
KSEHETRAJNA

MEDITATION 1 - 20

Meditation 1

Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

Gita :

समं कायशिरोग्रीवं
धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं
दिशश्चानवलोकयन् ॥ ६-१३ ॥

samaṁ kāyaśirōgrīvaṁ
dhārayannacalaṁ sthiraḥ ।
samprēkṣya nāsikāgraṁ svaṁ
diśaścānavalōkayan ॥ 6-13 ॥

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

I) Sthira Asanam :

- Nervous system harmonized + mind focussed at once .

II) Discover Beauty, comfort and poise naturally in this posture.

III) Adhyatma Yoga begins with observation of posture itself.

IV) Open + close eyes softly

V) Sense of insecurity habit dissolves when I close eyes.

VI) Visualise body as a breathing statue with a smile on the lips.

VII) Understand I am the body, is the source of bondage, then no ease and freedom in life.

VIII) Begin to awaken.

- W.r.t. body develop relationship of a horseman with respect to his horse.

IX) Changes happen in body, I can't stop changes.

- I can stop imagining I am the body.

X) Look at body as witnessing awareness and consider the possibility of I not being the body alone.

XI) I consider possibility of I as witness to the body, it opens doors of higher personality.

XII) Presents a possibility of total freedom, Moksha.

XIII) Kshetrojnyoham :

- I am witness, Kshetrajna, not the body.

- **I am the Kshetrajna, awareness in which the body comes to light, then I am ever free.**

XIV) Possibility helps me to look at myself with a new perspective Kshetrajno Aham.

XV) When I take myself to be the body, I become its slave, victim.

- Life becomes burdensome drag in the flow of time.

XVI) Understand message of Sruti :

Katho Upanishad :

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,
Buddhim tu sarathim viddhi, manah pragraham eva ca ॥ 3 ॥

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot,
Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3]

Body :

- Vehicle for the flow of life whereas I happen to be the master of the vehicle, the awareness principle.
- Atmanam Rathinam Viddhi.
- I am the master of the Vehicle, not the Vehicle.
- I am not the slave of the body or thoughts - or situations.
- With grace of Ishvara, I am master of Vehicle called Body and mind.
- I am master of the destiny.
- Kshetrajnoham.
- Seer of body.

XVII) Watch the breath slow, steady, not jerky

- Watch with cheerfulness not with tension.
- **Breath is inert - Jadam, I am sentient being, the watcher, knower, illuminator.**

XVIII) Be aware of the very small gap between inhalation and exhalation.

- Don't hold breath within or without.
- As mind watches the breath, it goes into the background of awareness and the power of life comes into the focus.

XIX) Mind is historic, whereas the life is the being.

XX) Mind is an appearance, life is the being.

- Awareness is the being, Sakshi, witness of the mind is the being.
- Mind is limited to the body, bound to the body.
- Life, awareness is connected to the whole through the life giving air, Vayu Tattvam.

- **Mind is historic, afraid of future, time bound.**
- **Life, awareness is ever in the timeless, now.**

- Mind swings between past and future.

- **Life, the being is always in the eternal now.**

- I am the awareness which is always in the present, now, changeless, Nityaha.
- As I inhale, the life giving air enters lungs and invigorates every cell of the body.
- I can feel the sense of health, vitality, throughout the body.

- Body survives because of the Air in the body.
- I am the awareness.
- As I inhale, I feel healthy.
- I am health inspite of the diagonostics of the body.
- As I inhale and the whole body is vitalized, it gives me sheer joy for no reason.
- **It is the joy of being.**
- Awareness is eternal, Ananda Svarupa, my true nature.
- As I exhale, toxic gases in the lungs and stomach are expelled.
- Impurities of every cell thrown out.
- Freshness sweeps all through the body.
- Keep back erect, smile on lips, watch the breath.
- I can use Prana to purify the mind.
- Mind has origin in the life of the being.
- As I expel, I exhale the sense of anger in my mind, sense of desires, jealousy in the mind.
- As I cognitively expel the sense of anger, desire, jealousy, with the outgoing breath, I feel lighter.
- Purer.
- I feel the lightness of the heart.

- As I exhale, I expel the sense of hurt.
- **I remember the sense of hurt and expel it with outgoing breath.**
- I feel the lightness of the heart.
- I realise the folly of nursing the hurt instead of expelling it.
- I withdraw the mind from the breath.
- I abide in the heart as I am.
- **Ohm purifies the mind and dissolves it in the divinity of being.**

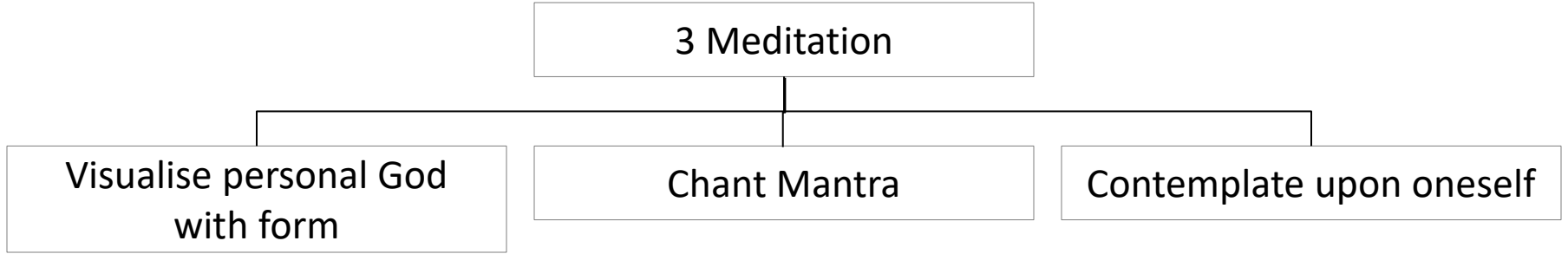
ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
 Purnasya purna-madaya purna-meva-vasisyate
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Om Tat Sat.
- Relax.
- Sit completely at ease.
- Massage the legs, keep eyes closed, relax.
- Enjoy the calmness and purity of the mind and relax.
- Slowly open the eyes.

Meditation 2



- Understand mind, senses, ego (Inner world).
- Develop useful insight in daily life.
- Knowledge of self = Nididhyasanam = Adhyatma Yoga

Katho Upanishad :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam,
Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati ॥12 ॥

“The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.” [I – II – 12]

- Seeker comes to know self evident Atma with pursuit of Adhyatma Yoga.

Pure self appears as

Waker

Dreamer

Sleeper

- Self = Satyam
- 3 Seen, known – Mithya
- Having gained insight of oneself, person transcends life of opposites pleasure – pain.
- Adhyatma Yoga – right meditation to gain insight required for self knowledge.
- Any technique meant for meditator.

Brahma Sutra :

आसीनः सम्भवात् ।

Asinah sambhavat

Sitting (a man is to meditate) on account of the possibility. [4 – 1 – 7]

- Meditate with appropriate posture.

Yoga Sutra :

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Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

- Sitting must be stable so that mind does not move.
- When body moves, mind moves.
- To stabilise mind, sit erect without movement, comfortably.
- Asana Jaya, conquer posture.
- Gives Mano Jaya.
- Conquer posture conquer mind.
- Sukha Asanam helps to gain endurance of mind.

Gita :

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dhārayannacalaṁ sthiraḥ |
samprēkṣya nāsikāgraṁ svaṁ
diśaścānavalōkayan || 6-13 ||**

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

- Meditator Sthira – by Achalam Shiraha.
- Keep feet totally on the floor if sitting in a chair.

- Hands in the lap, clasped.
- Harmonises nervous system.
- Push chest forward.
- Posture commands body and mind.
- Buddha / Sage posture.
- Open and close eyes.
- Insecurity of body manifests in the eyelids.
- Effort dilutes senses of insecurity in the mind.
- Effort focusses the mind.
- Look at posture with the minds eye.
- Symmetric, comfortable, gains endurance, harmonises nervous system.
- Mind not agitated but focussed.
- Body is breathing statue of buddha.
- Normally, I live life with total identification with the body as the truth.
- Learn to question.
- Identification ends in this posture.
- I take body into my command.
- Normally in waking we live life dictated by body because of total identification with the body as me.

- In sitting posture, situation is reversed.
- Now, I command the body.
- One should not live with identity of body as myself.
- **One should live life of self – pure consciousness and body as the instrument of action and cognition.**

- I manage the body, neither Pamper it or neglect it.
- Body is sacred product, trust of nature, of Ishvara.
- Body is always this.
- Idam Shariram like everything, in universe.

- **When body becomes I, it is called Adhyasa, confusion.**

- Idam Shariram.
- Abide in the heart as “I am Sakshi Chaitanyam.”
- I am is felt in the heart not in brain.
- Once idea of space resolves, it does not matter anymore.

- **Start with I am in the heart.**

- This I am is the basic person “Self awareness” not I am – with some attribute of body, mind, sense organs.
- Basic person prays.
- Hare Rama, Hare Rama, Rama Rama Hare Hare
- Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare.

- Om... Om...
- Just be the I am.
- Om...
- Wakeful blankness is truth of I am.
- Om – Poorna Adaha....

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
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*Om purna-madah purna-midam purnat purnam-udacyate,
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 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Om Tat Sat.
- Relax, move sideways.
- Mind focussed on outside world, at once becomes restless.
- When you focus the mind within, it becomes calm.
- A calm mind is a strong mind.
- Enjoy the calmness of the mind and relax.
- Relax
- Slowly open the eyes.

Meditation 3

- Om Sri Gurubyo Namaha.. Hari om...
- Om Ghanam...

ॐ गणानां त्वा गणपतिं हवामहे
कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पत
आ नः शृण्वन्नूतिभिःसीदसादनम् ॥
ॐ महागणाधिपतये नमः ॥

Om Gannaanaam Tvaa Ganna-Patim Hava-Amahe
Kavim Kaviinaam-Upama-Shravas-Tamam I
Jyesstha-Raajam Brahmannaam Brahmannas-Pata
Aa Nah Shrnnavan-Nuutibhih-Siida-Saadanam II
Om Mahaa-Ganna-Adhipataye Namah II

Om, O Ganapati, To You Who are the Lord of the Ganas (Celestial Attendants or Followers), we Offer our Sacrificial Oblations, You are the Wisdom of the Wise and the Uppermost in Glory, You are the Eldest Lord (i.e. ever Unborn) and is of the Nature of Brahman (Absolute Consciousness); You are the Embodiment of the Sacred Pranava (Om), Please come to us by Listening to our Prayers and be Present in the Seat of this Sacred Sacrificial Altar. Om, our Prostrations to the Mahaganadhipati (the Great Lord of the Ganas).

- Stira Sukham Asanam.
- Take body into my command, instead of living in identity with body.
- Open eyes and close softly.
- If I live with “I am the body” idea, there is a background of insecurity all the time.
- Reflects as tense muscles, eyes pressing down, happen because of innate insecurity.
- Close eyelids softly then working against insecurity.

- Sport smile on lips.
- Facial muscle relaxed.
- Tension of mind shows on face.
- If you relax facial muscles, mind becomes cheerful.

- **Look at total posture with minds eye.**

- Resembles statue of buddha, enlightened one.
- Dissociate I – sense from the body to awareness, witness of body.

- **As I discern body, a higher dimension of awareness comes to focus.**

- Body is made of 5 element.
- Prithvi, Jala Agni, Vayu, Akasha.
- In the same way universe around is constituted of 5 elements.

- **I am the awareness witness of body and nature.**

- When I look at body as nature of 5 elements, my likes and dislikes are diluted.
- Body identity diluted, sense of fear stops manifesting.
- Visualise parts of the body, by the minds eye – toes... head.

