of an atom. It is visibly found in the passage of air or at the vibration of the musical chords and in the ringing of the temple bells. Even if we close our ears we can feel the vibrations of the ring from the bell go through us. It is an excellent feeling to hear its voice. It is great ecstasy to listen to it. It requires a bit of practice in the art of concentration of the mind to listen to the voice of Omkar.

The Vedas and Upanishads have tried their best to explain the birth of Omkar. Here, we try to give consolidated details from the text about this eternal substance, which comes as a secret transmission from a religious master to his/her disciple, about the origin, meaning and method of meditation. If we understood that to practice this it would bring us peace in our day-to-day life, we would grow spiritually and eventually merge with the extreme ecstasy (ANANDA) and above all help us to escape from the turbulent sea of our lives.

When we first come to stillness our mind is like a raging sea, very wild and turbulent, always restless. Sometimes it is described like a monkey, always on the move jumping from place to place. It is not clear, it is not calm. Whereas when we come to sit still we become aware of all this 'turbulence', eventually if we keep faithful to

meditating daily at a set time, the turbulence subsides, the water becomes clearer, calmer, and we can penetrate its depths. We become less inclined to rush about, we become less agitated when things go wrong, we become more patient and kind, simpler and less complicated. Even the TV loses its attraction.

OM is a single syllable Sanskrit mantra. It is DHIRGA PRANAVA. It is Brahma, the mighty one. It is made up of the concepts of BRAHMA, VISHNU, RUDRA and sounds eternally with no end or beginning.

Patanjali Yoga Suthra (aphorisms) mentions it as, "TASYA VACHAKA PRANAVA:" which means that Pranava is the name of *Eswara*. He is the Supreme Ruler untouched by misery, desires, actions, and their result. He is the infinite. He is beyond the limitations of time.

There are thousands upon thousands of names for GOD. But the thought about God is the same in all of the religions of the world. OM is the basic sound from which all alphabets, all languages and all thoughts emerge. It is the mantra, which explains the holy characters of MAHASAKTHI, the great energy of the universe. It will give the blessing of the divine. Pranava means the meaningful sound, which is everlastingly new. Pranava is nothing but MAHASAKTHI which is ever new. It is the meaning of all mantras, found and explained by SIVA in the form of the universe itself.

Sastra holds the view that this first relationship is called SAKTHI. *Purana* indicates when the God Easwar produced a few mantras while he was in spiritual penance and he explained that Brahma was the meaning of each and every sound. “Ma” is the word taught by a mother to her child which when the child repeats brings resultant happiness to the mother. Likewise *Easwar* too will be happy just like the mother mentioned above when mankind pronounces the OM, which was taught by the Almighty himself.

Pranava is meant as the ferry which is used to cross the sea of life. It means the boat to cross the dull sea of our being. *PRARAPTHA KARMA* is meant for each and every being that after completing each of its karma it retreats to give birth again through sky, air, rain, seed, and sperm to this world and redo its karma. It has to redo its karma again and again and finally should fall into the Omnipotent nucleus, lose its identity and mingle with the nucleus as one and the same! The sole source to attain this union is to grip the ferry of Omkar...Omkar is such a feature of *Mahasakthi* to enable one crush the fetters created by the turbulent day-to-day life and identify them with it. No negative forces or bad elements or Evil will reach one who practices it sitting in a lotus position. One has to practice it chanting in repetitive forms concentrating in between the eyebrows. No mantra can be equated with it and it is the mother of all mantras.

When we leave all thoughts and deeds and practice this, new doorways of meaning will open to us. The soul

will find its origin as well as its goal and the *Sadhana* or practice will rightly co-travel with us even after we depart from our physical bodies, we will finally merge ourselves with it and it would lead us to fix within the Siva *Tatva* (Tatva-philosophy).

Omkar can be chanted as a short – expression as OM or as a long note O....O....O....M. This is called DHIRGA PRANAVA Mantra. One who practices it for three hundred and sixty million times will merge with the Omnipotent who is also the base for creation, protection and destruction.

Omkar cannot be controlled by present, past or future. It does not have time or space. The *Panchabuthas* or five sources of energy are bound to it. One who controls all five senses and concentrates on Omkar will attain *Moksha* – EMANCIPATION. He/she will not be controlled by either present, past or future or by time and space. That is the reason why any *yagna* or practice of mantra is always preceded by chanting Om. The *Gayatri* mantra also naturally begins with the DHIRGA PRANAVA Om.

It is the divine Ganges that washes away all sins, for the one who confesses and surrenders totally before the great Omkar. The Omnipresent, which is known either as *Mahasakthi*, *Easwar*, *Bhagavan*, *Narayan*, and Christ or Allah – has no forms and end. Let us assume Omkar, as a tiny mustard seed at the beginning of the birth of the

Universe. Some inner pressure develops within it which makes it expand larger and larger. Let us assume that it has grown like a fireball, a Nebula. This ball then bursts ultimately into several beings making many galaxies, worlds and these worlds in turn expand. Several universes and lives originated in them. This is the same way that science describes the origin of the Universe. The universe, which expands endlessly, will shrink one day or other. Then all those that have grown will become destroyed. This kind of expansion and constriction also takes place continuously in each being, soul and also atoms as well. It is a cyclic activity. It cannot be found easily what came first, the expansion or the constriction. The two types of changes are highly alternative. Expansion is birth and constriction is death. The basic factor of the first, primary power is Omkar, the DHIRGA PRANAVA – all are bound to it. It is the beginning and it is the end. It is the expansion and it is the constriction, we all are those who came from Omkar, the Brahman himself and have to resettle in it with no more births at our credit.

