

Universal Meditation – Detailed

Meditation

Man has realised long ago that the purpose of life was not to live like animals with basic instincts, but to evolve to a higher order i.e. from untruth to truth, ignorance to knowledge and death to eternity.

Being a part of Universal life, man has realised that unless he dissolves his Individual Being in THE Universal Being, eternity could not be attained. In other words, he should cease to be a part, by becoming the whole. Therefore, he has evolved a process which in the oriental languages has been called YOGA (Union).

What is Yoga ?

The word Yoga in the language of Orient means “ to join, fusion, to bring together two things, to bridge the gap between the two ”.

In spiritual sense, yoga is to ALIGN Individual Being with the UNIVERSAL BEING. In other words, it is to infuse and imbibe Universal Consciousness into the Individual Consciousness. Thus, Yoga is a STATE to be attained in which the Individuality of a Being is shed in favour of the UNIVERSAL BEING. But unfortunately the word YOGA has been mis-propagated in recent times as Yogasanas i.e., Yogic postures or exercises.

Virtually, the word YOGA has become synonymous with Yogasanas and thereby people are being misled. In fact, Yogasanas or postures are refined physical exercises which are very helpful in not only improving the health but also preparing the body to adapt to higher spiritual practices like meditation, for attaining the state of YOGA. Therefore, the word Yoga should not be mistaken for Yogasanas.

In order to attain the state of Yoga (Universal life), man has evolved several means. Among them, Meditation is the only one which dissolves the mind which is the separating wall between Individual Being and the UNIVERSAL BEING.

The human mind is the one obstacle which stands between Individual Consciousness and Universal Consciousness. The mind shapes the very nature of an individual mentally and physically. The conscious mind is the surface layer of the mind which is in constant action except during sleep. The subconscious and unconscious layers of the mind, of which one is not aware, is the storehouse of accumulated Karma (Sum of good and bad actions and reactions of past) of innumerable births.

Meditation is a process which purifies the mind of its accumulated Karma thereby making it transparent enough to imbibe and reflect the nature of UNIVERSAL BEING (Just as a cleaned mirror reflecting the Sun clearly), resulting in the state of YOGA (Union).

Thus, the difference between Individual Being and the UNIVERSAL BEING projected through the mind ceases and the individual Being loses its individuality eternally to universality.

Since meditation removes the barrier between the Individual and UNIVERSAL BEING, it is considered as the Supreme and final path for the spiritual evolution of man. Also, meditation is the ONLY spiritual practice which turns the conscious mind INWARD. Therefore, Lord Krishna in Bhagavadgeetha described meditation as HIMSELF.

In recent times, scientific studies made on the process of meditation have revealed its tremendous therapeutic value for improving the mental, physical and social health of an individual. Therefore, not only is there resurgence in the practice of meditation but also universal acceptance of the same.

What is Meditation ?

The very meaning of meditation provides the true definition of meditation. The word meditation means “ **to think deeply and constantly** ”. Whenever the attention of our mind is focused on a chosen object, concept or thought (mantra), then we are in meditation. Even worrying deeply and constantly on a problem amounts to meditation, of course resulting in bad effects. Thus, meditation is simply nothing but deep and constant thinking on an object, concept or a specific thought (mantra).

In spiritual meditation, deep and constant thinking is made on the UNIVERSAL BEING. The process of meditation is always associated with the spiritual evolution of man. Although the goal of meditation is to realise the UNIVERSAL BEING, PEACE and TRANQUILITY are the immediate by-products of meditation. Therefore, meditation can be practised by one and all, from a child of ten to a person of ninety .

Meditation is a Universal means for the realisation of Peace and Fulfillment in life. Meditation can be the last hope of desperate and dejected souls as well. This Universal application of meditation makes it UNIVERSAL MEDITATION.

Ultimately, meditation is a dissolution process. It is dissolving one Self into the Universal Consciousness (BEING). It is quite opposite to lesser spiritual practices like mysticism, or attainment of Super natural powers (siddhis) where one defies the laws of nature for satisfying one's ego or to please the public (and in-turn accumulating more Karma).

Meditation does not interfere with the operation of the law of Karma, but definitely smoothens the harshness of its operation in our day-to-day life.

A few meditations which are totally Universal in nature are explained below and placed in order, purely according to their merit in spiritual efficacy.