- **If Any pain in the body, watch with minds eye, it starts relaxing.**

- Add autosuggestion – “Relax”
- Practice this, pain threshold increased.
- Loins – Toes = Lower portion = Prithvi predominately.

- Coins to forehead = higher portion.
- Lower portion of body is constantly nourished by food.
- Lower portion is in constant contact with Prithvi.
- Visualise – Abdomen – Predominately Apaha – water.
- Notice Abdomen is in constant touch with waters of nature.
- No isolation except in the mind.
- As Apaha, Abdomen is internal part of natures waters.
- Visualise stomach + intestines.
- I experience hunger, sign of vitality and good health.
- I enjoy the hunger, not nuisance to be got rid off.
- Hunger is to the digestive fire like the tongues of flames to the fire.
- Universal agni manifests in the ambient outer world as heat.
- Heat exists in stomach as hunger.
- This fire is not personal, it is a sign of life, common to all beings.
- This fire called Vaishvanara Agni.
- Vaishvanara = Universal, common to all beings.
- Lungs, in the ribcage is operator of respiration.
- Chest is predominantly Vayu = Life giving Air.

- No boundary between Vayu inside and outside.
- Windpipe and nostrils not boundary.
- They are a passage establishing continuity of Vayu.
- When I identify with the body, continuity appears as isolation.
- Fact – no isolation.
- This continuity keeps the body alive.
- Visualise throat.
- It is Akasha, mouth.
- Space between jaws.
- Eye socket, nostril, sinks, earlobes passage between is space.
- Brain held in space within skull.
- This space is not isolated.
- It is one continuous space.
- See unity of space in neck and above and all around.
- As I relate to oneness of space, mind expands.
- Abide in the heart as I am not this or that but just I am.
- I am what I am, Sat Chit Ananda.
- I am is existence, sat.

- I am the being, the sat.
- Om.
- Just be
- Om
- I am
- Om
- I am
- Om Poornamadah...

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That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Relax, sit completely at ease, relax.
- **As you establish connectedness with the being, as I am, the mind deeply relaxes.**
- Slowly open the eyes.

Meditation 4

- Sthira Sukha Asanam.
- Remember instructions of Sri Krishna.
- Samam Kaya Shiro Griham Dhiarayana Na Sthiraha..

Gita :

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dhārayannacalaṁ sthiraḥ |
samprēkṣya nāsikāgraṁ svaṁ
diśaścānavalōkayan || 6-13 ||

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

- Sit erect.
- **What next – mind's habit of projecting future.**
- This is source of tension in the mind and nerves.
- Do Sankalpa to neutralize the hurried nature of mind.
- Sankalpa is always addressed to oneself.
- Nothing more important than being with myself. This is the Sankalpa.
- Visualize body as a breathing statue like that of Buddha.

- I am the body idea is questioned.
- Opens possibility of higher dimension of my – personality.
- Physical body not I and not single entity.
- Conglomerate of 5 elements and integral part of nature.
- Visualise lower portion toes – coins as the Prithvi component.
- Always in contact with Prithvi and Nurtured by Prithvi.
- I resolve Prithvi in Apaha – water in Abdomen.
- Abdomen predominately water in constant, except for body identification, Abdomen one with universal water.
- Abdomen as kidney creates tension.
- Resolve Apaha into digestive fire in stomach.
- Hunger is to digestive fire as flames to physical fire.
- Hunger = Universal.
- Vishwa – Nara – common to all live beings.
- I marvel at glory of life in creation and the creator.
- This Vaishvanara is Ishvara.

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

ahaṃ vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- I resolve digestive fire into Vayu (Air) in the chest.
- Chest is predominately Vayu, not bunch of organs.
- It is glory of life giving air.
- It is not in isolation from the whole.
- Any isolation is unthinkable.
- Watch breath.
- Universal life principle keeps this body alive.
- God entered into creation as breath.
- Keep back erect and smile on lips.
- Infinite reflects in the finite.

- I break this identity in sleep and recognise my oneness with the infinite.
- That is the goal.
- I am cognizant of infinite focusing in the finite till I break my identity with finite and recognize my oneness with the infinite in sleep.
- This cognition opens the door to the higher dimension of myself – my personality.

• **It is the infinite alone playing in Jagrat and Svapna.**

- This idea removes idea of mortality and makes immortal possible.

• **This is the nature of the eternal cosmic being.**

- Namaste Vayu Tvameva Pratyaksham Brahmasmi.
- Tvam Eva Brahma Vadish Yami.
- Oh life giving Air you are indeed the manifestation of the Brahman in a way that can be directly experienced.
- Vayu – you are indeed Brahman – Pratyaksha appreciated by me.
- This prayer is the most sacred communication with the Lord.
- Namaste Vayu.... Tvam Eva Brahman...
- I cognitively dissolve Vayu into Akasha in the top portion of the face.
- There are no parts in Akasha.
- Akasha is one single expanse.
- Feel the Akasha around the neck hall and everywhere in the universe.

- Mind expands.
- Akasha has origin in awareness Chaitanyam which is reflecting in the heart as I am.
- Aham Asmi.
- Any definition added to I am is bondage.
- “I am” in itself is the window to the truth.
- Ladder which takes me down can also take me up.
- I am this or that is, bondage where as “I am” – Aham Asmi Nitya Muktaha.
- Aham Asmi, Sada Bhami.
- I exist, I shine.
- I am not because of thinking but because I am.
- I am not because of perception but because I am.
- I am not a concept it is the reality.
- Ohm.
- Just be.

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- Ohm Tat Sat
- Relax
- Sit at ease
- Open the eyes.
- This connection with the being makes the mind strong and relaxed.

Meditation 5

- Sthira Sukha Asanam.
 - Nervous system harmonized.
 - Mind focussed.
 - Open and close eyes softly.
 - Smile, relax facial muscles.
 - Sankalpa : World can wait.
 - Nothing more important than being with my self.
- **I am never lonely, because I, I have companionship of my self all the time.**
- With Sankalpa sense of hurry + loneliness disappears.
 - Watch the posture “I” the self.
 - Symmetric and natural way of sitting.
 - Discover comfort in this posture.
 - Visualise body as Buddhas breathing statue.
- **I am the body is an error.**
 - **I am aware of the body.**

- Mahamantra of Lord Krishna Chapter 13 – Gita :

Idam Shariram Kaunteya.....

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- Oh Shekar, this body – is an object.
- Body can never be i.
- This body is the field together with nature around.
- It is a field of pleasure + pain.
- I happen to be the Kshetrajna.
- Knower of the field, awarer of the body.

- Kshetrajno Aham.
- I am aware of the body.
- I abide as the being, the self.
- As I am aware of the body, I abide as the being.
- Kshetrajnoham.
- Visualise lower portion of the body.
- Lower part is predominantly the earth.
- Visualise floor and lower portion.
- They are one.
- Space divides them.
- Essentially lower portion of body is Prithvi.
- Prithvi has origin in Apaha.
- Resolve lower portion of body in Prithvi which is in water in the abdomen.
- Appreciate relationship between abdomen and waters of the outer world.
- Skin separates them.
- Sense of separation is because of body identification.

- Abdomen is in constant exchange with the waters of the universe.
- I resolve Apaha in their origin – fire which manifests as stomach, intestines and their hunger.
- Hunger is effect of digestive fire is enjoyable, sign of vitality, it is universal.
- Common to all life in the universe.
- Recognise hunger in the plant as they try to absorb water and nutrients from the soil through the roots.
- Recognise hunger in birds, animals entire humanity.
- This fire called Vaishvanara.
- Dissolve cognitively Agni into life giving Vayu – air in the chest.
- Keep back erect.
- Chest is predominantly Vayu.
- Vayu in the chest is not personal.
- Visualize oneness of Vayu within and without.
- Awareness is distinctly different than the physical world.
- Vayu is directly perceived manifestation of the supreme reality, Para Brahman.
- I pray as I breath.

Taittiriya Upanishad :

ॐ शं नो मित्रः शं वरुणः ।
शं नो भवत्वयमा ।
शं न इन्द्रो बृहस्पतिः ।
शं नो विष्णुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो ।
त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

Oṃ śaṃ no mitraḥ śaṃ varuṇaḥ ।
śaṃ no bhavatvayamā ।
śaṃ na indro bṛhaspatiḥ ।
śaṃ no viṣṇururukramaḥ ।
namo brahmaṇe । namaste vāyo ।
tvameva pratyakṣaṃ brahmāsi ।
tvāmeva pratyakṣaṃ brahma vadiṣyāmi ।
ṛtaṃ vadiṣyāmi । satyaṃ vadiṣyāmi ।
tanmāmavatu । tadvaktāramavatu ।
avatu mām । avatu vaktāram ।
Oṃ śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

May Mitra be propitious to us. May Varuna bless us. May the blessings of Aryama be with us. May the grace of Indra and Brhaspati be upon us. May Visnu, the all-pervading (Wide-striding) be propitious to us. Salutations to Brahman. Salutations to Thee, O Vayu! Thou art the Visible Brahman. Thee alone shall I consider as the Visible Brahman. I shall declare: Thou art the “Right”; Thou art the “Good”. May That protect me: may That protect the speaker. Please Protect me. Please Protect the Speaker. [1 - 1 - 1]

- In Vayu, my prostration into you.
- You are the manifestation of Ishvara.
- You sustain life in this body.
- Mentally resolve Vayu into Akasha, space in the neck and above.

- Be one with the space around the hall and with the space of the universe.
- This divergence of the mind is a good practice.

- **Is not the space Akin to awareness.**

- Yes, it is.
- Is not space akin to the sense of being.
- I now resolve the space in the I am in the heart.
- “I am”
- I am neither this or that.
- Just I am.
- I am not because of perception.

- **All perceptions has its origins in I am the being.**
- **All thinking has its origin in I am.**
- **All speech has its origin in I am.**

- I am is the awareful presence.
- Ohm.
- Cosmic sound helps to abide as I am.
- Ohm... Ohm

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Relax.
- Massage legs, keep eyes closed – relax.
- Mind is inert but not related to the outer world.
- This state of mind called Antar Mukha.
- Relax – enjoy the inwardness of the mind.
- Relax.
- Slowly open the eyes.

Meditation 6

1) Sthira Sukha Asanam.

- Sit erect
- Remember Krishna's teaching.
- Look at every step in meditation with wonder.
- Have freshness of outlook all the time.
- Constant amazement is hallmark of a striver, devotee.
- Nervous system harmonized.
- Mind focused, calm.

2) In Normal life, I am identified with the body.

- Identification snaps when I sit erect in meditation.
- I remain as witness to the physical body.

Switch from I am the body mode to I am aware of the body – mind mode.

- Posture helps to gain this insight.
- Open and close the eyes softly.
- Neutralise tension of mind and mind becomes focused.

3) I do Sankalpa with a fresh purpose.

- World can wait.

- Nothing more important than being with my self.

4) Visualise :

- Body as a breathing statue like statue of Buddha.
- Body is Kshetram object of the world.
- Together with nature, ground, it becomes the field of pleasure and pain.
- Physical body and emotions of the mind are Kshetra.
- I am aware of the body and mind, hence I am Kshetrajna.

5) I am aware of the body in action and mind with thoughts.

- Kshetrajnoham
- As Kshetrajna I visualize in the heart as I am.
- I am is existence.

6) I exist and I know I exist all by myself.

7) I don't need mind and senses to know I exist.

- **I can exist all by myself.**
- **"I am" is the undisputable truth.**
- **"I" – is – awareful existence.**
- **From this I – arises the space.**

8) I visualize the space in the neck and above.

- This hall space is one with universal space.

