

The Gap between God Concept, Meditation and Self Potential Enhancement Unheard of by Many

K. S. Vishwanath Vashisht

Department of Aerospace Engineering, Amity University, Manesar, Gurgaon-122413, India

Abstract: *The main objective of this study is to present a collective introduction to reason and signify about the generally accepted traditions of religion, philosophy or practices that are never explained in any religion or by any priest as most of themselves won't be knowing it. The information includes of god and understanding its concept, meditation and methods of enhancing the human potential, both mentally and intellectually. The present study emphasizes on how meditation and yagna are interconnected and also the three main categories of yagna which are based on the externally performed and internally performed procedures. The present study also comments on human nervous system, crystals, kundalini energy and shiva-shakti concept in simple words. The paper concludes with different techniques to raise the energy levels based on shiva-shakti concept. Overall, it is an initiative to provide an insight and understanding of the spirituality in this rat race of modernization and to inform about the practices that are followed.*

Keywords: Meditation, yagna, god, kundalini, nervous system

1. Introduction

Meditation is a practical means for calming oneself, for letting go of all biases and to become aware of the situation that is open and clear. It is a way of training the mind so that we are not distracted and caught up in its endless overthinking and wandering the mind tirelessly. Meditation teaches us to systematically explore our inner dimensions and helps to increase our focusing capacity. Thereby enhancing the sharpness of mind, reasoning, convincing and intelligent talking. It also helps in stress copying, fatigue and endurance of the body and mind.[4]

A meditator in his beginning journey is able to achieve everything said above. When he intensifies and focuses his prayers consistently for long durations (meditates) continuously for many years, he will earn many supernatural powers or shaktis or siddhis such as predicting future, able to read others mind, telepathic achievement etc. Further, when he don't get distracted and experimenting with the powers obtained, he will move towards self realization. This time even bigger siddhis are obtained. [1]

In simple words Meditation is a pathway to achieve knowledge, spirituality, awareness and consciousness, ie, the truth of the highest form. That eternal, absolute truth is called as God realization. The absolute, eternal truth is achieved by connecting with one true self by getting rid of ignorance. Getting rid of ignorance can be achieved by asking the questions to oneself and investigating it until the answer is known.[4]

2. Literature Survey

Meditation and yagna are interconnected and sometimes one and the same. Meditation is of three types. Satvic, Rajasik and Tamasik. The satvic procedure is for self upliftment with only humbleness and devotion inside our mind. The rajasik method is for material gains, peace, tranquility of self and anyone about whom we think of. The third kind is for revenge (destruction) and other selfish-cruel anticipations. Although the third classification was designed

to utilize it at the time of emergency and chaos such as wartimes, protecting self or a loved one, protecting an entire kingdom etc, many half baked knowledgeable people are using it for selfish purposes instead of noble causes.[10]

In the first, we are not creating any thoughts but we avoid it. In the second and third category, we are creating thoughts, in turn vibrations. For every case, sincerity matters.

The God concept is quite different from meditation. In the rishi period, rishis had the answers for everything in the universe. To make the people aware of it, they created 4 Vedas. People found it difficult and complicated to digest it, so rishis created Upanishads containing the same essence but in 108 fragments. People were again lazy and ignorant that they couldn't digest it. Now this time, to make things simple, rishis and their disciples created god concept, stories, dramas, songs, vrats and festival celebrations so that atleast once in a while the people could be with themselves and nurture.[11]

Initially god had no form, size, shape, name and other details. The already known Human body nervous system was observed and 7 main nerve centres was observed namely swadishthana, muladhara, manipura, anahata, vishuddhi, ajna, sahasrara. By meditating one can raise the energy inside from the base of the spine to the top region of the brain through these nerve centres visualized as different shaped and coloured wheels (chakras). That energy is called kundalini energy. Raising kundalini from swadishthana to ajna refers to shakti concept (female deities) and when the energy translates from ajna to sahasrara, the person is to be called a shiva. Here Shiva refers to the same level of brahma or becoming Brahman (advaita philosophy).[11] Now to raise shakti in 6 nerve centres, people were advised to worship female forms of the god what we know today. Then after to translate from ajna to sahasrara, male forms of god had to be worshipped. But because of the lack of understanding, the people took everything to the face value. The figure below illustrates 7 nerve centres of the body viewed as wheels of energies or chakras. [11]

Volume 5 Issue 10, October 2016

www.ijsr.net

Licensed Under Creative Commons Attribution CC BY



Figure 1: 7 important nerve centres (chakras)

