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The Divine Life Series No. 3.

JAPA YOGA

(Revised and Enlarged Edition)

BY
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Friends,

The glory of the name of God cannot be established through reasoning. It can certainly be experienced through faith, devotion and constant repetition. Have reverence and faith for the name. Do not argue.

Every name is filled with countless powers. Just as fire has the natural property of burning things, so also the name of God has the power of burning the sins and desires

O Man! Take refuge in the name and cross this formidable ocean of birth and death. Name and Nami are inseparable. Glory to the Lord. Glory to His name. Hari O!! Sri Ram.

Sivananda



PRAYER

O adorable Lord of compassion ! Salutations unto thee. Give me inner spiritual strength to resist temptation and melt in Thee this ego which is harder than granite or diamond. Let me always be Thy chosen playmate in the wonderful game you play in all the worlds. Let me understand Thy mysterious Lila or sporting. Let me be a perennial channel of Thy sweet love to all Thy children. Utilise my body, the senses and the mind for Thy unhampered play. O hidden love ! O sweet silence ! O undecaying beauty ! Let my soul rest peacefully in Thee for ever and ever.

O Light of Lights ! O shining One ! I live for thee. I behold thee in the smiles of children, in the tears of the afflicted, in my thoughts, emotions, sentiments, in the morning dew of the Himalayan landscape, and in the rays of the sun. My room is filled with Thy sweet presence. I eat Thy benign grace in my daily food I taste Thy radiant love in my daily drink. Thou art the ocean of love and compassion. Let my love for thee become a roaring flame. Withdraw from me whatever evil is. Fill my heart with purity, goodness, love and sublime virtues. Make me Immortal.

O Lord ! Reveal unto me Thy enchanting form. Make me feel Thy loving Presence Fill my heart with love. Let me merge myself in Thee. Let me walk in the path of righteousness Cleanse my mind of all evil thoughts. Help me to concentrate my mind on Thy lotus feet. Embrace me and make me pure Teach me to be still and enjoy Thy magnanimous vision Illumine my mind with the light of true knowledge. Make my stony heart melt and flow towards Thee.

ॐ

सूर्य नमस्कार

ॐ सूर्य सुन्दरलोकनाथममृतं वेदांतसारं शिवंज्ञान
ब्रह्म मय सुरेश अमलं लोकैकचित्तस्वयं । इन्द्रादित्य नराधिपं
सुरगुरु त्रैलोक्य चूडामणिं ब्रह्मा विष्णु शिव स्वरूप हृदयं
वन्दे सदा भास्करं ॥

- ॐ मित्राय नमः
ॐ रवये नमः
ॐ सूर्याय नमः
ॐ भानवे नमः
ॐ खगाय नमः
ॐ पूष्णे नमः
ॐ हिरण्यगर्भाय नमः
ॐ मरीचये नमः
ॐ सवित्रे नमः
ॐ अर्काय नमः
ॐ आदित्याय नमः
ॐ भास्कराय नमः

PRAYER TO SUN

“Om Suryam Sundaralokanathamamritam
Vedantasaram Sivam,
Jnanam Brahmamyam suresham amalam
Lokaikachittaswamyam,
Indraditya Naradipam Suragurum
Trylokya Chudamanim
Brahma Vishnu Siva Swarupahridyam
Vandesada Bhaskaram ”

- OM Mitraya Namah
- OM Ravayeh Namah
- OM Suryaya Namah
- OM Bhanaveh Namah
- OM Khagaya Namah
- OM Pushne Namah
- OM Hiranyagarbhaya Namah
- OM Marichaya Namah
- OM Savitriyai Namah
- OM Arkaya Namah
- OM Adityaya Namah
- OM Bhaskaraya Namah.

Repeat the above twelve names of the sun at sunrise. He who repeats this before the sun rise early in the morning will possess wonderful health, vigour and vitality. He will be free from any kind of disease of the eye. He will have wonderful eyesight. Pray to the Sun in the early morning before sunrise: "O Lord, Suryanarayan, the eye of the world, the eye of the Virat Purusha give health, strength, vigour and vitality." Offer Arghya to the sun in the three Sandhyas (morning, noon and sunset).

Repeat the prayer of the Isavasya Upanishad, Sloka 15 and 16. "The face of Truth is covered by a golden vessel. Remove, O Sun, the covering for the law of Truth, that I may behold it. O Pooshan (Sun-nourisher), the only seer (whole traveller of the heavens), controller of all (Yama), Surya son of Prajapati, disperse the rays and gather up thy burning light; I behold thy glorious form, I am He, the Purusha within Thee. In the words of Yajur Veda; "O Sun! O Sun of suns! You are all energy, give me energy; you are All-strength, give

me strength ; you are all-powerful, give me power."

"I always prostrate before the Sun God, the beautiful Lord of the world, the immortal, the quint-essence of Vedant, the auspicious, the absolute knowledge, the all-full Brahman, Lord of the Devas, ever-pure, the one true consciousness of the world the Lord of gods and men, the preceptor of Devas, the crest jewel of the three worlds (Bhu, Bhuva and Swah), the form of the heart of Brahma, Vishnu and Siva, the dispeller of darkness and giver of Light."

PRAYER TO HARI

सर्वस्मिन् सर्वभूतस्त्वं सर्वः सर्वस्वरूपधृक् ।

सर्वं त्वेत्तस्ततश्च त्वमेवं सर्वात्मने नमः ॥

Thou abidest in all, Thou art all. Thou assumest all forms ; all are from Thee ; hence Thou art all, the Soul of all. Glory unto Thee, the Lord of all beings !

सर्वात्मकोऽपि सर्वेशः सर्वभूतस्थितो यतः ।

कथयामि ततः किं ते सव वेत्ति हृदिस्थितम् ॥

As Thou art the Soul of all, Lord of all things, and the Origin of all things, what shall I speak unto Thee, as Thou knowest everything in my mind, being seated in the hearts of all beings.

HARI OM TAT SAT !

OM SANTI ! SANTI !! SANTI !!!

॥ श्रीगुरुपादुकास्तवः ॥

—:०:—

॥श्री सद्गुरुपरमात्मने नमः ॥

नालीकनीकाशपदादृताभ्यां नारीविमोहार्दिनिवारकाभ्याम् ।
नमज्जनभीष्टततिप्रदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
शमादिपट्टकप्रद्वैभवाभ्याम् समाधिदानव्रतदीक्षिताभ्याम् ।
रमाधवाङ्घ्रिस्थिरभक्तिदाभ्या नमो नमः श्रीगुरुपादुकाभ्याम् ॥
नृपालिमौलिव्रजरत्नकान्तिसरिट्टिराजङ्गपकभ्यकाभ्याम् ।
नृपत्वदाभ्यां नतलोकपक्तेः नमो नमः श्रीगुरुपादुकाभ्याम् ॥
अनन्तसंसारसमुद्रतारनौकायिताभ्यां गुरुभक्तिदाभ्याम् ।
वैराग्यसाम्राज्यद पूजानाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
पापान्धकारार्कपरम्पराभ्यां तापत्रयाहीन्द्रखगेश्वराभ्याम् ।
जाह्नव्धिसंशोषणवाहवाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
कवित्ववाराशिनिशाङ्गराभ्यां दारिद्र्यशवाभ्युद्मालिकाभ्याम् ।
दूरीकृतानम्रविपत्तिभ्यां नमो नमः श्री गुरुपादुकाभ्याम् ॥
नता ययोः श्रीपतितां समीयुः कदाचिदप्याशु दरिद्रवर्षाः ।
मूकश्च वाचस्पतितां हि ताभ्यो नमो नमः श्रीगुरुपादुकाभ्याम्
कामादिसर्पव्रजभङ्गकाभ्यां विवेकवैराग्यनिधिप्रदाभ्याम् ।
बोधप्रदाभ्यां द्रुतमोक्षदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
स्वार्चापराणामाखिलेष्टदाभ्यां स्वाहासहायाक्षधुरंधराभ्याम् ।
स्वान्ताड्यभावप्रदपूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

—०—

KAIVALYASHTAKAM

मधुरं मधुरेभ्योऽपि मंगले भ्योऽपि मंगलम् ।
पावन पावनेभ्योऽपि हरेर्नामैव केवलम् ॥ १ ॥

Madhuram Madhurebhyopi mangalebhyopi
mangalam ;

Pavanam Pavanebhyopi harernamaiva kevalam.

1. Sweeter than all sweet things, auspicious of all good things, purer than all pure things—is the name of Hari only.

आब्रह्म स्तं वपर्यन्तं सर्वं मायामयं जगत् ॥
सत्यं सत्य पुनः सत्यं हरेर्नामैव केवलम् ॥ २ ॥

Aabrahmasthanba paryantam sarvam
mayamayam jagat ;

Satyam satyam puna satyam harernamaiva
kevalam. *

2 From Brahma down to the pillar is all created by Maya in this universe. It is true and only true that Hari's name is the only Truth.

स गुरुः सपिता सा माता बाण्धवोऽपि सः ।
शिक्षयेच्चेत्सदा स्मर्तुं हरेर्नामैव केवलम् ॥ ३ ॥

Sa guru sa pitha sa matha bandhavopi sa ;
Sikshayetchetsada smartum harernamaiva

3. He alone is teacher, father, mother and relative who teaches the remembrance of Hari's name alone.

निःश्वासे नहि विश्वासः कदा रुद्धो भविष्यति ।

कीर्तनीयमतो बाल्याद् हरेर्नामैव केवलम् ॥ ४ ॥

Nishwase nahi viswasa kada ruddho
bhavishyati ;

Keertaneyamato balyad harernamaiva
kevalam.

4. There is no guarantee about your breath. It may stop at any moment. Therefore from childhood itself singing of Hari's name alone should be practised

हरिः सदा वसेत्तत्र यत्र भागवतो जनाः ।

गायन्ति भक्ति भावेन हरेर्नामैव केवलम् ॥ ५ ॥

Hari sadā vaset tatra yatra bhagavato janaa ;
Gaayanti bhakti bhavena harernamaiva
kevalam.

5. Hari resides there at all times where devotees of the Lord sing His name alone with great devotion and faith.

अहो दुःखं महादुःखं दुखाद्दुःखतरं यतः ।

का चार्थं विस्मृतं रत्नं हरेर्नामैव केवलम् ॥ ६ ॥

Aho dukhāṁ mahadukham dukhad dukhata-
ram yatha ;

Kaachartham vismrutha n ratnam harerna
maiva kevalam

6 It is a matter of great sorrow, greatest of all miseries that for the sake of the outer shell (of worldly enjoyments) the precious jewel of Hari's name is forgotten

दीयता दीयता कर्णौ नीयता नीयता वच ।

गीयता गीयता नित्य हरेर्नामैव केवलम् ॥ ७ ॥

Deeyataam deeyataam karnau neeyatham
neeyatham vacha ,

Geeyatham geeyatham nityam harernamaiva
kevalam

7 Give, give your ears, lead, lead your speech (to the hearing and utterance of Hari's names) , sing, sing at all times the sweet names of Hari

तूणी कृत्य जगत्सर्वं राजत सकलोपरि ।

चिदानन्दमय शुद्ध हरेर्नामैव केवलम् ॥ ८ ॥

Trineekritya jagatsarvam rajate sakalopari,
Chidanadamayam suddham harernamaiva
kevalam

8 That which shines above all, having made the whole world equal to a blade of grass, full of light, bliss and purity—it is only the (sweet) names of Hari

SONG OF IMMANENCE OF RAM

1. In earth, water, fire, air and ether is Ram,
In the heart, mind, Prana and senses is Ram,
In the breath, blood, nerves and brain is Ram.
OM Sri Ram Jaya Ram Jaya Jaya Ram.
 2. Within is Ram, without is Ram, in front is Ram,
Above is Ram, below is Ram, behind is Ram,
To the right is Ram, to the left is Ram, everywhere
is Ram.
Vyapak is Ram, Vibhu is Ram, Poornam is Ram.
OM Sri Ram Jaya Ram Jaya Jaya Ram.
 3. Sat is Ram, Chit is Ram, Anand is Ram,
Santi is Ram, Shakti is Ram, Jyoti is Ram,
Prem is Ram, Mercy is Ram, Beauty is Ram,
Bliss is Ram, Joy is Ram, Purity is Ram.
OM Sri Ram Jaya Ram Jaya Jaya Ram.
 4. Refuge, solace, path, Lord, witness is Ram,
Father, mother, friend, relative, Guru is Ram,
Support, source, centre, ideal, goal is Ram,
Creator, preserver, destroyer, redeemer is Ram,
OM Sri Ram Jaya Ram Jaya Jaya Ram.
 5. The goal ultimate of one and all is Ram,
Attainable through Sraddha, Prem, worship is Ram,
Accessible to devotion and surrender is Ram,
Approachable by prayer, Japa and Kirtan is Ram.
OM Sri Ram Jaya Ram Jaya Jaya Ram.
 6. Hosanna to Ram, Glory to Ram, Victory to Ram,
Adorations to Ram, Salutations to Ram,
Prostrations to Ram,
OM Sri Ram Jaya Ram Jaya Jaya Ram.
OM Santi ! Santi !! Santi !!!
-

BHAKTI YOGA SADHAN

(*Sankirtan*)

Tune · Hari Hari bol — Bol Hari bol
Mukunda Madhava Govinda bol.

Just as curd, *pappad*, *achar chutni*
Goad the tongue to eat more *kichidi* ;
So also Jap, Kirtan, Sat-sang, Swadhyaya
Develop Bhakti miraculously.

Hari Hari bol.....

Practise Yama, Niyama, Asan, Pranayam,
Pratyahara, Dharana, Dhyana, Samadhi,
Do Sravan, Kirtan, Smaran, Padasevan, Archan,
Vandan, Dasya, Sakhya, Atma-nivedan.

Have Vivek, Vairag, Sama, Dama, Titiksha,
Uparathi, Sraddha, Samadana, Mumukshatwa,
Do always Sravan, Manan, Nididhyasan

You will have quickly God-realisation.

Satyam, Jnanam, Anantam Brahma,
Santam, Ajaram, AMritam, Abhayam

Hari Hari bol.....

Bol Hari bol, Hari Hari bol, Gaura Hari bolna
Gaura Hari Bholna—Gauranga Hari bolna,
Hari Hari Hari Hari bol—Krishna Hari bolna
Hari Hari bolna—Krishna Hari bolna

Hari Hari bol.....

ॐ

1st May 1942.

Dear brothers,

Japa is the repetition of any mantra or name of the Lord. In this iron age Japa is the easiest and surest way for God-realisation.

Repeat 200 malas of Japa daily. Mala or rosary is a whip to goad the mind towards God. Wear a mala in your neck. It is the most precious jewel or ornament as it reminds you of God.

Practice of Japa removes the impurities of the mind, destroys sins and brings the devotee face to face with God. Japa must become habitual. Be regular in your Japa.

Sivananda

INTRODUCTION

In this Kali Yuga (iron age) Japa alone is an easy way for the realisation of God. The famous author of Gita and Adwaita Siddhi, Swami Madhusoodan Saraswati, had direct Darshan of Lord Krishna through Japa of the Mantra of Lord Krishna. The reputed Swami Vidyaranya, author of Panchadasa, had direct Darshan of Mother Gayatri through Japa of Gayatri Mantra.

At the present moment many educated persons and college students have lost faith in the power of Mantra owing to the morbid influence of the study of science. They have entirely given up Japa. It is highly deplorable indeed. When the blood is warm they become hot-headed, proud and atheistic. Their brains and minds need a thorough overhauling and drastic flushing.

“Life is short. Time is fleeting. World is full of meries. Cut the knot of Avidya, and drink the Nirvanic Bliss.” That day in which you do not perform any Japa is simply wasted. Those who simply eat, drink and sleep and do not practise any Japa are horizontal beings only.

A Mantra, in the Hindu religion has a Rishi, who gave it ; a metre, which governs the inflection of the voice, and a Devata—a supernatural being, higher or lower,—as its informing power. The Bija, seed, is a significant word, or series of words, which gives it a special power. Sometimes this word is a sound which harmonises with the key-note of the individual using it and varies with the individual ; sometimes this word expresses the essence of the Mantra, and the result of the Mantra is the flower springing from the seed. The Shakti is the energy of the form of the Mantra, i. e., the vibration-forms set up by its sounds. These carry the man to the Devata worshipped. The Kīlakam, the pillar, is that which supports and makes strong the Mantra ; this is the ceasing of sorrow, by the freeing from imperfections.

Do not bother yourself about Matra, Para and Pasyanti. Do Japa of your Ishta Mantra mentally with its meaning and right Bhav. You will realise the spiritual benefits. Why do you waste your time in counting the pebbles on the bank ? Take a dip immediately in the Ganges and enjoy the bath. Become wise.

All Mantras have equal potency or power. It is quite incorrect if you say, that OM Namō

Narayanaya is superior to OM Nama Sivaya or Radheshyam or Sri Ram. You can attain God realisation by doing Japa of any Mantra. Valmiki attained God consciousness by repeating even Mara Mara. Some people think that OM or Soham is superior to OM Namo Narayanaya. This is also wrong. The state gained by doing Japa of OM or Soham can be attained by doing Japa of Sri Ram or Radheshyam also.