- [Universal Meditation-I](#)
- [Universal Meditation-II](#)
- [Universal Meditation-III](#)
- [Universal Meditation-IV](#)

NOTE : All are qualified to practise UNIVERSAL MEDITATION - I. But other meditations given here are for one's choice and also for information. All the other Meditations finally lead to UNIVERSAL MEDITATION - I which is the BEST and HIGHEST.

[Universal Meditation-I \(Maanasika Japa\)](#)

This is the HIGHEST and the BEST form of meditation among all meditations.

" **Yagnanaam Japayagnosmi** ", meaning, " Among all the spiritual practices, Japa (Meditation) is MYSELF " - Lord Krishna at stanza 25 of chapter 10 of Bhagavadhgeetha.

JAPA is nothing but repetition of a pure divine name or a trait or a mantra (a Sanskrit divine word or a phrase, repeated again and again is called MANTRA) associated with UNIVERSAL CONSCIOUSNESS.

Vedas describe JAPA as of three types.

विधीयज्ञा ज्जपयज्ञो विशिष्टो दशभिर्गुणै । उपांशुः स्याच्छतगुणः । सहस्रो मानसः स्मृतः ॥

1. **Vaikhari Japa** :- In this form of Japa, a divine name or a trait or a mantra pertaining to Universal Consciousness (God) is repeated loudly moving tongue and lips in an audible way. Spiritual benefits of this Japa are ten times more than those of homa, yagna and yaga (a kind of Vedic ritual).
2. **Upamshu Japa** :- In this form of Japa, a divine name or a trait or a mantra is repeated moving tongue and lips, but inaudible to others. Spiritual benefits of this Japa are a hundred times more than those of homa, yagna and yaga.
3. **Manasika Japa (Meditation)** :- In this form of Japa , a divine name or a trait or a mantra is repeated only mentally without moving tongue and lips, closing the eyes. It is inaudible to others. Spiritual benefits in this Japa or meditation are a THOUSAND TIMES more than those of homa, yagna and yaga. Manasika Japa or Meditation is the BEST and HIGHEST form of spiritual practice, because in this form of Japa, the mind is turned INWARD i.e. towards one's own Self which is the connector to the Universal Self.

How to Practice Meditation ?

1. Sit comfortably either on a chair having a perpendicular back or sit on the floor on a mat, as you prefer. Make sure that you are sitting comfortably in order to avoid unnecessary movements during meditation.

2. Keep your head and back straight but be easy, relaxed and comfortable.
3. Lock your tongue and lips i.e., do not move your tongue and lips because meditation is purely a mental process.
4. Now, inhale and exhale deeply about 10-15 times.([Refer to Sahaja Pranayama](#))
5. Now, close your eyes gently and comfortably (do not open your eyes till you complete the process of meditation).
6. Now, easily focus the attention of your mind at the spot between the eyebrows (i.e., at the junction point of nose and eyebrows) and REPEAT the mantra “ SHAANTHI ” or any one of the mantras given below which is of your choice or the name of your family deity, *only mentally, without moving tongue and lips, with simple and easy concentration, for about THIRTY minutes.*

Select your favorite mantra from the below.	
1. Namo Paramaguruve Namaha	11. Namo Ganapathaye Namaha
2. Namo Naaraayanaaya Namaha	12. Namo Vighneshwaraaya Namaha
3. Namo Mahaa Vishnave Namaha	13. Namo Karthikeyaaya Namaha
4. Namo Shivaaya Namaha	14. Namo Subrahmanyaya Namaha
5. Namo Someswaraaya Namaha	15. Namo Saraswathyi Namaha
6. Namo Vasudevaaya Namaha	16. Namo Hanumathe Namaha
7. Namo Venkateshaaya Namaha	17. Namo Suryaya Namaha
8. Namo Krishnaaya Namaha	18. Jai Shree Raam
9. Namo Naarasimhaaya Namaha	19. Jai Hunuman

10. Namoh Brahma Devaaya Namaha	etc...
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Only Absolute divine mantras are to be used for meditation, either from the list given above or from vedic tradition. Do not use the mantras pertaining to lower or darker forces of nature (non divine).

(Throughout meditation, while repeating the mantra of meditation, do not move your tongue and lips and at the same time keep the eyes closed all the time and also be easy, comfortable and natural).

7. Come out of meditation after 30 minutes and slowly get into your activities.

Note: NOTE : Meditation is nothing but mental repetition of a chosen word, with closed eyes, without moving tongue and lips, with simple and easy concentration.

