

# Dhyan Yog

**Dhyanam Vedeyam sahitam Vadeyam  
Pranorthava Charitam Sadeiv.  
Aatamanubhuti Pranatam Paramam  
Vadevam. Gyano Satarvei Sahitam  
Pranamyam.**

Dhyan or meditation is the process of understanding life, of harmonizing with it perfectly, of unraveling its subtle mysteries, of living it to the full and of entering into oneself.

Today, the significance and the value of Dhyan has been enhanced manifolds. Dhyan means a state where we become to totally cut-off from the outer world, Where we have no link at all with the external world and where it seems dwarfed and insignificant before us. But ordinarily, this state is difficult to achieve. It becomes difficult because human beings are torn apart by two different thoughts, two different perceptions, two different concepts, two different notions. One is his rational mind and the other the feeling of his heart.

The rational mind always encourages him onto the wrong path. It always builds up baseless fear in him. It initiates in him a line of thought which the person is misled, and he starts doubting everything. In fact, mind is nothing but doubts & suspicion.

**Another word for doubt, is mind. Entertaining a feeling of vanity is mind. The mind initiates a person into thinking - I am something, I am a scholar, I am competent, I am intelligent, I am educated. I have so much wealth. I have all the comforts. It is the mind or the brain which builds up vanity, false pride, arrogance in a person and subdues the feeling of his heart. The brain works on logic and it cannot understand the real form of a personality. It cannot take one to the state of super-consciousness.**

This is why all the Yogis and ascetics have emphasized on only one fact that the

essence of life cannot be realized with the help of the rational mind, and where the extent of the brain ends, that of the heart begins.

Lalita was a close friend of Radha. She had to take birth twenty-five times in order to achieve what Radha did in her very first birth. Radha & Lalita both loved Krishna and Krishna too was showering both of them equally with his divine love. Then what was the reason that Radha attained salvation in that very life, while Lalita had to take birth twenty-five times?



The main reason behind this was that the ego of Radha had been humbled. She believed that Krishna could not love anyone else, other than her. She thought that if Krishna loved her, then he loved only her and no one else and that it did not matter if he always remained surrounded by so many Gopis because Radha was only one, there couldn't be several Radhas.

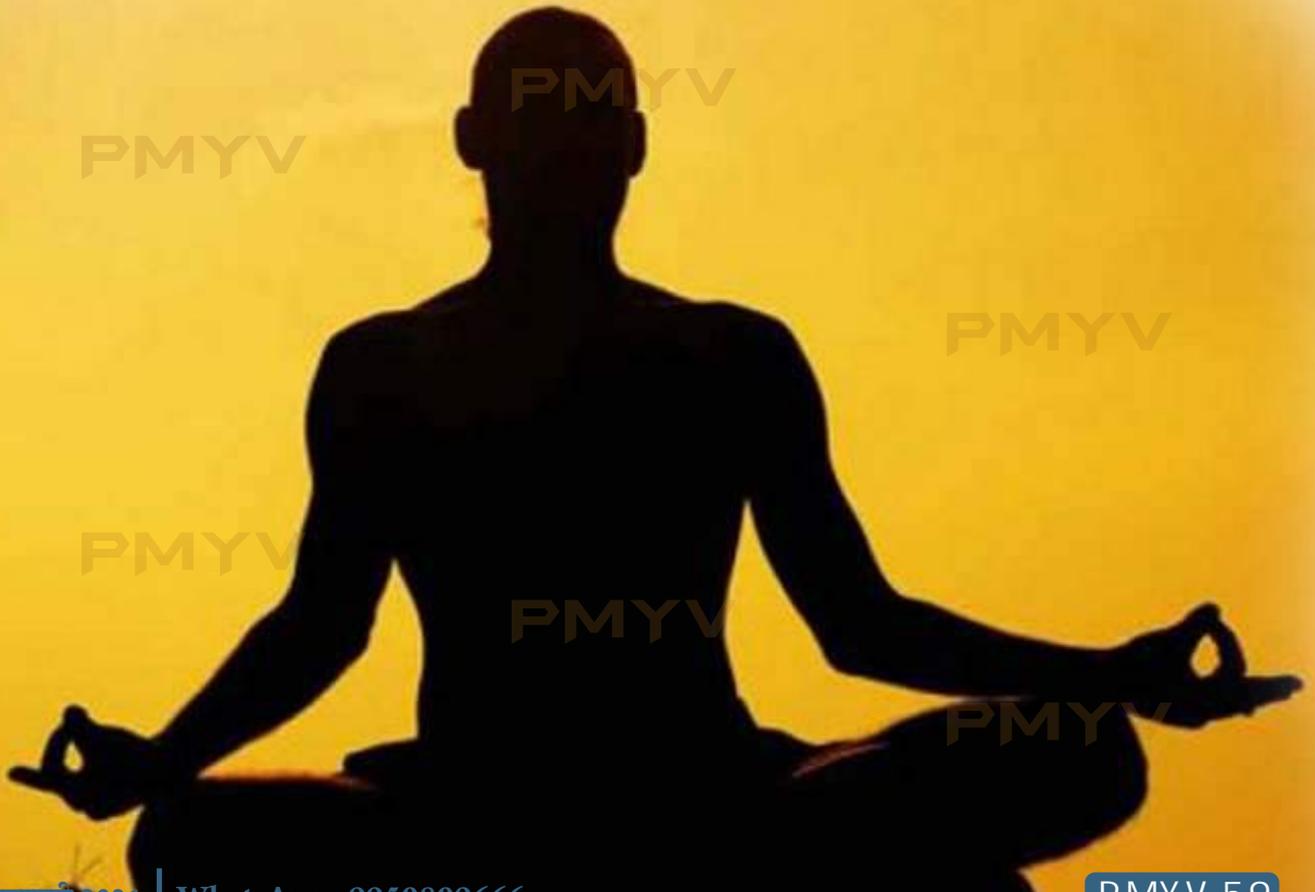
Krishna could look at others but could never form an image of someone else in his heart. This was because Radha had subdued her ego and had lost herself in her love. This process of losing one's ego, one's false pride is the way to stop the brain from useless arguments.