You should not doubt the teachings of the scriptures. Flickering faith will lead to downfall. A man of weak will, who has no faith in Japa, cannot expect to have progress in the spiritual path. If he says, "I am practising 'who am I' enquiry"—this is all wild imagination. Few are fit for "who am I" enquiry.

You must have the Bhav that Atma, Ishwar, Devata, Mantra are one. With this Bhav you will have to repeat your Guru Mantra or Ishta Mantra. Then alone you will have Mantra Siddhi or God realisation quickly.

The Japa of a Mantra can bring the practitioner realisation of his highest goal though he may not possess knowledge of the meaning of the Mantra. Such a mechanical Japa may take a little more time in realisation than when it is practised with a

knowledge of the meaning. There is indescribable power or Achintya Shakti in Mantras. If you repeat the Mantra with concentration on its meaning, you will attain God-consciousness quickly.

Form a strong habit of repeating the name of the Lord. Then only it will be easy for you to remember Him at the time of death.

To define God is to deny God. You can give definition of a finite object. How can you define the limitless or infinite Being who is the source and ultimate cause for everything? If you define God you are limiting the limitless one, you are confining Him within the concepts of mind. God is beyond the reach of the gross mind, but He can be realised through Japa and meditation with a pure subtle and one-pointed mind.

II

Manasic Pooja (mental worship) is more powerful than external Pooja with flowers etc. Arjuna thought that Bhima was not doing any kind of worship. He was proud of his external worship to Lord Siva. He offered Bel leaves. But Bhima offered to the Lord mentally the Bel leaves of all the Bel trees of the whole world. He was doing Manasic Pooja of Lord Siva. The attendant of

Lord Siva were not able to remove the Bel leaves offered by Bhīma from the head of Lord Siva Arjuna once saw a large band of people carrying baskets of Bel leaves. He thought within himself that leaves must be those offered by him to Lord Siva and questioned them thus, " Brothers, where from do you carry these Bel leaves ?" They replied, O Arjuna, these leaves are offered to our Lord Siva by Bhīma through Manasic Pooja." Arjuna was struck with wonder. He came to know that Manasic Pooja was more powerful than the external worship and that Bhīma was a better devotee than him.

Manasic Pooja can be done by advanced students. Beginners should certainly do worship with flowers, sandal paste, incense, etc. You will have more concentration when you do Manasic Pooja. Mentally enthrone the Lord in Singhasana set with diamonds, pearls, emeralds, etc. Offer Him a seat. Apply sandal paste to his forehead and body. Offer Arghyam Madhuvarga and various sorts of flowers, clothes, etc. Burn incense. Wave lights. Burn camphor. Offer various kinds of fruits, sweetmeats and Maha Naivedyam. Offer to the Lord the fruits of the whole world. Do not be miserly even in Manasic Pooja. In Manasic Pooja one man

offered only one stale plantain fruit and a handful of gram. A miserable miserly man ! Even in Manasic Pooja he cannot be very generous and liberal. This world abounds with such deplorable misers ! In the end mentally repeat :—“ Kayena vacha manasendriyairva buddhyatmana vaa prakriterswabhavat ; karomi yadyat sakalam parasmai Narayanayeti Samarpayami — whatever action I do by the body, by speech, by the mind, by the senses, by the intellect or by my own nature, I offer all of them to the supreme Lord Narayana.” Also say, “ OM Tat Sat Brahmarpanamastu.” This will purify your heart and remove the taint of expectation of reward.

III

Without love man's life is empty. Without love man lives in vain. Love is vital. It is all-pervading. Love is a great power. Love is the sap of life. Give Love. Cultivate this love through service, Japa, Sat-sangh and meditation.

God is always with you. He will protect and deliver you. Take refuge in him. His blessings will overflow into your life and transform your mind and body. Develop your consciousness of spiritual things. Make a special effort daily to exercise control over your thoughts, words and

actions Feel His presence in your room Pray and meditate daily

Prayer elevates the mind It fills the mind with purity It is associated with praise of God It keeps the mind in tune with God Prayer can reach a realm where reason does not dare to enter Prayer can move mountains It can work miracles It frees the devotees from the fear of death It brings him nearer to God and makes him feel the divine consciousness and makes him feel his essential, immortal and blissful nature

Surrender everything unto Him Place your ego at His feet and be at ease He will take complete charge of you Let him mould you in any way He likes Let Him do exactly as He wills He will remove all defects and weakness He will play beautifully in this body flute Hear the marvellous music of His flute, the mysterious music of the soul and rejoice

Make your offerings to the Lord with the same mental attitude as that of Billini Sabari Call the Lord with the same Bhav of Draupadi or with the Bhav which Gajendra had when he called Lord Hari You will surely meet your beloved Develop this Bhav You will have the Darshan of the Lord immediately

Feel His presence everywhere. Strive ceaselessly to fix your mind in the Lord. Try to constantly behold your beloved in all these forms. Silently repeat His names. Sometimes sing His names. Silently do Kirtan Melt the mind in Him. Rejoice in silence in Him.

IV

If you get up in Brahmamuhurta at 4 a. m. you will have a clear mind. There is a spiritual influence and mysterious silence in the early morning hours. All saints and Yogis practise meditation at this period and send their spiritual vibrations to the whole world. You will be highly benefited by their vibrations if you start your prayer, Japa and meditation at this period. You need not exert. The meditative state of mind will come by itself.

Gaze at the picture of the Lord, your Ishta Devata for a few minutes and close your eyes. Then try to visualise the picture mentally. You will have a well-defined or clear-cut picture of the Lord. When it fades open your eyes and gaze. Repeat the processes 5 or 6 times. You will be able to visualise clearly your Ishta Devata or tutelary deity mentally after some months' practice.

indicate that you are growing in purity, that you are progressing in the spiritual path

When you enter the silence through deep meditation the world outside and all your troubles will drop away. You will enjoy supreme peace. In this silence is supreme light of lights. In this silence is undecaying bliss. In this silence is real strength and joy.

Shut out the doors of the senses. Still the thoughts, emotions and feelings. Sit motionless and calm in the early morning hours. Ignore the visions and coloured lights. Have a receptive attitude. Go alone with God. Commune with Him. Enjoy the abiding peace in silence.

This book will throw much light on the important subject Mantra Yoga and the method to obtain perfection through Japa. First Chapter gives the definition of Japa. Second Chapter deals with the glory and importance of the name of God. Different kinds of Mantras are given in the Third Chapter. The Fourth Chapter contains many practical and useful instructions on "Sadhan". The last Chapter gives a short sketch of some of the saints who realised God through Japa.

May God give you inner strength to control the Indriyas and mind and practise Japa Yoga and worship uninterruptedly! May you have unshakable faith on the miraculous power and marvellous benefits of Japa Yoga! May you all recognise and realise the glory of Nama, name of God! May you all spread the glory of Nama throughout the length and breadth of the land! Victory to Hari and His name Glory to Hari and His name! May the blessings of Lord Siva, Hari, Rama and Krishna be upon you all!

JAPA YOGA

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JAPA YOGA

CHAPTER I PHILOSOPHY OF JAPA

1. What is Japa

Japa is the repetition of any Mantra or Name of the Lord. In this Kali Yuga or iron age when the physique of the vast majority of persons is not good, rigid Hatha Yogic practice is very difficult. Japa is an easy way for God-realisation. Tukaram of Deo, a Maharashtra Saint, Dhruva, Prahlad, Valmiki Rishi, Ramakrishna Paramahansa, all had attained salvation by uttering the Name of God.

Japa is an important Anga of Yoga. In Gita you will find *Yagnanam Japa Yangyosmi*—Among Yagnas, I am Japa-Yagna." In Kali Yuga practice of Japa alone can give eternal Peace, Bliss and Immortality. Japa ultimately results in Samadhi or communion with Lord. Japa

must become habitual and must be attended with Sattwic or Divine Bhav, Purity, Prem and Sraddha. There is no Yoga greater than Japa Yoga. It can give you all Ishta Siddhis (whatever you want), Bhukti and Mukti.

Japa is the repetition of the Mantra. Dhyana is the meditation on the form of the Lord with His attributes. This is the difference between Japa and Dhyana. There is meditation with Japa (Japa-sahita), there is meditation without Japa (Japa-rahita). As you advance, the Japa drops by itself; meditation only remains. It is advanced stage. You can practise concentration separately. You can do whatever you like best. OM is both Saguna and Nirguna, manifested and unmanifested Brahman. You can repeat OM RAM for worship of the manifested Brahman.

Name (Nama) and the object (Rupa) signified by the name are inseparable. Thought and word are inseparable. Whenever you think of the name of your son, his figure stands before your mental eye, and vice versa. ; Even so when you do Japa of

Ram Ram or Krishna Krishna the picture of Ram or Krishna will come before your mind. Therefore Japa and Dhyana go together. They are inseparable.

While you are doing the Japa of any Mantra, think that you are really praying to your Ishta Devata, that your Ishta Devata is really listening to you, that He is looking at you with merciful or graceful eyes, and that He with open hands is giving you full Abhaya Dana (asking you to be free from all fears whatsoever) with a view to give you your desired object (Moksha). Entertain this Bhav.

Do the Japa with feeling. Know the meaning of the Mantra. Feel His presence in everything and everywhere. Draw closer and nearer to Him when you repeat the Japa. Think He is shining in the chambers of your heart. He is witnessing your repetition of the Mantra as He is the witness of your mind.

One must take to Japa or Nama Smaran (remembering the name of the Lord) very

seriously and sincerely with full faith The chanting of His name is but serving Him. You must have the same flow of love and respect (devotion) in your heart at the time of thinking of or remembering His Name as that you naturally may have in your heart at the time when you really see Him You should have full faith and belief in the eternity of the Name.

2 Mantra Yoga

Mantra Yoga is an exact science. | "*Mananta trayate iti Mantrah*—by the Manana (constant thinking or recollection) of which one is released from the round of births and deaths is Mantra." That is called Mantra by the meditation (Manana) on which the Jiva or the individual soul attains freedom from sin, enjoyment of heaven and the liberation and by the aid of which he attains in full the four-fold fruit (Chaturvarga). Mantra is so called because it is achieved by mental process "Man" of Mantra comes from the first syllable of Manana or thinking and "Tra" from Trana or liberation from the bondage of the Samsar

or phenomenal world. By the combination of "Man" and "Tra" comes Mantra which calls forth the four aims of being (Chaturvarga) *viz.*, Dharma, Artha, Kama, Moksha.

A Mantra is Divinity. It is divine power of Deivi Shakti, manifesting in a sound body. The Mantra itself is Devata. The aspirant should try his level best to realise his unity with the Mantra of the Divinity and to the extent he does so, the Mantra-power or the Mantra-Shakti supplements his worship-power (Sadhan-Shakti). Just as a flame is strengthened by winds, so also the aspirant's individual Shakti is strengthened by Mantra-Shakti, and then the individual Shakti joins with the Mantra-Shakti to make it more powerful.

The Mantra is awakened from its sleep through the Sadhan Shakti of the aspirant. The Mantra of the Devata is that letter or combination of letters which reveals the Deity to the consciousness of the aspirant who has evoked it by the Sadhan-Shakti.

The Mantra is a mass of radiant Tejas or energy. Mantra awakens supernatural powers.

A Mantra accelerates, generates creative force. Spiritual life needs harmony in all parts of our being. The whole being must be in perfect ease and tune. Then only the spiritual truth can be realised. Mantra produces harmony. A Mantra has the power of releasing the cosmic and the Supra-cosmic consciousness. It bestows on the Sadhak illumination, freedom, supreme peace and eternal bliss and Immortality. A Mantra when constantly repeated awakens consciousness (Chit or Chaitanya). Consciousness or Chaitanya is latent in a Mantra.

Sound exists in four fundamental states, viz., (1) Vaikari, dense, audible sound, sound in its maximum defferenciation; (2) Madhyama an inner, subtle, more ethereal state (Hiranyagrbha) at which it is inaudible to physical ear; (3) Pasyanti: a still higher, inner, more ethereal state,

(4) Para represents Ishwar-Shakti or the potential (Karana) state of the sound which is Avyakta or undifferentiated. The Para sound is not different in different languages like the Vaikari. It is the unchanging primal substratum of them all, the source of the universe

The Japa of a Mantra can bring the practitioner realisation of his highest goal even though he has no knowledge of the meaning of the Mantra. It will take a little more time. There is indescribable power or Achintya Shakti in names of God or Mantra. If you repeat Mantra with concentration on its meaning you will attain God consciousness quickly.

The repetition of Mantra removes the dirt of the mind such as lust, anger, greed, etc. Just as the mirror acquires the power of reflection when the dirt covering it is removed, even so the mind from which the impurities have been removed acquires the capacity to reflect the higher spiritual Truth. Just as the soap cleanses the cloth

of its impurities, so also the Mantra cleanses the mind of its impurities. Mantra is a spiritual soap. Just as the fire cleanses the gold of its impurities, so also Mantra cleanses the mind of its impurities. Even a little recitation of a Mantra with Sraddha, Bhav and concentration on its meaning and with one-pointed mind destroys all impurities of the mind. You should utter the name of God or any Mantra regularly every day. The recital of a Mantra destroys your sins and brings everlasting peace, infinite bliss, prosperity and Immortality. There is not the least doubt of this.

✓ 3. Sound and Image

Sounds are vibrations. They give rise to definite forms. Each sound produces a form in the invisible world and combinations of sound create complicated shape. The text-books of Science describe certain experiments which show that notes produced by certain instruments trace out on a bed of sand definite geometrical figures. It is thus demonstrated that rthymical vibrations give

rise to regular geometrical figures. The Hindu books on music tells us that the various musical tunes Rag and Raginis have each a particular shape, which the books graphically describe. For instance, the Megha Raga is said to be a majestic figure seated on an elephant. The Basanta Raga is described as a beautiful youth decked with flowers. All this means that the particular Rag or Ragini, when accurately sung, produces serial etheric vibrations which create the particular shape, said to be the characteristic of it. This view has recently received corroborations from the experiments carried on by Mrs. Watts Hughes, the gifted author of "Voice Figures." She delivered an illustrated lecture before a select audience in Lord Leighton's studio to demonstrate the beautiful scientific discoveries, on which she has alighted, as the result of many years patient labour Mrs. Hughes sings into a simple instrument called an "Eidophone" which consists of a tube, a receiver and a flexible membrane, and she finds that each note assumes definite and constant shape, as revealed through a sensitive

and mobile medium. At the outset of her lecture, she placed tiny seeds upon the flexible membrane and the air vibrations set up by the notes, she sounded, danced them into definite geometric patterns. Afterwards she used dusts of variously copodium dust, being found particularly suitable. A reporter, describing the shape of the notes, speaks of them as remarkable revelations of geometry, perspective and shading. "Stars, spirals, snakes, and imagination rioting in a wealth of captivating methodical design." Such were what were first shown. Once when Mrs Hughes was singing a note, a daisy appeared and disappeared and "I tried," she said "To sing it back for weeks before, at last I succeeded." Now she knows the precise inflections of the particular note, that is a daisy, and it is made constant and definite by a strange method of coaxing an alteration of crescendo and diminuendo. After the audience had gazed enraptured a series of daisies, some with succeeding rows of petals delicately viewed, they were shown other notes and these were daisies of great beauty.

“How wonderful How lovely” were the audible exclamations that arose from the late Lord Leighton’s studio, an exquisite form succeeded exquisite forms on the screen. The flowers were followed by sea-monsters, serpentine form swelling rotundity, full of light and shade and detail, feeding in miles of perspective. After these notes came from others and there trees, trees with fruit falling, trees with a foreground of rocks, trees with sea behind. “Why” exclaimed people in the audience “they are just like Japanese landscapes”

While in France, Madam Finlang’s singing of hymn to Virgin—Mary “O Eve Marium” brought out the form of Mary with child Jesus in her lap and again the singing of hymn to ‘Bhairava’ by a Bengali student of Benares studying in France, gave rise to the formation of the figure of Bhairava with his vehicle dog

Thus the repeated singing of the name of the Lord builds up gradually the forms of Devata or the special manifestations of the

Deity, whom you seek to worship and this serves as a focus to concentrate the benign influence of the Being, which radiating from the centre, penetrates the worshipper

When one enters the state of meditation, the flow of the inner Vritti is greatly intensified. The deeper one goes into meditation more marked is the effect. The concentration of the mind upwards sends a rush of this force through the top of the head and the response comes in a fine rain of soft magnetism. The feeling arising from the downward power sends a wonderful glow through the body, and one feels as if bathed in a soft kind of electricity.

The above experiments demonstrate the following facts :—

1. Sounds produce shape.
2. Particular notes give rise to particular forms.
3. If you want to produce a particular form, you must receive a definite note in a particular pitch.