Brahman is described as Om, Tat, Sat. It was understood that Vedas, *yagna* (the fire ritual of the Hindus) and people who do *yagna* were born from Om. The meaning for Om Tat Sat is: ‘Om is truth’. Om is sound (noise) and from that the world is born. It is the voice of Brahman, the combination of all voices. They vibrate everlastingly. The word “tat” mentioned in the Vedas is nothing but Pranava. It is not mentioned in any proper noun form but is generally known as ‘That is’. Sat is the

truth that Om is Brahman, which cannot be modified. Therefore, the Bhagvad Gita says that Om is Brahman in the form of all Sounds (noises) and is the eternal substance.

Madhvacharya explains the birth of Omkar from the work “*Tantrachar*”. The origin of *Mahavishnu* is not known. He also does not have any parents. Brahma was created from a lotus on a tube, which arises from the naval of Vishnu. The child Brahma strangely looked all around after being created on the lotus bed. It was surrounded by darkness all over. He agonized as to who he was and where he was? Later, he understood that he was seated on a lotus, which is the flower from the abdomen of Vishnu. He hails Narayan; “Oh! Sriman Narayana; who are the holy, happy, and mighty forms. Your name is ‘Om’”. Then Brahma equates in his own mind that Narayana is Omkar and Omkar is Narayan, who is *Sathya* (Truth), *Prema* (Divine love), and who is also *Dharma* (Righteousness).

Omkar has three forms like three eyes either of coconut or Easwar. In the coconut we can find three eyes, out of which one will germinate. The other two will remain as they are. Just like the coconut, the Lord Siva or Eswara also has three eyes. We have the third eye as the agna chakra in between our eyebrows. This universe is made up of three activities like creation, protection and destruction. The ‘A’ in the beginning of the Omkar refers to *Brahm* ‘A’ and creation. The ‘U’ in the middle of Omkar refers to *Vishnu* ‘U’ and protection. The ‘M’ rightly refers to ‘M’ (*Rudhra* or *Maheswara*) and destruction. These

three are the main features of the supreme power. They are interlinked as if without the other one cannot survive. There is no creation without destruction and there is no destruction without creation. There is no creation or destruction without protection.

The truth is ONE, which is the oneness of the Universe, the *Mahasakthi* or the great energy. The secret of this Universe is ONE, which becomes TWO and TWO combines into ONE. The split of one is happiness. When it becomes two it is unhappiness. When it is united with the first, it is great happiness. Until then the life, which is full of births, karmas, sins and sufferings, will continue to take place.

The *Siddha* cult mentions the six *Chakras* in our body as *Adhara* –energy centers. They are: *Mooladhara*, *Swathishtana*, *Manipusaka*, *Anahada*, *Vishudhi* and *Agna*. The ‘ONE’ is called as *Paramathman* and the ‘TWO’ (two) is called as *Jeevathman*. The ‘ONE’ (one) is Siva and the ‘TWO’ (two) is *Shakthi*. *Shakthi* –the *Kundalini*, is the one, which resides in our body in the form of a snake. The raising of that snake to make it operate through the *Adhara* chakras and to make it unite with Siva is called *Kundalini*, which is also known as the unification of *Sivasakthi*. This is well known as the great happiness or *Paramananda* that is, becoming one. Now we can understand that in all forms of life duality exists. That is the reason for our unhappiness and happiness. The practice of Omkar leads us to (be) the ONE. It spontaneously

raises the *Kundalini Shakthi* and takes it through the *Adharas* and combines with Siva who resides at the thousand petalled lotus, inversely hanging above the *Sahasrara*.

The truth attributed by DHIRGA PRANAVA is that this world is not meant for you. Whenever we chant Om, we pray to *Mahashakthi* to purify our sins and the purified soul escapes from the ties. DHIRGA PRANAVA is classified into *Bindhu* and *Nadha*. One is *Sukshama* the microcosm and the other is *Brahmanda* of the macrocosm. The former is *Shakthi* and the later is *Siva*. The *Panchabuthas* are born from Omkar. The *Bija* mantras or the seed letters are accumulated from OM.

So we have: Hum-sky, Yam-air, Ram-fire, Vam-water, Lam-earth and OM are the all (Dirgha) Pranava. In the final, Atman mixes the (Dirgha) Pranava from which it is born. All unhappiness exists as long as the body exists and the soul later takes birth. When *Jeevan* functions into a concrete body it then paves the way for *Sukshama* to mix with Omkar. The endless means of the chanting of Omkar will pave the way for unification with Siva and thereby stops the birth.

The *Mandukya* Upanishad explains about Omkar. We can perceive Atman only through our being. The four stages of consciousness of a being are: the awakening stage, dream stage, dreamless stage and finally '*Thurya*' (highest consciousness). The Atman at awakening is '*Viswam*' and in dream it is '*Daijasaan*'. In the dreamless stage it is '*Prakjan*' and the source for all the stages is

'*Thurya*'. *Mandukya* means frog, which does not walk but instead jumps. Since the Upanishad deals with knowledge related to jumping from one stage to another it is known as the *Mandukya* Upanishad. From the above-mentioned stage of awakening we could achieve the dreamless sleep stage, through the practice of Omkar and leave atman to settle with *Thurya*. **This is Pranava Yoga.** One who achieves this does not have birth or death, says *Gaudapada*.

There are several powerful mantras found in the sky. Great seers have obtained a few of them to this world. They can see and hear them. Swami Vivekananda says he has seen Sri Chakra. The people who worship Devi consider Sri Chakra very important. *Adi Parasakthi Sri Lalithambiga* resides in it in the form of *Siva-Sakthi*. The *Gayatri* mantra is also the one; widespread in the visual form of Omkar is 'SRI CHAKRA'. Ernest, the German physicist produced the rhythm of Omkar through an instrument. A screen was produced before it. Later, the sound waves were converted into visible forms. Several circles, triangles, square and dots danced on the screen and finally turned into the form of Sri Chakra.