- From space arises Vayu of the chest.
- Akas has Vayu
- From Vayu arises the fire of the stomach and intestines.
- Vayor Agnihi.
- From fire arises Apaha of abdomen.
- From waters of Abdomen arises Prithvi.
- Abyap Prithivi.
- The lower portion of body is Prithvi, non different from Prithivi all around.

9) I cognitively resolve Prithvi in Apaha.

- Abdomen is predominately Apaha.
- It is one with universal Apaha.
- The moisture has Apaha around.
- Resolve Apaha into the Agni digestive fire in the stomach.
- Stomach is predominately Agni in form of hunger and the power of digestion.
- I appreciate marvel of life on earth.

10) Hunger is universal expression of life in plants, birds, Animal, Human.

- Nothing personal about hunger, it is Vaishvanara Agni.

- It is expression of universal life in the body.
- I cognitively dissolve fire in the Vayu of the Chest.
- Keep back erect and smile on lips.
- I recognise continuity of Vayu within and without.
- As I inhale Vayu from outside the body becomes invigorated.
- As I exhale Vayu outside, body becomes fresh.
- Like bulbs fixed into a grid.

11) Body is like a wave in the lap of ocean of life, the Vayu.

- I pray to the ocean of life.

12) Namaste Vayu, Tvam Eva Pratyaksham Brahmasi.

- Oh Vayu, my prostrations unto you.

• You are indeed Brahman, the supreme reality, manifest in the form of life giving air.

- Tvam Eva Pratyaksham Vadishyami.

• This is Adhyatma Yoga, communion with the whole.

- I resolve Vayu in the space of neck and above.

• I feel the continuity, unbrokenness of the space all around.

• I recognise space is Akin to awareness.

• Akin to undifferentiated existence.

- I expand the mind.
- It acquires a new freedom.
- Freedom is indeed happiness.
- I resolve space in its source, existence, awareness in the heart as I am.

13) Aham Asmi, Sada Bhami.

- I exist and always shine as the self.

- I – “is”
- Om
- Just be

- Do not try to grasp the being with the mind.

- Om
- Just be
- Om

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
 Purnasya purna-madaya purna-meva-vasisyate
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Om Tat Sat.
- Sit completely at ease and relax.

14) Adhyatma Yoga purifies minds makes it calm and free.

- **A calm mind is a strong mind.**
- Relax
- Slowly open the eyes.

Meditation 7

- 1) Sthira Sukha Asanam.
- 2) Nervous system harmonised, mind calm.
- 3) With right posture body identity comes to an end.
- 4) I regain status of witnessing awareness.
 - Mind becomes calm I can easily focus it.
 - One cannot focus a moving mind.
 - Open eyes, close softly.

5) Sankalpa :

- No hurry
 - No question what next, irrelevant.
 - I can take only one step in the present.
 - I can think of many things of the future.
 - No need to hurry.
- **In life nothing more important than being with myself.**
 - **Adhyatma Yoga = Being with one self.**

6) As I abide in myself, eye of wisdom opens.

- I come to know the happiness and freedom in the peace of mind.
- It is beyond the pleasure and pain.
- Adhyatma yoga Gamena Deham Matva Dheeraha Harsha Shokau Jihati.

7) Visualise body as breathing statue of Buddha.

- I remain as witnessing awareness to the body there is no movement of the mind.
- There is extreme alertness but no movement of the mind.
- Alertness is same as being.

When mind does not interfere between the body and awareness, I am one with the being.

- In it, truly I am.

This state of pure being is lost when mind identifies with the body.

- Just abide as the witnessing awareness of the body.

8) Check back sit erect, keep smile, watch breath.

9) Magical change happens.

- Breathing becomes steady, slow and deep.
- Adhyatma Yoga is a powerful tool = Watching breath.
- Do not allow mind to move away, it moves, bring it back, watch the breath.
- Do it cheerfully, not with tension.

- Only mind fixed in breathing.
- Breath in – stomach muscles bulge out, in exhalation, go back.
- Movement more in stomach muscles than in chest.
- Become familiar with the movement.

Inhale	Exhale
I) Stomach bulges II) Chest expand - In above order	I) Stomach muscles pulled back II) Chest contracts - In above order

- Reduce only stomach muscles, don't move chest.
- Keep smile, back erect.
- Chest does not participate in respiration.

Inhale	Exhale
Bulge stomach muscles	Contract stomach muscles

- Don't increase speed of breathing.
- Breath in – out with stomach muscles.
- In – out = one Round
- Stop watching breath after one round.
- Disengage mind from Rhythm of breathing.

- Abide in heart as I am.
- Mind is fully alert.
- **I am fully alert but there is no movement of mind.**
- See if there is any thought at all.

10) Total awareful presence without thoughts.

- This is what I am in sleep state
- Ohm
- Totally be.
- Ohm
- Just be
- Do not try to grasp the presence with the mind.
- Ohm
- Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
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*Om purna-madah purna-midam purnat purnam-udacyate,
 Purnasya purna-madaya purna-meva-vasisyate
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Ohm Tat Sat
- Keep eyes closed relax.

11) When I am outward looking, I am not totally present.

- Sometimes not present at all.
- When mind is inward I am really present.
- There is peace in that presence.
- Relax.
- Slow open eyes.
- Ohm.

Meditation 8

1) Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

Gita :

समं कायशिरोग्रीवं
धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं
दिशश्चानवलोकयन् ॥ ६-१३ ॥

samaṁ kāyaśirōgrīvaṁ
dhārayannacalaṁ sthiraḥ ।
samprēkṣya nāsikāgraṁ svaṁ
diśaścānavalōkayan ॥ 6-13 ॥

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

2) I gain status of witness of body,

3) Sankalpa :

- World can wait.
- Projecting future is undesirable trait of mind.

- In life nothing more important than being myself.
- Adhyatma Yoga.

4) Body like Buddha Statue

5) Body – mind is Kshetram – field of pleasure and pain.

- It is always this.

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- I am the knower of the field.
- I am the body is wrong.
- **I am aware of the body with action or without action is right.**
- I am the mind, I think, is wrong.
- **I am aware of the mind as it thinks is the right state.**

6) When I take myself to be Body / Mind / Intellect, the truth is ever hidden, though awareness is ever present.

- When I am aware of the body in action and mind in thoughts I remain as witness Kshetrajna.
- New, higher dimension of my personality is discovered, activated.
- Kshetrajnoham Asmi.
- Pleasure and pain happen in the field, Kshetra, successively but do not happen to I – Kshetrajna.

• **Pleasure and pain do not happen, to the knower of the field.**

- Nothing ever happens to the knower of the field.
- I am knower of the Body / Mind / Intellect – Kshetrajana – Ohm.

7) From Vantage of witness now you watch breath.

- Keep a smile on lips.
- Breath is steady, slow, deep, not jerks.
- I am the witness in sleep state of mind, is recognised again.
- Breath is the link between Adhyatma and cosmic power, Adi Deiva.
- It is the Prana Vital force w.r.t. Body / Mind / Intellect – Adhyatma – it is Pranasya Prana.
- Prana = Life universal.

- When you are witness, you are Ishvara.
- W.r.t. Vital force in this body, Prana the origin of this Vital force is the Life Universal.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [1 – 2]

- It is the direct example of infinite focusing in the finite.
- From this vision of Pranasya Prana, Upanishadic sage prays.

5) Namaste Vayu Tvam Eva Pratyaksham Brahmasi :

- Oh, Vayu, life giving air, you are the manifest form of Brahman.
- Tvam Eva Brahma Vadishyami.
- I say in words that you are the directly visualized form of Brahma.

6) Inhale :

- Stomach bulges.
- Chest expands.
- Shoulders bulge.

Exhale :

- Stomach muscles pulled back.
- Chest contracts.
- Shoulders collapse.
- Keep back erect, smile on lips, feel cheerful.
- Breathe by chest alone without movement of stomach muscles.
- Be cheerful, not tense.

7) I am using the body instead of body using the I.

- In body identification, body uses the I.
- In Pranayama and witnessing, I use the body.

8) Stop watching breath, disengage mind from rhythm of breathing.

9) Stay in the heart as I am.

- **I am, is the real being.**

10) I am is the source of all perceptions but it is not perceived.

11) I am, is the source of all movement of the mind but it does not move

12) I am, therefore I think

13) Aham Asmi, Sada Bami.

14) Om

15) Drop all efforts to grasp – I am, just be.

- Om, Om
- Om Purnamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Om Tat Sat
- Relax, sit at ease, massage legs, eyes closed.
- Relax.

16) When the mind is inward looking, it derives immense strength from the awareness, I am.

- A calm mind is a strong mind.
- A calm mind can face the vicissitudes of life easily.
- Relax
- Slowly open eyes.

Meditation 9

1) Sthiram Sukham Asanam

- Posture confers status of witness drops body identification to me.
- Discover comfort in the posture.
- Posture makes mind calm.
- Sport smile, mind becomes cheerful and sense of well being spreads all over the body.
- I begin to connect to my reality, the being.

2) Sankalpa :

- World can wait.
- Nothing more important than getting insight into myself.
- Adhyatma Yoga.

3) Visualise Body as a breathing statue of Buddha

4) Living with trials, tribulations is relevant only when I live with I am the body idea.

- Consider the possibility, what if I am not the body alone.
- Living will continue, events of life will continue.
- New perspective enters the body.
- Living is entirely incidental.
- It can be comfortably lived as per the will of the higher power.

- Normal routine continues.
- Strangle hold of living on me slackens.
- Body is Kshetram, field of pleasure and pain.
- Pleasure and pain happen in the field.
- I am aware of the field.
- They don't happen to me, the Kshetrajna.
- I am the body is wrong.
- I am aware of the body in action or otherwise, is the right vision.
- Kshetrajno Aham.
- When I stay as witness of the body, it opens a door to the higher dimension of personality.
- Impersonal dimension of the personality.
- It is the universal dimension of Brahman.
- I may sit back to the body identity.
- I should not loose sight of impersonal dimension of the awareness.
- Kshetrajna Svarupa Aham.

5) Watch slow deep breaths

- Generally exhalation is longer than inhalation.

6) Lungs – 3 Sections



1. Upper Lobe

2. Middle

3. Lower Lobe

- Reduce middle lower lobe movements.
- Move only upper lobe... expand them.
- As lungs expand, blood gets oxygenated.
- Watch the breath.

7) Withdraw mind from breathing

- Let mind abide in the heart as I am.
- I am, is the pure awareful being.
- I am Sat Chit



Being Awareful

- Is there any difference between Sat and Chit.

• **I know, I am.**

- I know that I am.
- Knowingness is nature of the being.

- There is no difference between Sat and Chit.
- I can say : I – is
- Sat chit is not self conscious.
- I am totally present but not self conscious.
- Peculiarity of Sat Chit.
- I am.... Just be
- Ohm, Ohm, Ohm.
- Just be without grasping the mind or grasping the being.
- Om Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
 Purnasya purna-madaya purna-meva-vasisyate
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Relax
- Sit at ease.
- As the mind is connected to the being by resolving in it, it acquires quality of calmness and strength.
- Relax
- Open the eyes.

Meditation 10

1) Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

Gita :

**समं कायशिरोग्रीवं
धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं
दिशश्चानवलोकयन् ॥ ६-१३ ॥**

**samaṁ kāyaśirōgrīvaṁ
dhārayannacalaṁ sthiraḥ ।
samprēkṣya nāsikāgraṁ svaṁ
diśaścānavalōkayan ॥ 6-13 ॥**

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

2) Posture helps shifts body identification

- Posture helps to become aware of witnessing awareness w.r.t. body.

3) Can visualize mind – Adibuta mode.

- Mind getting engaged in things of world into Adhyatma Mode.