The repetition of Panchakshara Mantra : "OM Namah Sivaya" produces the form of Lord Siva. The repetition of : "OM Namo Narayanaya" Ashtakshara Mantra of Vishnu produces the form of Vishnu. In a Mantra, the vibrations to be produced by the notes are all important. Much emphasis is laid on the rhythm (Swara) as well as sound (Varna) of a Mantra. Varna literally means colour. In the invisible world all sounds are accompanied by colours, so that they give rise to many-hued shapes. In the same way colours are accompanied by sounds. A particular note has to be used to produce a particular form. Different notes in different pitches give rise to different shapes. In the science of Mantras, we use different Mantras for the purpose of invoking different Gods. If you worship Lord Siva you use OM Namah Sivaya, but in worshipping Vishnu or Shakti you will have to change the Mantra. What happens when a Mantra is recited ? The repeated recitation of the Mantra gradually builds up the form of the Deva or special manifestation of the Deity whom you seek to

worship and this serves as a focus to concentrate the benign influence of the being which, radiating from the centre, penetrates the worshipper. It is, therefore, said that the Mantra of a Deva is the Deva. This may explain the much misunderstood dictum of the Mimamsa philosophers that the Gods do not exist apart from the Mantras (Mantrat-mako Devah). This really means that when a particular Mantra appropriated to a particular God is properly recited, the vibrations so set up create in the higher planes special form which that God ensouls for the time being.

CHAPTER II
GLORY OF NAME

CHAPTER II GLORY OF NAME

1. Nama Mahima

What a lot of joy the repetition of His name brings ! What a lot of power it infuses ! How it changes the human nature marvelously ! How it exalts a man to the status of Divinity ! How it destroys old sins, Vasanas, Sankalpas, whims, fancies, depressing moods, sex-impulses, and various Samskaras !

How sweet is God's name ! What a tremendous power it possesses. How it transforms quickly the Asuric, diabolical nature into Sattwic, Divine nature ! How it brings you face to face with the Lord and make you realise your oneness with him (Para Bhakti—Supreme Love).

The Name of God chanted correctly or incorrectly, knowingly or unknowingly, carefully or carelessly is sure to give the desired result. The Glory of the Name of God cannot be

established through reasoning and intellect. It can certainly be experienced or realised only through devotion, faith and constant repetition of the Name. Every Name is filled with countless potencies or Shaktis. The power of the Name is ineffable. Its Glory is indescribable. The efficacy and inherent Shaktis of the Name of God is unfathomable.

Just as fire has the natural property of burning inflammable things, so also the name of God has the power of burning the sins, Samskaras and Vasanas and bestowing Eternal Bliss and everlasting peace on those who repeat the Name of the Lord. Just as burning quality is natural and inherent in fire, so also the power of destroying sins with their very root and branch, and bringing the aspirant into blissful union with the Lord through Bhava Samadhi is natural and inherent in the Name of God.

O Man! Take refuge in the Name. Name and Name are inseparable. Sing the Lord's Name incessantly. Remember the

Name of the Lord with every incoming and out-going breath. In this iron age Nama-smaran or Japa is the easiest, quickest, safest and surest way to reach God and attain Immortality and perennial Joy. Glory to the Lord ! Glory to His Name !

It was the utterance of the Name of God only that caused the salvation of a great sinner of the type of Ajamela. Ajamela was a righteous brahmin in the beginning. He fell in love with a low-caste girl and committed many atrocious crimes. It was at the time of death that he uttered the name of his son "Narayan" and there came the God Narayan Himself to his rescue and he (Ajamela) was released from this world for ever. Mark here the extraordinary power of "Name."

You may be aware how the Ganika (prostitute) Pingala was mysteriously transformed into a saintly lady by the power of name (repeating the name of Sri Rama), through her Guru the parrot, which she obtained as a lovely present from a thief and

how she easily obtained her salvation. The parrot was trained to utter the name "Sri Rama Sri Rama." Pingala knew nothing of Rama-nama. She heard the sound Rama—Rama through the mouth of the parrot. It was very melodious and charming. Pingala was very much attracted. She fixed her mind on Rama Nama uttered by the parrot and mysteriously entered into Bhav Samadhi (union with Rama). Such is the power of name of the Lord. It is a pity that the present day people who have studied science, and who brag of their worthless secular learning have no faith in Nama Smaran. It is highly deplorable.

Just hear the glory of Ram Nam. "You must learn to take the name of Ram with full devotion and faith. When you study the Ramayan, you will learn from Tulsidas the Divine Power of that blessed name.

Ghandiji writes "You might ask me why I tell you to use the word Ram and not one of the many other names of the creator. True, His names are as many as and more than the leaves on a tree, and I might, for instance,

ask you to use the word God. But what meaning, what associations would it have for you here? In order to enable you to feel anything when repeating the word God, I should have to teach you some English. I should have to explain to you the foreign people's thoughts and associations.

“But in telling you to repeat the name of Ram, I am giving you a name worshipped since countless generations by the people of this land,—a name familiar to the very animals and birds, the very trees and stones of Hindustan through many thousand years. You will learn from Ramayan how a stone by the roadside sprang to life at the touch of Ram's foot as he passed by. You must learn to repeat the blessed name of Ram with sweetness and such devotion that the birds will pause in their singing to listen to you—that the very trees will bend their leaves towards you stirred by the divine melody of that name.”

Kamal got a severe scolding from his father Kabir for prescribing Ram Nam for a

rich merchant to be repeated twice for curing leprosy. Kamal asked the merchant to repeat Ram Nam twice and yet he was not cured of the disease. Kamal reported to his father about this incidence. Kabir was very much annoyed and told Kamal "You have brought disgrace on me by asking the merchant to repeat Ram Nam twice. Repetition of Ram Nam once is quite sufficient. Now beat the merchant severely with a stick on his head. Ask him to stand in the Ganges and repeat Ram Nam once from the bottom of his heart." Kamal followed the instructions of his father. He gave a good thrashing on the head of the merchant. He repeated Ram Nam once only with Bhav from the bottom of his heart. He was completely cured of leprosy.

Kabir sent Kamal to Tulsidas. Tulsidas wrote Ram Nam on a Tulsi leaf and sprinkled the juice over 500 lepers. All were cured. Kamal was quite astonished. Then Kabir sent Kamal to blind Sur Das. Sur Das asked Kamal to bring the corpse that was floating in the river. Sur Das repeated Ram

only once (not the full name Rama) in one ear of the corpse, and it was brought back to life. Kamal's heart was filled with awe and wonder. Such is the power of God's name. My dear friends ! My educated college youths ! my dear Barristers, Professors, Doctors and Judges ! don't be puffed up with your false, secular learning. Repeat the name of the Lord with Bhav and Prem from the bottom of your heart and realise Supreme Bliss, Knowledge, Peace and Immortality right now in this very birth, nay in this very second.

Kabir says: " If any one utters Ram Ram even in dream, I would like to make a pair of shoes out of my skin for his daily use." Who can describe the glory of God's sacred name ? Who can really comprehend the greatness and splendour of the holy names of God ? Even Parvati, Lord Siva's consort failed to describe in adequate terms the grandeur and true significance of God's name. When one sings His name or hears it sung, he is unconsciously raised to sublime spiritual heights. He loses his body-

consciousness. He is immersed in joy. He drinks deep the divine nectar of immortality. He gets divine intoxication. Repetition of God's name enables the devotee to feel the Divine Presence, the Divine glory, and the Divine consciousness within himself and everywhere also. How sweet is Hari's Name ! How powerful is God's name ! How much joy, peace and strength it brings to one who repeats His name ! Blessed indeed are those who repeat God's name, for they will be free from the wheel of birth and death and will attain Immortality !

The Pandavas were never burnt to death though the Lakshyagraha in which they lived was burnt, because of their immense faith in the name of Hari ; the Gopalakas were not harmed through fire when the wild-fire broke out, because of their immense faith in the Lord's name ; Hanuman was never burnt though his tail was set fire to by the Rakshasas, on account of his immense faith in Rama's name ; Prahlad was not burnt by fire because he had taken refuge in the name of Hari ;

Sita was not harmed through fire though she had to undergo the fire-trial for testing her chastity, because she had Rama's name as her sole refuge; the palace of Vibhishana was not burnt when the whole of Lanka was burnt to ashes, because of his immense faith in the name of Sri Rama—such is the glory of the Lord's name.

2. Benefits of Japa

I

Japa checks the force of thought-current towards objects. It forces the mind to move towards God, towards the attainment of eternal bliss. It eventually helps to have Darshan of God. The Mantra Chaitanya is hidden in every Mantra. Whenever the Sadhak or spiritual aspirant shows lack of vigour in his Sadhan the Mantra Shakti of the Mantra reinforces the Sadhan Shakti of the Sadhak. Constant and prolonged repetition for some months cuts new grooves in the mind and brain.

During Japa all the Divine qualities steadily flow into your mind from the Lord

just as oil flows from one vessel to another vessel Japa transforms the nature of the mind. It fills the mind with Sattwa.

Japa changes the mental substance from passion to purity, from Rajas to Sattwa. It calms and strengthens the mind. It makes the mind introspective. It checks the outgoing tendencies of the mind. It eradicates all kinds of evil thoughts and inclinations. It induces determination and austerity. Eventually it leads to the direct Darshan of God, the Isha Devata or tutelary Deity or God Realization.

The mind is purified by constant Japa and worship. It is filled with good and pure thoughts. Repetition of Mantra and worship strengthens the good Samskaras. "As a man thinks, so he becomes." This is the psychological law. The mind of a man who trains himself in thinking good, holy thoughts, develops a tendency to think of good thoughts. His character is moulded and transformed by continued good thoughts. When the mind thinks of the image of the

Lord during Japa and worship, the mental substance actually assumes the form of the image. The impression of the object is left in the mind. This is called Samskara. When the act is repeated very often, the Samskaras gain strength by repetition, and a tendency or habit is formed in the mind. He who entertains thoughts of Divinity becomes transformed actually into the divinity himself by constant thinking and meditation. His Bhav or disposition is purified and divinized. The meditator and the meditated, the worshipper and the worshipped, the thinker and the thought, become one and the same. This is Samadhi. This is the fruit of worship or Upasana or doing Japa.

Silent repetition of God's Name HARI-OM or SRI RAM is a tremendous tonic and potent specific for all diseases. It should never be stopped even for a day under any circumstances. It is like food. It is a spiritual food for the hungry soul. Lord Jesus says: "You can hardly live on bread alone, but you can live on the Name of

God alone." You can drink and live on the nectar that flows during Japa and meditation. Even simple mechanical repetition of a Mantra has got very great effect. It purifies the mind. It serves as a gate-keeper. It intimates to you that some other worldly-thoughts have entered now. At once you can drive those thoughts and do Smaran of the Mantra. Even during mechanical repetition, a portion of the mind is there.

If you utter the word "excreta" or "urine" when your friend is taking his meals, he may at once vomit his food. If you think of "Gharam Pakoda" 'hot Pakodas' your tongue will get salvation. There is a Shakti in every word. When such is the case with ordinary words, how much more power or Shakti should there be in the names of God—HARI, RAM, SIVA or KRISHNA? Repetition or thinking of His name produces tremendous influence on the mind. It transforms the mental substance "Chitta", overhauls the vicious old Samskaras in the mind, transmutes Asuric diabolical nature and brings the devotee face to face with God. There is no doubt

of this Oh sceptics and scientific atheists! wake up! Open your eyes. Chant His name always. Sing. Do Kirtan.

It is only "Nama Smaran" that is free from difficulties and troubles. It is easy, comfort giving, and simple. It is therefore said to be the "head"—the "King" of all Sadhans (means of God Realisation).

When you repeat His name you must evince from the bottom of your heart Ananya Bhakti (unflinching devotion to God without love for any other object). You must drive off all other worldly thoughts from your mind. Fill the mind with thoughts of God and God alone. You must struggle. You must exert hard. Remain absorbed in Him. You must have Avyabhicharini Bhakti.

To love Lord Krishna for 3 months, Rama for another 3 months, Shakti for 6 months Hanuman for some time, Lord Siva for some time is not good. This is Vyabicharini Bhakti. If you love Krishna, love Him alone till the end. Just as you see wood alone at the back of chair, table, bench, stick,

almirah, cup-board, etc., see the Antaratma, Avyakta (hidden), Krishna alone in a flower, tree, fruits, tumbler, and all objects This is Ananya Bhakti. This is Para Bhakti.

Just as you remember all the qualities of your son when you think of his name, Viswanathan, you should remember the qualities of God as Omnipotence, Omniscience, etc., when you think of His name.

When you repeat the Mantra, have Sattwic Bhav or Shudda Bhav (right mental attitude, Sattwic feeling). The Bhav comes slowly when the purification process goes on. Even mere mechanical repetition has very great effect. The vibration in the mind set up by the repetition purifies the Chitta (mind stuff), Chitta Shuddi.

A beginner should have a Japa-mala or rosary. Later on he can take recourse to Manasic Japa (mental repetition). If a man repeats the Mantra for 6 hours daily, his heart will be purified quickly. He can feel the purity. You must have great faith in your Guru Mantra. You must keep it secret also.

The shorter the Mantra, the greater is the power of concentration. Of all Mantras Rama-Rama-Rama is the best. It is easy to repeat also.

II

Japa purifies the heart
 Japa steadies the mind
 Japa destroys the Sahdripus
 Japa destroys births and deaths.

Japa burns the sins
 Japa scorches the Samskaras
 Japa annihilates attachment
 Japa induces Vairagya.

Japa roots out all desires
 Japa makes one fearless
 Japa removes delusion
 Japa gives supreme Peace.

Japa develops Prem
 Japa unites the devotee with the Lord,
 Japa gives health, wealth, strength and
 long life,

Japa brings God-consciousness.
 Japa bestows eternal Bliss,
 Japa awakens Kundalini.

Lives on milk and fruits or fasts some-
times,
Finishes Purascharana of Japa of lacs,
Gets peace of mind and divine
experiences
Havan he does when Purascharana is
over,
The Brahmins, the Sadhus, the poor he
feeds,
Thus pleases he the Lord and gets His
Grace,
And attains Bliss, perfection and Im-
mortality !
The fire of Japa imparts divine splendour
to his face,
The Japa Yogi now shines more resplen-
dent than the Sun,
Through Japa alone all Siddhis and
Riddhis he attains,
Even Adi Sessa cannot now describe his
splendour and glory !

CHAPTER III
MANTRAS

CHAPTER III

MANTRAS

1. Pranava

OM (AUM) is everything. OM is the name or symbol of God, Ishwar or Brahman. OM is your real name. OM covers all the three-fold experience of man. OM stands for all the phenomenal worlds. From OM this sense-universe has been projected. The world exists in OM and dissolves in OM. 'A' represents the physical plane. 'U' represents the mental and astral plane, the world of spirits, all heavens. 'M' represents all the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond the reach of intellect. OM represents all. OM is the basis of your life, thought and intelligence. OM is everything. All words which denote the objects are centred in OM. Hence the whole world has come from OM, rests in OM, and dissolves in OM. As soon as you sit for meditation chant OM loudly 3 or 6 or 12

times This will drive away all worldly thoughts from the mind and remove Vikshep (tossing of mind) Then take to mental repetition of OM.

The Japa of OM (Pranava Japa) has a tremendous influence on the mind The pronunciation of the sacred syllable OM, is one which has engaged the attention of all Europeans devoted to Eastern studies The vibrations set up by the same word are so powerful that, if persisted in, they would bring the largest building to the ground This seems difficult to believe until one has tried the practice ; but once having tried it, one can easily understand how the above statement may be true and correct perfectly. I have tested the power of the vibrations and can quite believe that the effect would be as stated. Pronounced as spelt, it will have a certain effect upon the student , but pronounced in its correct method it arouses and transforms every atom in his physical body setting up new vibrations and conditions and awakening the sleeping power of the body.

2 Hari Nama

Every Mantra has the following six things. It has got a Rishi who had Self-realisation for the first time through this Mantra and who gave this Mantra to others. He is the seer for this particular Mantra. Sage Viswamitra is the Rishi for Gayatri. It has a metre also. There is a particular Devata or presiding Deity of the Mantra. It has got a Bija or seed. This gives a special power to the Mantra. This is the essence of the Mantra. Every Mantra has got a Shakti. Lastly it has a Kilakam (pillar). This plugs the Mantra. Chaitanya that is hidden in the Mantra. As soon as the plug is removed by constant and prolonged repetition of the name, the Chaitanya that is hidden is revealed. The devotee gets Darshan of the Ishta Devata.

“*Mananat trayate iti mantrah*—By the Manana (constant thinking or recollection) of which one is released is Mantra.” It is Mantra that leads to the realisation of one's own Ishta Devata. And so practically speaking the Ishta Devata and the Mantra are one and the same thing.

The mere remembrance of Hari's name destroys all the accumulated sins of various births.

“ Harir Nameva nameva Harir nameva
Kevalam
Kalau Nasteyeva nasteyeva nasteyeva
gatiranyatha ”

In this Kali Yuga, there exists only the name of Hari, Hari and Hari. In this Kali Yuga there is no other means, no other means, no other way and no other method for salvation. Even the sins of the greatest of the sinners, are brought to nothing by the utterance of Hari's name (name of God). Not only this, but by doing so, we get eternal safety, Self realisation and eternal happiness too. This is the importance of Hari Nama.

“ Rama na Sakalim Nama Guna Ga
Even Rama, God Himself cannot describe the greatness of Nama ” Then what to speak of us ? It is all the more needed at this present age of ours. Because in this Kali Yuga (iron age) “ *Kali Yuga Kevala Nama Adhara* ”—The only support in this iron age

or Kali Yuga is nothing but the name of God. There is no other means, simple and easier than this, to obtain eternal happiness and pleasure.

