

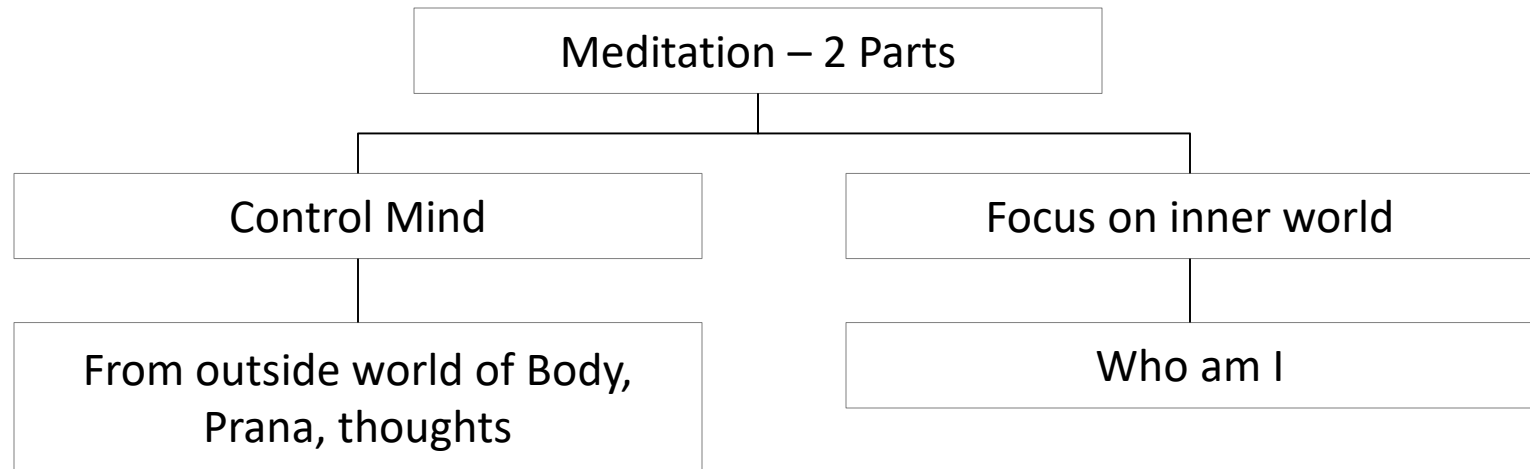


MASTER GITA
MASTER LIFE

MEDITATION

Meditation - Session No. 1

1)



2) Resolve :

- Will not move any part of my body.
- Ask Ishtavadevata to help you in this Meditation session.
- Notice every sound.
- Notice Hair, Body, let each part relax.
- I am alert, Body is relaxed.
- Focus on Breath.
- Attention on Mind, let thoughts come, don't follow thoughts.
- Be witness, Sakshi.
- Thought loses power, goes off.

- **For every thought, remain witness.**

- Sometimes mind is powerful, takes you away, become aware, become witness again.
- You are on the balcony, witnessing every thought.
- Practice Sakshi Bhava.
- Thoughts belong to the world.
- Come to know anything in the world through thought.
- Thought is mind, will come, go, I am not these thoughts.

- **Thoughts get power because of my (Sakshi's) identification, association.**

- Remove the power, I am witness not the mind which has thoughts.
- I consider myself to be Jiva, and consider my associated with body, my mind and not as an independently existing witness.
- I am not Jiva, I am supreme Consciousness.
- Birth – death for body.
- I am unborn, none of modifications of body, mind, world touch me.
- I am Sakshi Chaitanyam.
- Disassociate with body, mind, universe.
- Experience myself as the supreme self.

- **Even when body is born, going thru modification, dies, I am untouched.**

- Even when mind takes different forms, there are no modifications in me.

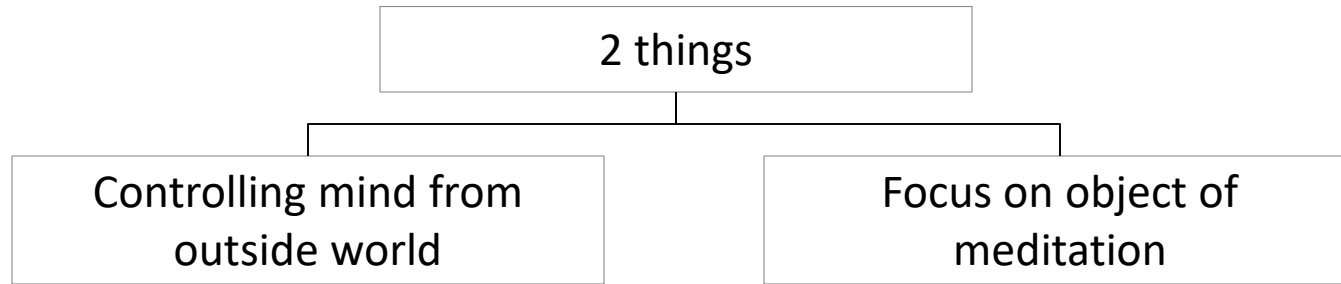
- **I am supreme self, I alone am, as in + through everything.**

