

## TIPS ON HOW TO MEDITATE

1. Sit up in a cross legged position. Keep your back straight and your hands folded in your lap and your eyes closed. Sit quietly like this for five minutes. Don't try to "accomplish" anything. Just sit in an alert but relaxed position. Practice this twice a day for a few days, and then go on to step 2 (or if you are already acquainted with step 2, then proceed straight away).

2. Practice meditation using a general mantra. What is important at present is that the mind gets used to the rhythm of a mantra and the idea behind it. Of course, what is vitally important is that you actually do the meditation practice. Simply learning and reading about meditation and yoga will not achieve anything but intellectual knowledge with no practice. Note that a personal mantra is prescribed when you learn your own meditation technique. There is however a universal mantra which can be used by anyone.

The general or universal mantra consists of three Sanskrit words:

### **Baba Nam Kevalam.**

Baba means "beloved" and it refers to your deepest Supreme Self.

Nam means "name".

Kevalam means, "only".

The meaning of the mantra is "Only the name of the Beloved". This can also be taken to mean that the Infinite Consciousness is everywhere. It is important to keep the idea of the mantra in your mind while you do the repetition of the Sanskrit words.

The Baba Nam Kevalam mantra can be sung before you do silent meditation.

3. Sit comfortably with your back straight. It is best to sit cross legged on the floor. Close your eyes and begin to repeat "Baba Nam Kevalam" in your mind. As you repeat the Sanskrit words, also keep in mind the meaning "Only the name of the Beloved". If your mind wanders to other thoughts, just bring it back to the mantra, Baba Nam Kevalam. That is what the mantra is there for - to focus the mind.

## SELF REALIZATION

Find your inner world  
through



The Wisdom  
of Yoga

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...Yoga is an ancient system of techniques for all-round health and well being of the individual.

Sit for 15 minutes. Use a clock or watch to keep time; if you open your eyes before 15 minutes, then just close them and continue meditating. After some time your "internal clock" will be able to tell you when it is time to stop meditating.

4. Do the meditation two times a day. In the morning after waking up and washing, sit for meditation and after that begin your normal daily activities. In the evening, just before the evening meal, sit for meditation again. If you can get into the daily routine of doing meditation you are on the way to success.

5. If you find the Baba Nam Kevalam meditation rewarding, then you might want to go on to more advanced practices. That you can learn with a meditation teacher and learning a method suited to you.

Remember, it comes down to practice at the end. The real feeling and spirit of meditation is in you alone and you have to develop that within by practice.

## More on meditation and yoga ...

It was in the late nineteenth century that yoga was introduced to the Western hemisphere from its Indian homeland.

Yoga is a spiritual approach. However, it also assists in:

- physical fitness and health maintenance;
- therapeutic revitalisation;
- mental quietude; and
- psychic development.

The full extent of yoga is discovered when one adopts it as a comprehensive lifestyle and spiritual discipline. This can only happen through practice and more so through the subtle mental and spiritual practices. The physical practices are meant to allow the body to become subtle to experience and adjust to the important mental and spiritual approach.

The word 'spiritual' has been misconstrued at times. Spiritual relates to pure consciousness. The consciousness of 'I exist' is a mere particularisation or attribution of the Infinite Consciousness - one's ultimate nature. In this sense one's self is the same as the Supreme Consciousness, but for the unit 'I feeling' which has mind as the doer-I and the body as a vehicle. The apparent differences seen by the objectivated mind only shows that these expressed attributes of the universe are but the particularisations of the flow of Infinite Consciousness, and thus the creative processes of the universe exist.

In an ecological sense we now know that everything is interrelated and the same applies to the mental arena. Mental ecology is equally valid. Also the same applies to our consciousness that makes one aware of one's own existence and this is only an expression of the same Infinite Consciousness (which when crudified or condensed is expressed as energy and then according to science is perceived as matter). Spiritual ecology is recognising that Oneness.

The cultivation of awareness arises through the peculiar human ability to perceive some thing or entity very closely. Such attention is also possible at the mental and spiritual levels of existence and to cultivate a higher subtle awareness is the object of meditation.



## EIGHT LIMBS OF YOGA

You may have heard of the eight limbs of yoga (or 'ashtanga-yoga' - pronounced ahsh-tahng-gah - meaning 'eight-limbed yoga', from the Sanskrit ashta ("eight") and anga ("limb")). In short, these are:

- External moral discipline (Yama - pronounced jah-mah), ie not intentionally causing harm by thought, word or action; proper action of mind and right use of words; nonstealing; to see the Cosmic essence in all things; non-indulgence in superfluous things or greedlessness.
- Internal moral strength (Niyama pronounced nee-yah-mah), ie cleanliness both external and internal; mental ease or contentment; going out of one's way to help others or selflessness; proper understanding of spiritual subjects; devotion to a higher principle of life.
- Asana (pronounced ah-sah-nah), ie yogic postures which serve two basic purposes - an aid to meditation by calming the nervous system, and good health by balancing the glandular and hormonal system of the body.
- Pranayama (pronounced prah-nah-yah-mah), ie proper breathing and breath control which enables concentration and raises mental awareness and psychosomatic energy, thus boosting your health and mental stamina.
- Pratyahara (pronounced prah-tyah-hah-rah), ie withdrawal of senses from the external world, which internalises your consciousness to prepare the mind for the various stages of meditation and to still the mind.
- Dharana (pronounced dhah-rah-nah), ie concentration, or extended mental focusing, which is fundamental to yogic meditation.
- Dhyana (pronounced dhee-yah-nah), ie the actual process of meditation, the principal practice of bringing your conscious entity to merge with the Cognitive Faculty.
- Samadhi (pronounced sah-mah-dhee), ie the experience of unitive consciousness in which you become inwardly one with the feeling of Infinite Peace (absorption of mind in Oneness).