“ Rama nama manidipa dharu Jiha dehra
dwara.

Tulsi Bhitara bahiro jo chahasi ujyara.”

Put this jewel, light of Rama Nama (the name of Rama), at the gate of your door, the tongue, if you want to illuminate yourself, both inside and outside (“ in ” and “ out ” of your own self).

“ Ulta Nama Japat Jaga Jana
Valmiki bhaye Brahma Samana.”

All the world knows that by uttering the name even in its opposite way, by saying Mara-Mara instead of Rama-Rama, the great Saint Valmiki became Brahman Himself.

When such is the effect of Ulta nama, then who can speak of the glory of the right and the proper name ?

“ Ghafil tu hai Ghariyala yah deta hai
manadi
Gardoonen ghadi umar ki ik aur ghatadi.”

Oh careless ! The bell is reminding you again
and again The time has but decreased the
limit of your life time And therefore

Rama namaki loot hai loot sakai to
loot
Anta Kala pachtaega jab prana jayange
choot."

You must take for yourself in abundance
the name of Sri Rama Otherwise at the last
moment of your life when death approaches
you and when Prana (life) will cease to last in
this body of yours, you will but grieve or
lament for it

" Rama nama Vradhiba Tulsī briha nā
Jaya

Larikai ko pairi bo Age hota sahaya
Tulsī apne Ram rhi bhajo ya khija
Ulta siddha jamihain khete par te bija.'

The well known poet Goswami Tulsī
Dasji says

" The worshipping of the name of Rama
never goes in vain just as the practice of
swimming in one's boyhood is of great help
at some future time He says that either

you remember Rama in your pleasant mood or unpleasant mood, it is sure to give its good effect just as the seeds in the fields thrown either rightly or wrongly give good results.

Those who do not believe may do this for the sake of examination or test and then do as they like or think proper. It is not at all wise to while away the time in arguments or vain discussions only. Life is short. Time is fleeting. Body is continually decaying. There is nothing but gain and gain only in doing Japa or Nama Smaran.

3 Kali Santarana Upanishad

At the end of Dwapara Yuga Narada Rishi approached Brahma, the creator and asked: "Oh Lord, how shall I be able to cross Kali, wandering in this world?" Brahma replied: "Hearken to that which the Srutis keep secret and hidden, by which one may cross the Samsar of Kali. One can shake off the evil effects of Kali through the mere uttering of the name of Lord Narayan." Again Narada asked Brahma: "May I know the name, My Lord?" Brahma replied:

“Hare Rama Hare Rama Rama Rama
Hare Hare.

Hare Krishna Hare Krishna Krishna
Krishna Hare Hare”

These 16 names destroy, doubtless, the evil effects of Kali. They remove the Avaran or veil of ignorance of the Jiva surrounded by 16 Kalas (rays) Then like the sun which shines in full effulgence after the clouds are dispersed, Para-Brahman alone shines in full splendour.”

Narada asked: “Oh Lord, may I know the rules to be observed in the repetition of the Mantra ? ” Brahma replied . “There are no rules Whoever in a pure or in impure state utters these always, attains Salokya (the same world of), Sameepya (proximity with), Saroopya (the same form of, or Sayujya (absorption into) Brahman.

Whoever utters 3½ crores (35 millions) of times this Mantra composed of 16 names gets rid of the sin of murder of a Brahmin He becomes purified from sin of theft of gold. He becomes purified from the sin of cohabita-

tion of a woman of low-caste. He is purified from the sins of wrong done to Pitris, Devas and men. Having given up all Dharmas, he becomes freed at once from all sins. He is at once released from all bondages and gets Mukti. This is the Kali Santarana Upanished of Krishna Yajur Veda. In Bengal this Mantra is repeated by a large number of people. It is the favourite Mantra of Vaishnavites of Bengal.

4 Bija Akshara Japa

Bija Aksharas are very powerful Mantras. Every Devata has his own Bija Akshara. Kling (Klm) is the Bija Akshara of Lord Krishna. In Bengal it is pronounced as Kling. In Madras it is pronounced as Klm. Rang is the Bija Akshara of Rama. Aing is the Bija Akshara of Saraswati. Kring of Kali, Gang of Ganapathi, Swam of Kartikeya, Hoom of Lord Siva, Srim of Laksmi, Dung of Durga, Hrim of Maya, this is Tantrika Pranava. Gloung also is Bija Akshara of Ganapati.

The Bija Aksharas have a great deal of significance. They are used by Tantriks

They play a vital part in Tantrik philosophy. Take for instance the Bija Mantra Hrim (Bija means seed). It consists of H, R, I and M.

H—represents Mahadeva or God Siva.

R—represents Prakriti.

I—represents Maha Maya.

M—represents the destroyer of all sufferings and pains.

The full meaning is "Just as the fire illuminates and destroys all, so may the Goddess (Devi) which creates supports and destroys the universe and by whom all the three bodies are created, supported and destroyed take away all my worldly pains and make an end to this worldly knot." Your Guru will explain the meaning of the different Mantras.

5. Mantras for Japa

ॐ गै गणपतये नमः	॥१
ॐ नमः शिवाय	॥२
ॐ नमो नारायणाय	॥३
हरि ॐ	॥४
हरि ॐ तत् सत्	॥५
ॐ तत्पुण्याय विद्महे । महादेवाय धीमहि । तन्नो रद्रः प्रचोदयात्	॥६
ॐ नारायणाय विद्महे । वासुदेवाय धीमहि तन्नो विष्णु प्रचोदयात्	॥७
हरे राम हरे राम राम राम हरे हरे	
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे	॥८
ॐ नमो भगवते वासुदेवाय	॥९
ॐ क्लीं कृष्णाय गोविंदाय गोपीजनवल्लभाय स्वाहा	॥१०
ॐ श्रीं क्लीं ग्लीं कृष्णाय नमः	॥११
ॐ श्री राम्, जय राम्, जय जय राम्	॥१२
ॐ रां रामाय नमः	॥१३
ॐ श्री सीतारामचंद्राभ्याम् नमः	॥१४
श्री राम राम रामेति रमे रामे मनोरमे सहस्रनाम तत्तुल्यं श्रीरामनाम वरानने ॥	॥१५
आपदामपहर्तारं दातारं सर्वसम्पदाम् लोकाभिराम श्रोराभं भूयो भूयो नमाम्यहम्	॥१६

आर्तानामार्तिहन्तारं भीतानां भोतिनाशनम्
द्विपतां कालदण्डं च श्रीरामचन्द्रं नमाम्यहम् ॥१७

रामाय रामभद्राय रामचन्द्राय वेधसे

ऋधुनाथाय नाथाय सीतायाः पतये नमः ॥१८

सीताराम ॥ राधेश्याम ॥ राधेकृष्ण ॥१९

श्रीराम शरणं मम ॥२०

श्रीकृष्ण शरणं मम ॥२१

श्रीसीताराम शरणं मम ॥२२

श्रीरामचन्द्रचरणौ शरणं प्रपद्ये ॥२३

श्रीमन्-नारायणचरणौ शरणं प्रपद्ये ॥२४

सकृदेव प्रपन्नाय तवास्मीति च याचते

अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥ ॥२५

ॐ हुं हनुमते नमः ॥२६

ॐ हुं हनुमते रुद्रात्मकाय हुं फट् स्वाहा ॥२७

ॐ ऐ सरस्वत्यै नमः ॥२८

ॐ ह्रीं कालिकायै नमः ॥२९

ॐ ऐं ह्रीं क्लीं चामुण्डायै विच्चे ॥३०

ॐ हुं दुर्गायै नमः ॥३१

ॐ श्री महालक्ष्म्यै नमः ॥३२

ॐ शरवणभवाय नमः ॥३३

ॐ ह्रीं जूं सः ॐ भू भुवः सूवः

इयम्बक यजामहेसुगन्धिं पुष्टिं वर्धनम् । उर्वारुकमिव

घन्धनामृ तपोसुं क्षीपमामृतात् ॥ ॐ भूर्भुवः सुवः

ॐ ह्रीं जू स.	॥ ३४
सोऽहम्	॥ ३५
अहं ब्रह्मास्मि	॥ ३६
तत्त्वमसि	॥ ३७
ॐ लिपुरसुन्दर्यै नमः स्वाहा	॥ ३८
ॐ बालपरमेश्वर्यै नमः स्वाहा	॥ ३९
ॐ तत्पुरुषाय विद्महे वक्र तुण्डाय धीमहि । तन्नो दन्ती प्रचोदयात्	॥ ४०
ॐ तत्पुरुषाय विद्महे महासेनाय धीमहि । तन्नो परमुखः प्रचोदयात्	॥ ४१
ॐ वेदात्मनाय विद्महे हिरण्यगर्भाय धीमहि । तन्नो ब्रह्म प्रचोदयात्	॥ ४२
ॐ वज्रनखाय विद्महे तोक्ष्णदंष्ट्राय धीमहि । तन्नो नारसिंह प्रचोदयात्	॥ ४३
ॐ भास्कराय विद्महे महद्युतिम्बराय धीमहि । तन्नो आदित्यः प्रचोदयात्	॥ ४४

5. Mantras for Japa

No	Mantras	Devata
1.	OM Gang Ganapataye Namah	Lord Ganapati
2.	OM Namasivaya (Panchakshaia Mantra) ...	Lord Siva
3.	OM Namō Narayanaya (Ashtakshara)	Lord Hari
4.	Hari OM	" "
5.	Hari OM Tat Sat	" "
6.	OM Tat Purushaya Vidmahe Mahadevaya Dheemahi Tanno Rudra Prachodayat .	Rudra Gayatri
7.	OM Narayanaya Vidmahe Vasudevaya Dheemahi Tanno Vishnu Prachodayat...	Vishnu Gayatri
8.	Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare .	Maha Mantra

9. OM Namō Bhagawate Vasudevaya Lord Krishna
10. OM Kling Krishnaya Govindaya Gopijana
Vallabhaya Swaha (18 Akshara Mantra).... ;
11. OM Srim Kling Glaung Krishnaya
Namah Gopala Santana
Mantra.
12. OM Sri Ram, Jeya Ram, Jeya Jeya Ram.... Lord Rama
13. OM Ram Ramaya Namah (Sadakshara) "
14. Sri Sita Ramachandrabhyam Namah "
15. Sri Rama Rama Rameti, Rame Rame
Manorame, Sahasra nama tattulyam,
Sri Rama Nama Varanane "
16. Apadamapartharam dhataram sarva-
sampadam Lokabhi Ramam Sri Ramam
bhuyo bhuyo Namamyaham Lord Rama

No.	Mantras	Devata
17.	Arthanamarthihantaram bhitanam bhitr- nāsanam Dvishatam kaladantam cha Sri Ramachandram Namamyaham ... "	"
18.	Ramaya Ramabhadraya Ramachandraya vedhase Raghunathaya nathaya Sitayah pathaye namah "	"
19.	Sita Ram ; Radhe Shyam ; Radhe Krishna Jugul Mantra	Jugul Mantra
20.	Sri Rama Saranam Mama	Saranagathi Mantra
21.	Sri Krishna Saranam Mama	"
22.	Sri Sita Rama Saranam Mama	"
23.	Sri Ramachandra Charanau saranam prapadye "	"

24. Sriman Narayana Charanau saranam
prapadhye Saranagathi
Mantra
25. Sakrudeva Prapannaya tawasmiti cha
yachate Abhyam sarva bhutebhyo
dadamyetat vritam mama "
26. OM Hum Hanumate Namah Sri Hanuman
27. OM Hum Hanumate Rudratmakaya Hum
phat swaha "
28. OM Aing Saraswatyai Namah Sri Devi Mantra
29. OM Hring Kalikayai Namah "
30. OM Aing Hring Kling Chamundayai
Viche "
31. OM Dung Durgayai Namah "
32. OM Srim Maha Lakshmai Namah Sri Lakshmi
33. OM Saravana Bhavaya Namah Lord Subramanya
or Kartikeya

No.	Mantras	Devata
34.	OM Houg Joong Sa : Om Bhurbhuva swa trayambhakam yaja- mahe sugandhim pushtivardhanam, orva- rukmiva bandanam—mrityor mukshya mamrutat OM Bhuh Bhuvah Swarom ; Maha Mrityunja Joong Sa Houg OM	Japa
35.	Sohom	Vedantic formulae
36.	Aham Brahma Asmi	....
37.	Tat Twam Asi	"
38.	OM Tripura Sundaraya Nama Swaha	Tripura Sundari.
39.	OM Bala Parameswarjai Nama Swaha	Sarada Mantra

MANTRAS .

40. OM Tat Purushaya Vidmahe Vakratundaya
—dheemahi ;
Tanno dandee prachodayat. Ganesh Gayatri
41. OM Tat Purushya Vidmahe Mahasenaya
dheemahi ;
Tanno shanmukha prachodayat. Subramanya Gayatri
42. OM Vedatmanaya Vidmahe Hiranyagarbhaya
dheemahi ;
Tanno Brahma prachodayat. Brahma Gayatri
43. OM Vajranakhaya Vidmahe teeksnadamshtraya
dheemahi ;
Tanno Narasimha prachodayat. Narsimha Gayatri
44. OM Bhaskaraya vidmahe mahadyutikaraya
dheemahi ;
Tanno Aditya prachodayat. Surya Gayatri.

Om Gang Ganapataye Namah will remove all obstacles. By Japa of this Mantra through the Grace of Lord Ganapati, you will have wealth, Siddhis and all what you want

OM Aing Saraswatyai Namah : Mother Saraswati, Goddess of learning will make you a very learned man. She will make you a brilliant scholar. Gopala Santana Mantra of Lord Krishna : Those who have no progeny can repeat this Mantra. By the Grace of Lord Krishna, they will have a son.

“I bow to that three-eyed Lord Siva, who is full of sweet fragrance, who nourishes the human beings (always). May He free me from the bondage of Samsara and death, just as a ripe Bheri fruit is separated from the tree and may I be fixed in immortality.”
Maha Mrityunjaya Japa vide Mantra 34 above).

By repetition of this Mantra, you can conquer accidental deaths. For Purascharana of OM Namasivaya (5 letters), do 5 lacs of Japa. For Ashtakshara Mantra of Lord Hari,

do 8 lacs of Japn.' You will have to repeat the Pranava, OM, 21,600 times daily. Select the Mantra according to your taste, inclination, temperament or Ishta Devata or consult your Guru.

6. Gayatri

ओ३म् भूः भुवः सुवः तत् सवितुर्वरेण्यम्—
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

ओ३म्.....	Para Brahman
भूः.....	Bhu Loka (Physical plane)
भुवः.....	Antariksha
सुवः.....	Swarga Loka
तत्.....	Paramatma
सवितुः.....	Ishwar (Surya)
वरेण्यम्.....	Fit to be worshipped
भर्गो.....	Remover of sins and ignorance
देवस्य.....	Glory (Gayana Swaroop)
धीमहि.....	We meditate
धियो.....	Buddhi, intellect
यो.....	Which
नः.....	Our
प्रचोदयात्.....	Enlighten

“Let us meditate on Ishwar and His Glory who has created Universe, who is fit to

be worshipped, who is the remover of all sins and ignorance. May He enlighten our intellect."

What is that enlightenment? Now you have Deha-Atmabuddhi, a Buddhi that makes you to identify with the body, to mistake the body for the soul. Now you are praying to the blessed Mother of the Vedas—Gayatri to bestow on you a Shudda Sattwic Buddhi which will help you to realise "*Aham Brahma Asmi*—I am Brahman." This is an Advaitic meaning for Gayatri. Advanced students on Yoga may take up that meaning. "I am that supreme 'light of lights' that gives light to the Buddhi or intellect.

In the Gayatri Mantra there are 9 names *viz.*, 1. OM, 2. Bhur, 3. Bhuvah, 4. Svah, 5. Tat, 6. Savitur, 7. Varenyam, 8. Bhargo and 9. Devasya. Through these nine names the Lord is praised. Deemahi is worship of the Lord. Dhīyo Yo Nah Prachodayat is prayer. Herein there are five halts or stops *viz.*, 'OM' is the first stop; 'Bhur Bhuvah Svah' the second; 'Tat

Savitur Varenyam ' the third ; ' Bhargo Devasya Deemahi ' the fourth ; and ' Dhiyo Yo Nah Prachodayat ' the fifth. While chanting and doing Japa of the Mantra, you should stop a little at every stop or halt

Savita is the presiding Deity of the Gayatri Mantra, Fire (Agni) is the mouth, Viswamitra is the Rishi and Gayatri is the metre. It is recited in the investiture of sacred thread, practice of Pranayam and Japa. What Gayatri is, the same is Sandhya, and what Sandhya is, the same is Gayatri. Sandhya and Gayatri are identical. He who meditates on Gayatri, meditates on Lord Vishnu.

A man can repeat Gayatri mentally in all states while lying, sitting, walking, etc. There is no sin of commission and omission of any sort in its repetition. One should thus perform Sandhya three times with this Gayatri Mantra everyday, in the morning, noon and evening. It is the Gayatri Mantra alone that can be commonly prescribed for all the Hindus. The Lord commands in the Vedas : " Let one Mantra be common to all." " Samano mantrah." Hence the Gayatri should be the

one Mantra for all the Hindus. "The secret lore of the Upanishads is the essence of the four Vedas, while Gayatri with the three *Vyakritis* is the essence of the Upanishads." He is the real Brahmin who knows and understands thus, the Gayatri. Without its knowledge he is a Sudra, though well-versed in the four Vedas.