Forms of god can be understood as said below,

1. **Kali Maa (Hindu Goddess):** we see kali maa in its ferocious form (all the 9 forms). The meaning of its outfit can be understood like this. Kali has its tongue outside filled with blood, meaning- she has sucked the negativity in the world to the extreme by destroying the sinners. She has the arms of left and right cut till the elbow as its skirt, meaning- It is carrying the load of both good and bad and balancing them based on dharma and karma. She also wears a necklace made of 50 skulls symbolizing the letter set of Sanskrit and implying infinite knowledge. We can see the weapons, meaning, she maintains justice forcefully and destroys false consciousness. She is dusky grey in colour, meaning-like the colour of ocean is blue and that we know the water is colourless, odourless but still gets its colour due to sky, the meaning of life is hidden and one must find it and crack it and should pass it on to others. Together, when we worship a deity, we should see ourself and sculpt ourself. [10] The figure 2 below shows the image of the hindu goddess Kali.



Figure 2: Hindu Goddess Kali

2. **Ganesh (Hindu God):** About Ganesh, It has one teeth healthy and the other broken, meaning-Let us keep the good and nurture it and let us break and destroy the bad in self. It has big ears and stomach, meaning- let us work more to gain more knowledge, let us increase our wisdom. Etc. We should adopt the symbolic meanings in ourselves.[11] Figure 3 shows the image of the hindu god Ganesha.



Figure 3: Hindu God Ganesha

Also there was a time of half male-half female god form called ardhanareshwar, animal forms, half human and half animal forms, linga and mask concepts for worshipping. Again all forms of deity at one point of understanding focuses on raising kundalini energy.[11]

3. Approach

- **Aim:** To find the ways of enhancing the potential and to reason and signify the meditation sciences behind it.
- **Objective:** To observe results in the people who are subjected to the methodologies listed below.
- **Methods to increase the potential or shakti:** Overall, there are 5 methods to raise the energy. And pranayaam or breathing exercises helps to focus better and fasten the potential increase. They are,

1. By chanting proper mantras and seed (Bija) mantras[6]:

Mantra is a tool for connecting one with the spiritual wisdom and energy of consciousness hidden in the universe as a whole. There are mantric sounds that can awaken the inner higher potentials of the brain and can change the flow of energy in the nervous system. It is the most important tool for tuning our body and minds, both the outer world and the divine presence in the self. [7][9][10][1]

The figure 4 shows a list of a few seed mantras below.

ॐ	श्री	ह्री	क्री	हूं
Om	Shrim	Hrim	Krim	Hum
ऐ	फट्	क्रो	स्वाहा	क्ली
Aim	Phat	Krom	Svaha	Klim
हूं	हौ	द्री	स्फे	प्लूं
Hum	Hraum	Drim	Sphem	Plrem
क्रीं स्वाहा	ठः	प्रीं	ठं ठः ठः	स्फी
Krim Svaha	Thah	Prim	Tham Tham Thah Thah	Sphim
हूं	हूं	ह्रस्वफे	गं	ब्लूं
Hrum	Hrum	Hskphrem	Gam	Blum

Figure 4: Illustration of a few seed mantras

2. By making use of crystals (stones):

Crystals will be threaded with either silk or gold or silver and a pendulum is made. Placing near the right nerve centres and disturbing it like a tuning fork causes it to vibrate in a particular frequency. When the crystal vibrates, it induces minute voltage enough to sense a minute shock in the body at that place. Thereby increasing the performance of organs and glands. Same is performed in REIKI. The same effect can be created by wearing crystal stones in a ring for our fingers but in low magnitudes of voltage. In acupuncture and acupressure we can find that the switches of all organs can be found in the right hand. So by wearing a ring enhances the performance of that particular organ and wearing a crystal amplifies it. When the science behind the ring, stone and crystal are not known properly, people are cheated by fake astrologers. The figure 5 shows the image of a naturally obtained crystal.



Figure 5: Image of a naturally obtained crystal

3. To listen to various sounds called binaural beats:

Based on the frequency range binaural beats are classified as alpha, beta, gamma, theta and epsilon waves and with each frequency range resulting in a particular benefit. This can be naturally achieved but slowly by singing or hearing to classical and carnatic music.

4. Performing external yagnas and agnihotras:

It is observed that chanting a mantra has an elevated effect, but chanting it with increased temperature (with fire), magnifies the effect and by adding coconut, bananas, boiled rice, dry grass and other yagnik stuff magnifies the effect to all of our organs and glands and also the range of radius that it covers increases. And It also decreases the pollution around. [5] The above observatios can be made in the cases of satvic and rajasik yagnas. For a tamasic yagna, blood, intestines and other organs of animals are burnt along with the chaning of destructive mantras.