The DHIRGA PRANAVA is made up of five features: *Akara*, *Ukara*, *Makara*, *Bindhu* and *Nada*.



4

Which mantra?

Gayatri mantra is the mother of all mantras. It is the sole force to get rid of our sins and purify our souls. When one practices it with a pure heart and good concentration it gives high benefits. Since, the *Gayatri* mantra is made up of *Uma* –the form of energy, *Lakshmi* –the form of riches and *Saraswathi* – the form of wisdom, the mantra will render energy, riches and wisdom.

Om Bhoor! Om Bhuva! Om Suvaha! Om Maha!

Omkar is earth! It is Bhuvar Loka! It is Swarga or heaven!
It is also makar loka!.....

Om Jana! Om Thaba! Om Sathyam!

Omkar is Jana Loka!

It is Thapo Loka!

It is also Sathya Loka!

“Om Bhur Bhuvah Suvaha Tat

Savithur Varenyam

Bargo Devasya Dheemahi

Dhiyoyon Prachodayat.....!”

The *Gayatri* Mantra, which is also known as the Guru Mantra, is the most important mantra in the Hindu Scriptures. Its recitation and meditation ends all sufferings and miseries and brings success and beatitude. If a person only recited this one mantra all day and night, he need not resort to any other form of mantra, and for those people who desire knowledge, understanding and an intellect that

is inspired, reciting this Mantra, 1,000 times daily brings miraculous results.

O Supreme Mother! You alone are true. You alone are worthy of glorification and oblation. You are the creator and sustainer of all. You are the giver of life. Divine Mother, the source of existence, intelligence and bliss, you are all-powerful, all wise, eternal and merciful. You know my feelings. Nothing is hidden from you. I want to worship you in the temple of my heart. I want to feel your divine presence in me, and in everything. You are Great, Good and Pure. Help me Mother, to live a good, pure and sinless life. Illuminate and inspire my intellect. Grant me great understanding and a peaceful mind that I may live in the Presence of your Divine Glory. Please bless the world humanity, to understand and to follow the Sri Vidya path to serve, to Sacrifice and to Surrender to your divine feet.

Let us meditate upon the great light of Good which induces wisdom and energy in us and that soul is the greater one which makes everything.

When Omkar is chanted by a holy man or woman it not only gives them knowledge about this Universe, but it also gives them knowledge about the inner energy within themselves. An average man or woman can become holy by the way of chanting it.

Whenever one is on the spiritual path with whatever philosophy he/she is pursuing, they no doubt

will obtain unification with the great soul eventually, but it is advisable for them to practice Omkar to minimize their efforts and escalate their practice and prayer. This Mantra is a panacea for all students. One who chants “Om” when they wake up and again before going to sleep, their whole day will be protected by it. It is the fortress around them. There may be results of headaches and other physical strains while practicing it. If so, it would be better for them to have the advice of a master. The headaches hint that we have to progress more in holiness. The vibrations found at the backbone are also not worthy of fear. If it is found one should seek the advice of a master and escalate *kundalini sadhana*.

Manu says that, “Every student of Veda should chant OM before and after his Vedic classes, or otherwise the fruits of education will erode from him, and nothing will last long”. According to Kato Upanishad, “Which word was recorded by the Vedas, which word was practiced by students of spirituality, if such a word Om is known by either higher or a lower person he will attain whatever he wishes”.

The *Prasanna Upanishat* says, “Whether it is the higher being Brahman or any least one both are mentioned by OM.” One will attain a good birth by meditation on the Rig Veda and also become an advanced student of Spirituality. While practicing ‘A’ and ‘U’ he will be guided by the phrases of *Yajur Veda* and take birth into the middle stage of *Chandra Mandala* – the zone of bliss and lives happily to escape from the life cycle like a snake from its

frail vessel.

Samaveda is also bound to Omkar like the Rig Veda. The methodology of it is explained in both. The *Chandukya* Upanishat hails that the practice of Omkar will give the result which cannot be given by any worship or fire ritual to a *sadaka* (*one who practices Omkar meditation*). It highlights that if one has just started to think about Omkar they will soon attain spiritual powers.

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5

Pranayama or breath exercise

This is made up of three parts: Inhale – *Puraka*, breath intact – *Kumbaka* and exhale – *Reshaka*. When it takes place at the left hemisphere it is *Idakala* and at the right it is *Pingala*. The function at the right, on behalf of the heat is called *Suryakala* and the left because it is cold, is known as *chandrakala*. The inbetween stage is *Sukshama* or *sambu nadi* (the neutral one). It is the stage where the mind should settle at the identity with great energy. When we practice this breath exercise both the mind and physical instincts can be controlled. ‘SOHAM’ is the term used for inhaling the breath and ‘HAMSA’ for exhaling which respectively means ‘God within’, and also ‘we are with God’. Inhaling is *Sakthi* that is life, exhaling is *Siva* that is the end. *Kumbaka* is creation that is *Brahma*.

When we begin to chant Omkar, all of these functions of *Puraka*, *Kumbaka* and *Reshaka* start operating. We tend to rush about in our daily lives going from one thing to another, the result being a loss in vitality, we feel tired, we become ill very easily, it makes our breathing faster. Fast breathing will only result in the loss of energy and short life. The practice will also give one good health and a long life. The practitioner will attain

Moksha: the liberation. Through Omkar one can separate the body and the soul and also can extend the life span more than one hundred years.