BENEFITS OF GAYATRI JAPA

Gayatri is the mother of the Vedas and the destroyer of sins. There is nothing more purifying on the earth, as well as on the heaven than the Gayatri. The Japa of Gayatri brings the same fruit as the recitation of all the four Vedas together with the Angas. This single Mantra repeated three times a day brings good (Kalyan or Moksha). It is the Mantra of the Vedas. It destroys sins. It bestows splendid health, beauty, strength, vigour, vitality and magnetic aura in the face (Brahmic effulgence).

Gayatri destroys the three kinds of *Tapa* or pain. Gayatri bestows the four kinds of Purushartha *viz.*, Dharma (righteousness),

Artha (wealth), Kama (desired objects) and Moksha (Liberation or freedom). It destroys the three Granthis or knots of ignorance, Avidya, Kama and Karma. Gayatri purifies the mind. Gayatri bestows Ashta Siddhis. Gayatri makes a man powerful and highly intelligent. Gayatri eventually gives liberation or emancipation from the wheel of birth and death.

The repetition of Gayatri Japa brings the Darshan of Gayatri and eventually leads to the realisation of the Advaitic Brahman or unity of consciousness or oneness (Tanmayata, Tadleenita, Tadrupa, Tadakara) and the aspirant who asked for light from Gayatri in the beginning, sings now in exuberant joy : " I am that Light of lights that gives light to the Buddhi."

May Gayatri, the Blessed Mother of Vedas, bestow on us right understanding pure intellect, right conduct and right thinking ! May She guide us in all our actions ! May She deliver us from the Samsaric wheel of birth and death ! Glory ! Glory unto Gayatri, the Creatress, the Generatrix of this Universe.

By the sole repetition of the Gayatri a priest attains beatitude let him perform or not perform, any other religious act

CHANDOGYA UPANISHAD

Verily all this creation is Gayatri Speech is Gayatri, by speech is all this creation preserved The Gayatri is verily composed of four feet and possesseth six characteristics The creations constitute the glories of Gayatri The Brahman *i e* the being indicated in the Gayatri is verily a space which surroundeth mankind

(Chap III Sec XII)

Verily man is Yajna (sacrifice) The first twenty four years of his life constitute the morning ritual The Gayatri includes 24 letters and it is the Gayatri through which the morning ritual is performed

(Chap III Sec XVI)

GAYATRI PURASCHARANA

The Brahma Gayatri Mantra has twenty four Aksharas So one Gayatri Purascharana constitutes the repetition or Japa of 24 lacs

of times of Gayatri Mantra. There are various rules for Purascharana. If you repeat 3,000 times daily, you should keep up the number daily all throughout till you finish the full 24 lacs. Cleanse the mirror of Manas of its Mala (impurities) and prepare the ground for the sowing of the spiritual seed.

The Maharashtras are very fond of Gayatri Purascharana. There are in Poona and other places persons who have performed Purascharana several times. Sri Pandit Madan Mohan Malaviyaji is a votary of Gayatri Purascharana. The success in his life and the establishment of a grand Hindu University at Benares is all attributable to his Gayatri Japa and the benign grace of the Blessed Mother Gayatri.

Swami Vidyananya, the reputed author of the celebrated Panchadasi, performed Gayatri Purascharana. Mother gave him Darshan and, granted Vidyananya a boon. Swami Vidyananya asked : Oh Mother ! there is great famine in the Deccan. Let there be a shower of gold to relieve the immense distress of the people." Accordingly, there was

a shower of gold. Such is the power or Shakti of Gayatri Mantra

Yoga Brishtas and pure-minded persons only can have Darshan of Gayatri by doing one Purascharana only. As the minds of vast majority of persons in this Kali Yuga are filled with various sorts of impurities, one has to do more than one Purascharana according to the degree of impurity of the mind. The more the impurities, the greater the number of Purascharana. The famous Madhusudan Swami did seventeen Purascharanas of Krishna Mantra. He did not get Darshan of Lord Krishna on account of the sins committed in killing 17 Brahmins in his previous births. But he had Darshan of the Lord when he was on the half way of the eighteenth Purascharana. The same rule applies to Gayatri Purascharana also.

HINTS OF GAYATRI JAPA

1 After the Purascharana is over perform Havan and feed Brahmins, Sadhus and poor people to propitiate the Goddess.

2. Those who wish to do Purascharana may live on milk and fruits. This makes the mind Sattwic. One will derive great spiritual benefits.

3. There are no restrictions of any kind when you repeat a Mantra with Nishkamya Bhav for attaining Moksha. Restrictions or Vidhis come in only when you want to get worldly gains, when you do the Japa with Sakamya Bhav.

4. When a Purascharana of Gayatri is done on the banks of the Ganges underneath an Asvath tree or the Panchavriksha, Mantra-Siddhi comes in rapidly.

5. If you repeat Gayatri 4000 times daily, you can finish the Purascharana in one year, seven months and twenty-five days. If you do the Japa slowly it will take 10 hours to finish 4,000 daily. The same number should be repeated daily.

6. You must observe strict Brahmacharya when you do Purascharana. Then you can have Darshan of Gayatri easily.

7. The practice of Akhanda Mowna (unbroken silence) during Purascharana is

highly beneficial. Those who are not able to practise this can observe full Mowna for a week in a month or on Sundays.

8. Those who practise Purascharana should not get up from the Asan till they finish the fixed number. They should not change the pose also.

9. Counting can be done through Mala, fingers or watch. Count the exact number that you can do in one hour. Suppose you can do in one hour 400 Gayatri Mantra, then Japa for 10 hours means $10 \times 400 = 4,000$. There is more concentration in counting through watch.

10. There are three varieties of Gayatri pictures for meditation in morning, noon and evening. Many meditate on the five faced Gayatri only throughout the day.

CHAPTER IV
SADHAN

CHAPTER IV

SADHAN

1. Need for a Guru

A Guru is necessary. The spiritual path is beset with many obstacles. The Guru will guide the aspirants safely and remove all sorts of obstacles and difficulties.

Guru, Ishwar, Brahman, Truth and OM are one. Serve the Guru wet with Bhakti (Guru Seva). Please him in all possible ways. Have the mind fixed on Guru as Atma (Atma Lakshya). Implicitly obey him. His words must be gospel truths for you. Then only you will improve. You will get His Grace. There is no other way.

You will have to defy him. You must superimpose all the attributes of Ishwar and Brahman on Him. You must take him as an actual God incarnate. You must never look into his Dos'as or defects. Then only

you will realise Brahman in and through the Guru

The physical form of the Guru will slowly vanish. You will realise the Vyapak (all pervading) Atma in and through him. You will see your Guru in all forms, animate and inanimate.

There is no other way of overhauling the vicious worldly Samskaras and passion nature of raw, worldly minded persons than the personal contact and service of Guru.

An aspirant who attends on Guru with greete devotion in his personal services quickly purifies his heart. This is the surest and easiest way for self purification, I assure you boldly.

It is better if you get your Mantra from your Guru. This has tremendous effect on the disciple. The Guru imparts his Shakti along with the Mantra. If you cannot get a Guru, you can select any Mantra according to your own liking and taste and repeat it mentally daily with Sraddha and Bhav. This also has a great purificatory effect. You will get realisation of God.

2 Meditation Room

Have a separate meditation room under lock and key. Do not allow anybody to enter the room. Burn incense there morning and evening. Keep a photo of Lord Krishna or Lord Siva or Sri Rama or Devi in the room. Place your Asan in front of the picture. When you repeat the Mantra, the powerful vibrations will be lodged in the ether of the room (Akasic records). In six months' time you will feel peace and purity in the atmosphere of the room. There will be a peculiar magnetic aura in the room. You will actually feel that, if you are sincere in your practice.

Whenever your mind is much disturbed by antagonistic worldly influences, sit in the room and repeat the name of the Lord for half an hour. Then you will find an entire change in your mind immediately. Practise and feel the soothing, spiritual influence yourself. Nothing is like the spiritual Sadhan. You will find a local Mussorie in your own house without any expense.

Repeat the name of the Lord with devotion in heart You will realise God quickly This is the easiest method in this age There must be Niyama (rule) You must systematically and regularly do this God does not want precious presents Many people spend millions of rupees in opening hospitals and feeding houses But they do not give their hearts A Bhakta (devotee) should have in his heart the all pervading Rama, even though he sees outside the concrete form of Rama with arrow and bow Rama, like OM is all pervading God is Dhyana Gamyā (obtainable by meditation) and Anubhava Gamyā (can be realised by spiritual Anubhava or direct perception or realisation) He is Japa Gamyā (obtainable by Japa)

3 Brahma Muhurta

Get up at 4 in the morning in the Brahma Muhurta which is very favourable for spiritual contemplation and start doing Japa In the early morning the mind is calm, pure and quite refreshed after slumber

The mind is like a blank sheet of paper and comparatively free from worldly Samskaras (impressions of Vyavahara) It can be moulded very easily at this time The atmosphere also is charged with more Sattwa at this particular time Wash your hands, feet and face with cold or warm water, if you find it difficult to take a bath This will suffice

4 Selection of Ishta Devata

You can select your Ishta Devata, either Siva, Krishna or Rama, Vishnu, Dattatrya, Gayatri or Durga or Kali according to the advice of your Guru or your own inclination or on consultation with a good astrologer who will select the diety according to the nature of your planet and sign of the Zodiac. Every one of us has done worship of some Devata in our previous births The Samskaras are in the subconscious mind So naturally everyone of us has an inclination towards a particular Devata If you had worshipped Lord Krishna in your previous birth, naturally you will have inclination for Krishna in this birth also

When you are in great agony and distress you will naturally utter certain name of God. This will give the clue to find out your Ishta Devata. If a scorpion has stung you severely you may utter 'He Ram,' another may utter 'He Krishna,' while a third may utter 'He Narayan,' while a fourth may utter He Siva! The calling of a particular name is due to Samskara. If you had worshipped Ram in the previous birth, naturally you will utter He Ram when you are stung by the scorpion and so on.

5 Asan for Japa

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

Keep the head, neck and trunk in one straight line. Spread a four folded blanket and over this spread a piece of soft, white cloth. This will do nicely. If you can get a good tiger skin complete with claws, etc.

it is all the more better. A tiger skin has got its own advantages. It generates electricity in the body quickly and does not allow leakage of electric current from the body. It is full of magnetism.

Face east or north while you are on the Asan. A spiritual neophyte should observe this rule. In facing north you will be in communion with the Rishis of the Himalayas and will be mysteriously benefited by their spiritual currents.

PADMASAN

Sit on your seat keep the left foot over the right thigh and the right foot over the left thigh. Keep the hands on the knees. Sit erect. This is Padmasan, highly suitable for Japa and Dhyana.

6. Where to Concentrate

Concentrate gently either on the lotus of the heart (Anahata Chakra) or on the space between the two eye-brows (Ajna Chakra). Ajna Chakra is the seat for the mind according to Hatha Yogic school. Mind can be controlled easily if any one

concentrates on this Ajna Chakra. Sit on your seat, close your eyes and begin Japa and meditation.

Fixing one's eyes between the eye-brows is called Bhrumadhya Drishti. Sit on Padmasan, Siddhasan or Swastikasana in your meditation room and practise this gaze gently from half a minute to half an hour. There must not be the least violence in this practice. Gradually increase the period. This Yogic Kriya removes Vikshep or the tossing of mind and develops concentration. Lord Krishna prescribes this practice in Ch. V-27: "Having external contacts excluded, and with gaze fixed between the eye-brows." This is known as the "Frontal Gaze," because the eyes are directed towards the frontal bone or the bone of the forehead.

Sit on your seat and fix the gaze at the tip of the nose, from half a minute to half an hour. Do this practice gently. Do not strain the eyes. Gradually increase the period. Even when you pass on the road, practise this gaze. You will have wonderful

concentration. The Japa can go on nicely while walking. This is Nasal Gaze or Nasikagra Dṛiṣṭi you can select for yourself either the Frontal or Nasal Gaze.

Some students like to concentrate with open eyes, while some others with closed eyes, while some others with half opened eyes. If you meditate with closed eyes, dust or foreign particles will not fall in your eyes. Some students in whom lights and jerks trouble, prefer concentration with open eyes. In some who meditate with closed eyes, sleep overpowers them within a short time. If the eyes are opened, the mind wanders to objects in the beginners. Use your commonsense and adopt that which suits you best. Overcome other obstacles by suitable, intelligent methods. Remember the story of "Bruce and Spider." Be patient and persevering. Struggle hard and win the spiritual battle, become a spiritual hero, and wear the spiritual laurels round your neck.

7. Three Sittings for doing Japa

There is a special, mysterious spiritual force or wonderful magnetic power at *Sandhya*

or junction of time, sunrise and sunset. The mind will be filled with Sattwa. Concentration will come by itself without any effort at this time. Japa should be done at the Sandhis. Now the mind is quite calm and refreshed. You should catch the meditative wave now; meditation is more important. Then you can take to Asans and Pranayam and finish up the full course by another short sitting in Japa and meditation. As there is always some drowsiness when you get up and start the practice, it is desirable to do some Asans and a little Pranayam for five minutes just to drive off this drowsiness and to make you fit for Japa and meditation.

The mind gets one-pointedness after the practice of Pranayam. Therefore you will have to take to Japa and meditation after Pranayam is over. Pranayam, though it concerns with the breath, gives good exercise for the various internal organs and the whole body. It is the best form of physical exercise known.

If you are tired of repeating the Mantra at one stroke, have 3 or more sittings say morning 4 to 7, evening 4 to 5 and night 6 to 8. Repeat the Mantra very, very quickly for some time, when you find that the mind is wandering much. The golden rule is to repeat Mantra neither too slow nor too quick. Observe the happy medium. The Aksharas of the Mantra should be pronounced properly. The Mantra should be repeated Akshara Laksha also. If there are 5 Aksharas or letters in the Mantra it should be repeated 5 lacs of time. This is Akshara Laksha repetition.

If you sit by the side of a river, lake or well, temple, foot or top of mountain, a lovely garden or solitary room, the mind will be focussed quite easily without much effort. If you repeat the Mantra, when the stomach is overloaded, you will become drowsy. Take light Sattwic food. Repeat any prayer and then sit for Japa. The mind will be elevated. You will find it pleasant to rotate the beads easily. You must use your common-sense throughout your spiritual practice. For some time you can visit holy places like

Rikhikesh, Hardwar, Benares, Nasik and there you can do the Japa on the banks of holy Ganges. You will find marked improvement. As the mind is free from business, worries and family anxieties, you can have an efficient out turn of Japa owing to good concentration in holy places. Record the Japa in your spiritual diary.

Keep a diary to record the number of Japa daily. When you roll the beads do not use the index finger. Use the right thumb and middle finger. Cover your fingers with a piece of towel or specially made cap. Others should not see your rolling the beads.

Introspect. Look within. Watch the mind and its Vrittis (thought-waves) carefully. Sit in a solitary room for some time. Just as the mind wants variety in eating, it wants variety in Japa also. When it gets tired in Manasic Japa, when you notice that it has begun to wander about, take to loud repetition. The ears also will hear the Mantra. There will be more concentration now for some time. One disadvantage in loud repetition is that you get tired after an hour. You will

have to combine the three methods, *viz* Manasic Japa, Upansu Japa and Vaikari Japa to the best advantage. Use your common-sense. A beginner with coarse and gross mind (Sthula Buddhi) will find it difficult to do Manasic Japa to start with.

Manasic Japa of Ram Mantra can be associated with the breath like "Soham" Ajapa Japa. A Japa that is done without moving the lips is Ajapa. When you inhale the air repeat mentally Ra ; when you exhale repeat mentally Ma. Keep up the practice even during walking. For some this method is easy. During meditation in the room you can have this practice also. This is Ajapa way of doing Rama Matra.

8. Need for Mala

You must have a rosary or Japa-mala always in your pocket or neck and underneath your pillow at night when you go to sleep. It will remind you of God when you forget Him owing to force of Maya or Avidya (ignorance). At night when you get up to have micturition, the Mala will remind you to roll it once or

twice. A Mala is a strong weapon, as it were to annihilate the mind. It is a powerful whip to goad the mind towards God or Brahman. Rudraksha or Tulsi Mala of 108 beads can be used.

Just as the ideas of courts, cases, documents and clients are associated when you see or think of a lawyer, just as the ideas of a dispensary, patients, drugs, chemicals diseases and hospitals are associated when you think of a doctor, so also the ideas of Sanctity, Purity, Divinity, Divine Glory, Divine Splendour, Divine Wisdom, Divine Power, Divine Love, Omnipotence, etc., and all other Divine attributes are associated when you see or think of a Mala. Therefore wear this always in your neck and do Japa with the Mala. Do not feel shy to wear this, O educated persons. It will always remind you of God and God-Realisation. It is more valuable than a golden necklace bedecked with nine kinds of precious stones, because it fills your mind with Divine thoughts, and is the instrument to take you to the goal and liberate you from the Samsaric wheel of birth and death.