The mantra "SHAANTHI" in the language of the orient has a very deep meaning. The rough translation of this mantra into English is "PEACE". But in the orient it depicts the very nature of the UNIVERSAL BEING which is essentially Peace and Absolute Bliss.

Meditation on any of the pure divine mantras given in the list above gradually quells the disturbances and obstacles at physical, mental and spiritual levels and unfolds the experience of the nature of UNIVERSAL BEING. Therefore, substituting this pure divine mantras with any other mantras pertaining to any baba, swamy, prophet or any of the dark forces of nature will lead you to darker realms of creations, BEWARE.

Further, the use of pure divine mantra in meditation very gradually erases or quietens the six fold negative traits in man when meditated upon. The six fundamental negative traits in man are, desire, anger, selfishness, arrogance (egoism), infatuation (attachment) and jealousy.

In meditation, as you focus the attention of your mind at the spot between the eyebrows and repeat the mantra only mentally, innumerable thoughts relating to day-to-day life or otherwise may arise, not only shifting the attention of your mind from the mantra of meditation but also disturbing your concentration. Don't worry, it is a natural phenomenon. Just bring back the mind, focus it again at the spot between the eyebrows and continue your repetition of the mantra. Again, there may be shifting of your attention by thoughts. It does not matter. Again bring back your mind on to the mantra of meditation and continue your repetition. This may happen several times in each meditation but don't get perturbed. In course of time, not only will the intensity of thoughts come down but there will also be an increase of concentration in meditation.

Remember, thoughts in meditation are NOT AT ALL a disturbance in meditation but only an integral part of it indicating the purification of different layers of the mind that is going on in meditation.

Effects of Meditation

What Happens During Meditation ?

Owing to the repetition of a chosen mantra in meditation, centrifuging of the conscious mind takes place and there will be an inward movement of the conscious mind into its own subconscious layers. Then, what is hidden in the subconscious layers of the mind tries to come out in thought forms.

The subconscious mind is the storehouse of accumulated tensions, pressures and Karma (Sum of actions and reactions) of innumerable past lives. Some of these hidden forces, depending upon the condition of the mind and body on a given day, are flushed out during meditation in thought forms. It is just like digging a well where removing the mud is also a part of the process. Therefore thoughts during meditation are not only natural but also an indication of the purification of the subconscious layers of the mind. So, thoughts are bound to arise during meditation and grip your conscious mind till a related force is flushed out each time.

Thoughts are not at all a disturbance in meditation but only an expression of the outgoing of negativity (Karma). Therefore, thoughts will be part and parcel of meditation so long as the purification of karma is going on.

Whenever you realise that your conscious mind is on thoughts and not on the mantra of meditation, bring back the attention of the mind to the mantra of meditation and continue repetition.

So long as release of tensions, pressures and Karma is there, thoughts continue to rise in meditation, sometimes intense, sometimes moderate. Thoughts are an integral part of meditation. So neither encourage the thoughts because it indicates purification nor try to suppress them for the sake of concentration. Be neutral to thoughts and just continue the repetition of the mantra of meditation with easy concentration.

Effects of Meditation:

On account of the repetition of the mantra of meditation, the attention of the conscious mind becomes single-pointed. Thereby lateral activities of the mind come down considerably . Hence the physiological activities will also come down resulting in a state of deep relaxation in the body, although the mind remains highly alert repeating the mantra. This deep relaxation is called “Yoganidra” which revitalises and rejuvenates every system in the body. All the tensions and pressures accumulated in the nervous system are released and flushed out.

Reduction of the workload on the heart owing to deep relaxation, rejuvenates the heart muscles and makes them strong and stable (beneficial to heart patients).

Deep relaxation to the respiratory system makes it strong and flexible (beneficial to asthmatic patients). The relaxation of arteries and veins gradually results in the normal blood flow which is beneficial in cases of high or low blood pressure.

Blood pressure due to heavy tensions simply disappears when the tensions are flushed out from the system. The functions of the digestive system also improve. The entire body becomes relaxed, flexible and light.

A relaxed nervous system gradually becomes stable, freed from excitation, irritation, short temper and timidness. Disorders like sleeplessness, fear, anxiety, nervousness, irritability, addiction to alcohol and drugs etc., disappear gradually, since the Karma which is the cause for all these, is neutralised in meditation.