- Bring attention to breathing.
- See how Pranas are functioning.
- Bring attention to body, as witness, see the body.
- Join both palms, rub on eyelids, move feet, open eyes.
- Session over.
- I am consciousness, witness, don't ask how? My reflection not over.
- As listening becomes better, practice becomes smoother.
- Sakshi bhava can be maintained while walking, walk, not considering I am body, see body walking, hand writing, keep thought of Sakshi Bhava, takes you beyond body, eating, bathing.
- I am really the witness.
- Will see anger.
- We become angry by identifying with anger.
- Become witness – see anger rising, falling, laugh at your stupid self!
- Keep witnesshood throughout the day.

Meditation - Session No. 2

Section 2 – Chapter 2 (Part 1)

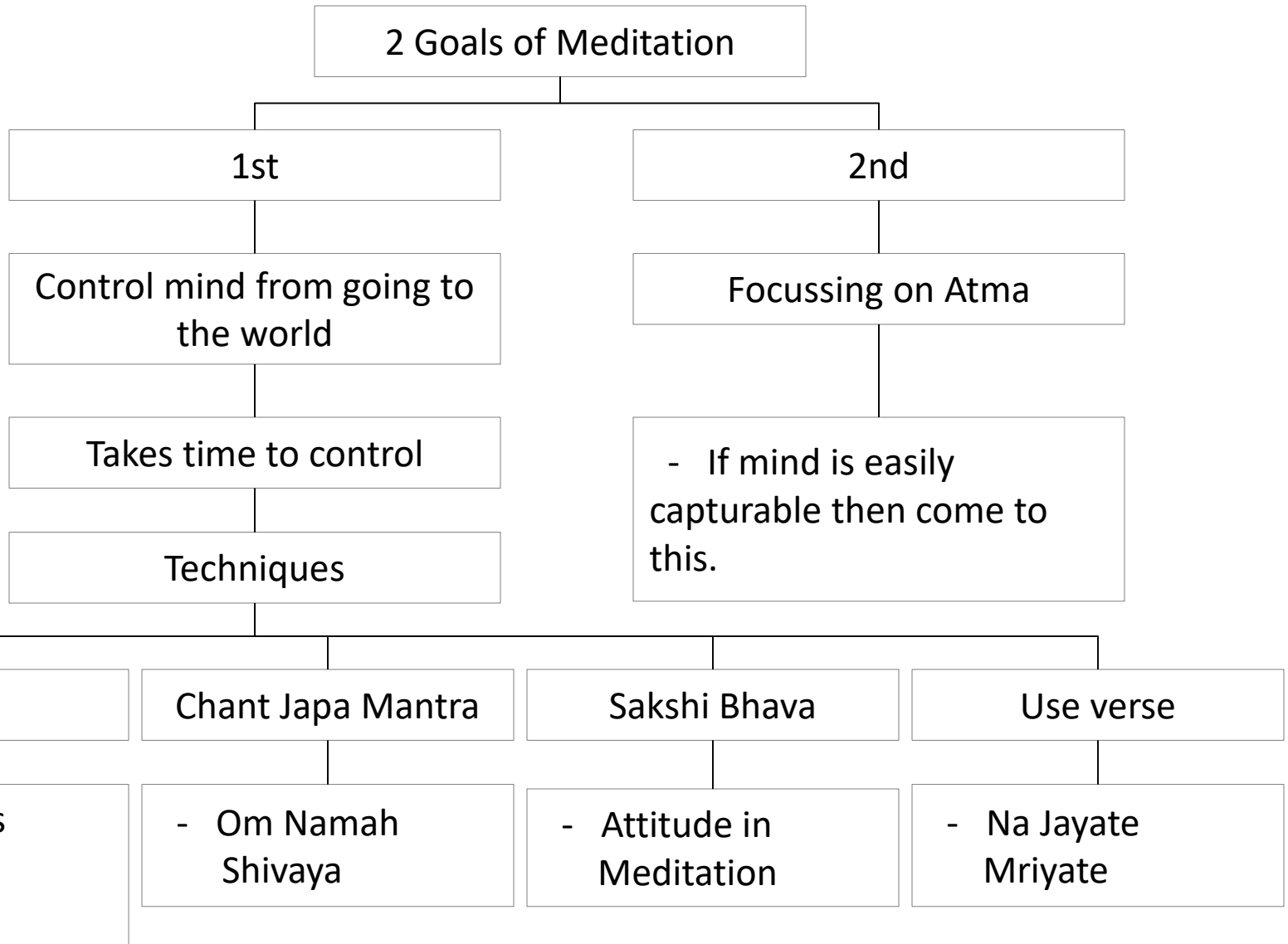
- Meditation = Nididhyasanam.