- Mind focusing on itself.
- This is beginning of Adhyatma Yoga.
- Mind can further be focused by opening, closing eyes, softly.

4) Sankalpa :

- World can wait.
- Nothing more important than gaining insight about myself.

5) Sport a smile and see the difference.

- Face relaxed.. Mind cheerful.

6) Visualise – body as breathing statue – like that of enlightened Buddha.

7) Relationship between I and body is like horse rider and horse.

- Driver – Car
- Recognie I am not body alone.
- Body is instrument of :
 - Action
 - Cognition
- Identification with body does not serve useful purpose either to the body or to I.

8) Golden Rule :

- **I can not change what happens to body and mind, but I can stop imagining myself to be the body or mind.**

- Cut the umbilical chord.
- Kshetrajna Aham.
- I am aware of the body is right vision.

9) Consider the possibility – what if I am not the body but witness.

10) Entire Samsara loses its significance

- It opens door to unknown vision of personality which leads to freedom – Moksha.

11) Kshetrojno Aham

12) Known – binds, knowable liberates

13) Watch breath

- Keep back erect, smile on lips.
- See magical transformation.
- Shallow breathing becomes very deep and slow.

14) Reduce movement of body and mind, can become aware of witnesshood.

- Watch movement of stomach, chest, shoulder blades when you breathe in – out.
- They expand and collapse in every inhalation and exhalation.

15) Stop abdominal breathing

- Stomach controls – breathing.
- Chest – shoulders – stop moving.

- Keep smile on lips, let face not become tense

17) Start normal breathing

18) Start breathing through chest

- Shoulders, stomach don't move
- Consciousness, seer of mind alone is Paramartika Satyam.
- Be cheerful.

19) Not becoming tense, is good training to the mind.

20) Feel the ribcage and lungs.

21) Resume normal breathing.

22) Start upper lobe breathing.

- Move shoulders vertically.
- Opens upper regions of lungs.
- No movement of stomach + chest

23) Resume normal breathing

- Mind drops world and remains as Sakshi in sleep.

24) Disengage mind from breath.

25) Abide in the heart as I am

- There is total absorption in the sense of being.

- Om...
- Just be
- Don't estimate, access state of being.
- Om.
- Cosmic sound om helps to get established in the being.
- Om
- Connect the silence to silence of sleep state.
- Realise Atma beyond the sleeping.
- Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

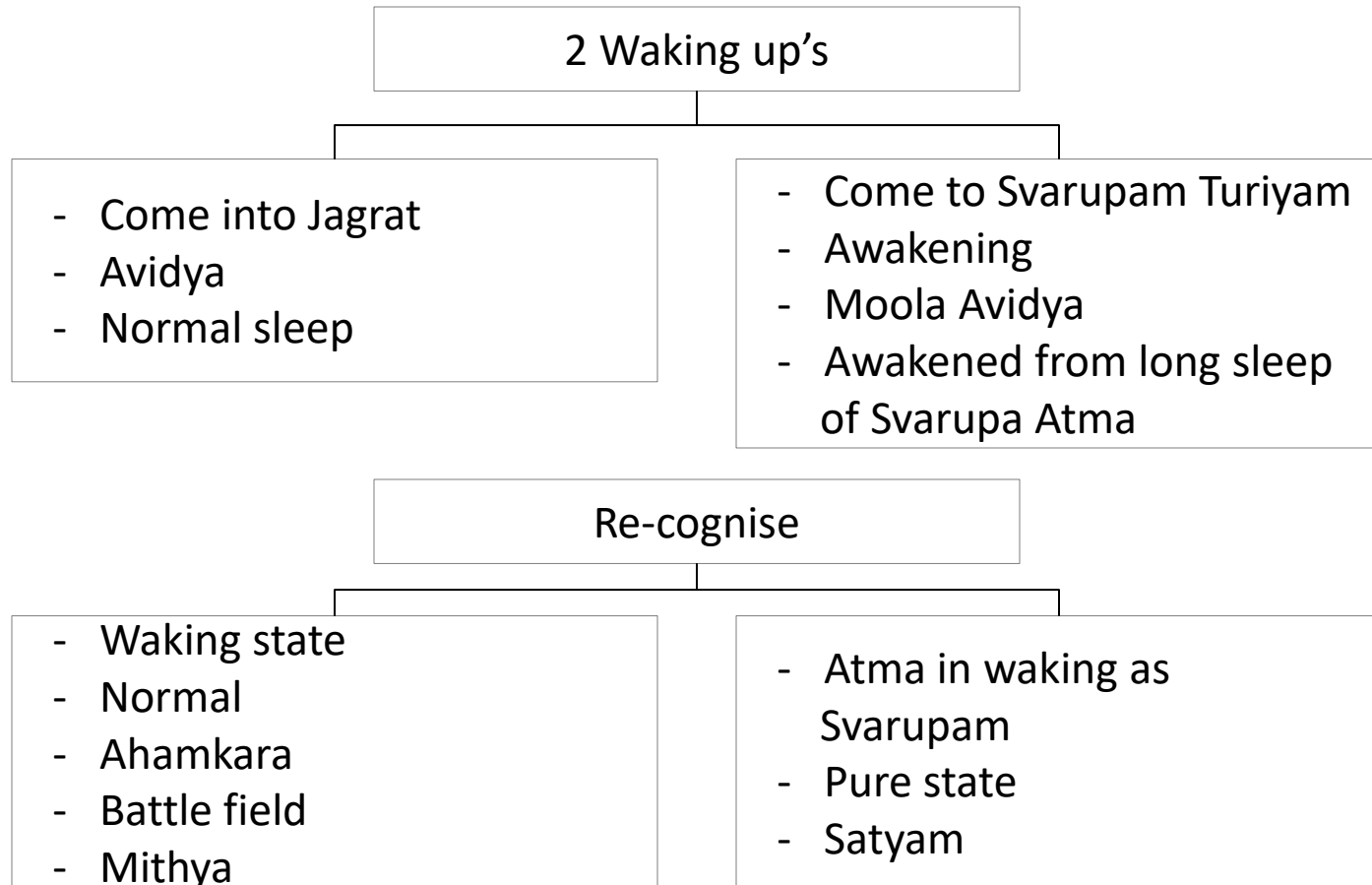
*Om purna-madah purna-midam purnat purnam-udacyate,
 Purnasya purna-madaya purna-meva-vasisyate
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Relax
- Inner organs of breathing massaged
- Open eyes.

Notes :

- Reflected Consciousness becomes aware of the world through the sense organs in every Jagrat Avastha.
- Original Consciousness alone is the ultimate realisation in spirituality.
- Ekam Eva Advitiam Brahma..
- Aham Satyam, Jagan Mithya.
- Satyam – Mithya realisation is the last leg of route.



Meditation 11

1) Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

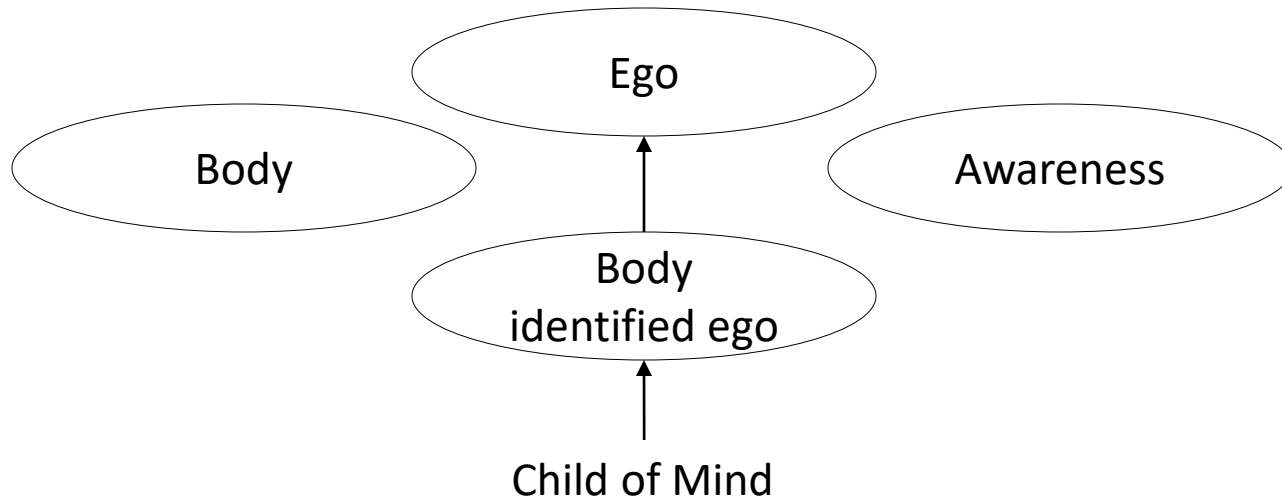
Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

- I have to do something, then only there is fulfillment, is pressure of Rajo Guna.
- Creates false sense of hurry, unrest in the mind.
- Recognise mind is normally Rajasic, trying to jump to next item.
- Rajasic nature of mind makes living in the present almost impossible.

Sankalpa :

- Be with myself, nothing more important.
- Comfortable in the present, being with myself.
- Future can take care of itself.
- Body, statue like buddha.
- There is imperceptible smile in the face of Buddha.
- Lord Dakshinamurthi has a smile.
- Relax muscles of face, creates cheerfulness in the mind.
- Smile in Sadness, then you conquer sadness.

- In awareness, there is freedom.
- Body is an object in the awareness which is I.
- In awareness body comes to light.
- In between body and awareness rises the body identified ego.
- Does it make sense to you.



- As I watch the body as witnessing awareness, body identified ego is suspended temporarily.
- Does it make sense.
- Yes
- Instead of body identified ego, I abide as the knower behind the ego.
- Kshetrajnoham.

- When I abide as the Kshetrajna, knower behind the thinker, knower behind the ego, the issues of ego appear in a new perspective.
- They become less powerful.
- Does it appear right.
- Watch breath.
- Breath becomes deep, steady, slow
- Don't hold after inhalation or exhalation.
- At end of inhalation there is a small gap before exhalation.
- At end of exhalation there is a small gap.
- Observe those gaps.
- Don't wait for the gap, notice it when you come to it.
- In the gap, there is total absorption in the awareness.
- Total absorption is total presence, total being.
- Disengage mind from breath, abide in the heart as I am.
- I am the being, the existence not perceived.
- No sense organs perceive existence.
- Existence is source of all perceptions.
- Being not necessary to perceive because I am the being.

- It is not a concept.
- I am is the “I” the being.
- It is the source of all concepts.
- Perceptions, conceptiory are incidental.
- I am is fundamental.
- Om, om, om.
- O Poornamada....

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
 Purnasya purna-madaya purna-meva-vasisyate
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Relax, be at ease.
- Body, lungs relaxed.
- Enjoy calmness of the mind.
- Slowly open the eyes.