9. How to use a Japa Mala

Generally a Japa Mala or a rosary contains 108 beads. One bead will be slightly bigger than the rest. This is called Meru. This is the guiding bead to indicate that you have done 108 times Japa of a particular Mantra. In doing Japa with the Mala you should note that you do not cross the Meru bead. When you come to the last bead you should turn your fingers back and begin the next Mala of Japa from the last bead of the previous Mala. Thus you should turn your fingers when you finish each Mala of Japa without crossing the Meru.

While doing Japa with the Mala the index finger (the finger next to the thumb) should not be used. The thumb and the third finger should roll the beads.

10. How to count the Japa

For counting the number when you do Japa you can use the fingers of your right hand. The left thumb can dexterously count the number of Japa along the three lines in each finger. After you have finished your one Mala put your left thumb in the first

line of the little finger. Then raise it to the line above and so on. When you finish all the lines of the five fingers it will come to 108×15 Malas. You can repeat this again. Or you can use small pieces of stones for each Mala or for every 15 Malas. Or you can do another thing. Mark in with the help of a watch placed in front of you how much Japa you are able to do in 2 hours. If you are able to do 21,600 of Rama Japa or OM Japa within 2 hours repeat for 2 hours on the following days. You have now an easy ready reckoner with you. Japa of OM or Ram for a period of 2 hours means repetition of 21,600 times.

11. Three Varieties of Japa

Repeat the Mantra verbally for some time, in a whisper for some time and mentally for some time. The mind wants variety. It gets disgusted with any monotonous practice. The mental repetition is very powerful. It is termed Manasic Japa. The verbal repetition is called Vaikari Japa. Repetition in a whisper or humming is termed Upansu Japa. Even mechanical

repetition of Japa without any Bhav has a great purifying effect on the heart or mind. The feeling will come later on when the process of mental purification goes on.

The loud Japa shuts out all worldly sounds. There is no break. There are the two advantages in loud Japa. In Manasic Japa it is difficult for ordinary people when the break comes in the mind. Whenever sleep tries to overpower you when you do Japa at night, take the Mala in your hand and roll the beads. This will put a check to sleep. Repeat the Mantra loudly. Give up Manasic Japa. The Mala reminds of the stoppage of Japa. When sleep comes stand up and do the Japa.

Sandilya says in Sandilya Upanishads :
 "The Vaikari Japa (loud pronunciation) gives the reward as stated in the Vedas; while the Upansu Japa whispering or humming which cannot be heard by any one gives a reward a thousand times more than the Vaikari; the Manasic Japa (mental) gives a reward a crore of times more than the Vaikari Japa.

Do Japa in the throat or Kantha for one year. This is verbal Japa or Vaikari in a loud tone. Do it in the heart or Hridaya for 2 years. This is Manasic Japa. Do it in the Nabhi or navel for one year. This is associated with the breath.

When you advance in practice, every pore in the skin, every hair-folicle will repeat the Mantra forcibly. The whole system will be charged with the powerful vibrations of the Mantra. You will be ever in the Prem of the Lord. You will experience muscular twitchings and shed profuse tears of Ananda. You will be in exalted Divine mood. You will get inspiration, revelation, ecstasy, insight, intuition and Parama Ananda. You will compose inspiring poetry. You will have various Siddhis, Divine Aishwarya, treasures of Heaven.

Repeat the name of the Lord constantly. This will lead to control of mind quite easily. Do it with absolute Sraddha (faith). Do it with Antarika Prem (love from the bottom of your heart and Anuraga (intense affection).

You must feel intensely for the long, painful separation from Him. Tears must flow profusely from your eyes. This is Viraha Agni. When you repeat His name, remember that he is dwelling in the chambers of your heart in the Anahata Chakra, with conch, disc, mace and lotus in his hands in the midst of a blazing light dressed in yellow silken robe with Sri Vasta and Kaustubha gems in His chest.

12. Mulabhandha and Kumbhak in Japa

When you sit on the Asan for doing Japa press the Yoni with the left heel, and contract the anus (Gudha), the terminal opening of the alimentary canal. This is termed Mula-bandha in Hatha Yogic practice. This helps concentration. This practice prevents the Apana Vayu from moving downwards.

Retain the breath also as long as you can comfortably do. This is Kumbhak. This will considerably steady the mind and increase the concentration. You will feel intense spiritual bliss.

In a common place collect your friends also to write the Mantras. This is Likhit Japa. You can develop wonderful power of concentration. Prescribe this to all your family members. Incalculable spiritual benefits are derived from Likhit Japa.

Note :—A specimen of the Likhit Japa is given on page 95. The rules that are to be observed for Likhit Japa Sadhan are given on page 96.

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5th July 1941.

Likhit Japa

(Mantra - writing)

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Sivananda

Of the various methods of Japa described in the scriptures *viz* Vaikari, Upansu and Manasic, etc., Likhit Japa is very efficacious. It helps the Sadhak in concentrating the mind and gradually leads to meditation.

An aspirant should select the Mantra of his tutelary deity or Ishtam according to his liking or inclination. Repetition of the same Mantra with meaning and Bhava should be practised both orally and in writing. For oral Japa, help of a Mala or rosary is required. In Likhit Japa a note-book and a pen should be used. In Mantra writing (Likhit Japa) there is no restriction about any particular script. It may be written in any language. The following few rules may be observed while practising Mantra-writing —

1. Regularity and punctuality of time should be observed. This would itself bring the requisite help to bestow the utmost benefit.
2. Physical and mental purity should be observed. Before sitting for Mantra-writing, face, hands and feet should be washed. Effort

should be made to keep the mind pure during Mantra-writing. Drive out all worldly thoughts while writing.

3. Continue to sit in one pose as long as possible. Frequent change of a pose or Asan should be avoided. This would increase your power of endurance and considerable energy will be preserved.

4. Observe silence during the practice. Speaking too much results in waste of energy and waste of time. Silence helps in increased out-turn of work.

5. Avoid gazing hither and thither. Fix your eyes on the note book. This would help your concentration during the practice.

6. Repeat the Mantra mentally also while writing in the note-book. This will make three-fold impression on your mind. Gradually your whole being will be involved and engrossed in the Mantra.

7. Fix a particular number of Mantras for one sitting. This will keep your practice un-tact and you will never get out of touch with the Mantra.

8. When you have started the practice, do not leave it till you have finished the daily quota of one sitting. Do not allow your mind' to be diverted into other engagements as this would be an obstruction in the Sadhana. Have at least half an hour's writing at one sitting.

9. To help concentration, one uniform system of writing from top to bottom or from left to right may be maintained during one sitting. The whole Mantra should be written at once. Do not break the Mantra in the middle when you come to the end of the line.

10. When a Mantra is selected by you, try to stick to it tenaciously. *Frequent change of Mantra is not advisable.*

The note-book should be well kept and treated with respect and purity. When completed, it should be stocked in a box and kept in your meditation room in front of the Lord's picture. The very presence of these Mantra note-books will create favourable vibrations requisite for your Sadhan.

The benefits of Mantra writing or Likhit Japa cannot be adequately described. Besides bringing about purity of heart and concentration of mind, it gives you control of Asan, control of Indriyas, particularly sight and tongue and fills you with the power of endurance. You attain quickly peace of mind. You approach nearer to God through Mantra-Shakti. These benefits can be experienced only through regular and incessant practice of Likhit Japa. Those who are not conversant with this Yoga should start the practice immediately and even if they take to this practice for half an hour daily, they will realise its benefits within six months.

15. Number of Japa

Every man is unconsciously repeating the "Soham" Mantra 21,600 times daily

within 24 hours You should repeat your Ishta Mantra at least 21,600 times daily to correspond to the 21,600 natural (Soham) breaths, that every living being takes in and exhales. Then the efficacy of the Mantra is great. The mind will be purified quickly.

You must increase the number of Japa from 200 to 500 Malas (each Mala contains 108 beads). Just as you are very keen in your taking food twice daily, tea in the morning and cocoa in the evening, you must evince extreme keenness in doing Japa also 4 times, morning, noon, evening and night. Death may come at any moment, without a second's notice. Prepare yourself to meet it with a smile, uttering Sri Ram, Sri Ram and merging in Ram—in Eternal Bliss, in Infinite Glory, Ananda and Self-knowledge. Even on tour you must do Japa and reading of Gita. Do you not eat and drink on your tour? Do not become ungrateful to the Inner Ruler (Antaryamin), who gives you daily bread and looks after you in every way. You can do Japa even in latrine. But do it mentally. Ladies can do Japa

mentally even during the monthly periods. There are no restrictions in Japa for those who do Mantra with Nishkamyā Bhav, for the attainment of Moksha. Restrictions come only when people repeat any Mantra with Sakamyā Bhav to get fruits such as wealth, Swarga, son, etc. You can wear Malas around your neck while answering the calls of nature also.

Manasic Japa takes more time than the two other kinds of Japa. But some can do Manasic Japa more quickly. The mind becomes dull after some hours. It cannot turn out the work of Japa efficiently. The speed becomes lessened. Those who calculate the Malas of Japa according to the watch should take recourse to rolling beads if there be any such dullness. If there be any pain in rolling the beads you can use (Japa Thāile) the bag for covering the fingers.

It is always better to take to medium speed. It is not the speed but the Bhav and concentration that bring about the maximum benefits of Japa. There must be Aksharā Shuddi in repetition. Every word must be

pronounced very clearly. There must not be mutilation of any word. This is important. Some people finish one lac of Japa daily within 7 hours in a hurried manner, just as a hired carpenter or mason or contractor does the work hastily in order to get his wages in the evening. Do not have any contract work with God. There cannot be any real devotion in having any contract with God. There is one advantage in doing Japa with electric speed. If the mind is dull, if the mind is wandering wildly in sensual objects you can keep very high speed in doing Japa for 15 or 30 minutes. The high speed Japa will stimulate the dull mind and bring it back quickly to the Lakshya or focussing point.

Those who take recourse to Purascharana and keeping up of daily spiritual diary should be very exact and accurate in keeping the record. There must be mathematical or scientific accuracy. They should watch the mind very carefully and if it becomes dull during Japa they should do more Japa to allow a free margin. Immediately they should resort to Japa by Mala till dullness vanishes. It is

is better to take into consideration the number of Japa that is done when the mind is in full spirits and to omit that which is done when the the mind is lethargic. This is erring on the safe side.

In 14 hours you can do 3,000 Malas of HARI OM Japa. In 7 hours you can do Japa of one Lac of SRI RAM Mantra. In half an hour you can do 10,000 SRI RAM Japa. If you do Japa of a Mantra 13 crores of times you will have Darshan of your Ishta Devata in physical form. If you are sincere and earnest you can do this within four years.

Those who wish to do Purascharana may live on milk and fruits. This makes the mind Sattwic. One will derive great spiritual benefits. There are no restrictions of any kind when you repeat a Mantra with Nishkamyā Bhav, for attaining Moksha. Restrictions or Vidhis come in only when you want to get some fruits, when you do the Japa with Sakamyā Bhav. The practice of Akhanda Mowna (unbroken silence) during Purascharana is highly beneficial. Those who are not able

to practise this can observe full Mowna for a week in a month or on Sundays. Those who practise Purascharana should not get up from the Asana till they finish the fixed number. They should not change the pose also. Counting can be done through Mala, fingers or watch.

If you repeat Gayatri 4,000 times daily, you can finish the Purascharana in one year, seven months and twenty-five days. If you do the Japa slowly it will take ten hours to finish 4,000 daily. The same number should be repeated daily.

The Brahma Gayatri Mantra has twenty-four Aksharas. So, one Gayatri Purascharana constitutes the Japa of 24 lacs of times of Gayatri Mantra. There are various rules for Purascharana. If you repeat 4,000 times daily, you should keep up the number daily all throughout till you finish the full 24 lacs. Cleanse the mirror of Manas of Mala and prepare the ground for the sowing of the spiritual seed.

As Omkara or Pranava is for Sanyasins so is Gayatri for Brahmacharins and house-

holders. The fruits that are attained by meditation on Omkara can be attained by meditation on Gayatri. The same goal that is reached by a Paramahansa Sanyasin can be reached by a Brahmacharin or a householder by meditating on Gayatri.

Get up at 4 A. M. in Brahmamuhurta and start Japa and meditation. If you find it difficult, get up before sunrise.

It is better if you do Japa of Gayatri 3000 to 4000 times daily. Your heart will be purified rapidly. If you are not able to do this number, do at least 108 times daily, 36 times at sunrise, 36 times at noon, 36 times at sunset. There is special, mysterious spiritual force or wonderful magnetic power at *Sandhi* or junction of time, sunrise and sunset. The mind will be elevated quickly. It will be filled with Sattwa. Concentration will come by itself without any effort at this time.

16. TIME TABLE

No.	Mantras	Speed per Minute		
		Low	Med.	High
1	OM ...	140	250	400
2	Hari OM or Sri Ram ...	120	200	300
3	OM Namasivaya ...	80	120	150
4	OM Namō Narayanaya ...	60	80	120
5	OM Namō Bhagavate Vasudevaya ...	40	60	90
6	Gayatri Mantra ...	6	8	10
7	Maha Mantra or Hare Rama Mantra	8	10	15

FOR JAPA

No. of Japa that can be done in one hour.			Time required for completion of one Purascharana devoting 6 hours daily.					
Low	Med.	High		Yr.	M	D.	Hrs.	Ms.
8,400; 15,000; 24,000	Low ...	Med....	High ...	...	...	11	54	
				...	...	6	40	
				...	...	4	10	
7,200; 12,000; 18,000	Low ...	Med....	High...	...	1	3	47	
				...	...	16	40	
				...	...	11	7	
4,800 7,200 9,000	Low ...	Med ...	High ...	...	17	2	10	
				...	11	3	30	
				...	9	1	35	
3,600 4,800 7,200	Low ...	Med. ...	High ...	1	7	0	15	
				...	27	4	45	
				...	18	3	15	
2,400 3,600 5,400	Low ...	Med. ...	High ...	2	23	2	0	
				1	25	3	30	
				1	7	0	15	
360 480 600	Low 3	Med 2	High 1	0	16	0	45	
				5	8	5	30	
				7	15	3	35	
480 600 900	Low 3	Med. 2	High 1	0	16	0	45	
				5	8	5	30	
				7	17	3	35	

17. Common Akhanda Japa

Common Akhanda Japa of any Mantra can be done. The Akhanda Japa can be conducted for 12 hours or more according to convenience. This can be done on Sundays and other holidays when more leisure time is at the disposal of members. Any number of people can take part in Akhanda Japa. Even three, four, twelve or more members can conduct Akhanda Japa. Each member should be allotted at least one hour's time. Arrangements can be made previously regarding the hour of each particular member when he will do Japa.

Start the Japa at 6 A. M. and continue it upto 6 P. M. One member will do Japa for one hour say from 6 to 7 A. M. The next member is required to be present at least 5 minutes prior to his fixed time. He will wash his hands and feet, do Achaman and sit near the preceding member, take up his Mala and start repeating the Mantra in a slightly audible tone. Thus the sitting member will know that his successor has taken up the Japa and he may get up as soon as he finishes the

Mala. Keep the eyes closed while doing Japa and seat yourself in your usual pose or any Asan you are accustomed to sit on. It is not necessary that the previous member should get up immediately. He can continue Japa as before.

The number of Malas may be recorded against each member's name. Towards the close of the Akhanda Japa all members can assemble together and repeat the Mantra. At 6 P. M. have Arati before the Lord's picture and distribute Prasad.

Members should not be allowed to talk and disturb others. Along with the Japa, it would be highly beneficial if members can fast or observe partial fast by taking milk and fruits. Ladies can also take part in Common Akhanda Japa.

Collective Japa is highly beneficial. The Mantra Shakti is awakened quickly. The Rajasic and Tamasic forces will be soon destroyed. More Sattva and harmony will pervade the place where Akhanda Japa is done.

CHAPTER V

LIVES OF SAINTS AND STORIES.

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1. Saints who realised by Japa

Tulsi Das, Ram Das, Kabir, Mira Bai, Vilvamangal (Sur Das) Lord, Gauranga (Chaitanya Maha Prabhu), Narasi Mehta of Guzrat and several others had realised God only through Japa and intense devotion (Ananya Bhakti). Why not you also, my dear friends? What one has done, another can do also.

Those who have taste in music can sing the Mantra in a charming way. The mind gets exalted quickly. Sit alone and sing His name just as Ram Prasad of Bengal did. Bhav Samadhi will ensue. Read the book Garland of Letters or Varnamala, a book on Mantra Shastra by Justice Woodroffe, (Avalon). You will then realise the efficacy of Mantra. Rogue Ratnakar' became the sage Valmiki by repeating Mara-Mara as advised by Rishi Narada.

Tukaram the Maharashtra saint of Deo had direct Darshan of Lord Krishna several times by repeating simply Vittala-Vittala (another name for Lord Krishna) the name of the Deity at Pandarpur.