Sri Vidya Meditation has become the important practice to remove the inertia of this hectic world. It is even advised by physicians and it is also widely known, that people who practice meditation are healthy. They are far from being neurotic. They have a sound mind and a healthy body. When one sits in the lotus position one can choose to meditate on either God's form, a thing, a mantra or ones master. This is known as the *Rupa, Ishka, Veda* and *Nama* way of meditation. From time immemorial, especially from the Vedic age; Omkar is considered to be the holy form of meditation. Swami Vivekananda says that Omkar is the holiest of all the holy Vedas and is the mother form of all mantras. It is the symbol of *Mahasakthi*. It is the wholeness of the wisdom of God. It reflects God himself. It is the Brahman.

Japa – is the chanting of a word repetitively. It is a wide practice followed by all the religions of the world. We become what we think. We become part of Omkar as we meditate upon it. It avoids lust, anger, misery, glamour and all evils. It controls disease, laziness, suspicion, feelings, downfall from spiritual development and instability.

Therefore, whatever the hurdles we may find in the practising of Omkar, like maybe headaches: this is only the root cause, and we should not stop the practice. All efforts have hurdles. Look at someone who trains for the Olympic games, nothing is a problem to them, they experience, aches and pains, they arise early in the morning to do so many hours training before they go to work or

college. Nothing stops them for obtaining something that is perishable. Even when learning a musical instrument one experiences pains in the fingers and one has to push beyond that so that the muscles become strong and accustomed. Yet the moment it is to do with our eternal life, the first obstacle and we run in the opposite direction. Therefore we also are in training when we come to practice Omkar. We cannot easily solve the great sum of our Karma!

The *Atharva* Veda describes that the Lord *Indira* won demons just by way of chanting Omkar. The *Yajur* Veda describes that by chanting Omkar repetively, and also thinking and meditating about it one can understand Brahman. The *Kato Upanishad* confirms that Omkar itself is the eternal Brahman. The *Mandukya Upanishad* reveals that by meditation of Omkar the Atman mixes itself with the Brahman. In the *Bagavad Gita*, the Lord *Krishna* says that “I am OM in words”. The *Patanjali yoga sutra* says that chanting the mantra several times and thinking about its meanings is the right route in spiritual achievement.

Omkar gives new meanings each time it is meditated upon, because it is ever new; like seeing new cities that come into view in a highway. The journey only becomes obstructed if it becomes impossible to discover new places. Likewise, Omkar will manifest eternal ideals as it travels on its ferry at the velocity of meditation. For that we just have to simply think about the meanings of Omkar as a course, and it will give new vistas and it is the shortcut for spiritual advancement, and ecstasy.

Worship is divided into three: 1. Prayer and this is the beginning. "God bestow me", is of such a kind. 2. Meditation without claiming anything materialistic, thinking only about God, in unification and in matters of emancipation. 3. Staying with Brahman, which is the truth of Great Nirvana (attainment). The Omkar meditation will lead the practitioner very rapidly to mix with Brahman.

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6

A note of warning

Mantras are of four kinds. *Sidha*, *suchida*, *satya* and *ari*; the classification rightly falls on the basis of their result giving nature. *Sidha* is the one, which gives a result after chanting it for a certain time. A few mantras will yield a result after one has chanted it for one thousand and eight times, a few mantras will yield a result after a hundred thousand and eight times, and a few will give results after five hundred thousand times, etc. *Suchida* is the one, which gives an immediate result; and only a master should properly initiate it. *Satya* is the one to be chanted endlessly until it gives a result. A few mantras will give negative results if they are pronounced wrongly! These are called *Ari*. This way of the art of learning about mantras, their suitability at responding to individuals is known as 'Siddharikoshta'. Masters researching on the basis of this method initiate mantras, and the right decision is made on individual disciples to teach the respective mantras.

Nowadays, people tend to practice mantras through learning from spiritual magazines, books or just by willingness. This is an **unlawful practice**. One may lose their energy by shouting mere words; or to the diabolic extent will have negative results. But, Omkar is beyond all doubts, that anyone can practice it. It is beyond caste, creed, religion or language. Omkar is the prime source of all mantras.

In the '*Devaram*', this holy script praises the Almighty, "Thou art Sound (noise)". Brahman is in the form of Sound (noise); which is known as (noisy Brahman); *Sabtha* Brahman (*Sabtha* means Sound) and is widespread throughout the universe. All forms of this universe are born from it. It was only Dirgha Pranava at the primeval stage and that is the "Atomic Voice" form of Omkar; and that is the source of all noise, voice or sound, and that is the one, which vibrates in all souls and glares in the Atom. Omkar is the abstract voice of all the voices we get in concrete form. Just like the Universal voice of Omkar, the abstract voice emerges from our Muladhara and is widely known as '*Para*'. The sound, which emerges from our heart, is '*Paisanthi*' and when it mixes with awareness it is '*Madyama*' when this sound leaps through our mouth it is '*vaikari*'. This is the function of energy, which starts as a concrete sound and results into abstract. It is for this reason that to explain sound the Lord Siva is shown to have a 'tun-tun' in his hand and is dancing. Also in many temples in India we can find many people who dance in ecstasy through listening to the sound of 'tun-tun' or 'tom-tom'. All sounds would be classified as *Ahada* and *Anahada*. *Ahada* is the one when something hits another one. It is the sound of the friction between two objects. When the sound is independent, it is known as *Anahada*.

"*Yogasandhya*" describes, that the yogi should listen to the sound of *Anahada* by way of closing both his ears, using his hands. That abstract Omkar is abstract mantra.

'*Nada*', the eternal rhythm is the primary sound of all sounds. *Mahashakthi* resides beyond that level. That sound is understood as 'Unheard sound'. Though we hear several sounds, in reality could it be possible for us to hear the sound of Omkar? It requires practice and maturity to hear the sound of the Eternal.

The Universe is made up of thirty-six eternal features between *Nada* and *Bindu*. *Nada* is the Eternal rhythm and *Bindu* is the Eternal atom. Those features that create, protect and destroy the Universe are those which are found in between '....O....' and '...M.....'. *Nada* is sound and *Bindu* is light. Creation partakes between these two to happen, stay and you get destroyed.

