

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.