Dhruva, the wonderful boy of devotion repeated: "OM Namō Bhagavate Vasudevaya," the twelve Akshara Mantra of Lord Krishna and had Darshan of Hari

Prahlad uttered Narayana-Narayana and saw Hari face to face Ram Das, the spiritual preceptor of late Shivaji, repeated 13 crores of times the Rama Mantra - " Sri Ram, Jeya Ram, Jeya Jeya Ram " while standing in water in the Godavari river near Takli village He became a great saint. Why not you also my dear friends become great spiritual persons? In this Kali Yuga God-Realisation can be had in a short period It is the grace of the Lord. You need not do severe Tapas now. You need not stand on one leg for several years as people did in days of yore In the light of theosophy there is much evolution of mind in the present root race.

I have to reiterate once more that the Japa of any Mantra has a tremendous purifying influence on the mind. All the Shaktis are in the names of God. It makes the mind Antarmukha (introspective, turns the mind inward). It thins out all Vasanas (Vasana Kshaya). A Vasana is a subtle desire. It is a latent desire. It is the propelling force that precedes the desire. It is a latent tendency. The Japa of a Mantra reduces the force of Sankalpa. It attenuates the mind. The mind becomes thread-like (state of Tanumanasi, the third Bhumika or stage of Jnana). It fills the mind with Sattwa Guna, peace, purity and strength. It develops the will force.

2. Dhruva

Uttanapada is one of the sons of the First Manu. Uttanapada means "with uplifted foot." This perhaps refers to the period when the Jiva, having still the spiritual element strong in him, was not fixed in the course of material descent, but had one foot towards Mahar-loka. Uttanapada had two wives Suruchi (with good graces) and Suniti, (of good morals). Uttama or the Highest was the son

of Suruchi. Dhruva or the fixed was the son of Suniti. Once upon a time, Dhruva found Uttama on his father's lap and he wished to be there himself. For fear of Suruchi, Uttanapada did not dare stretch his hands towards Dhruva, while Suruchi herself taunted the boy for his impudent aspiration. Stung to the quick by the bitter words of his stepmother, Dhruva forthwith left the place and went straight to his mother and related to her his grievances. Suniti advised her son who was only five years old to make Tapas. Dhruva did not lose time but left home to make Tapas as directed by his mother. Narada met him on the way. "Thou art a child, Dhruva" said the great Rishi. "How is it possible for thee to find out Him by Tapas, who is attainable by intense Yoga, concentration and freedom from passion practised for several births. Desist my boy for the present. Try, when thou hast enjoyed all the things of the world and hast grown old." But Dhruva was fixed in his resolve and he importuned Narada to teach him how to meditate. Narada initiated Dhruva into the mysteries of the Mantra

"Om Namō Bhagavate Vasudevaya," told him how to meditate on Vasudeva and asked him to make Tapas at Mathura where Bhagavan permanently resides. Dhruva passed his days in austere asceticism, standing on one foot and living on air. The prince at last controlled his breath and with deep concentration saw the Divine Light in the heart. Bhagavan withdrew that Light from the heart, and on the break of Samadhi, Dhruva found the same Divinity outside, standing before him. Words he had none for a time. Bhagavan addressing him said: "O Thou Kshatriya boy, I know thy resolve. Do thou ever prosper. I give thee a place which is ever bright and where Nirvana is constant. The plants and stars are attached to that place. Those that live for a Kalpa will die, but that place shall never be destroyed. Dharma, Agni, Kasyapa, Indra and the seven Rishis with all the luminaries of the sky are constantly revolving round the place. Thou shalt succeed thy father on the throne and reign for 36,000 years. Thy brother, Uttama shall disappear in a forest. Thy step-mother

Suruchi shall die in pursuit of her son. The place where thou shalt finally go is my own abode, higher than that of the Rishis and there is no return from it ”

Dhruva returned to his parents and was placed by his father on the throne. He married Bhrami, the daughter of Sisumara, and had two sons by her, Kalpa and Vatsara. He had another son Utkala by Ila. Uttama was killed by a powerful Yaksha while out on a hunt. Dhruva went out to the north to take revenge on the Yaksha for his brother's death. He killed several thousands of Yakshas for his brother's death. He killed several thousands of innocent Yakshas and Kinnaras in battle. Manu took pity on them and asked his grandson to desist from fight. Dhruva bowed in obedience to Manu and so Kubera the King of Yakshas became much pleased with him and blessed him too. After thirty six thousand years, Sananda and Nanda, two companions of Vishnu came with a chariot and took Dhruva to the promised abode.

3. Ajamila

Ajamila was the son of a Brahmana. He was dutiful, virtuous, modest, truthful, and regular in the performance of Vedic injunctions. One day in obedience to his father he went into the forest and there collected fruits, flowers sacrificial wood and Kusa, on returning he saw a Sudra in company with a slave girl. He tried much to subdue his passions but did not succeed. He spent the whole of his patrimony to win the love of that girl. He gave up his own wife and kept company with that slave-girl. He had by her, several sons of whom the youngest was Narayana. Ajamila lost all his good qualities in low company and he forgot his daily practices. To support the woman and her children, he had recourse to all sorts of vicious and unlawful acts. Narayana was the favourite among his sons. He caressed him always. At last his end approached. He thought even then of his youngest son who was playing at a distance. Three fierce-looking messengers of Yama appeared, with ropes in hand. Terrified at the sight Ajamila

cried out : "Narayanā, Narayana " Instantly the Messengers of Vishnu appeared At the time when the servants of Yama were drawing out the Jiva from the heart of Ajamila, the attendants of Vishnu stopped them with a strong voice. "But who are you" said they, "to interfere with the just sway of Yama." The bright attendants of Vishnu only smiled and asked : "What is Dharmā ? Does your Lord Yama hold the sceptre of punishment against all who perform Karma ? Is there no distinction made ?"

The astral messengers replied —"The performance of Vedic injunctions is Dharma and their disregard is Adharma. This Ajamila in his earlier days duly respected the Vedas. But in company with the slave-girl, he lost his Brahminism, disregarded the Vedas and did things which a Brahmana should not do. He justly comes for punishment to Yama."

The attendants of Vishnu expressed wonder at these words. "And you are servants of him, who called the king of Dharma, and you do not know that there is something above

the Vedas too This Ajamila consciously or unconsciously took the name of Narayana and that saved him from your clutches. It is the nature of fire to consume fuel and so it is in the nature of Vishnu's name to destroy all sins If one unconsciously takes some powerful medicine, does it not have effect? It matters not whether Ajamila meant his youngest son or not but still he took the name of Narayana So you must retire "

Wonder-struck the servants of Yama left their hold over Ajamila. They went away and complained to their Master. "There must be one law and one dispenser of that law. Otherwise some will be punished and others not. Why should there be this difference? We know Thee to be the sole dispenser of the Law for the vicious But just now the attendants of Vishnu came and wrested from our hands a transgressor against the Vedas." "True my sons," replied Yama, "there is some one above me and it is Vishnu. His ways are mysterious "

The whole Universe is in Him. His attendants always save His votaries Only

twelve of us know his Dharma, which is Bhagavata and no one else. These twelve are Brahma, Siva, Sanat Kumara, Narada, Kapila, Manu, Prahlad, Janaka, Bishma, Bali, Suka and myself."

Ajamila heard the conversation between the messengers of Yama and Vishnu. He became sorely penitent (the repentance is strongly described.) He overcame his attachments, left the house and went to Haridwar. There he meditated on Vishnu with concentrated mind. The former attendants of Vishnu appeared once more and took him on a chariot to Vishnu Loka.

4. Disciple

(FAITH CAN WORK MIRACLES)

A great Guru who lived in a temple on the bank of a broad river and had many hundreds of disciples all over, once summoned all of them to him, saying that he wanted to see them all before his death which was to take place soon. The most favourite disciples of the great Guru who always lived with him gre^{at} always kept

themselves close to him both day and night. For they thought that he might disclose to them at last the great secret which made him so great, and all of them fearing lest they should miss the great opportunity, watchfully awaited the moment when the secret would be revealed. For though their Guru taught them many sacred Mantras they acquired no powers and hence thought that the Guru still kept himself the method which made him great. Disciples from everywhere also arrived every hour and waited with great expectation.

Now a humble disciple who lived far away on the opposite side of the river also came. But the river which was in high floods was too turbulent even to allow boats to pass. However, the humble disciple must not wait as in the meanwhile the Guru may pass away. He should not tarry, but what was to be done? He knew that the Mantra which his Guru taught was all powerful and capable of anything. Such was his faith. So, chanting the Mantra with faith and Devotion he walked over the river. All the disciples

who saw this were surprised of his powers And recognising him as the one who came long ago to their Guru and stayed but one day and went away after being taught something by him, all the disciples thought that the Guru gave him away the secret. They sternly demanded of their Guru the reason why he deceived them thus, though they served him in every humble manner for many years, and yielded, the secret to a stranger who by the way came there for a day, long ago.

The Guru with a smile, waved them to be calm, and summoning the humble disciple into his presence, ordered him to tell his disciples what he was taught by him long ago. The anxious group of disciples was taken aback with amazement when they heard him utter the name of "Kudu-Kudu" with awe, veneration and devotion. "Look", said the Guru, "in it he believed that he got the clue of all and that his Guru revealed to him the secret of all. And even so is he rewarded for his faith, concentration and devotion. But you always doubted that it was not all and that something remained

unrevealed still though I told you Mantras of great powers. This distracted your concentration, and the idea of a great secret was in your mind. You were constantly thinking about the imperfection of the Mantra. This unintentional and unnoticed concentration upon the imperfection made you even imperfect.”

APPENDIX

1. ESSENCE OF JAPA YOGA

Japa Yoga is the easy path
To attain God-consciousness ;
Japa is repetition of a Mantra
Or names of the Lord.

There should be Bhav or feeling
When you repeat the Mantra ;
The Bhav will come by itself
Do not bother in the beginning.

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There are three kinds of Japa
The mental, semi-verbal, and vocal ,
The mental Japa is more powerful
When the mind wanders, repeat loudly.

Sit in Padma or Siddha Asan,
Roll the bead with closed eyes ,
Loud repetition shuts out sounds
Do alternately silent and loud Japa

Harī OM, Sri Ram, Sitaram,
OM Namō Bhagavate Vasudevaya
OM Namō Narayanaya OM Namasivaya,
Gayatri, OM and Soham,
Are all very good Mantras

Select any Mantra you like,
 Or get it from your Sad-guru ,
 Repeat it regularly 200 Malas,
 Have faith in the Name.

You can do Japa with the breath,
 This will be Ajapa Japa of Soham ;
 Repeat mentally " So " with inhalation,
 And " hum " with exhalation.

You can do Ajapa Japa of OM, Rama or any
 name,
 Split it into two, take " O " or " Ra " with
 inhalation, "M" or "Ma" with exhalation.

Name purifies the heart,
 Name destroys Vasanas,
 Name burns all sins,
 Name gives you Moksha,
 Name confers prosperity,
 Name removes troubles.

Do Japa in Brahma-muhurta,
 Brahma-muhurta is 4 a. m.
 You will derive immense benefits
 If you practise at this hour.

Do not bother about bath,
 A bath is good ;

If you cannot take a bath,
Wash your face, feet and hands
And sit for Japa and Meditation

As soon as you wake up,
Sit for Japa and meditation,
Practise Asan, Pranayam later on,
Do not spend half an hour in cleansing the
teeth
Brahma Muhurtha will pass away quickly

If sleep overpowers you,
Stand up and do the Japa ,
Or repeat it loudly,
Dash cold water in the face
Or do Kirtan for ten minutes,
Or practise Pranayam and Asan ,
Or stroll for a while singing the name,
Or sit on Vajra Asan

If you finish your food at 7 p m
If you take milk and fruits at night,
If you avoid taking rice at night,
Sleep will not trouble you

You can do Japa with Dhyana also
This will be Japa Sahita Dhyana ,
Meditate on the form of the Lord,
When you do Japa of a Mantra,
This is more beneficial

You are roasted in the fire of Samsar,
 The only remedy is Japa ,
 The only refuge is name of the Lord,
 Can any one live without the Name ?

O Man, why do you waste your time in gossip,
 You will have to weep at the hour of death ;
 You will have to repent in old age,
 Have a rich crop of Japa now

Do not argue, do not doubt,
 Have full reverence and faith in Name,
 Name is nectar, name is your prop,
 Cross this Samsar with this name

• Ramdas, Tukaram and Narasi Mehta,
 Gyana Dev, Nam Dev and Dhamaji,
 Practised Japa and attained God-realisation,
 Why not you also, O beloved Govind !

Name is an asset for you,
 Name is real wealth for you,
 If you repeat name one lac,
 You have countless lacs of spiritual wealth,
 In the spiritual Bank of the Lord

Glory to Name, Glory to Japa !
 Glory to God[!], Glory to Guru !
 Glory to those who stick to Name
 Who repeat daily the Name.

2. Song of Glory of Name

Sita Ram, Sita Ram, Sita Ram Bol

Radhe Shyam, Radhe Shyam, Radhe Shyam Bol.

1. Nam Prabhu kaa, hai sukhakari,
Pap katenge, Chhin me bhari,
Pap ki Gattari dhe tu khol (Sita Ram...)
2. Prabhu ka Nam, Ahilya tari, ' .
' Bhaktha Bheelni, ho gai piari,
Naam ki, mahima, hri anmol. (Sita Ram...)
3. Sua padawat, Ganika tari, /
Bade bade Nischachar Samhari,
' Gin gin, papi, tare tol. (Sita Ram...)
4. Jo jo sharan pade, prabhu tare, /
Bhav sagar se, par utare,
' Bande tera kya jagta mol. (Sita Ram...)
5. Ram bhajan bin, mukthi na hove,
Moti sa janam tu, vyartha khove,
Rama Rasamrita, pee le, ghol. (Sita Ram...)
6. Chakradhari Bhaj Har Govindam, '
' Mukti dayak Parambandam, ,
' Hardam Krishna taraju tol... (Sita Ram...)

TRANSLATION

- 1 Name of the Lord gives immense bliss,
All great sins in a moment vanish,
Untie the bundle of your sins
- 2 Name of Prabhu liberated Ahalya,
Bheelni became dear by devotion,
Invaluable is glory of Name
3. Ganika was liberated by teaching the parrot,
The great Rakshasas were slain one and all,
All sinners were freed, being counted and
weighed
4. All who surrendered to Him were freed,
And taken across the ocean of Samsar,
It costs you nothing to repeat His Name.
- 5 Moksha cannot be had without Bhajan of
Ram,
Why are you wasting this pearl-like life in
vain?

Drink deep the Nectar of Ram Nam.
- 7 Always remember Hari, the disc-bearer,
Absolute Bliss that gives liberation,
Ever weigh the scales of Krishna's Name

3. QUESTIONS AND ANSWERS

Question : What is the difference between Japa and Dhyana ?

Answer : Japa is the repetition of Mantra of a Devata. Dhyana is meditation on the Lord's form and His attributes. It is the keeping up of a continuous flow of one idea of God.

Q : What is Japa Sahita Dhyana and Japa Rahita Dhyana ?

A : . The aspirant is repeating the Mantra and at the same time he is meditating on the form of His Ishta Devata. A Krishna Bhakta repeats the Mantra "Om Namō Bhagavate Vasudevaya " and at the same time he visualises the picture of Lord Krishna with flute in His hands. This is Japa Sahita Dhyana. In Japa Rahita Dhyana the Devotee continues his Japa for some time along with the meditation and afterwards the Japa drops by itself and he is established in meditation only.

Q : Can Japá alone give Moksha ?

A : Yes, there is a mysterious power in the Mantra and this Mantra Shakti brings meditation and Samadhí, and brings the devotee face to face with God.

Q. Should an advanced aspirant use a rosary ?

A : It is not necessary for the advanced aspirants to use the rosary. But when sleep overpowers him he can take to rolling of the beads and when the mind is tired of Japa, by way of relaxation he can take to rolling of beads.

Q. What is the use of repeating the Mantra again and again ?

A : It gives force. It intensifies the spiritual Samskaras.

Q : Can I repeat 2^{or} 3 Mantras ?

A : It is better to stick to one Mantra alone. If you are a devotee of Lord Krishna try to see Lord Krishna in Rama, Siva, Durga, Gayitri etc. All are forms of one God

or one Ishwar Worship of Krishna is worship of Rama and Devi also and vice versa.

Q : How to use the rosary ?

A : You must not use the index finger while rolling the beads You must use the thumb and the middle or the third finger. When counting of one Mala is over revert it and come back again. Don't cross the Meru. Cover your hand with a towel.

Q Can I do Japa while walking, ?

A Yes , you can do it mentally. There is no restriction for Japa when it is done with Nishkamyā Bhav i e., for the sake of realising God alone.

Q . What should be the Bhav while repeating the Japa ?

A You can take your Ishta Devata as your Master or Guru or Father or friend or beloved You can have any Bhav which suits you best.

Q . After how many Purascharanas can I realise God ?

A : It is not the number of Japa but purity, concentration, Bhav and feeling and one-pointedness of mind that help the aspirant in the attainment of God-consciousness. You should not do the Japa in a hurried manner just as a contractor tries to finish off his work in a hurried way. You must do it with Bhav, purity, one-pointedness of mind and single-minded devotion.

Q : How does Japa burn the old vicious Samskaras ?

A : Just as the fire has got the property of burning so also the names of the Lord have got the property of burning the sins and the old vicious Samskaras.

Q : Can we control the Indriyas by Japa ?