Lalita was egoistic . Although she was a good friend of Radha, she had spend her childhood with Radha and she went where ever Radha would go, but Lalita's rational mind always forced her to think, Perhaps Krishna love Radha more. Krishna is closer to Radha, he like her more then he like me, when he plays his flute he does so to captivate Radha and not me.... and so on and this logical mind of Lalita did not allow the feeling of her heart, he love, to come out in the clear. Lalita could not realise the essence of life

and hence, she was born again & again and again..... and in her twenty-fifth birth she became famous as Meera. On being born as Meera all her ego, her vanity was vanquished, her logic was subdued and she said-Girdhar Gopal (Lord Krishna) is my only love, I know no one else I have only one God, one thought, one perception. I know only one & that is Krishna who wears a crown of peacock feathers and is my only companion. I know only Krishna. In the whole world there is no other man, there is only one man and he is Krishna.

She completely wiped out her ego..... and on achieving this she became fully devoted and went into a state of Dhyana (meditation), thus attaining salvation. Her soul with the divine and she attained the called salvation, and the state called the realization of Brahma.

I have deliberately taken this example here, to make it clear that a person can achieve the realization of Brahma in one single life through Dhyan. If there remains even some ego in a person, then he has to take birth again and again. This ego may be subdued after two births, or may be after



**three births. May be it could take another twenty births. Radha achieved this state in only on birth and fused her soul fully with Brahma. She lost her identity in the love of Krishna and became one with him. Thus where there is ego there is no Brahma, there is no divinity and there cannot be true joy.**

You are all sitting before me and I am explaining to you the process of Dhyān Yog. You should first of all understand that you have no identity of your own. You are absolutely nothing. You should feel that in your life there is no place for ego. You think- I am a man, that I am a professor, I am rich, I am poor, I am more close to the Guru, I am not so close to the Guru, I love the Guru and so on. The moment you get rid of such thoughts you shall cover the first step on the path of Dhyān Yog.