Meditation 12

Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

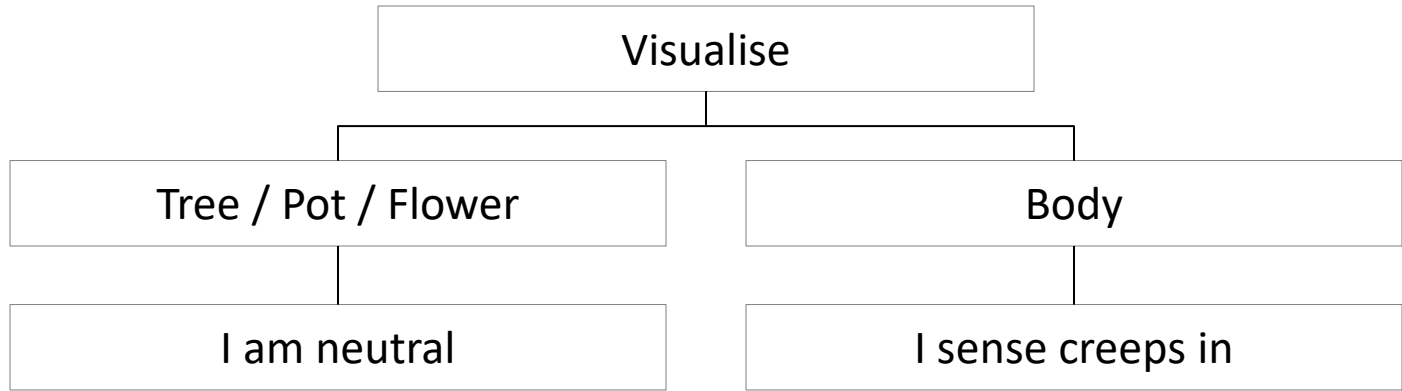
1) Push chest forward for stable posture.

- Watch symmetry and naturalness of posture.
- Makes mind calm.
- World can wait.
- Don't think of next job to be done all the time.
- I am comfortable, at ease, while I am in the present.

2) Nothing more important than being myself and gaining an insight about myself.

3) Think of mountain, think of body.

- Visualise free, visualize body.
- Is there a difference.



4) Can I avoid the I – Sense, identification with the body.

- Difficult to avoid identification but possible when I dissociate I sense and from body, it does not harm the body or to my self.
- This is message of Lord Krishna.

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- Correct understanding of word body helps to disidentify with the body.
- Body always “this” – Idam.

5) I am witnessing awareness w.r.t. body always.

- Kshetrajnoham.
- Body is not a thing, object the way pot, flower are
- It is this like pot but it is field like Kshetram.
- It is the field of Consciousness, field of pleasure and pain.

6) When I look at body as field of pleasure and pain appreciate it, develop a distance w.r.t. pleasure and pain.

7) Pleasure and pain happen to the field not to I – the self.

- Now disidentifying with the body is easy.
- Kshetrajnoham.

8) Should consider what I can be if I am not the body alone.

- Perspective of living undergoes a radical change.
- Kshetrojoham.
- All issues of living are issues of the body.
- Suppose I am not the body, issues remain, but strangle hold upon I is over.
- Kshetrojnoham.
- Watch breath.

9) Watch breath, deep, steady.

- Breathe in-out cheerfully with smile always.
- Be conscious of small gaps after inhalation and exhalation.

10) Gaps are total presence, Sat.

- Gaps are complete alertness, chit.
- As I appreciate gaps, I can appreciate the nondifference. Between sat and chit.
- Perceiving is being alertful being, not exactly perceiving.

11) Chant Ohm when you exhale not when you inhale

- In chanting ohm, movement of Prana is always upward.
- Inhale normally and associate ohm in exhaling.

12) Back erect, smile on lips.

13) This practice emanates lot of energy in the body.

14) Disengage mind from rhythm of breathing.

15) Abide in the heart as I am.

16) Pot is – Pot shines, becomes evident.

- Both are same.
- Body is, body shines.
- I am, Aham Asi, I shine, Aham Sada Bhami.

- Both are same.
- I am is same is Sat Chit.
- I am is the reflection of Satchit.

17) Ohm

18) Dvell on cosmic sound, abide in Satchit, origin of cosmos, perceptions, concepts, speech.

- Ohm.

19) Ohm Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
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*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

20) When the mind transcends petty issues of living, it becomes infoxified and calm.

- Inward looking mind is the most enjoyable state of the mind.
- Relax
- Open the eyes.

Meditation 13

1) Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

- Mind steady focussed, not fickle.
- World can wait.
- No hurry for anything.
- Meditation gives me insight about myself.
- My interaction with people, object, situation becomes more comfortable, less painful.
- Insight important to make worldly interaction meaningful.
- I live as isolated separate ego in the body.
- Meditation provides opportunity to examine this situation.
- Nothing more important than insight into myself.

2) Dissociate I – Sense from the body by being a witness of the body statue.

- Body is very valuable, important but not me.

3) Body is tool of action and cognition.

- I am the conscious being who wields this tool in daily life.

4) I can be master of the tool only when I don't identify with the tool.

5) When I identify with the body instead of using it as a tool of action and cognition, a whole structure of desires and fears come into play.

6) I am the body alone is mind boggling.

7) If I am not the body desire, fears, issues associated with body loses its significance.

8) It is a possibility

- Even as I consider the possibility I rise into realm of impersonal awareness, Kshetrajnham.

9) Body, mind is Kshetra, field of pleasure, pain.

10) Good wealth's bad weather happen but not to space which contains them.

11) Pleasure and pain happen in the field to the field not to myself Kshetrajna.

12) I need not be too much committed to pleasure or Antagonistic with pain.

- Kshetrajnham.

13) Practice discernment with body by being witness to the body.

- It expands the vision of the mind and purifies the mind.
- Kshetrajnham.

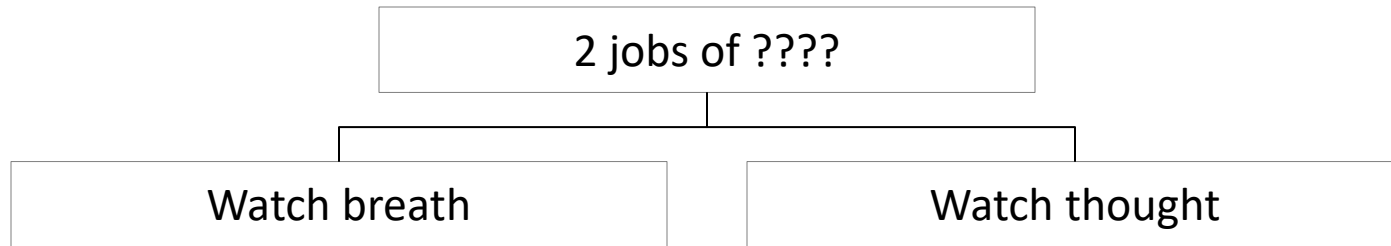
14) Watch breath, steady, slow, deep, easy, cheerful.

- Be conscious of small gaps without prolonging them.

15) If mind wanders away, bring it back and fix it to breathing.

16) Mind wandering means mind is trying to remember something.

17) Become alert, be a witness, mind will stop wandering.



18) I always focus the cognitive power of the mind on the world = Samsara.

19) In meditation focus on myself.

- This is what happens when I watch the breath.

20) I am watching the life.

- Which is the foundation of living = Adhyatma = Being with oneself = Yoga.

21) It helps to realise the impersonal reality.

22) Breathe out by mental chanting of Ohm.

- Om only when breathing out.
- Don't allow absorption of mind.

- Allow Sakshi to be free.
- Inhale and chant ohm while breathing out.

24) Disengage mind from breathing and stay as I am in the heart.

25) Ohm, just be, ohm, ohm..

26) Om Poornamadah..

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
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Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

27) Discover the joy associated with calm and peaceful mind.

28) Slowly open eyes.

Meditation 14

1) Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

- Shoulder pushed back, chest forward, mind calm.
- Body instrument of action – cognition.
- I am Atma aware of this instrument in waking not aware in sleep.
- Identification with body snaps magically.

2) Open – close eyes softly.

3) Mind rid of crudity becomes sensitivity to the reality I with in.

4) Auto suggestion

- I am not in a hurry.
- Tendency to reach out to the future is curbed.
- It robs the mind of its cognizance if hurried.
- Overcome this tendency.
- World can wait, nothing more important then being with myself and gaining insight about myself.

5) Purpose of Meditation :

- To gain insight about Adhyatma.
- About all that one calb oneself.

6) Watch body.

7) Dissociate sense of I from the body by standing as a witness.

8) As I witness the body, I am the witnessing awareness.

9) Witnessing incidental to the witnessed, it is relative.

10) I am witnessing awareness w.r.t. witnessed body.

11) By myself I am the awareness in which everything is known, shines.

12) Relative status = Witness.

13) When I am awareness itself that can't be verbalized I am only be that.

- I can be that without verbalization.
- No effort required to be what I am.
- No effort needed.
- Dropping effort needed.

14) When all efforts dropped, I am the awareness itself without using the body.

15) Body is breathing statue

16) w.r.t. body I am Kshetrajna knower of the body.

17) I can watch the body by my own light of Atma.

18) Body is Drishyaha – seen, known.

- I am Drk – Seer and seeing.
- I am seeing in which the body is seen.
- I am the awareness in which the body comes to light.

19) Now watch the mind.

- Allow thought to flow in and go away.
- Don't hold to any thought.
- Search, if any thoughts floating around.
- None.

20) When you search for the thoughts, you don't find them.

21) Imagine :

- Can't waiting at mousehole to pounce on a mouse.
- You be like the cat w.r.t any thought which comes.
- Become alert and see any thought which emerges out.

22) Catch thought as it comes out

I	Thoughts
Cat	Mouse
Alert – Awareness	Object

23) There is no thought.

24) What is alertness?

- Can I verbalise it.
- Need I verbalise it – No.

25) I can only be that.

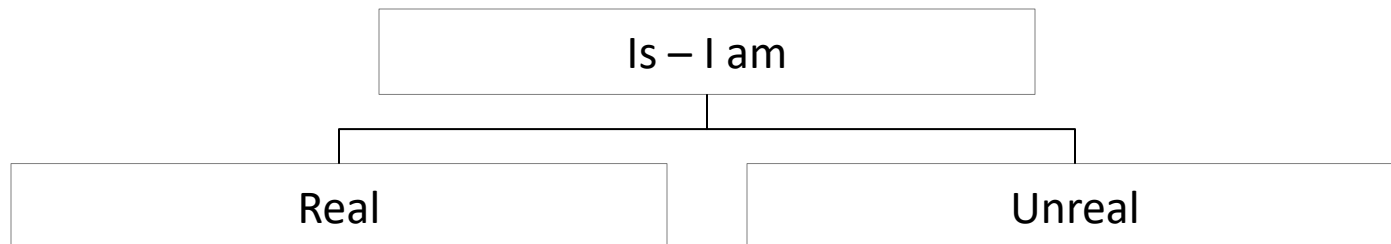
- Signal it like alertness, consciousness, awareness.
- I can only be that.

26) Call awareness as “I am”.

27) Not necessary to know I am.

28) All knowledges concepts rise after “I am”.

29)



30) I am this...

- This = Person with gender.
- Projection of mind
- Mr....
- Mrs....
- Mis....
- I am is false as a person, unreal.

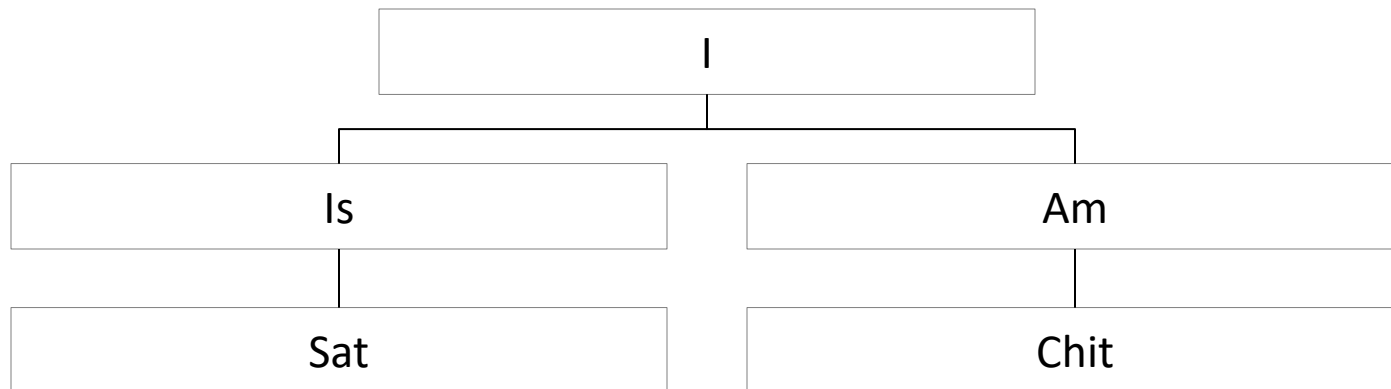
31) I am not created by body, mind.