DR. RUPNATHJI (DR. RUPAKNATHJI)

7

The practice of Omkar Meditation

How does one practice Omkar meditation? One has to choose a place where constant worship is done, get up by four O' Clock in the morning, complete ones routine, and after having taken a bath should sit in the lotus position to practice. Or at least if one can not manage the lotus position use the half lotus position or sit cross-legged as mentioned earlier. Do not worry if you can not do this immediately, it will come with practice.

There are four various forms of Omkar: *Krusva*, *Dirgha*, *Plutah* and *Apyayana*, from which *Plutah*, the third is explained: Inhale and chant Omkar while it has to linger like taking a gulp of water or swallowing it.

Hence, the breath can mix with the natural energy existing in and around us and the mind will settle in peace. We will be moving towards success if we practice this without fail every day. One has to practice Omkar for twenty seven times, daily. Then the number of times we recite it has to increase from 108 to 1008 gradually. When we practice this for at least 108 times daily, several changes will manifest in us. If we complete chanting Om for ninety million times we can attain one of the *Panchabutas*. When the first cycle is complete - earth, can be won. In the second - water can be tamed. In the consequent cycles other energies, fire, air and sky can be won. When

practiced at least 1008 times daily, desires, anger and pride will vanish and purity and peace will settle within us. Omkar is the simple and great source to withdraw into us putting an end to all wrongful deeds.

The tasks of chanting a particular quantity of mantra is called '*Puracharana*' and a master rightly initiates it in relevant months according to the *Agamas*. The meditation of Omkar can be done through three means. One is '*Manasa*' that is the chanting of 'OM' in the mind. It is a difficult practice and difficult to follow since everything is very noisy around us, but it can be attained after having practised for a long time. The second method is called '*Upamsu*', which is chanting to the level of hearing one's own. This is such a simple and dynamic method. It also helps us to raise our concentration power. The third one is '*Vachaka*' which is the sounding of 'OM' loudly so that others can also listen to it. Within all these, *Manasa* is considered to be very eminent. But the most best and complete way of practising Omkar meditation is if we begin with '*Vachaka*' and continue with '*Upamsu*' reaching the '*manasa*' in the final stages.

Omkar! Its various meanings! The great energy of Omkar, Meditation, Mantra, *Gayathri*, *Pranayama* and *Japa*, is a sound thinking, which unites all these various concepts under one roof – Omkar. One who has the quest for self realization advances towards the final goal of the soul.

One who thinks that nothing is in our hands, and everything is the action of *Mahashakthi*, is relieved of all

earthly sorrows. He/she will be blessed with all riches and spiritual light.

Sri Vidya Meditation is mainly based on mind concentration, *pranayama*, mantra and *japa*. It is not an easy task to regulate the mind stream. One who practices meditation using various techniques may fail in mind concentration but Sri Vidya Omkar meditation, which is an integral path, never fails!

The chanting of Omkar itself will result in the concentration of mind. Whenever we chant Omkar it is equal to a complete *pranayama*. Om is a great mantra by itself. Omkar *japa* becomes a complete meditation.

Just say Om...Om... Now you are in meditation. Here on after Omkar will take care of you. As soon as you awaken in the morning you can chant Omkar 21 times and while you are going to sleep you can chant the same. Now you are in the total protection of Omkar. Chant....Om....Om....Om...!

OM TAT SAT.





SRI VIDYA MEDITATION

Part 2

1

Sri Vidya meditation is a specially designed method to re-program your mind towards conscious being. You have to only spend a little time daily, but those minutes will make a remarkable change in your life. It has three parts and they are:

1. Purification of the mind
2. Spiritually charging the mind by Sri Vidya energy
3. Stabilization of the Sri Vidya energy

If you practice the above spiritual meditation regularly in the early morning for 27 days there will be immense benefits. You will be blessed with good health, well-being, intellect, character, wealth, social status, spiritual bliss and universal peace. The eight-fold benefits of meditation can be attained. Let us discuss these one by one.

1. Purification of your mind

Why do we need mind purification? The mind is like crystal clear pond. The purity is spoiled even because of a small disturbance. There are three possibilities for the contamination of our mind. Our sub-conscious mind has records of our ancestors in subtle form. This has to be completely erased. Then only we can feel the brightness of our life. Secondly, many evil vibrations created by others contaminate our thoughts. We are unable to realize the real light of our life due to this disturbance. Thirdly, we meet with many miseries in our life as the out come of our selfish deeds. These sorrows, depression, failures, fear and anxiety are some of the forms of impurities loaded in our mind. Sri Vidya meditation aims to purify our mind by removing the impurities. There is a stream of thought, one thought following another in succession. These thought forms are the spontaneous output of the mind, coming into existence and becoming non-existent at the same moment without the control of the thinker. One should learn to streamline these thought forms. This can be achieved only through the cleansing of the Manipuragha Chakra, which is explained in the following paragraphs.

2. Spiritually charging your mind

The Human mind has two concerns. One is material and the other is spiritual. Also one cannot exist without the other. The mind learns and realizes easily about the material world, which is sensible through the five sense organs. But, the question is though, how to understand the spirit? There is an inner light, called self or spirit. The more you approach the real light of self, the more the darkness of delusion vanishes. The inner light has to be ignited or induced with the help of spiritual practices. That is nothing but a fearless stage, with boldness and tremendous love. The vast majority of people do not understand the meaning of this reality. What is the use of searching for spiritual power outside of us in an outward journey? It has to be attained within us. Sri Vidya meditation teaches you to charge and energize your inner mind with the help of sacred syllables. After this stage one can trace the presence of the spiritual energies in and around.