The science behind achieving the benefits from yagna is that, The heat from Yagna's fire and the sound of the Gayatri and other mantras are combined to achieve the desired physical, psychological and spiritual benefits. The fumigation of specific substances in the Yagna - fire is a scientific method of subtulisation of matter into energy and expanding its potential and positive effects in the surrounding atmosphere. During the time of offering or sacrificing the special materials in the fire along with chanting the relevant mantras, electromagnetic waves are

generated, and thereby transmitting at cosmic level, the desired signals stored in the mantras are induced.[5]

5. Meditating inside a pyramid:

Feeling of warmth, a sense of weightlessness, tranquility, relaxation, enhanced focusing, positive approach can be observed in a user who regularly uses a pyramid. The pyramid readily resonate various energy fields. When all the above four steps are performed inside a pyramid that is constructed with correct phi ratios, maximum amplified and quick benefits can be achieved.

The methodologies told in 1,2,3,4 are not to be tried unless it is learnt from a guru or else it will makes us to hallucinate and causes depression. Only an expert guru can observe the student's capability and how much his nervous system can sustain the shocks and hormone secretion. Based on that 1,2,3,4 will be initiated.

4. Results & Discussions

Improved neurophysiological effects were observed in the human brain.[5][8][9]. The atmosphere surrounding the place where a yagna is being performed and the ash produced in the Kunda has been found useful in healing nervous system disorders, asthma, heart diseases, lung infections, a wide variety of skin diseases and the diseases of the eyes and ears. Analysis of ash has indicated that it contains certain ingredients which soothe, pacify and tranquillize the mind.[5][8][9]. Decrease in Drugs and Alcoholic Addiction, Improved awareness to decrease of the urge. Blood Pressure and Diabetes can be brought under control.

5. Conclusion

Anticipated objectives can be successfully achieved by internal meditation and externally performed meditation (yagna). Performing internal & external meditation helps in curing nervous system disorders, asthma, heart diseases, lung infections and a wide variety of skin diseases. Also the diseases of the eyes and ears can be healed. Internal & external meditation helps drug addicts to get over their craving for drugs because it removes negative thoughts and motivates for positive approach by love and compassion. All the psycho therapeutic advances have failed to control a habitual addict. Yagna & Agnihotra is a new hope in this field. Internal & external meditation will be useful in treating a diabetic patient of any age, at any level within 3 to 6 months. External meditation or Yagna is a powerful antidote to pollution. Meditating for spiritual upliftment is different. Meditating for material gains is different and meditating for revenge is different.

6. Scope for Future Work

Setting up of clinics for enhanced neurophysiological effects by an expert guru. The present study provides an insight to god, meditation and potential enhancement methods. Study of Yantra can be included as an enhancement methodology. Taking the subconscious mind into consideration.

7. Acknowledgement

I thank my brother Vijeth for always being there for me. I express my sincere gratitude, devotion to my parents and my uncle for their love, caring, prayers, guidance and sacrifices. I also thank a few well-wishers and almighty for everything.