- I am not image of the person.
- I am “what I am”.

32) I am is window to the truth which I can only be without verbalizing.

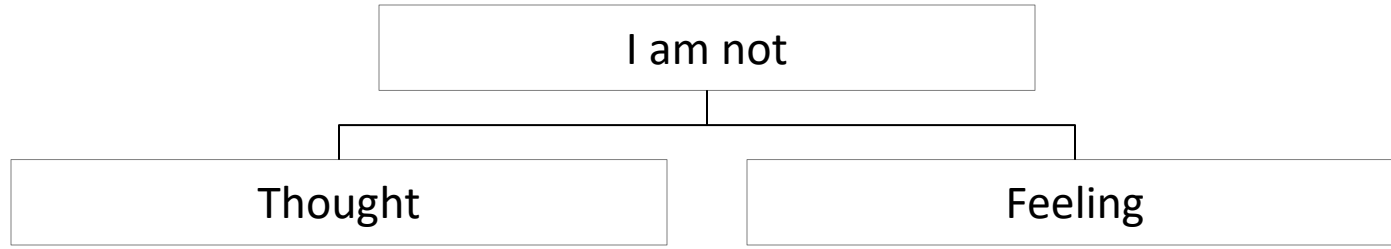
33) “I am” a pure being.

34)



- There is no difference.

35)



- Pot – thought
- I am – being, consciousness existence
- Deep feeling
- Not thought which comes + goes
- I am is the basis of all thoughts.

36) I am – Not because I think.

37) I am intuitively.

38) Om – just be Om, Om...

39) Om Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Relax be at ease.

40) When you stay with I am mind becomes a feeling, intuitive rather than intellectual.

- Merges with sense of being that can't be verbalized.
- Mind derives all its strength from that connectedness.
- Relax.
- Slowly open the eyes.

Lecture 15

1) Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

- 2) Visualise symmetry of posture.
- 3) It gives up body identity, efficacious.
- 4) Look at body as statue of Buddha.
- 5) Remember posture of Buddha.
- 6) Dissociate I sense from body.

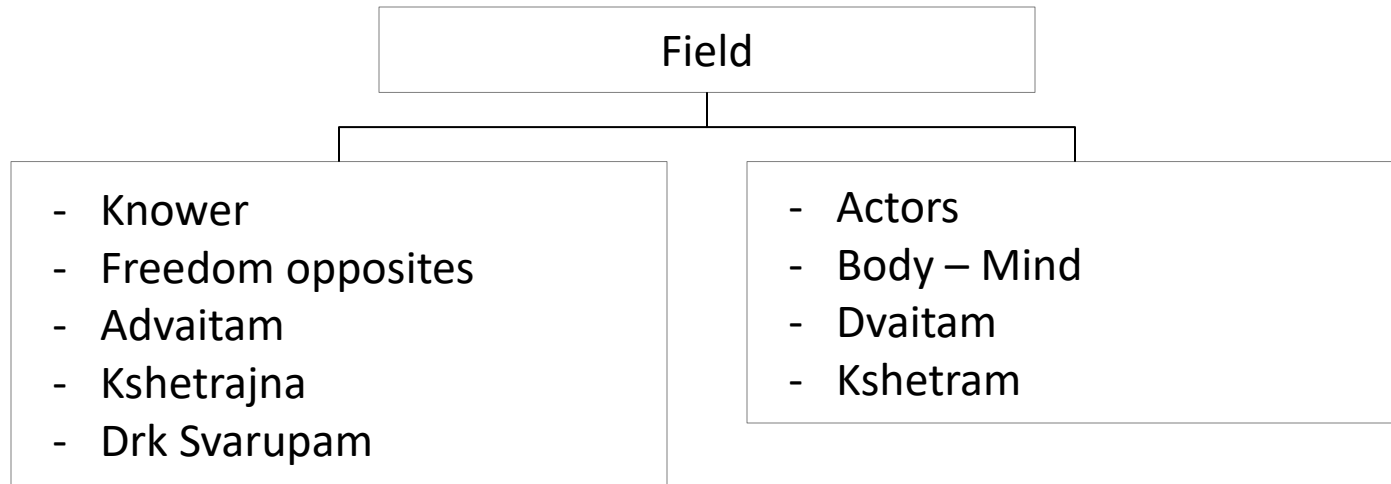
Example :

- How driver sees his car.
- Tool of action and cognition.

- 7) I am the body is the original sin, source of fear, insecurity, and desires in life.
- 8) When I dissociate from body as the witnessing awareness, the possibility of total fearlessness and desirelessness comes into focus.
 - It is immense possibility of absolute freedom.

9) I am Kshetrajna, knower of the field.

- Body, sense organs mind, ego – are Kshetra, the field of pleasure, pain, success – failure, gain – loss, field of opposites.
- Birth – death happen in the field to the field.
- Do not happen to Sakshi witnessing awareness, Kshetrajna, knower of the field.
- I am the knower of the field.
- Ives felicity to look at living in a new perspective.



10) I am the essence of seer of body, mind, senses and universe.

11) No object touches the witnessing awareness (As in sleep)

12) Kshetrajna Svaroopo Aham.

13) Start watching breath.

14) Mind joins vital force in watching the breath.

- Body invigorated
- Mind purified

15) Sit erect with a smile on lips.

16) Be conscious of small gaps

17) Gaps represent state of absolute silence in contrast to relative silence.

18) With earnestness you can avoid mind wandering away.

19) Chant Ohm only in in exhalation.

20) Normally exhalation is longer than inhalation.

21) Inhale

- Chant ohm.

22) Ajapa – Chanting without actually chanting.

- Ajapa becomes spontaneous with practice.
- During sleep continues in sleep and waking.

23) Disengage mind from breathing.

- Do it even if you don't like it.
- Abide in heart as the being, I am.

24) Ohm, just be.

25) Ohm, Ohm, Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

26) As Mind gets into total absorbtion of Ajapa, it becomes pure, calm, strong, slowly.

- Open eyes.

Meditation 16

- 1) Sitting erect confers power of witness to me.
- 2) Approach every step with freshness of mind not with memory of mind.
 - Memory distorts spoils freshness.
 - No incessant hurry in life.
- 3) Pratibodha Veditam Matam..

Keno Upanishad :

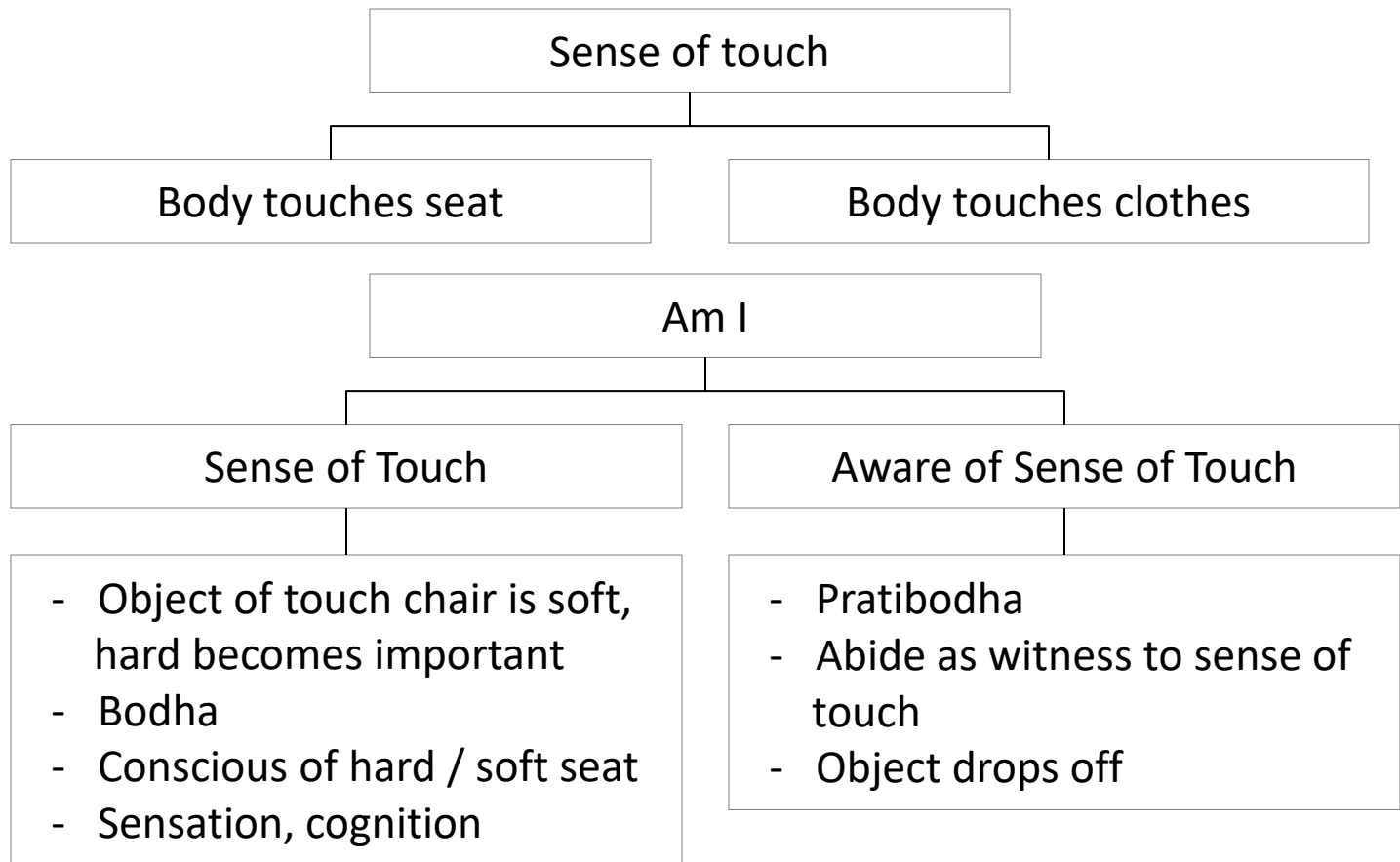
प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

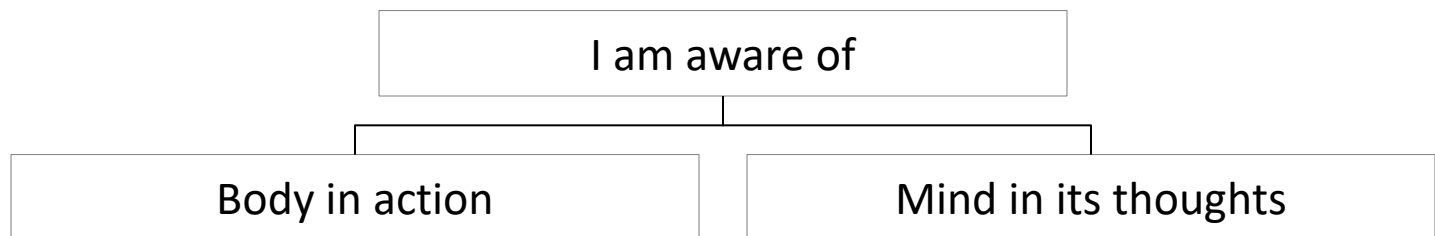
Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Being in oneself is more important in life.
- 4) Desires + fears have origin in I am the body idea.
 - Not idea gained by investigation.
 - 5) I am witness of body, aware of body in action = Pratibodha.
 - 6) Step taken in the direction of Pratibodha

7)



- I am aware of sense of touch, Pratibodha.
- I am the origin of sense of form, smell, touch, taste, sound.
- I visualize body, mind, senses as knower of Kshetram.