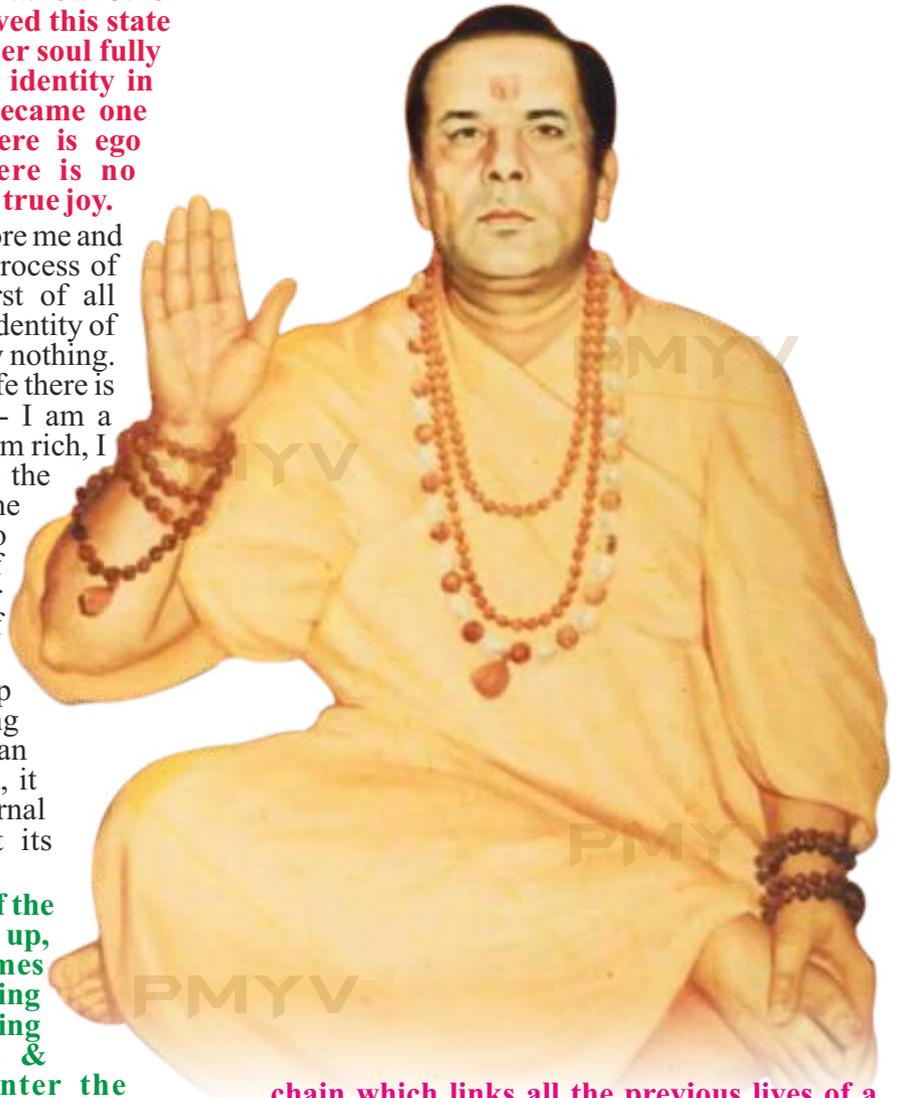
And, this first step itself is a process of entering one's own self. The brain can only analyse the outer world, it can only perceive the external form, it can only transmit its thought to the outside.

**Where the feelings of the heart are allowed to come up, the external world becomes obscure. Dhyān is thus nothing but arousing in the true feeling of the heart, like love & affection. In order to enter the process of Dhyān it is first necessary to cut off your life, from the outer world.**

You must understand that there is nothing for you in this outer world, you must understand that you have no existence. If I am before you, then it must be clear only I am before you. I Know you well not only in this present life but from the past twenty-five lives, And I Know that again and again your ego over powers your finer qualities.

Each time I have cautioned you and each time I tell. you that I would take you to the state of Brahma in this very life, and I have guaranteed it.....

**But a guarantee shall work when you too shall strive hard. when you wipe out your ego, when you are able to subdue your vanity. It does not at all matter what you are, or who you are.....? Life is in fact something more than all this. Taking birth and then dying one day is not life. Life actually is an unending**



**chain which links all the previous lives of a person to his present and future lives. I have been a witness to your life for the past forty-five years, I have been with you and know about all your actions. Every time you have come before me I have advised you to achieve totality of life through the process of Sadhana. Your coming generation won't care who you were, they will only be interested in what you achieved.**

To achieve something in life, one has to lose a lot of things. One has to get rid of the external thought, the action, the worldly perceptions. On achieving this you will be able to close your eyes & sit still without any movement in your body or any disturbance in your mind. You have your own distinct form and I, your Guru, am before you, This is called Dvait i.e. two distinct forms, and the process of changing the state of Dvait into Advait (oneness) is Dhyān.