When the cause is gone, the effect is also gone. Further, meditation is very helpful in arresting many of the deteriorating disorders of the body. However note that meditation is not a substitute for medication. But definitely meditation eliminates the side effects of medication. If you are on medicine for some disorder or disease, just continue. No doubt, meditation will be complementary to medication, improving your health by leaps and bounds.

The mind becomes more peaceful, relaxed and stable and in turn you will enjoy better concentration, memory and positive thinking. Thus, regular practice of meditation results in a sound state of the mind and body, apart from spiritual development. ***Also note that meditation is not a substitute for regular sleep.***

Understanding Some Experiences of Meditation

1. You may experience a slight pressure at the temples (on either side of the head) during or after meditation in the first few days. This is due to intense release of tensions or karmic forces from the subconscious layers of the mind which temporarily get accumulated before they move out. In that event, just close the eyes, leave the mind and body totally free and observe total silence for about 10 minutes. The released forces will move out either in thought form or otherwise, and you will be relieved of the pressure. Those who are patients of migraine head ache may develop headache after meditation. This is due to pullout or a repairing process. Therefore, people with

migraine headache may meditate for five minutes in the first week. If headache is not felt after each meditation then the duration may be increased to ten minutes in the second week. Follow this method till you reach thirty minute duration.

2. Sometimes, you may slip into sleep during meditation. This is due to fatigue or overshadowing of awareness by intense release of accumulated tensions. As the release of fatigue or tensions comes down after a few meditations, there will be less dozing off in meditation.
3. Sometimes, the intensity of thoughts arising in meditation will be so much that it will be impossible to meditate further. If so, do not come out of meditation by frustration. Stop repeating the mantra, do not open your eyes, leave the mind free and continue to sit in silence till the end of your stipulated period of meditation. All the forces which are disturbing as thoughts will move out gradually releasing the mind from their grip. You will have not only less thoughts but also better concentration in your next meditation. Facilitating the outgoing forces by way of silence in one meditation improves the next meditation. Meditation is comparable to the digging of a well. The mud that has been dug has to be removed out from the pit if further digging has to be continued. Similarly the tensions, pressures and Karmic forces released in meditation have to go out either in thought forms or otherwise so as to make the situation better either in the same meditation or in the next meditation.
4. During meditation your head may bend forward. This is due to deep relaxation of neck muscles making them supple. If you bring it back to a straight position, again it may bend forward. Therefore, continue meditation in the same position without bothering to bring it back to its normal position, as long as you feel comfortable.
5. Sometimes, you may feel dull, gloomy or depressed after meditation and this situation may slightly affect your daily activities. Although this is due to the intensity of the purification of Karma, you may not be able to take in this disruption. Then,

either follow the principle of silent relaxation as mentioned in the earlier paragraphs one and three or cut down the stipulated period of meditation bit by bit till you feel comfortable with your daily activities, after meditation.

6. Sometimes, you may experience irritation, anger or uneasiness due to continuous release of Karmic forces, even long after meditation. Facilitate these outgoing forces to move out by following relaxation in silence as mentioned earlier. As they move out of the system, you will feel better. Although the purification of Karma may cause the above mentioned situations occasionally, the final outcome is a better state of mind, body and spirit.
7. Any pain, sensation, uneasiness, jerks, shaking or movements felt in the body during meditation is only due to the purification and the setting right process. Just patiently go through it. Everything will be all right.
8. In the rarest of rare cases, meditation can be slightly disturbing because of unearthing of Karmic forces which in a particular individual might disturb his activities. In such cases, if the meditator stops meditation, then the unleashing of Karmic forces ceases and normalcy is restored. You may begin meditation again after sometime.

Further Instructions

1. Meditate regularly for 30 to 40 minutes once a day. If possible twice a day.
2. Make meditation a part of your daily routine and meditate at your convenient time. In the morning when you get up from bed, brush the sleep from your eyes and sit erect on your bed or on a chair and go through your meditation as a first priority. Once you get into your daily routine, you may not find time for meditation. Then there will be a tendency to postpone each time.

3. Face north or east or northeast direction during meditation, if possible.
4. Empty or light stomach provides ideal physical condition for meditation. There are no restrictions regarding your food habits. Meditation itself will regulate your diet in course of time. However, adopting nutritious vegetarian diet (nonviolent food) will be very helpful for spiritual development.
5. Do not imagine, expect or anticipate anything in meditation. **Just Meditate for the sake of meditation without any selfish intentions whatsoever . Be neutral-minded.** The benefits will simply follow in course of time.
6. Have patience and perseverance. Achievements are not overnight but gradual. Meditation purifies your mind inch by inch from the accumulated Karma and slowly moves you towards mental, physical, social and spiritual betterment.
7. Never drop out of meditation. If you drop out for any reason, you have lost the greatest opportunity of improving yourself.