- Awareness does not bind.
- I abide as witnessing awareness Sakshi.
- Kshetrojnam
- I am the body, mind notions bind.
- Snap identification with witness and get established in Pratibodha the self.
- Kshetrajna Svaropo Aham.

8) Watch breath – slow, steady, deep.

9) Visualise 2 trees side by side.

- Power which makes them grow is one.

10) Visualise power of bird in sky, animals roam, is not many.

- Same power makes earth go around the sun.
- Same power burns in the sun keeps universe warm.
- That universal power is focusing in this body is focusing on this breath of inhalation – exhalation.

10) Watch the breath

- Power in the wind to blow.
- Cosmic power makes star burn, makes birds fly, trees to grow is reflected in the heart.

11) Universal power is Pratibodham

12) Brahman the infinite Sarva Atmana Sthitham

13) Infinite focusses in the finite

- That power reflects in the heart, draws the life giving air to this body and epels toxic gases out.
- Universal power is in my heart.
- All functions of life owe existence to that power.

14) Chant on while breathing out.

15) Abide as I am in the heart.

- Idea becomes a feeling
- Power in the universe is infinite.
- Om Poornamada...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
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Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Enjoy the calmness, peace of the mind.
- Relax.

Meditation 17

1) Live in total identification with body.

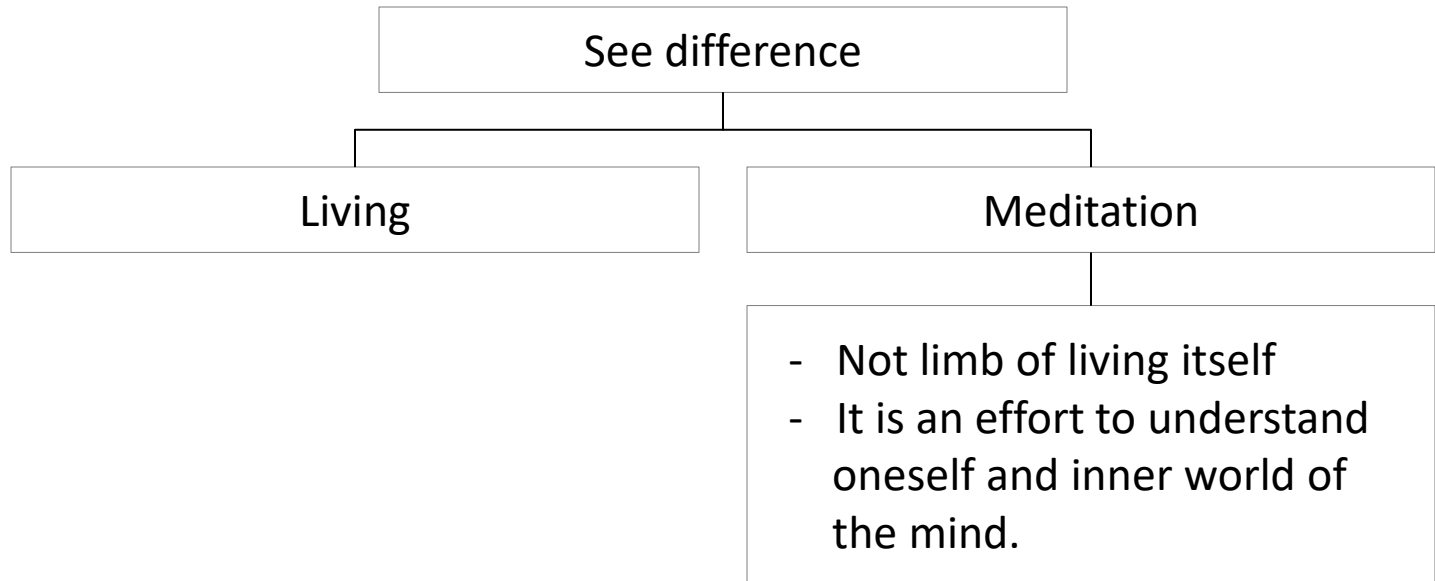
- I am not body alone, never occurs to us.
- Don't carry this idea in meditation for inner growth of person.
- Break identify of body which is fixed in the mind.

2) Living dictated by body's desires and fears.

- Living = Agenda of the body.

3) Meditation = My agenda not bodys Agenda.

4)



- Understand ones ego, person.

5) Asanam :

- Take body into my command.

Gita :

समं कायशिरोग्रीवं
धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं
दिशश्चानवलोकयन् ॥ ६-१३ ॥

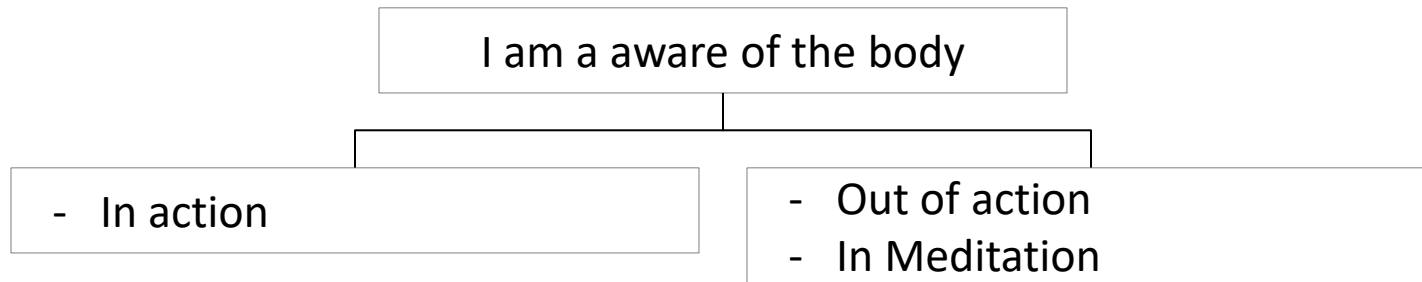
**samaṁ kāyaśirōgrīvaṁ
dhārayannacalaṁ sthiraḥ |
samprēkṣya nāsikāgraṁ svaṁ
diśaścānavalōkayan || 6-13 ||**

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

6) By magic, I become witnessing awareness of the body.

- Identity with the body is temporarily dropped snapped.

7)



8) Visualise body part by part, body is assembly of elements, I am not the body.

- Toes, heels, ankles calf muscles, knee cap, thisu bones, relax... seat, loins, abdomen, stomach, hunger of intestines, change attitude to hunger by enjoying the hunger. 88

- Diaphragm, ribcage, lungs, finger tips, fingers, palms, wrist, forearm, elbow, biceps, triceps, shoulders, base of back bone move up.
- Auto suggestion
- Relax
- Top of back bone, neck, back of head ear lobes, chin, cheeks, teeth, tongue.
- Hold tongue between jaws without touching up or down.
- Mind becomes calm.
- Throat, nostril, eye socket.
- Watch depth of eyes.
- Mind stable.
- Eyebrows, forehead, centre of eyebrows.
- Mind focussed when you watch centre of eyebrows.
- Watch skull, brain.
- Relax them by watching
- Check facial muscles.
- Sport a smile.
- Face relaxes.
- This is the body, Kshetram part of nature.
- Food body originated, sustained, resolves into nature.

8) I – awareness says - my body - because of association.

- Never should say – me the body.
- This is Moksha, enlightenment.

9) Body is the field Kshetram, together with nature.

- It's the field of pleasure and pain.
- No pleasure or pain in awareness, Kshetrajna.
- Pleasure and pain happen in the field, to the field, not to Kshetrajna, awareness.

10) Good / Bad weather happen in space.

- Never happens to space which contains them.

11) Pleasure and pain happen in the field – Kshetram, which includes the nature around body and mind.

- They happen to the Kshetram not to I the awareness.
- I loose sight of this fact when I live with I am the body idea.
- Don't enhance the pleasure and manipulate the nature to reduce the pain, endless road.
- It is easier to know pleasure and pain happen to the field never to I the awareness.
- Kshetrajnoham.

12) Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- I know about Kshetra and Kshetrajna.
- That is the real knowledge.
- Kshetrojnoham.

13) We are accustomed to live with the body, in the body, by the body.

- We live the life of the body.

14) To awaken from the thralldom of body and mind, need grace of Ishvara.

15) Gain it by seeing body as tool of cognition and action.

16) I am devoted to Ishvara.

17) Don't support agenda of body – mind.

18) Bhakti = Sharanagathi
= Self surrender
= Ego Surrender

Gita :

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṃ tat parimārgītāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṃ puruṣaṃ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15 - 4 ||

Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

19) I take refuge in Ishvara, Purusha.

- Monolithic awareness which is cause of universe.
- Adhyam Purusham Prapadhye... [Gita : Chapter 15 – Verse 4]

20) Prapatti – Sharanagathi is connected with Adhya Purusha.

- Yataha Pravirthir Prasuta Purani.
- Which Ishvara is the material cause of entire universe.

- Yataha.
- Ishvara, material cause of universe is there.
- Walk on Ishvara Prithivi.
- Drink water, it is Ishvara as water.
- Feel hungry, keep body at normal temperature it is Ishvara in form of digestive fire.
- Ishvara is heat within and without the body.
- When I inhale exhale, it is Ishvara as Vayu.
- Namaste Vayu
- I move in space I am in lap of Ishvara as Akasha space.

21) Intelligence by which stars, galaxies function, life thrives on globe by which societies thrive, every cell in the body functions, that intelligence is Ishvara.

22) Powers by which stars spuke out heat, planets go around sun, birds fly, animals roam around, body limbs function, that Prana, power is Ishvara.

23) I surrender my will to Ishvara.

- This is Sharanagathi.

24) Pray, by abiding in the heart.

- Hare Rama, hare Krishna.

25) Ohm... Ohm... Ohm..

- Om Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

25) Relax.

26) Prayer makes mind strong and calm.

27) Relax, slowly open the eyes.

Meditation 18

- 1) Sit erect, helps to disidentify with body, become inward looking harmonises nervous system.
- 2) Smile makes mind cheerful
- 3) Be alert to every aspect of mind, brings transformation in the mind.
- 4) Identifying with body gives set of desire + fears.

5) Katho Upanishad :

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,
Buddhim tu sarathim viddhi, manah pragraham eva ca ॥ 3 ॥

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot,
Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3]

- Body is chariot, vehicle for expression of life.
- You are master of vehicle.
- Don't be identified with vehicle.
- When I identify with body, I become victim of situations, time, creation.

6) I am victim because of misunderstanding Atmanam Rathinam Vidhi.. New confidence rises in me, new perspective about life, new vision.

7) I am not creature of destiny, but maker of my own destiny.

8) I am aware of body in its limitations, I am aware of minds feelings, thoughts, its weaknesses but I remain the master of this vehicle, expression of like.

- Drk Svarupoham.

9) I am primordial awareness which is the centre of cosmos . There are no limits of what I can be if I stop imagining this or that.

10) Drk Svarupo Aham

11) Watch breath, I am the observer.

12) I wonder at transformation that takes place.

- It becomes deep, slow, steady.

13) High activity of mind makes breath shallow.

14) I reduce activity of mind, make breath slow and strong.