This is a state of Dvait because I am before you, and each of us is the supplement of the other. Until you become one with me, until you learn to enter your conscience, this Dvait shall remain.... Dvait means the existence of the influence of the brain, and your brain shall argue- "How can this Guru bestow totality of life upon me"? The mind shall always misguide you, how can Guruji take me to the state of Brahma? What shall be achieved by closing my eyes? Guruji has said close eyes for half an hour. What shall be accomplished by this?

**Until the mind remains unbridled this Dvait shall remain. To get rid of it you shall have to immerse yourself completely in the**

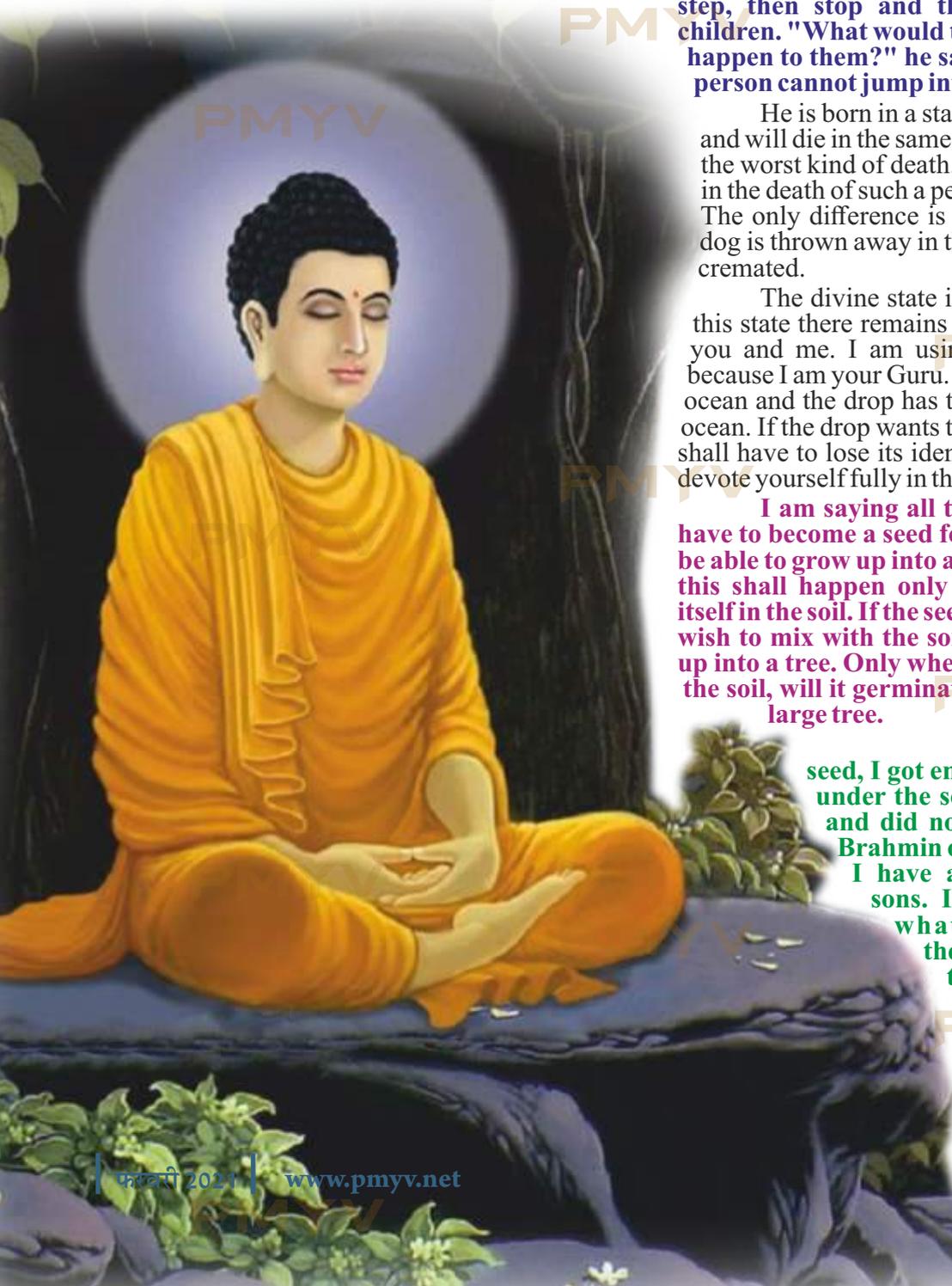
**Guru and become one with him. I too had to immerse myself and I did it without any hesitation. I too had a wife, sons, daughters, relatives, but I jumped into this vast ocean and obtained pearls. What I am telling you about, is my own experience of having obtained these pearls and I am not just repeating something I have heard. I am telling you something which I have seen with my own eyes. and I have observed that one who has the courage to jump into the ocean can obtain these riches. A person who keeps sitting on the shore, who only thinks of jumping in can achieve nothing. The Guru persuades the disciple and so he walks one step, then stop and thinks of his wife & children. "What would they think? What will happen to them?" he says to himself. Such a person cannot jump into this deep ocean.**