The doctrine of the Sri Vidya meditation postulates that our body consists of exactly the same elements as those of the Universe. What is in the Universe is also there in the body as well: and what is there in the body is also there in the Universe. In other words, by correlating the centres found in our body to the countless stars and planets in the Universe, it may be concluded that the Universe and the body are one and the same. The

connectivity between the Universe and us is all-important.
If we lose the signals we may not be able to live properly.
Sri Vidya meditation enables us to realize the inner self and
identify the same with the Universal abundance.

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3. Stabilizing the spiritual mind power

It is due to our ignorance: that slowly we lose the connectivity or the charge of the spiritual energy. In order to stabilize the invoked energy we have to learn certain techniques and processes. Many of us think that spirituality is related with certain Gods or Goddesses, caste, creed or religion. In fact spirituality is nothing to do with religion. It is the realization about the abundant invisible energy dwelling all over the Universe. Human beings are the complex creations of body, mind and spirit. The first one is the physical manifestation and the rest are subtle. There are 'Nine' stages of existence: Earth, Water, Fire, Air, Sky, Conscious mind, Sub-Conscious mind, Super-conscious mind and the Supreme Being of Universal existence. These stages are there in the human (body) as (energy) centres. The life forces that make us alive and dwells from the toe to head through these energy centres are connected with the Supreme Being. The spiritual life energy flows from the Supreme Being and enters through the human body through the conscious mind centre in the body. But due to other reasons the connectivity is disconnected. That is the reason for all our suffering. Sri Vidya meditation helps us to stabilize the spiritual mind power and to spread the same to others.

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2

What we need to know before we begin our practise

Before trying to start Sri Vidya meditative techniques, it is necessary to understand the mighty Kundalini energy found (hidden and inherent) in our own body. It is Kundalini, the serpent power (female energy) of the mother Goddess, in the form of a snake, coiled in three and a half turns, waiting to wake up at the root chakra to reach and unite with the ultimate male energy at the Crown.

Kundalini means energy in the form of a coiled snake in three and a half turns. Kunda means coiled. Kundalini is also called or known as '*Bhujangini*' – Serpent power. The three coils represent the three-root characters: *Sattva* – Truth, purity and equilibrium – the non-moving nature of the Universe. *Rajas* – The Kinetic power of the universe - the moving nature of the Universe, and *Tamas* – The power of Inertia, the lower of the three *gunas*, the constituents of *Prakrithi*, or material nature- the neutral nature of the Universe. Half a turn – represents the beginning status of *vikritis* the modification of *Prakrithi* or material nature. This indicates the transcendence of the soul from ignorance to the great light of realization.

There are six basic energy centres namely; - Earth centre, Water centre, Fire centre, Air centre, Sky centre, Conscious mind centre, and Sub-Conscious mind centre,

Super conscious mind centre and The Supreme Being of Universal existence which is beyond the body, mind and spirit consciousness. The large expanse over the head is known as the Supreme Being of Universal existence. Let us now see in detail the abodes and characteristics of all the above centres.

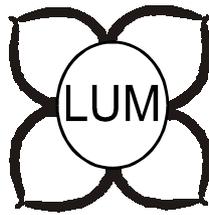
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Earth Centre:

(Root or Base centre)

MOOLADHARA CHAKRA *(for Adhara Chakra):*

(Sacral) Sacro-Coccygeal Plexus



This centre is at the lowest of our ribs. This may be considered to be in the shape of a lotus with four petals. The subjects referred to here as petals are only the energy codes. The Spiritual mind power or **Kundalini energy** rests here in the form of a serpent of three and a half (turns, in spiral shape) - spirals. In the doctrines of the five elements the root centre or Mooladhara Chakra is the discipline of the earth. In the nine planets system this is **Mercury**. In the Universe the root is the earth. This is the centre, which forms the basis of self-consciousness, memory, nervous system, intellect and learning.

The Water Centre:

(At the linga or the origin of the reproductive organ)

SWATHISHTANA CHAKRA:

(Prostatic Plexus)



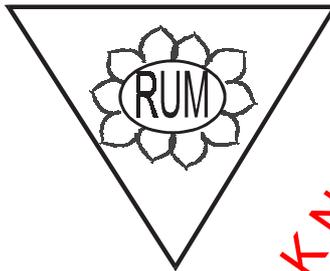
(It is in between the root centre and the navel). It is situated above the root centre and slightly below the navel with six petals in the spinal. Its element is water. Conforming to the theory that all life originated from water, this centre is related with all creations. Its planet is **Venus**. This is the basis for family life. It may lead to dissatisfaction in conjugal life or impotency, if this centre is blocked or energy less.

Fire Centre:

(Naval or Nabhi Centre)

MANIPURAKA CHAKRA:

(Solar Plexus)



This centre with ten petals is located in the spinal chord just directly above the navel. Its element is Fire. The spiritual mind power is enhanced here and develops the act of maintenance or protection. The planet wielding power here is **Mars**. Labour and the consequent wealth are governed by this centre. The people who improve this centre will be blessed with prosperity. It is the heaven amongst all of the worlds.

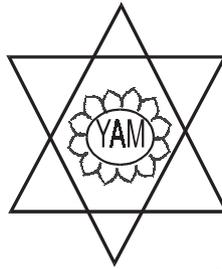
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Air Centre:

(Heart Centre)

ANAHATHA CHAKRA:

(Cardiac Plexus)



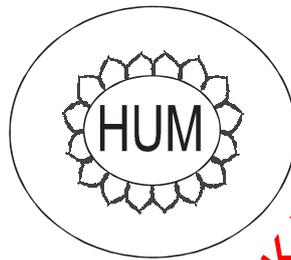
It is located in the spine focused on the chest, above the heart. It is a lotus with twelve petals. Its element is Air. The spiritual mind power rules here as the force of fury and accomplishes the act of destruction of the EGO. Its planet is **Jupiter**. In the exalted state of the guru the spiritual mind power destroys arrogance; destroys unrighteousness and upholds justice. Those who energize this centre will be blessed with boundless knowledge and wisdom. Victories and leadership will be theirs. They will also be accepted and respected as Gurus to others.

