**Nididhyāsanam: Introduction to Vedantic Meditation**

Not thoughtlessness (as the goal of Samadhi in yoga meditation may be), but an immersion into a different viewpoint than the one you are used to.

**Dhyānam: Steps for Preparing the Mind**

(Many things in common with Patañjali’s preparation)

1. **Sankalpa:** framing the nature of the meditation
   
   *Listen, oh my mind. I am going to do meditation for the next few minutes, and the nature of meditation is to examine myself without the roles that I play. Myself and you, my mind, together are involved in playing various roles. But for this meditation, I just want to let you know that I do not want to spend time on the roles—that will come later. I just want to examine who I am without the roles.*

2. **Āsanam.** A posture most conducive to meditation.
   
   a. Goal of perfect āsanam: you don’t have to change position during the entire meditation. Comfortable, no strain.
   
   b. Sit erect, hands clasping, feet/legs firmly planted on ground.

3. **Awareness of sparśa, touch,** the one sense organ that is throughout the body:
   
   a. Have awareness of all points of the body experiencing touch: feet on ground, hips on chair, hands, eyelashes, etc.
   
   b. Good way to lead the mind into focus, without forcing it. Your mind will gently become quiet with awareness.

4. **Awareness of your entire body.** Scan the body, starting from top of head, examine if there is stored tension anywhere. Pause and make sure it’s free of tension. Command: RELAX. Continue on.
   
   a. Another technique: relax with each outgoing breath. Just let go.
   
   b. You may have to spend extra time on the stomach area, notorious for storing tension.
   
   c. When finished with the scan, revisit the body to see it as a unit.

5. **Awareness of your breathing.**
   
   a. Evenly distributed initially, relatively lengthy.
   
   b. Become a witness to the breath.

6. See if there are lingering thoughts, which come from 3 windows: past – present – future.

   a. Tell your mind: I’m closing all 3 windows.

7. Try for same place, same time every day.

**Nididhyāsanam: Vedic Meditation**

- Please see the distinction between ātma/sākshi/original and the reflection jīva or Ahamkhāra
- Original is just the thought “I am,” “I know” (one and the same thing)
- Please see that all of us, at all times, in every conceivable experience, are of this nature.
• You know your: experiences, memories, doubts, ignorance, knowledge, languages. You know.
• What you know may change. That you know does not change.
• “I know” is not your property, not something that got started—it is you. What you’re aware of, what you know can have a beginning/end, may change. That is the pratibimba, the reflection. Your mind, body is the pratibimba, the ahamkhāra. It had a beginning; it may end.
• See the distinction very clearly. Constant, timeless, independent awareness whose main expression is “I know,” and the entire experience of life is in the form of the reflection.