

day long she would remain in prayer and worship, but only very recently her two sons who were in the prime of life had died.

To this we asked; "Were you practicing *aumkara ka japa*?" She answered to *Maharaj!* "The very same is our portion, all day long I did do *japa*."

We said that; "well done that for your *samsara* (worldly life) you have dropped [ॐ *aum*] *japa*, at this moment do not renounce [the world]".

However, by adherence to the practise something very excellent she will destroy, right here is the effect of *aumkara ke japa*.

This then is done somewhere without love and if love's work is being done then the meaning and the object of love will be annihilated by the influence of *aumkara ka japa*.

For this [reason] *grihasthom* (householders) are not authorised to do *aumkara ke japa* alone. *Shastra* with a view to grant good fortune do not give authority. If there was any benefit to be derived by *grihasthom* by using *aumkara japa* there would be no reason for the *shastra* to prohibit.

Mantras [sometimes] contain a mixture [of sounds including] *aum* that are given for auspicious purposes. Another thing is this that women are prohibited from practicing *japa* with a *aumkara-yukta mantra* (a *mantra* conjoined with *aum*). Wherever at the beginning there is the *purushha*

(male) *mantra* (ॐ *aum*) then instead women should apply the sound 'श्री *shree*'.

Bhagavan Shankar (Lord Shiva) giving instruction to Parvati on *japa*

explained that for women *aumkara-sahita mantra ka japa* (ॐ connected *mantra*) can be like poison and for happiness they should only do *japa* without *aumkara*. Due consideration should be given that Shankarji gave this information to his own wife. If *aumkara* is beneficial for a woman to do, why would he instruct his own wife against the practice?

[*Shri Shankaracharya UpadeshAmrita kaNa 73 of 108*]

Jay Gurudev

More information:

<http://www.paulmason.info/gurudev/gurudev.htm>

email: premanandpaul@yahoo.co.uk

* जय गुरुदेव *

Meditation



Shankaracharya
Swami Brahmanand Saraswati

'[If you] will do only *japa* (repetition of a *mantra*) then the mind will flit here and there. By doing *dhyaana* (contemplation / meditation) the mind is bound, therefore you should set in motion both *japa* and *dhyaana* together.'

[*amR^ita-kaNa p49*]

*

'At daybreak and in the day do that *puja* (ritual worship), *japa* and *dhyaana* (meditation) etc which is appropriate, but at night you should certainly do 10-15 minutes of *japa* (repetition) of the '*ishhTa mantra*' and *dhyaana* of the '*ishhTa muurti*' (desired form) before sleeping. Rapid advancement occurs by this *upaasanaa* ('sitting near' / devout meditation).

In darkness (nighttime) you should sit with eye closed and do *japa* of the *mantra*, and in the same way with eye closed you should do *dhyaana* of the *ishhTa* with the mind. Not on their whole body, you should look on the foot or on the mouth area of the head, seeing our favourite *ishhTadeva* full of compassion, appearing infused with tenderness. The vision of the *ishhTa* is really for one's own use. You should not envisage the eye of the *ishhTa* to be closed. This manner of having seen the vision of the infusion of tenderness, doing *dhyaana* of the *ishhTa* in the heart, you should remain doing *japa* of the *ishhTa mantra*. From this, the image of the *ishhTa* will grow and provided that the mind gets strengthened and held with the *ishhTa* then in the end it will stay in this condition. On the strength of this you will be going across

the ocean of *samsaara* (worldliness).'
[*Shri Shankaracharya UpadeshAmrita kaNa 48 of 108*]

*

‘Understand from any experienced *sadguru* (good tutor) the *mantra* and meditation method of your [favourite] *ishta*; you will surely soon become attached to regular *ishta mantra japa*.’

[amR^ita-kaNa p23]

*

‘Using a good method to find a *satguru* then of his words it is necessary to appreciate the *mula mantra* (*'mula mantra'* means *'root mantra'* but it can also mean *'essence of advice'*). Afterwards your welfare will be improved.’

[amR^ita-kaNa p32]

*

‘There is no doubt that *siddhi* (realisation) comes from doing *japa*.’

जपात् सिद्धिर्जपात् सिद्धिर्नसंशयः ।

'japaat siddhirjapaat siddhirnasaMshayaH'

<*japa, siddhi japa, siddhi from japa* there is no doubt>.

[amR^ita-kaNa p23]

*

‘To the best of your ability obtain a *japa mantra* and by practicing sin is destroyed.’

[amR^ita-kaNa p16]

*

‘From the act of *japa* [the effects of] sins are destroyed.’

जपतो नास्ति पातकम् ।

'japato naasti paatakam'

<Sins are eliminated by reciting the name of God>.

[amR^ita-kaNa p23]

*

‘The method to join the mind to *Paramatma* is; *japa* of *Bhagavan's mantra*, and *dhyana* (contemplation / meditation) of *swaroop* (true nature) of *Bhagavan*.’

[amR^ita-kaNa p49]

*

‘Shiva, Vishnu, *Shakti*, Surya, Ganesha are actually all forms of *Bhagavan*, do *japa* of the names of any of these too and do *dhyana* (contemplation / meditation) of the *swaroop* (true nature) of that fit *mantra* - right here is the method

of *Bhagavan's bhajana* (worship).’

[amR^ita-kaNa p49]

*

‘The *Veda* and *Shastra* are similar to a list for gaining *Paramatma*; and according to the command of *Veda Shastra*, *japa*, *dhyana* etc are the ways to dig for the treasure of *Paramatma*.’

[amR^ita-kaNa p68]

*

‘Have endless devotion in one's own *ishtadeva* (one's chosen deity), without *darshan* of the *ishta* there is endless difficulty.’

[amR^ita-kaNa p36]

*

‘For climbing aloft it is necessary to acquire the aid of stairs. Forsaking steps nobody can go [up]. The staircase for meeting the *ishta* is by way of the *guru's* instruction.’

[amR^ita-kaNa p50]

*

Speaking on the repetition of ॐ (*aum*)

‘Many people have not done the work of consulting the *Shastras* in order to determine what is authorised and what is not, they look here and there and from this they understand what they should do to engage in worship. Some

people set great measure by the magnificence of the *japa* of ॐ (*aum*) . In

Bhagavad Gita, *Bhagavan* certainly said that “I am the *pranava*”. But if the purpose is to attain *Bhagavan's* special form, then why not use the method of grasping the lion as well, since he is also that too? *Bhagavan Shri Krishna Chandra* said that:-

मृगानां मृगेन्द्रोऽह

"mR^igaanaaM mR^igendro.ahaM" [Gita ch10 v30]

("Amongst beasts I am the lion").

What actually happens to those who proclaim the greatness of using only *aumkara ka japa*, our experience up until recently we are informing, listen; 2, 4, 10, 20 times constantly repeating ` (*aum*) then no particular effect there will be. But if 2, 4 thousand unceasing repetitions then in a short time [the connection with] the worldly surrounding will become weak. Arsenic is a destroyer, but taking a little then the effects will not be very rapid. If some excessive dose is taken then it actually kills. Those who use the method alone of *aumkara ka japa* taking it to be the special form find that their worldly discipline certainly weakens; working and regular meals go into decline; wife and son etc become unhealthy and also die.

Five, six years ago, we had gone to Lucknow for the occasion of *Laksha Chandi Yagya*. On that occasion one old woman came to us and 2, 4 people came along also. These people did say that *Mataji* was a great devotee, all