A : Yes, Japa fills the mind with Sattva. It destroys the Rajas and the out-going tendencies of the mind and the Indriyas. Gradually the Indriyas are withdrawn and controlled.

Q : Can a Grihastasrami do the Japa of *Suddha Pranava* ?

A : Yes ; if he is equipped with the four-fold discipline or Sadhana Chatusthaya, if he is free from Mal and Vikshep and if he has got a strong inclination for Gyana Yoga Sadhana, he can repeat OM.

Q : While doing Japa of OM does it mean that I should become one with that sound by its constant repetition ?

A. When you meditate on OM or repeat OM mentally you should entertain the Bhav or feeling " I am all-pervading pure Sat-chit-ananda Atma." You need not be one with sound. What is wanted is feeling with meaning "I am Brahman."

Q. What is the meaning of the Mantra : " OM Namō Bhagavate Vasudevaya ?

A : The meaning is " I bow to Lord Krishna." Vasudeva means also : " All-pervading intelligence."

Q. How to dwell on the form of Lord Krishna as well as on the Divine attributes ?

A. First practise Tratak with open eyes on the picture Place it in front of you. Then close the eyes and visualise the picture. Then meditate on the attributes of the Lord, such as Omnipotence, Omniscience, Omnipresence, Purity, Perfection, etc. h ,

Q I am not able to repeat the Mantra mentally I have to open the lips. Mental repetition of the Mantra takes me much time and even the letters are not clearly repeated. Kindly tell me what is this due to? While doing Japa and meditation at a time, I am not able to fix the mind or to concentrate on the Lord If I fix the mind on the Lord I forget to repeat the Mantra and roll the beads When I turn my mind to roll the beads, I cannot concentrate on the Lord.

A. You will have to first start with loud repetition of the Mantra and then practise Upansu Japa (in a whisper). Only after practice of Upansu Japa for at least three months you will be in a position to do mental Japa. Mental Japa is more difficult. Only

when all other thoughts subside there will be pleasure in mental Japa. Otherwise your mind will be brooding over sensual objects only and you will not be able to do mental Japa.

You cannot do mental Japa and mental visualisation of the Lord's form side by side. You will have to gaze at the photo of the Lord and mentally repeat the Mantra. Rolling the beads is only an auxiliary to concentration for beginners. The Mala also goads the mind to God. It reminds you to do Japa. When you are well-established in mental Japa rolling the beads is not necessary. Till that time you will have to roll the beads and concentrate on the photo of the Lord. You need not mentally visualise then.

Mental Japa prepares the mind for meditation on the Lord. When you are able to meditate on the form of the Lord without fear of interruption by other thoughts you can do so as long as you can. But the moment you are assailed by other worldly thoughts, once again take to mental Japa. Meditation comes

only as a result of long and sustained rigorous practice for a number of years. Much patience is needed. Beginners get disheartened if they are not able to meditate after a few days' practice.

Q. If we do Japa of a Mantra without understanding its meaning or in a hurry, will it have any bad reaction on the person who does ?

A. It cannot have any bad reaction but the spiritual progress will be slow when the Mantra is repeated in a hurry-burry without Bhav or faith. Even when any Mantra is repeated unconsciously or hurriedly without Bhav, without understanding its meaning, it undoubtedly produce beneficial results, just as fire burns inflammable objects when they are brought near.

Q. What are the signs that indicates that the Mantra is really working in the body ?

A. The Sadhak who practises Mantra Yoga will feel the Presence of the Lord at all times. He will feel the Divine Ecstasy and holy thrill

in the heart. He will possess all Divine qualities. He will have a pure mind and a pure heart. He will feel horripulation. He will shed tears of Prem. He will have holy communion with the Lord.

Q. May I know if mental Japa is more powerful than the practice of chanting of a Mantra loudly ?

A. Mental Japa is indeed more powerful. When Mental Japa is successfully practised all worldly extraneous thoughts drop off quickly. In Vaikari and Upansu Japa, there is scope for the mind to have its own ways. The tongue may be repeating but the mind may be busy with other thoughts. Mental Japa closes the avenue though worldly thoughts enter the mind. In other words the trap door through which thoughts enter the mental factory, is closed when the Mantra is being repeated. The mind is filled with the power of the Mantra. But you should be vigilant and prevent sleep from overpowering the mind. Desires, sleep and various sensual

thoughts obstruct the successful performance of mental Japa. Regular practice, sincere, attempt, sleepless vigilance and earnestness can bring complete success in mental Japa.

Q. Do I hold enough capacity to be enlightened by a Mantra ?

A. Yes. Have perfect unshakable faith in the efficiency of a Mantra. A Mantra is filled with countless divine potencies. Repeat it constantly. You will be endowed with capacity, inner, spiritual strength and will-power. The Mantra-chaitanya will be awakened by constant repetition. You will, get illumination

He should have also the Bhav (feeling or mental attitude) that the Lord is seated in his heart, that Sattva or purity is flowing from the Lord to him, that the Mantras purifies his heart, destroys desires, cravings and evil thoughts when he does Japa

4. GLORY OF GOD'S NAME

(Gleanings)

Goswami Tulsidas has left nothing unsaid about the Glory of the Divine Name. There is not the least doubt that all sacred formulæ such as the Dwadasakshara, (consisting of twelve letters) and Ashtakshara (consisting eight letters) Mantras bring solace to those entangled in the meshes of worldly attachment. Let every individual depend on the Mantra which may have given him peace. For those, however, who have known no peace, and who are in search of it, the Name of Rama can certainly work wonders. God is said to possess a thousand Names ; it means His Names are infinite, His glory is infinite. That is how God transcends both His Names and Glory. The support of the Name, however, is absolutely

necessary for people so long as they are tied to their bodies. In the present age even ignorant and unlettered people can take shelter under the monosyllable Mantra. When pronounced the word 'Ram' makes a single sound, and truly speaking there is no difference between the sacred syllable 'OM' and the word 'Ram.'

The Glory of the Divine Name cannot be established through reasoning and intellect. It can be experienced only through reverence and faith."

—*Sri Mahatma Gandhi*

* * * * *

Once you have developed a taste and reverence for the divine Name, you no longer require to exercise your faculty or reasoning or undertake any other form of spiritual discipline. All one's doubts are dispelled through the Name, the heart is also purified through the Name, nay, God Himself is realised through the Name."

"Take the Name of Hari every morning and evening, clasping your hands with the

rhythm of the sound ; all your sins and afflictions will disappear. The forces of ignorance working in your heart will be driven away as soon as you utter the name of Hari with the clasping of hands.

The name of God uttered consciously, unconsciously, or even through mistake, will surely bring its own reward. A person who deliberately goes to bathe in a river is in no way better than his friend who is pushed into the river by someone else, so far as ablution as such is concerned, and a third man who remains lying on his cot and on whom a bucket of water is thrown also has his body washed.

A plunge taken into a pool of nectar in any way makes one immortal. This will happen both in the case of the person who takes the plunge after much adoration and him who though unwilling is forcibly pushed into the pool. Even so, God's name uttered consciously, unconsciously, or even through mistake is bound to produce its effects.

Formerly people used to have simple cases of fever which were cured by a decoc-

tion of ordinary ingredients, but now as Malarial fever is the order of the day the remedy is also strong. In days of yore people used to perform sacrificial rites, Yogic practices and austere penances, but in this age of Kali, life depends on food, and the mind of man is feeble. All sorts of worldly ills are, therefore, cured by merely chanting the name of Hari with one-pointed attention.

—*Sri Ramkrishna Paramahansa.*

* * * * *

Blessed be the pious soul who drinks uninterruptedly the nectar of Sri Rama's Name, which has been churned out of ocean of the Vedas, which removes the impurities of the iron age, which lives constantly on the tongue of Lord Siva, which, is a sovereign remedy or unfailing specific to the cure the disease of worldly existence and is life itself to mother Janaki.

Name is even superior to the Lord, because the Aguna and Saguna aspects of Brahma are tasted and realised by the power of the Name. Ram delivered a single lady

Ahalya, whereas the Name has purified crores of wicked men Rama gave salvation to two of his faithful servants—Sabaru and Jatayu, but the Name has been the saviour of countless wicked persons Live on milk for six months in Chitrakute and repeat Ram Nam incessantly with one-pointed mind and unshakable faith You will get Darshan of Lord Rama, liberation, Siddhis and all auspicious blessings from the Lord.

Blessed is the son and blessed are his parents who remember Sri Rama in whatsoever way it may be. Blessed is the outcaste or Chandala who repeats the name of Rama day and night What is the use of high birth to one who does not repeat Ram Nam. The highest peaks of mountains give shelter only to snakes Blessed are the sugarcane, the corn and betel leaves that flourish in the plains and give delight to all.

The two sweet and fascinating letters RA and MA are like the two eyes of the

alphabets and the very life-breath of the devotees. They are easy to remember and delightful to all. They are beneficial in this world and sustain us in the other world.

Victory to Ram Nam which blesses us for ever. Glory to Ram Nam which confers immortality, eternal Peace and infinite Bliss on those who repeat it

—*Sri Tulsi Dass.*

* * * * *

O, how amazing is the perversity of misguided people (inhabiting this globe) that they do not remember the Name of Sri Rama, which has the power to liberate them (from the unceasing round of births and deaths). The utterance of this Name does not involve any exertion, it rings supremely melodious to the ear, even then misguided people do not take its remembrance. What a pity! Mukti (freedom from birth and death) which is exceedingly difficult for us, mortal men, to attain is easily obtained through utterance of the Name of Sri Rama. Is there anything more important for a man

to do than to repeat this Name? O chief among the twice-born, Jaimini, the person repeating the Name of Sri Rama at the time of death attains salvation, even if he is the worst sinner. O chief among the Brahmanas, the Name of Sri Rama wards off all evils, fulfils all desires and bestows salvation ; all men possessing wisdom should, therefore, constantly remember this Name. Verily I say unto thee, O Brahmin, the moment that passes without remembrance of the Name of Sri Rama goes in vain. Sages who know the truth declare only that tongue to possess the senses of taste which relishes the flavour of the nectarian Name of Sri Rama. I declare solemnly again and again that a person engaged in the remembrance of Sri Rama's Name never comes to grief. Those who seek to destroy sins accumulated through crores of births or to possess untold riches in this world, should constantly and devoutly remember the sweet Name of Sri Rama, the bestower of Blessedness."

—Sri Vyasa.

or connotes the attributes and relations of things ; or it is unlettered sound and is mere Dhvani (Dhvanyatmaka Shabda) such as the sound of a rushing torrent, a clap of thunder and so forth.

The first vibration which took place at the commencement of creation, that is, on the disturbance of equilibrium (Vaishamyavastha) was a general moment (Samanya Spanda) in the whole mass of Prakriti. This was the Pranava Dhvani of OM Sound. OM is only the approximate representation or gross utterance to gross ear of the Subtle Sound which is heard in Yoga experience.

By worship and meditation or Japa of Mantras the mind is actually *shaped* into the form of the object of worship and is made pure for the time being through the purity of the object (namely Ishtadevata) which is its content. By continual practice (Abhyasa) the mind becomes full of the object to the exclusion of all else, steady in its purity, and does not stray into impurity. So long as mind exists it must have an object and the object of Sadhana is to present it with a pure one.

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A Bija or Seed-mantra is, strictly speaking, a Mantra of a single letter such as Kang, which is composed of the letter Ka (in Sanskrit) together with Chandrabindu (◌) which terminates all Mantras.

The Mantra of a Devata is the Devata. The rhythmical vibrations of its sounds not merely regulate the unsteady vibrations of the sheaths of the worshipper, thus transforming him, but through the power of striving

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Japa or repetition of Mantra is compared to the action of a man shaking a sleeper to wake him up.

Shabda or sound exists only where there is motion or Spanda. If there is no Spanda (vibration) there is no Shabda. If there is Shabda there is Spanda. (Vibration)

Shabda which comes from the root *Shabd* "to make sound" ordinarily means sound in general including that of the voice, word, speech and language. It is either lettered sound (Varnatmaka Shabda) and has a meaning (Artha), that is, it either denotes a thing

or connotes the attributes and relations of things, or it is unlettered sound and is mere Dhvani (Dhvanyatmaka Shabda) such as the sound of a rushing torrent, a clap of thunder and so forth.

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(Sadhanashakti) of the worshipper there arises the form of the Devata which it is.

—“*Varnamala*”

Of the various kinds of penances in the form of action or austerity, the constant remembrance of Krishna is the best

The singing of His name is the best means for dissolution of various sins, as fire is the best dissolver of metals

The most heinous sins of men disappear immediately if they remember the Lord even for a moment

—“*Vishnu Purana*”

5. Change the Drishti

(DRISHTI MEANS VISION)

There are 4 ways of transmitting evil into good. He who practises this useful Sadhan, will never have an evil Drishti. He will never complain of bad environments. You must put these in daily practice.

1. No man is absolutely bad. Every one has some good traits or other. Try to see the good in every one. Develop the good finding

nature. This will act as a powerful antidote against fault-finding habit.

2. Even a rogue of the first water is a potential saint. He is a saint of the future. Remember this point well. He is not an eternal rogue. Place him in the company of saints. In a moment his pilfering nature will be changed. Hate roguery but not a rogue.

3. Remember that Lord Narayan Himself is acting the part of a rogue, thief and a prostitute in the world's drama. This is His Lila (sporting) "Lokavat tu lila Kaivilyam" The whole vision becomes changed at once. Devotion arises in your heart immediately when you see a rogue.

4. Have Atma Drishti everywhere. See Narayan everywhere. Feel His presence Vasudeva Sarvamiti—Vasudeva is all (Gita Chap. VII-19).

5. For a scientist a woman is a mass of electrons. For a Viseshic philosopher of Rishi Kanad's school of thought, she is a conglomeration of atoms, Paramanu, Divianus,

Trianus (two atoms, three atoms) For a tiger she is an object of prey For a passionate husband, she is an object of enjoyment For a crying child she is an affectionate mother who will give milk, sweets and other comforts For a Viveki or a Vairagi, she is a combination of flesh, bone, Urine. For a full blown Gyani, she is Sat-chit-ananda Atma "All is Brahman only"

Change the mental attitude. Then only you will find heaven on earth. What is the earthly use of your reading Upanishads and Vedanta Sutras when you have an evil eye and a foul tongue, my dear comrades ?

The first two methods are for beginners. The last three are for advanced students on Yoga Any one can combine these five methods at one time to his best advantage.

6 Concentration and Meditation

1 "Desa, bandaschittasya Dharana— Concentration is fixing the mind on any point, external or internal" There can be no concentration without something upon which the mind may rest. A definite

purpose, interest, attention will bring success in concentration.

2. The senses draw you out and perturb your peace of mind. If your mind is restless, you cannot make any progress. When the rays of the mind are collected by practice, the mind becomes concentrated and you get Ananda from within. Silence the bubbling thoughts and calm the emotions.

3. You should have patience, adamant will and untiring persistence. You must be very regular in your practices. Otherwise laziness and adverse forces will take you away from the Lakshya. A well-trained mind can be fixed at will upon any object either inside or outside to the exclusion of all other thoughts.

4. Everybody possesses some ability to concentrate in some lines. But for spiritual progress, concentration should be developed to a very high degree. A man with an appreciable degree of concentration has more earning capacity and turns out more work in a shorter time. In concentration there

increase the power of concentration. Concentration can be done only if you are free from all distractions. Concentrate on anything that appeals to you as good or anything which the mind likes best. The mind should be trained to concentrate on gross objects in the beginning, and later on you can successfully concentrate on subtle objects and abstract ideas. Regularity in the practice is of paramount importance.

should be no strain on the brain. You should not fight or wrestle with the mind

5. A man whose mind is filled with passion and all sorts of fantastic desires can hardly concentrate on any object even for a second. Celibacy, Pranayam, reduction of wants and activities, renunciation of sensual objects, solitude, silence, discipline of the senses, annihilation of lust, greed, anger, non-mixing with undesirable persons, giving up of newspaper reading and of visiting cinemas—all increase the power of concentration.

6. Concentration is the only way to get rid of worldly miseries and tribulations. The practitioner will have very good health and a cheerful mental vision. He can get the penetrative insight. He can do any work with greater efficiency. Concentration purifies and calms the surging emotions, strengthens the current of thought and clarifies the ideas. Purify the mind first through Yama and Niyama. Concentration without purity is of no use.

7. Japa of any Mantra and Pranayam will steady the mind, remove Vikshep and

increase the power of concentration. Concentration can be done only if you are free from all distractions. Concentrate on anything that appeals to you as good or anything which the mind likes best. The mind should be trained to concentrate on gross objects in the beginning, and later on you can successfully concentrate on subtle objects and abstract ideas. Regularity in the practice is of paramount importance.

8. Gross forms: Concentrate on a black dot on the wall, candle flame, a bright star, moon, on the picture of OM, Lord Siva, Rama, Krishna, Devi or your Ishta Devata in front of you with open eyes.

9. Subtle forms: Sit before the picture of your Ishta Devata and close your eyes. Keep a mental picture of your Ishta Devata at the space between the two eye brows or heart (Anahata Chakra); concentrate on Muladhara, Anahata, Ajna or any other internal Chakras, concentrate on the Divine qualities such as love, mercy; or on any other abstract ideas.

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