References

Edited Books

- [1] Swami Rama (1978), Healing Power, Grace of the master, Living with the Himalayan masters. (pp 113-136), The Himalayan Institute of Yoga Science & philosophy of the USA, Honesdale, PA.
- [2] G.K.Pradhan. (1963), Towards the Silver Crests of Himalayas, K.K.Asher for Laxmi syndicate.
- [3] Parthasarathi Rajagopalachari. My Master. (pp 46-72), Shri Ram Chandra Mission, USA.
- [4] Swami Rama. (1982), The master teaches, Enlightenment without god, (pp 4-26), The Himalayan Institute of Yoga Science & philosophy of the USA, Honesdale, PA.
- [5] Gopālāchārlu, E.S. (1934), An Introduction to the Mantra Śāstra. (pp 1-25), Theosophical Publishing House, Adyar, Chennai [Madras] India, The Theosophist Office, Adyar, Madras. India.
- [6] Aja. (1998), Pronunciation, mouth positions, invocational mantras, mahamrityunjaya mantra, gayatri mantra, other gayatris, bijamantras, chakra bijas, planetary/elemental bijas, additional bijas, body bijas, planetary mantras, additional mantras and traditional mantras, Mantra - The Power of Sound. (pp 7-23), ATMA 10235 NW Cornelius Pass Road Portland, Oregon.
- [7] Pt. Shriram Sharma Acharya. (2001), origin and philosophical foundations of yagna, scientific aspects of yagna, purification of environment by yagna, yagnopathy, a simple agnihotra for daily practice, subtle aspects of yagna, The Integrated Science of Yagna. (pp 4-25), Shantikunj, Haridwar (U.A), India.
- [8] Dr. David Frawley (Pt. Vamadeva Shastri). (2010), mantra yoga and mantra as karmic tool, Mantra Yoga & Primal Sound. (pp 21-27), Lotus Press, Twin Lakes, WI53181, USA, ISBN: 978-0-9102-6194-4.
- [9] Robert E. Svoboda. (1986), Ma, Shakti, Shiva, Aghora1. (pp 73-85), Sadhana Publications, Bellingham, WA.
- [10] Robert E. Svoboda. (1986), Immortals, Tantra, Aghora2. (pp 29-51, 51-85, 177-180, 203-225), Sadhana Publications, Bellingham, WA.
- [11] Agnihotra : The Message of Time --- Paper by Dr. Madhukar P. Giak-wad, pp 1-3. (Presented in the National Symposium on Unification of Modern and Ancient Sciences, held in Andheri, Mumbai on April 30, 1995).
- [12] Manocha, R, Black, D, Spir, D, Ryan, J and Stough, C, (2010), Changing Definitions of Meditation- Is there a Physiological Corollary? Skin temperature changes of a mental silence orientated form of meditation compared to rest, *Journal of International Society of life information science*, 28, 23-31. Retrieved from http://www.researchingmeditation.org/meditation_research/skintemp.pdf
- [13] Hussain, D and Bhushan, B, (2010), Psychology of Meditation and Health: Present Status and Future Directions, *International Journal of Psychology and Psychological Therapy*, 10 (3), 439-451. Retrieved from <http://www.ijpsy.com/volumen10/num3/273/psychology-of-meditation-and-health-present-EN.pdf>
- [14] Rajaraman, S, (2013), Meditation Research: A Comprehensive Review, *Int. Journal of Engineering Research and Applications*, 3 (6), 109-115. Retrieved from https://www.academia.edu/5178681/Meditation_Research_A_Comprehensive_Review
- [15] Davis, D.M., and Hayes, J.A., (2011), What Are the Benefits of Mindfulness? A Practice Review of Psychotherapy-Related Research, *American Psychological Association*, 48 (2), 198-208. Retrieved from <https://www.apa.org/pubs/journals/features/pst-48-2-198.pdf>
- [16] Levy, D.M., Wobbrock, J.O., Kaszniak, A.W. and Ostergren, M, (2012), The Effects of Mindfulness Meditation Training on Multitasking in a High-Stress Information Environment, *Graphics Interface*, 45-52. Retrieved from <https://faculty.washington.edu/wobbrock/pubs/gi-12.02.pdf>
- [17] Baer, R.A., Smith, G.T., Hopkins, J., Krietemeyer, J. and Toney, L, (2006), Using self-report assessment methods to explore facets of mindfulness, *Assessment* 13, (1), 27-45. Retrieved from [https://contextualscience.org/system/files/Baer_etal_2006\(FFMQ\)_0.pdf](https://contextualscience.org/system/files/Baer_etal_2006(FFMQ)_0.pdf)
- [18] Kumar, I. R., and Nagendra, H. R. (2011). Pyramids and their shapes effect. *Journal of Arts, Science & Commerce*, 2(2):195-201.
- [19] Kumar, I. R., and Nagendra, H. R. (2011). Effect of Pyramids and their Materials on Emergence and Growth of Fenugreek. *Research Journal of Agricultural Sciences*, 2(3): 629-631.
- [20] Kumar, I. R., Swamy, N. V. C., Nagendra, H. R., and Radhakrishna (2010). Influence of pyramids on germination and growth of fenugreek. *Indian Journal of Traditional Knowledge*, 9(2): 347-349.
- [21] Gopinath, R. K., Nagaraja, P. A., and Nagendra, H. R. (2008). The effect of pyramids on preservation of milk. *Indian Journal of Traditional Knowledge*, 7(2): 233-236.
- [22] Ravi Kumar, I., Swamy, N. V. C., and Nagendra, H. R. (2005). Effect of pyramids on microorganism. *Indian Journal of Traditional Knowledge*, 4(4): 373-379.

Author Profile



Mr. K.S. Vishwanath Vashishth is presently serving as Assistant Professor in the Department of Aerospace Engineering, ASET, Amity University Haryana. Prior to this served as Assistant Professor in the Department of Mechanical Engineering, Dronacharya College of Engineering, Gurgaon. Prior to that he was a Project Intern in the Stress Analysis Team of Fatigue & Damage Tolerance group at Mahindra Satyam (Mahindra Aerospace - Tech Mahindra), Bangalore, Karnataka. He has participated in 4 International Conferences, 15 events of seminars, workshops and faculty development programmes. Research interests include Fracture

analysis of structures in mode1, Proficient in MSC-PATRAN FEA solver and also certified by I.I.T. Kanpur for performing Flight lab experiments. Has an earned Master of Technology in Aerospace Engineering - Aerospace Structures from Jain University and Bachelor's degree in Electrical & Electronics Engineering from VTU, Karnataka and professionally certified in a course titled "Advanced Diploma in Embedded Software Engineering" from ISM, Bangalore.