Meditation being purely a mental process, you may meditate anywhere, at any time, according to your convenience.

8. The quality of meditation will not be the same every day. It varies according to your mental and physical rhythm of the day. Therefore, do not expect the same quality of meditation every day.
9. If you practice natural deep breathing for three to five minutes before meditation, the quality of meditation will be much better. If you have time after meditation , you can relax by lying down flat, leaving the mind and body totally free. This will enable all the released karmic forces to go out. Then you feel much better.

10. Whenever the going becomes tough in the meditation owing to intense thoughts or uneasiness or otherwise on any day, then do not come out of meditation in frustration. Instead, keep your eyes closed and do deep breathing about ten times and then continue meditation. Even then, if meditation continues to be difficult, then do not open your eyes, but follow the path of silence for the rest of the stipulated period of meditation or follow Universal Meditation-II.
11. Be open minded and neutral to spiritual and mystic experiences like visions etc., that may occur during or after meditation. You may talk about these experiences only to someone who is profound and mature to understand the same or in a Satsang (Spiritual meet). You may talk freely to others with regard to benefits of meditation so that it motivates others to practice meditation.
12. A dedicated meditator after sometime may feel that he/she is not seeing as many changes as he/she felt in the beginning days. This is because the changes at surface level are over and the effect of meditation has moved inward.
13. Meditation gradually improves the quality of life in personal, social and spiritual spheres.
14. Meditation provides a much needed outlet for flushing out tensions, pressures and emotions of day-to-day life.
15. After Meditation helps in striking rhythm and harmony with any hostile environment gradually.
16. After one year of regular practice, you may increase the duration of your meditation to one full hour.
17. Remember, this meditation being purely divine, spiritual and natural, it does not come in the way of the operation of the law of karma in the life of the practitioner.

He too undergoes trials and tribulations caused by karmic forces like any other. But because of divine grace invoked through this meditation, the intensity of operation of karma will be much less. Because this meditation reduces the intensity of karmic operation, it is purely spiritually evolutionary to the practitioner in “ Everyway ”.

18. Meditate regularly. Do your allotted or accepted duties at your workplace, family and society and take life as it comes. Then, be rest assured that your life is in the evolutionary direction.

19. MEDITATE and bring peace to yourself, your family, society, nation and the world at large apart from your own spiritual evolution. Meditation is the true guide to life.

20. By practising this meditation if you have found benefits, then pass this knowledge of meditation on to others without fail. Let others also get the benefits of this meditation. Knowledge is for all without exception.

NOTE: Although Universal Consciousness is omnipotent, omniscient, all pervading, its expressed forms are infinite in number. Those whose mind is traditionally conditioned to worship any particular favorite form of this expressed divinity (Ista devatha), they may adopt the name of their favorite deity or family deity (kuladevatha) for Universal Meditation-I, as the mantra for meditation.

Only Absolute divine mantras are to be used and NOT that of any Baba, Swamy, Prophet or of any dark forces of nature. If you use these, they will lead you to the darker realms of creation.

Universal Meditation-II (Mouna Dhyana-Silent Meditation)

This is a meditation in which the attention of the mind is focused on one's own breathing-rhythm. As breathing is limited to the physical body, the benefits are also limited.

How to Practice?

1. Sit comfortably either on a chair having a perpendicular back so that your back is straight or you may sit on the floor spreading a blanket.
2. Make sure that you are sitting comfortably.
3. Now, inhale and exhale deeply (Natural Deep breathing) about 10-15 times.
4. Now, close your eyes, easily focus the attention of your mind on your breathing-rhythm (inhaling and exhaling process) and continue to follow your breathing rhythm with attention.
5. Keep your eyes closed all the time and also do not move your tongue and lips till the end of meditation.
6. Open your eyes after 30 minutes of meditation and get on with your activities.

What Happens In This Meditation?

As The happenings and effects of this meditation are similar to those of Universal Meditation-I to a limited extent .

All the instructions given under "[further instructions](#)" of Universal Meditation-I hold good here also.