He is born in a state of dualism i.e. Dvait and will die in the same state. and dying thus is the worst kind of death. There is no difference in the death of such a person and a dog's death. The only difference is that the carcass of the dog is thrown away in the garbage, while he is cremated.

The divine state is that of Advait and in this state there remains no difference between you and me. I am using the word me or I, because I am your Guru. You are a drop. I am an ocean and the drop has to intermingle with the ocean. If the drop wants to mix with the ocean it shall have to lose its identity. You shall have to devote yourself fully in the Guru's feet.

**I am saying all this, because first you have to become a seed for only then shall you be able to grow up into a large shady tree. But this shall happen only when the seed loses itself in the soil. If the seed says that it does not wish to mix with the soil, then it won't grow up into a tree. Only when it gets embedded in the soil, will it germinate and grow up into a large tree.**

**I too, was once a seed, I got embedded in the earth, under the soil, I lost my identity and did not worry that I am a Brahmin of my father is rich, or I have a wife, daughters & sons. I did not even think what shall happen to them. My only aim was to intermix with the soil. And as I did this today I am a large shady tree. and under my shade**



I won't even ask you to sit humbly before the idols of Gods and pray to them with folded hands. I want you to liberate your self from this never ending circle of life and death. I wish to tell you that it is not correct to take birth again and again. Because each time you are born you forget all your achievements and who you really are.

**In some lives you lead a good moral life and in others you lead a lowly life. You take birth again grow up and I catch up with you. I hold your hand and tell you that this is not the way to lead your life.... I explain to you that you have to liberate yourself in this very life through the medium of Dhyan.**

A new wave rises in your life and then it dies away. Again, you become enmeshed in the snares of wealth, position, family and you forget your real aim..... and this process of forgetting is the work of your brain. Until your brain, your ego are bridled, you won't be able to attain the state of Dhayan

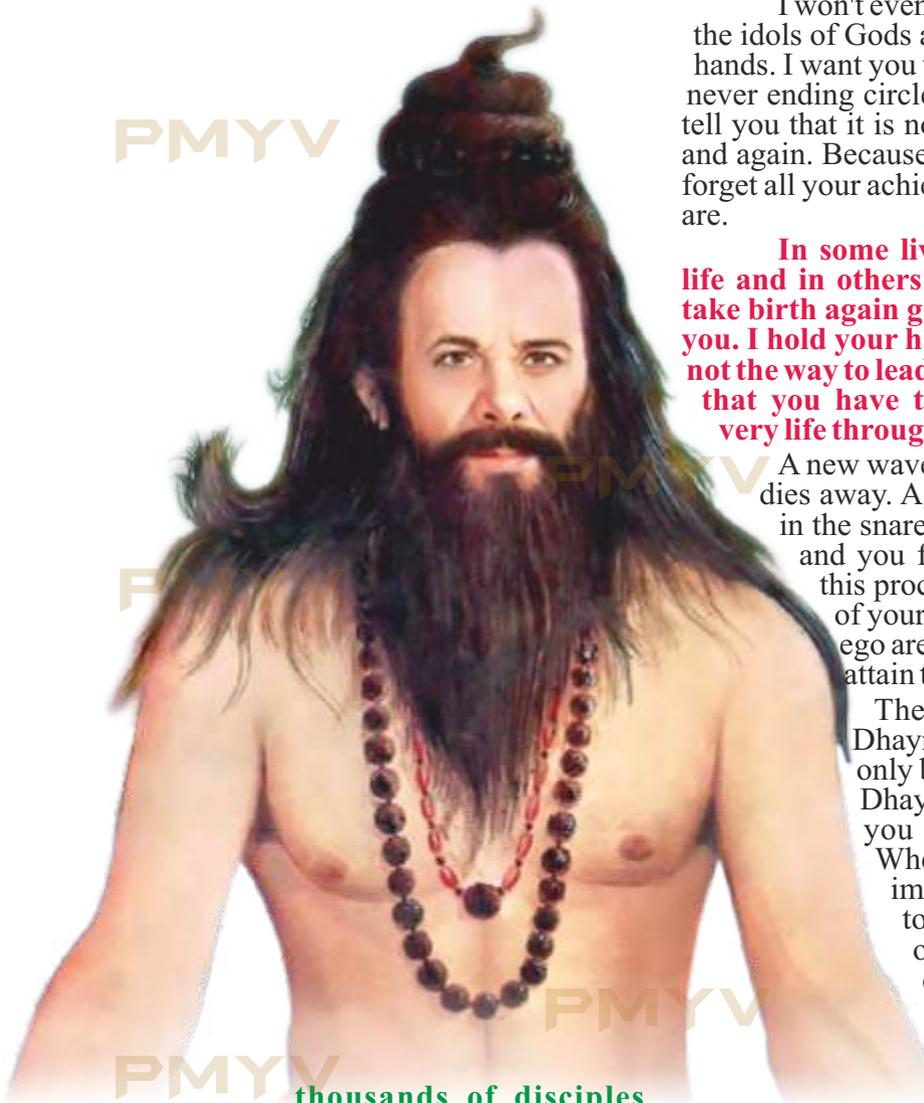
The initiation of the state of Dhayan is a continuous process and only by following this process can Dhayan be attained. When I lead you into this state of Dhayan.

