



Jyoti Meditation (Light Meditation)

Pavitra Atmaswarupa! (Embodiments of Divine Atma)

When we give work to the mind and keep it continuously busy then the mind will not trouble us. A monkey on a tree has a tendency to go up and down and up and down because of its fickle nature. If we keep the monkey in one place, it cannot stay still and will perform monkey tricks. Therefore, the monkey trainer who begs in front of every house commands the monkey to go up and down the pole. In the same manner, the mind is like a mad monkey. Therefore this “monkey mind” must be entrusted with some absorbing work.

If you sit in the *Dhyana* (meditation) as a first step, this monkey mind will not be in our control, so you should entrust the duty of a watchman to this monkey mind. This monkey mind watches who is going in and who is going out—watching the breath, “*So*” as we inhale, and “*Ham*” as we exhale - this process goes on and the monkey is kept busy watching the breath going in and coming out. By doing this exercise for about 5 minutes the monkey mind will come under control. After keeping the mind focused on the breath for 5 minutes in this manner, have a picture that is dear to your heart, or a flame in front of you. Look at the flame steadily with your eyes wide open. The flame that you have been holding in your vision with your eyes open imagine now—the same flame kindled within

you as you close the eyes. There too, the mind should be kept busy with intense activity. We should command the mind to take the flame and install it in the recesses of our heart.

In the lotus of our heart, we must imagine that the flame is ablaze with a bright glow. Then, this flame must travel throughout the body, through the limbs, the stomach, the eyes, the mouth, the ears, and through every part of our body. After it has been moved through the entire body, then the flame must be brought out of the body. You must imagine that the same flame is shining brightly in all members of your family. Then you must see that the same flame is shining brightly in your neighbors, in the people of your locality and in your friends. At a later stage, you should see that this same flame is shining brightly, even in your enemies. Then, *Isa Vasyam Idam Sarvam* (Everything is permeated by God). Because the flame is shining bright in the eyes, you will not have bad vision. *Tamaso Ma Jyotir Gamaya* (Lead me from darkness to light). Where there is light, there is no darkness. Because the flame is in your ears, you will not hear anything bad. Because the flame is shining bright on your tongue, there will not be any scope for uttering bad words. Because the flame is shining bright in your feet, your feet will not go to bad places. Because the flame is residing in your hands, your hands will not undertake any bad actions. This process of meditation, in which we



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make this one flame travel around, makes us realize that the same *Para-Brahma Jyoti* (divine light) pervades everything.

On *Deepawali* day (Festival of Lights) we keep a row of candles and with one candle, we light all others. With one flame, we are able to kindle myriad others. The *Jyoti* (flame) that kindles is called *Para-brahma Jyoti* (The eternal, universal flame – divine light) and the *Jyotis* (flames) that are kindled are called *Jivan Jyotis* (individual flames). In the end, the flame that kindles and the flames kindled are identical. Ultimately, these two flames are recognized to be identical; it is said that the one who knows *Brahman* will ultimately become *Brahman* (*Brahmavid Brahmaiva Bhavati*). Therefore, the *Jyoti Meditation* (Light Meditation) is the highest type of meditation.

The body goes on changing, but the flame does not undergo any change. A small example to show this – You have a tub full of water. If one keeps taking a glass full of water from this tub, there will be a time when there will not be any water in the tub. At one place we have dumped a truck-load full of sand. If each person carries away a basket full of sand, eventually, there will not be any sand. But, out of one single flame, one can light a million flames and still the original flame will remain. So this *Jyoti* (flame) does not diminish, and is not subject to change.

While meditating on the flame, if you have any divine form you worship or any form you adore, you may visualize that form in the flame and meditate. It is the best form of meditation to think that the chosen form that you adore and worship is in this *Jyoti* (flame). In true meditation you realize the oneness—that from one *Para-Brahma Jyoti* (supreme-divine light) all other flames have come.

Today, various types of mediation are propagated. There are many who preach these techniques, but have not experienced meditation. These are all artificial types of meditation. If it were so easy to sit in meditation and transcend body consciousness, why would the great masters and the seven *rishis* of yore spend so many years in meditation in order to transcend the limitation of the body? Many say that within a few minutes the body consciousness is forgotten and they reach a stage of trance. They call this state meditation. Simply because the body consciousness is lost, we cannot call it meditation. If one drinks two bottles of wine, one will lose body consciousness. Is this meditation? No. In true meditation one should lose the body consciousness and experience the Atmic-consciousness or Super-consciousness. People in the West, because of the depression and frustration in their lives, are propagating such types of meditation that make them forget body consciousness. According to Indian



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tradition, this cannot be called *Dhyana* (meditation).

Some people say *Dhyana* is concentration. This is not correct. I am holding a paper in My hand. I am reading what is there on the paper. There I read, “District Sevalal Conference”. In order to read what is printed on the paper, My eyes must be focused on the letters while holding the paper in My hand. I must think with My mind and the intelligence must inquire. Intelligence, mind, hands and the eyes must concentrate and work in conjunction and only then it is possible to read this paper. So too, only with the coordination of all the senses, it is possible for us to read. Therefore, concentration is necessary for reading. Another type of concentration is required for writing and walking. It is not possible for us even to eat if we cannot differentiate various types of food, whether an item is *appadam* (crispy Indian snack), or a *chapati* (unleavened flat wheat bread) or potatoes. To drive a car, concentration is very essential. This concentration is below the senses and is essential to perform routine and daily activities. It is so natural that in order to achieve concentration one need not undertake the practice of meditation. Therefore, concentration is not the same as *Dhyana* (meditation).

Concentration is below the senses; meditation is beyond the senses. We must travel from below the senses to

beyond the senses. So, when we move forward from the stage of concentration which is below the senses, we gradually reach the stage of contemplation. And when we cross the boundaries of contemplation, we reach the area of meditation. So there are three stages, concentration, contemplation and meditation. Concentration can be compared to the state of the “One you think you are”. Contemplation is the state of what “Others think you are”. Meditation enables us to recognize the state of the “One you really are”.

(Excerpt from Bhagawan Sri Sathya Sai Baba’s divine discourse on 25th May 1979)