15) I am observer of body, mind, breath.

16) When mind is imaginative, there are fears, desires, issues.

- When mind is calm, by associating with breath, there is glory of life, there is total presence, the being, there is complete alertness, there is peace.

17) Pranameihi Dahet Doshan

- Pran is expression of infinite life in this body.
- As mind watches the breath, it is in communion with the whole breathing apparatly in the cosmos.

- 18) It provides opportunity for mind to purify itself.
- 19) Mind picks impurity in its relating with the world.
- 20) Mind gets purified in communion with the infinite .
- 21) Prana gives life to the body.

22) Inhale :

- Partake life universal
- Like cell partakes in circulation of the body
- Inherit universal life like cell in body inherits the blood circulation.
- **I inherit universal prana like cell inherits blood circulation.**

- 23) I witness infinite Prana focusing in this body, I discover sense of well being and joy.
- 24) I express this sense of joy by chanting ohm during exhalation.
- 25) Do deep inhalation with long ohm during exhalation.
- 26) This is Ajapa.
 - Japa without Japa.
- 27) Stop watching breath.
- 28) Abide in the heart as I am
- 29) Be connected with the being.

30) Ohm, ohm, ohm...

31) Ohm Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

32) Relax, sit at ease.

33) When mind relates with fundamentals of life it relaxes, get focussed, gets purified.

- Relax
- Open eyes.

Meditation 19

1) Keep Back straight

- Sense of well being.
- Discover cheerfulness in this body where universal life is focusing.
- Spirit of Adhyatma Yoga.
- Confers state of witness.
- Identification with body snaps.
- **Tones up nervous system.**

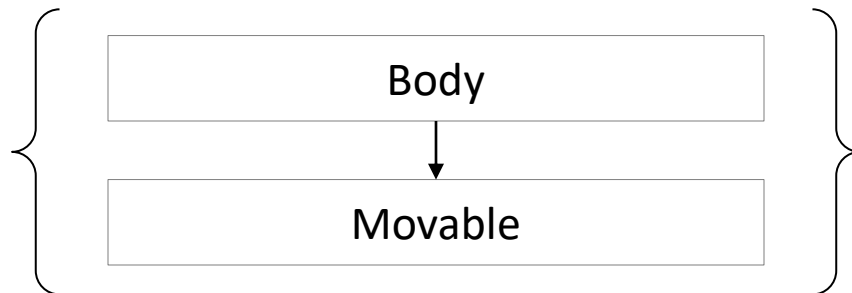
2) Auto suggestion :

- Tool to train the mind.
- Use it when mind works against you.
- I want to gain insight into myself.

3) Body breathing statue.

4) I am the body is a mistake.

5) Embodied / body 2 orders of reality.



- I – awareness
- Awareful being
- Immovable reality

- 6) Life goes in wrong direction if I – Kshetrajna is missed.
- 7) Self hypnosis = Taking body to be myself.
- 8) I am aware of the body in action – or inaction.
- 9) I am aware of the minds feelings and thoughts.
 - Kshetrojna Svarupo Aham.
- 10) I am witness alone, w.r.t. body + mind, purifies the mind, opens the door to the higher impersonal dimension of the personality.
- 11) As I abide as the witness, it is the impersonal reality flowing into personal life, thereby purifying it.
- 12) Burden of person becomes less significant, less important.
- 13) Watch breath
- 14) Re-cognize power of witnessing.
- 15) Not stale state, it is a very powerful state.
- 16) Smile on the lips is imperative.
- 17) As I inhale, vitality spreads over the body.
- 18) Inherit Vayu of the universe.
- 19) I overlook glorious manifestation of life.
- 20) Vayu is gross manifestation of supreme reality, Brahman.

21) Drop of ocean has all the flavour of water.

22) Inhalation exhalation is glory of universal life.

- This is vision of Vedic Sages in Pranayama.
- This is my vision too.

23) When I exhale impurities of lungs exhaled and I recognise the freshness.

24) Toxins of digestive fire expelled and the freshness is stoked.

Gita :

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

ahaṃ vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Prana = Exhalation
- Apana = Inhalation
- As I exhale, impurities expelled, freshness sweeps all over the body.

25) Chant om in exhalation.

26) This removes stress from the mind.

27) Correct posture, inhalation, chant om.

28) One seldom becomes sick with this discipline.

29) Good mental health and physical health has to be cultivated in inhalation and om.

30) Withdraw mind from Ajapa and just be.

31) Om.. Cosmic sound merges the person into the impersonal being.

32) Om Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

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Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

33) Inhalation and omkara is very good practice in waking state.

- Makes body healthy and mind cheerful.
- Slowly open the eyes.

Meditation 20

1) Yoga Sutra :

स्थिरसुखमासनम् ॥ ४६ ॥ sthira-sukham-asanam ॥ 46 ॥

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

2) Preparation itself is meditation.

3) Goal of Meditation not a state or experience which is away from the person.

4) Goal : Reality of person himself.

5) Meditation is effort by a person to gain insight about himself.

6) Visualise body as a breathing statue.

7) Witness body without identifying with it.

8) Body is centre of life called Samsara, makes me bound – only when I identify with it.

9) Samsara, life of becoming and body is not a problem.

10) Problem :

- Mistaking with the body as “I”.

- **Problem is : I am the body Idea and all that idea represents.**

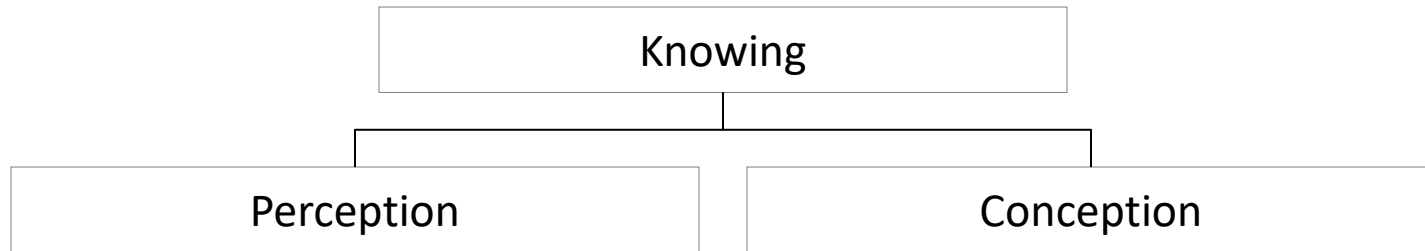
11) Try to see the nonself as nonself, the problems drop.

- Effort opens the door to an impersonal reality.
- The reality of pure awareness.
- Bringing the impersonal reality into personal life is meditation.
- It is an effort to make unmanifest Avyakta flow into Vyaka manifest and Vyakti the person

12) When I remain as witness to the body Kshetrajna.

- I am knocking at the door of pure awareness, Avyakta, which is undifferentiated Consciousness.

13)



- Includes knowing to be a person is Vyakta, manifest.

14) When I abide as witness to the body, as Kshetrajna, that is total awareness presence, the being.

15) In Kshetrajna witness, there is no sense of time, space.

- Sense of space arises when I conceptualise or identify with the limited body.

- **In the pure being there is sense of time and space.**

16) Awareness is witness to time – space also.

- That being is Avyakta, Kshetrajnoham, I am.

17) All perceptions Bodha arises from the being.

18) All movements of mind in form of conceptions arises from the being, I am .

19) Being perception or conception = Vyakta = Manifest.

20) From Avyakta arises sense of ego the Vyakti, the person.

21) Vyakti = Shadow

- Vyakta = Manifest.
- Vyakti can be ignored, set aside
- Vyakti can't be other than Vyakta.
- Vyakta has its origin in Avyakta, undifferentiated being.
- Realise the being now, Kshetrajnoham.

22) As I abide as the witnessing awareness, there is an interplay between Vyakta and Avyakta.

23) Small movements of mind are in Avyakta, the awareness.

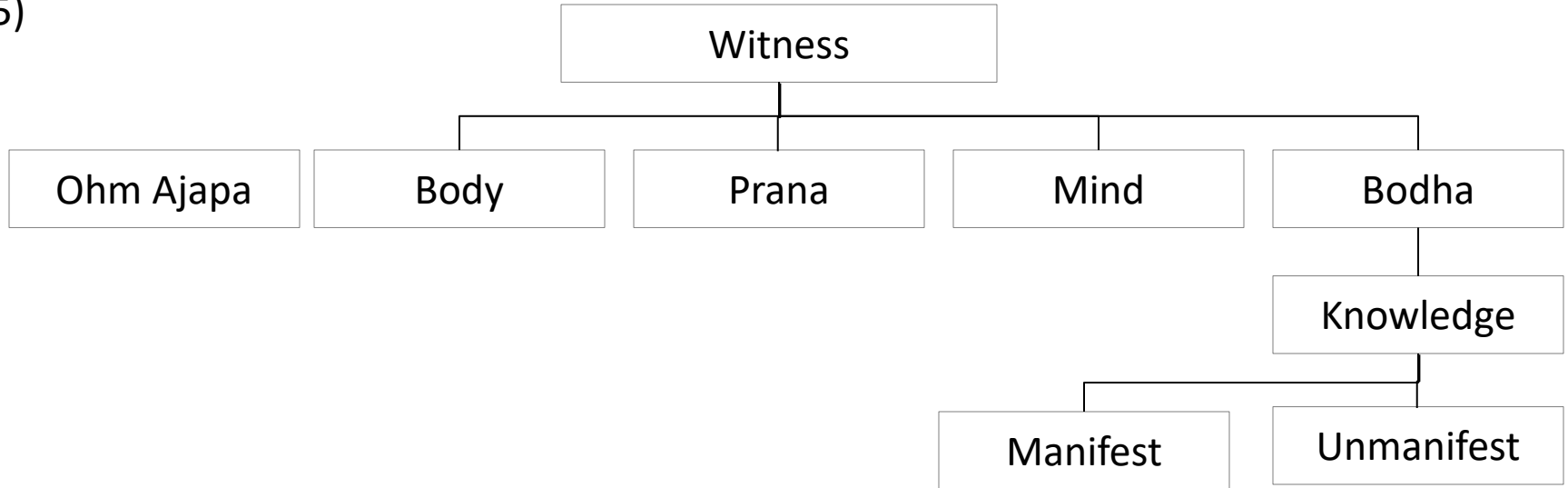
- Movement of mind not an issue.
- Interplay of Vyakta and Avyakta is the experience of Kshetram.

24) When I abide as witness to the nonself, body or mind, it doesn't matter.

24) I abide as the awareful presence, interplay stops between undifferentiated awareness and the entire field of Bodha which is differentiated knowing.

- Kshetrajnham, I am.

25)



26) Watch breath.

- Check the back, smile and introduce Ajapa.
- Inhale – Om
- Inhale – Om.

27)

Inhale	Identify
- Vyakta	- With om - Avyakta

28) Om

29) Inhale :

- Element of particularity
- In Om – only being – no particularity

30) Inhale :

- Bodha manifest.

Om :

- Bodha merges with undifferentiated undivided being.

31) There is nothing unreal unattainable by that being.

32) Monolithic solid, tangible being.

33) It is blatantly real.

- It is attainable, accessible.

34) Inhale – Om

35) Withdraw from Rhythm of breathing, stay as I am

36) Om –just be refraining from all changes in the subtle level of mind.

- Cosmic sound helps to drop the last vantage of sense of doership.

37) Om Om Om

38) Om Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

39) Relax

40) A little effort in the direction of Pratibodha makes the mind very pure.

- It gives all the strength.
- Atmanaha Vindate Veeryam....

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- **This strength is the grace of Ishvara.**
- Relax
- Slowly open the eyes.