When I lead you to the path of immortality then you will have to cut yourself off from the outer world. You will have to develop a confidence that you are all alone, that you are not bound by anything and that you are freely floating in a huge ocean.

You will be in a state where there is no end, no boundary, you shall be in a boundless realm. But don't be afraid for I will always be with you. Don't feel that you are all alone on this path because holding your hand, I will take you to the state of 'Brahma'. I will surely help you in realising the Brahma and in liberating you of all fears and the cycle of life and death, in this birth itself.

A person can achieve greatness through the medium of Dhyan or meditation. He can achieve divinity of the Gods. In fact, he can attain the pedestal of Gods. And I am trying to make you understand that **you don't have to pray before the Gods, you don't have to fold your hands, you don't have to chant Mantras and you don't have to feel dwarfed before anyone. You are in no way inferior to the Gods.**

I am now explaining to you the verse recited by a sage which says-



**thousands of disciples obtain divine joy. Mind it, I have used the word joy and not comforts. Comfort is a very contemptible word. Comforts are sought by people who are worldly and where there are comforts there are bound to be sorrows & tensions.**

Where day dawns the night too shall set in. They are the two sides of the same coin. It can never happen that comforts will remain forever, this is not at all possible. After comforts & pleasures, sorrow & tensions are bound to follow. But after joy there will be still more joy. After attaining true joy, death, tensions, obstacles can never influence you..... and true joy is possible only through Dhyan.

**This process of losing oneself in Dhyan is in fact a divine process through which the elixir of life can be obtained. The process the thought which I am putting before you is a new concept. I won't ask you to pick a rosary and start chanting a Mantra.**

**Purnamadah Purnamidam Purnaad  
Purna Maduchayate Purnasya  
Purnamadaya Purna Mevah Va  
Shishyate**

i.e. "I am complete and want to lose myself in the totality ....." And I too am explaining to you that you are complete in yourself. You have only to recognise your true self. You are sitting before me to achieve before me to achieve totality of life. The need is but for you to jump, and as you jump, you will lose. Your identity to the ocean and the ocean shall with arms embrace you and you into itself. And I shall always remain with you, before you.

**I am present in the thundering of the clouds. The sweet voice of a cuckoo which you hear, is my voice. And I am present in the rose which blooms with all its beauty. When you look at something then too, it is through me that you see..... and you will reach this state of totality when only one aim, one thought remains in your mind and that is to achieve completeness in life & to lose yourself. A question arises. In what or whom should we lose our selves? I am standing before you with open arms I am telling you that you are nothing more than a mere drop. Just as a drop falls on red hot iron and vanishes, similar is your life. Such a life is useless, aimless and you shall achieve nothing from it.**

*If you want to attain joy in your life then*

*you will have to learn to devote yourself, you will have to learn to fuse your soul with the soul of the Guru, you will have to lose your identity.*

You will have to acquire a competent Guru, a guide, a teacher.....It is by great fortune that a person is able to obtain a living, competent and an accomplished Guru. There have been several generations without a real Guru. They did have Gurus but these Gurus were frauds, and were selfish. They could not obtain Gurus who could guide them onto the right path, who could help them life after life, for such Gurus are obtained by chance.