Sky Centre :

(Throat Centre)

VISHUDHI CHAKRA:

(Laryngeal Plexus)



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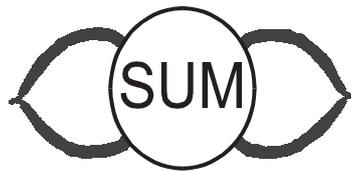
Its location is the hollow of the throat. This is a centre with sixteen petals. The spiritual mind power rules here, as the doctrine of concealment. Infinite love, sympathy, mercy, attachment and motherliness are parts of this manifestation. This is an ether (space or sky) doctrine. Its ruling planet is **Saturn**. Those who enhance the spiritual mind power at this centre will be bestowed with divine boundless love.

Conscious Mind Centre

(Brow centre or Third Eye centre)

AGNA CHAKRA:

(Cavemous Plexus)



It is the centre located between the eyebrows. It is the lotus with two petals. It is here that the role of the five elements ends and the domination of the mind emerges. The reigning planet is the **Moon** and its world is the world of reflection. It is this centre, which receives all information with the help of sense organs and manipulates the thought forms.

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Sub-Conscious Mind Centre:

GURU CHAKRA

(Pineal gland)

This is at the centre of the head. The sub-conscious mind is the guiding principle for our life. It is the great knowledge, which knows all past, present and future. It helps us to take the right decision at the right time. We should induce the spiritual mind power at this centre in the belief that the divine energy, which guides us, is enshrined here. We should praise our Guru's feet and feel that it touches our head.

Super Conscious Mind Centre:

GAYATHRI CHAKRA:

This is above the sub-conscious mind centre; it is the stage for super conscious mind. By concentrating at this centre we will be relieving ourselves of all impurities. This is the centre, which helps for purification.

Supreme Being of Universal Existence:

SRI CHAKRA

Location of the Thousand Petals:

It is the stage where the hands reach to join above the head. We will feel and receive the boundless love of the abundance, and be bestowed with love, wisdom and strength. The realization of spiritual mind power is a simple ecstatic experience. We can sense spiritually the rays of **Sun**. This meditation is the realization in our-selves of the omnipresent and omnipotent divinity. Worldly life is interpreted only through the eyes of the world. So, the mind is always being attracted towards the world outside; and consequently becomes corrupted.



3

Sri Vidya Meditation

Sri Vidya meditation practice may be treated as the Master's level in meditation. Next to that, we can reach the self-realization stage, the ultimate goal of life. The dynamics of the mind is the basis of human life: Then follows the Mind, Intellect, Conviction and Ego. The base *centre* is only the site of a sign in the last of the ribs (the above rib itself is in the shape of a triangle). As a matter of fact, if we carry out a surgical operation, it will be impossible to physically identify any part of the body as the base centre or the brow centre. One is not able to identify and isolate something as the mind of man, life or spirit. In the same way, the *centres* also cannot be isolated and identified. However, these are the sites where the all-pervasive life, mind, intellect and spirit are supposed to dwell and take their roles.

They are like important intermediate junctions like when you travel in a train. These centres of movements of energy cannot be compared to the physiological parts of the body like the brain, heart or lungs. They are different anatomy in that these spiritual energy centres are subtle and invisible. With this fundamental understanding, let us proceed to study the nature of spiritual mind power practice.

The Masters of Sri Vidya meditation affirms that the spiritual energy lies in the shape of a spiralled serpent

as a spark of light. If we move a glowing joss stick in a circular path in the dark, it would appear like a circle. The spiritual energy is similar to this. Spiritual mind power practice is the arousing of the Kundalini energy through the centres, the spiritual energy which dwells at the base centre, raising it to the confluence at the *centre* between the eyebrows and then to allow it to pervade its own expanse.

To attain this state, one is led (through sound, light, mind, and spiritual exercises) to four stages. One who would like to practice Sri Vidya spiritual mind power technique should first of all learn the basic concepts beyond any doubt. Following this, a test practice will have to be undertaken. Then he or she will be initiated into the practice of meditation. Only then the person will be given regular practice; and then the person will gain experience.

Let us now see how the Sri Vidya meditation technique is practised.

You may sit facing the direction of the east. You may have before you a light (or lighted lamp), a window through which light comes, a lamp or idol of (Gods/ Goddess) as you wish. Sit on a wooden plank, a mat or a carpet making your position comfortable. First of all, practice the breath exercise.

The Breath Exercise – Easy Technique for (Purification of your mind)

1. Close the right nostril and breathe in through the left nostril.
2. Close both the nostrils and retain the air for 30 seconds.
3. Open the right nostril and breathe out.
4. Close the left nostril and breathe in through the right nostril.
5. Retain the air in the body for 30 seconds closing both the nostrils.
6. Open the left nostril and breathe out.
7. Breathe in through both the nostrils.
8. Close both the nostrils and retain the air for 30 seconds.
9. Open both the nostrils and breathe out.

A cycle of the above nine steps is considered as one unit. You should repeat this cycle three times.

Purification of the physical body, subtle body and karmas:

Take a deep breath sitting in the meditative posture and bring your thoughts to the Mooladhara chakra and exhale. Once again take a deep breath and bring up your mind concentration to the Swathishtana chakra. Like this send the breath and mind energy to each chakra. While doing this imagine that all your sorrows, physical ailments and negative thoughts are burnt in the fire of Kundalini energy.