Those who have adopted this form of meditation may switch over to Universal Meditation - I in course of time.

Universal Meditation-III (Shravana Dhyana-Listening Meditation)

This way of meditation is auditory in nature. In this meditation one listens to repetition of a pure divine mantra, or a hymn with rapt attention. These days electronic repeater (Chanting box) of mantras is available in the market.

Select only one mantra or a hymn which is your most favorite and do not change it often.

How to Practice?

1. Sit comfortably in a chair having a perpendicular back or sit on a mat, as you prefer.
2. Arrange your audio system to your left or right or in front, as you prefer.
3. Face north, east or northeast direction, if possible.
4. Now, keep ready your audio system like mantra repeater or CD containing the repetition of mantra of your choice. The choice of the mantra or hymn should not be changed frequently. Stick to one as far as possible. Therefore select the one which is dearest to you. Those who intend to use the **natural cosmic rhythms** may download the MP3 files which are listed below. See the **note** below.
5. Now, inhale and exhale deeply (Natural Deep breathing) about 10-15 times.
6. Switch on the audio system and regulate the volume which is clearly audible but gentle, soft and not jarring upon your ears nor disturbing the neighbors.
7. Now, close your eyes, do not move your tongue and lips, begin to listen to the chanting of the mantra or hymn, with utmost attention, for about thirty minutes.
8. After 30 minutes, open your eyes, switch off the audio system and slowly get into your activities.

Download the Mp3 Audio files from our website

<http://universalmeditation.info/Downloads.html>

What Happens In This Meditation?

In this meditation, the repetition of the mantra, hymn or natural cosmic rhythms are fed from outside and hence the benefits are limited.

The happenings and effects of this Meditation are almost similar to that of Universal Meditation-I to some degree.

All the instructions given under "[FURTHER INSTRUCTIONS](#)" under Universal Meditation-I hold good here also.

Those who have chosen this form of meditation may switch over to Universal Meditation - I in course of time.

[Universal Meditation-IV \(Manana - Repetition\)](#)

This is a type of meditation practiced in a very diluted manner. A holy word or mantra is constantly repeated mentally without moving tongue and lips during the course of day-to-day activities, like morning or evening walk in the park or at any other safe place or while travelling, where greater concentration of the mind is not required.

As there is no scope for the released karmic forces to move out in this form of meditation, they move out in the form of dreams during sleep in the night. With regular practice dreams will come down.

DO NOT practice this meditation when you are driving or while doing any activity where great concentration of mind is required like working with machines, driving, cutting etc. If practiced, you may end up in disaster.

[Application of Meditation in the Field of Action:](#)

The mantra of Universal Meditation-I can be used to excel in action while doing hard physical work. Those who are in sports can keep repeating the mantra of meditation (SHAANTHI) while doing action. This repetition keeps the mind one-pointed; concentrating on the work one is doing and also does not allow the metabolic rate in the body to go

overboard, thus preventing getting tired quickly.

An athlete while running, walking or cycling etc. can constantly repeat the mantra of meditation so that the mind and body enjoy marginal relaxation and fatigue is not accumulated early and at the same time keep more focused on the job on hand. The athletes also can synchronize their final action with the mantra of meditation so that optimum results could be obtained as in javelin throw, shot put, hammer throw, discus throw etc. Even though one is repeating the mantra of meditation constantly, the final go can be synchronized with the mantra of meditation so as to maximize the effect.

If you are a student, apart from regular meditations, you may also meditate a little late in the night so that the whole day's mental fatigue is eliminated and you would feel fresh enough to study another two to three hours without falling asleep.

If you are appearing for examinations, just meditate Universal Meditation-I or II before going to any examination. Your mind will be calm and you will be less nervous. Even if the question paper is tough, you will not get upset or lose balance of mind. On the other hand, you will be calm and collected enough to go on with exams to the best of your ability. If you get mentally upset or lose balance of mind, you may not be able to answer to the best of your ability even though you know the answers fully well.

If you are appearing for an interview and waiting for your turn, just do Universal Meditation I or II so that you will be less anxious and relatively relaxed and confident, and will be able to perform better.

If you are highly excited, irritated and have lost your temper at your office or at your work spot, just sit, close your eyes and do Universal Meditation-II for just 5 to 10 minutes. Your mind will cool down and you will be able to handle your emotions better.

" Regret Not ; Failures often leave you with more lessons on life than successes. "