**In any moment of your life a Guru may appear before you. Generally, one of the two things may happen. Either you may walk away from, him, without recognize him, or the Guru may go away on his own when you don't recognize him. But if you are fortunate to realize his true form then you should hold his feet firmly.**

Because, you have to achieve totality of life, because you are a mere drop and you have to acquire the form of an ocean.

Today If you become an ocean tomorrow you can become a cloud. Then you can float freely in the sky down and from rivers. These rivers will produce greenery in the fields and thousands of farmers will be filled with joy . The rivers will make the land green and fertile. And shall again mirage into the ocean.

**You are not destined to remain as a more drop. You have to become a cloud . You have to spread in the sky. You have to produce thunder. You have to become a cloud showering joy over all. On seeing which the heart shall start singing the birds shall start chirping and rose shall start blooming. You have to become life itself, you have to become a process of life. And for this you have to lose yourself, you have to link yourself with the soul of the Guru and you have to fuse with divinity. And this in turn requires that you give up everything you have.**

You have to give up all your tensions, your problems and your sorrows. I am asking you to share with me only your happiness & pleasures; along with them, I also want to share your worries, your pains, your sufferings. I want everything you possess. You should come before me in your actual form. You have to come to me and empty out all you possess. And on this blank sheet I will write down the formula for attaining totality. I shall then, fill you with divinity.

**Then I shall be able to tell you what the totality of life is, what true joy is and what greatness is. Pleasures, wealth and money are not true prosperity. True prosperity means that whatever you are,**

**your face should remain filled with radiance, your eyes sparkle with enthusiasm. Then when you shall look at someone your eyes shall shower affection. When you shall talk to someone the other person shall be drawn towards you.**

When you reach this state you must understand that you are now ready to become fully devoted, that the drop is ready to merge into ocean...and this state can be achieved only through a Guru. Only a competent and accomplished Guru, who has been holding your hand since several previous births, can lead you on.

**A Guru whom you do not know properly, who doesn't know you, won't be able to understand your previous lives and hence he won't be able to lead you on. When he himself is ignorant, so how will he help you? This is why, I am explaining to you the process of Dhyān through which you can enter deep into your own conscience. For this, you have to sit down, with a peaceful mind. You don't need any medium of concentration, for you have to go into deep formless meditation and have to make your mind devoid of all thoughts.**



Even if some thought invades your mind, you have to get rid of it. You have to reach the state of thoughtless mind. After that you will close your eyes and try to enter into your own conscience.

In this body, there are seven stages and you have to enter into each of these seven stages. You don't have to do anything, for once you enter your conscience, this process shall go on endlessly.

You must try not to force yourself into this process because if you try thus, your mind shall become dominant. Your mind shall tell you that if you force yourself you will reach your conscience. But it is not so. This is a self-acting process.

**Where the seven stages shall end, the extent of the universe shall begin...and sitting in the centre of the universe is your Guru with a smile on his face. Reaching this state you have to devote your soul, you have to go into eternal Samadhi and you have to reach the state of super-conscience. And this state of super-conscience can be achieved only through Dhyani Yog, and only this process will initiate the flow of divinity into your life.**

At this moment sitting before you, I am awakening your conscience with the powers of my soul. I am awakening your conscience with the powers of my soul. I am leading you onto the path of divinity. You are not merely sitting before me. You are linked to me and the radiance of my powers is elevating you to new spiritual heights. The powers of my soul and of my penance are in contact with your souls and are awakening the conscience present in each one of you.

When the gentle breeze of spring starts blowing, a flower of rose blooms into full magnificence. For the blooming of the rose brains are not required. There is no influence of mind, to say that first this petal will open, then this and then that.

A rose does not have to think, or plan. As soon as the spring breeze starts blowing, it blooms and fills the whole atmosphere with its pleasant fragrance.

**I am in contact with the soul of each one of you. I am trying to awaken your conscience. I am not just sitting here, you are not sitting before me. Slowly I am taking you**

**to the level where I am actually present...what you see before you is just a body. I am in fact present beyond the seven stages inside your body, in a state called immortality, totality and meditation.**

**I bless you and may you surely achieve immortality in this very birth. I bless you from the bottom of my heart.**