Purification of the thoughts and links of the ancestors:

The Manipuraga chakra is the link with your ancestors. Keep your right palm closing over the navel and raise your left palm facing the sky. Now meditate your known and unknown ancestors and try to see them in a golden light. Then Chant: “Om Shanthi, shanthi, Shanthi, (OM PEACE, PEACE, PEACE!) once. Whilst chanting the shanthi mantra the first shanthi should be uttered in a louder voice, then reduce your sound for the second shanthi and chant the third shanthi in a whisper.

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4

Spiritually charging your mind:

Step 1:

Then remain in a state of absolute silence for three minutes. As you are doing this you will perceive a dot of light at the centre between your eyebrows. It is that dot of **golden light** that will henceforth direct all your activities.

Step 2:

The Mooladhara Chakra:

Breathing in quickly, imagine that a dot of red light meets your base centre, performing at the same time, **the act of contracting and expanding the anus in rapid succession five times (Aswini Mudra)**. Now you are subtly at the base centre. Now form a position with your hands, and bring both the hands together, keeping them tightly against the lower abdomen, and keeping both the hands in **Chin Mudra**. Now chant at the base the 'OM' mantra 12 times. Now the red dot of light wakes up the Kundalini and makes it begin to rise upward.

Step 3:

The Swathishtana Chakra:

After a brief while, raise your hand position to Swathistana and concentrate between the abdomen and navel and feel the spiritual Kundalini energy reach the water centre. Now chant the 'OM' mantra, 12 times once again at this centre.

Step 4:
The Manipuraka Chakra:

After a brief while, raise your hand position to Manipuraka and concentrate against your navel and feel the arrival of the kundalini at the fire centre. Chant the 'OM' mantra 12 times at this fire centre.

Step 5:
The Anahatha Chakra:

After a brief while, raise your hand position to the Anahatha with **Namskara or prayer Mudra** and bring your mind against the chest, the abode of the air centre. You will feel the brilliance of the spiritual energy at this centre. Chant the 'OM' mantra 12 times.

Step 6:
The Vishudhi Chakra:

After a brief while, raise your hand position to the Vishudhi Chakra with the **Namskara or prayer Mudra** and bring your concentration to the throat area, the abode of the sky centre. You will feel the brilliance of spiritual energy at this centre. Chant 'OM' mantra 12 times.

Step 7:
The Agna Chakra:

After a brief while, raise your hand position to the Agna Chakra with the **Namskara or prayer Mudra** and bring your attention to the centre between your eyebrows, and experience the dominating pleasure and brilliance of

the spiritual energy of the kundalini sakthi at the conscious mind centre. Chant 'OM' mantra 12 times at this centre.

Step 8:

The Guru Chakra:

Touch the centre of the head at the Sub-Conscious mind centre-the Guru Chakra and put your hands in the **Mirugi Mudra** as shown and chant the 'OM' mantra, 12 times. You will experience the emergence of the spiritual energy as a brilliant mighty force.

Step 9:

The Gayathri Chakra:

Bring your hands together to the super-conscious mind centre and raise your hand position to the Gayathri Chakra with the **Namskara or prayer Mudra**, just a little above the head without touching it. Chant the 'OM' mantra 12 times. At that moment witness the spiritual energy that will be comparable in radiance to a star. You can imagine a holy shower of water falling down from the sky on your head which purifies you.

Step 10:

THE SKY CHAKRA:

Then raise your concentration up further still above. Worship any Gods/Goddess or your spiritual masters of any faith, as you believe. Then raise your hands up above the head with the **Namskara or prayer mudra** as shown in the photograph. Then Chant the 'OM' mantra 12 times. Witness the brilliant light shine in the form of

radiating **Sun** rays. You can see a SRI YANTRA OR MERU AND BRING THE IMAGE TO YOUR MIND SCREEN AND MEDITATE. The higher stages of Sri Vidya meditation you will learn SRI YANTRA MEDITATION in detail.

Now reach the top and expand your presence of mind to a wider range. Think of the infinite existence of the Universe and its abundance. **Pray for Universal peace and oneness.** Worship the Mother Goddess by chanting the 'OM' mantra 12 times. Keep your body relaxed and sit normally.

Step 12:
Stabilize the spiritual mind power:

Let the mind remain focused on the brow centre. Then pronounce the words '**OM IM HREEM SRIM**' (Sri Vidya Mantra Stage 1) for at least 108 times. At the end of the concentration, open your eyes and look at your palms. Then chant '**OM Shanthi, Shanthi, Shanthi, (OM PEACE, PEACE, PEACE!)**', and conclude your meditation.

ETERNAL LOVE UNIVERSAL PEACE

Do not get up immediately after you have finished the meditation. Just stay still for a few minutes. Greet everybody wholeheartedly. Even worship for the health of any enemies.

Dedicate all the prayers that have been filling your heart at the feet of the Universal Mother. Thank your fellow beings. Pray that the whole world may live in peace and prosperity.

To know which influences of the centres dominate an individual's personality, there is guidance on the basis of a master's advice.

According to that, you can strengthen any desired centre by energizing them over again and again.

The master who has attained the state of blissfulness is competent to initiate others into spiritual mind power meditation. After that, it is the power that will be the key to your wisdom.

If you practice the above spiritual meditation regularly in the early morning for 27 days there will be immense benefits. Anyone who does so will be blessed with good health, well-being, intellect, character, wealth, social status, spiritual bliss and universal peace. The eight-fold benefits of meditation can be attained by anyone – male or female over the age of 14.

Cleanliness of the body and the purity of the mind

are absolutely essential. While practicing the meditation for 27 days, it is desirable to observe austerity.

Daily Meditation:

Silent Sitting: 5 minutes

Breath Exercise: 5 minutes

Relaxation: 5 minutes

Sri Vidya Meditation: 30 minutes

Let the Mother Goddess bless all of us!



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