- Chant ohm once.
- Focus on all sounds you are hearing.
- Feel body is relaxed.
- Prostrate to Ishta Devata.
- Chant om Nama Shivaya.
- Increase silence between Mantra.
- If any new thought comes, chant Om Nama Shivaya.
- Ignore other thoughts, don't investigate, you will get trapped, don't trace origin of thoughts.
- Purification is happening, by pouring water.
- Irritation, anger may come.

Meditation – Session No. 3

Theory :



- Fix a daily technique, keep mind free, what technique comes to mind, follow it.

Practice :

- Remember Ishta Devata, Guru, Prostrate, request them to make this meditation session successful.
- **Take firm resolve, wont move body even a bit.**
- This time when I am meditating, I don't belong to the world.
- I am nobody's son, father, friend, daughter, I am just seeker of liberation.
- Focus attention on sounds hitting your ears.
- Take mind to body posture, focus on toes – to head, each part is relaxed, strong, comfortable.
- Toes, feet, Ankle, calf muscles, knees, thighs, lower body is strong, comfortable, relaxed.
- Mentally massage each part of the body.
- Trunk, lower back, upper back, Abdomen chest, shoulder, Arms, forearm, palms, finger, take mind to each part, mentally, massage it and relax it.
- Neck, throat, chin, cheeks, eyes, forehead, head, bring smile on face which will relax all the muscles.
- Hold attention to the body, feel entire body posture.
- Slowly bring attention on breathing, don't change breathing pattern, focus on your natural breathing.

• **Feel air coming in through nostrils as you Inhale and feel going out as you exhale.**

- Focus on breath, mind has no thoughts.
- Mind is under your control.
- Focus attention on thoughts of mind.
- Be witness, let thoughts come and go.
- Don't oppose, don't feed, be witness.
- Sometimes mind may go with thought train and go somewhere else.
- Don't track the source of diversion.
- Disengage mind, again be witness.

• **This power to observe the mind without getting involved is important.**

• **I am witness, I am not changing, body changes, Prana changes, mind changes.**

• I am not intellect, not combination of all these.

• **I am not Jiva who is identified with Body / Mind / Intellect.**

• I am Consciousness which is beyond time, space and therefore unborn, eternal, all pervading.

• I am that consciousness.

• **Even when body, mind, intellect is changing, I do not change.**

• **I am changeless substrum on which all these changes can be seen.**

- **I am indestructible self described in Chapter 2.**
- **No weapon can kill me, no fire can burn me, no water can wet me, no air can dry me.**
- **Even when body is destroyed, I remain indestructible.**

- None of the senses can reveal me.
- I will keep the thought of witness consciousness, throughout the day, during all my transactions.

• **I am changeless, eternal.**

- Bring attention to breathing.

• **During all the transactions of the day, remember I am the witness consciousness.**

- Focus on breathing.
- Bring attention to body, be aware of body.
- Rub palms gently and rub the eyelids,
- Open eyes, take palms on the face, move feet and sit comfortably.

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.

Meditation - Session No. 4

Theory :

- Last session – Sakshi Bhava of thoughts.
- Today focus on form of Lord to quieten mind.
- Today Ramanavami, will focus on Rama.

Practice :

- Prostrate to Ishta Devata, Guru, invoke their grace on this noble endeavour.
- Make firm resolve that for next 20 minutes, I will not move a bit.

- **During the time of meditation, I am nobody's son, father, mother, friend.**
- **I belong to the Lord alone, I am the seeker of liberation.**

- Focus on sounds coming.
- Bring attention to body, see your posture is strong and comfortable.
- Focus on from toe to head, take mind to each part, mentally massage each part and exercise it.

- **Purpose of this is to control the mind, dictate the mind, so that mind will not wander in the outside world.**

- Start from feet and go upto head.
- Make sure back, head, neck in one line, relax every muscle of body.
- Feel posture of the body.

- Focus on breathing, observe your natural breathing.
- **Method of observing breath is called Prana Vikshanam.**
- **As you focus on the breath, mind comes under control.**
- When mind is agitated, focus on Prana to quieten the mind.
- Bring beautiful form of Sri Ram, imagine he is standing right in front of you.
- Focus on his form, taking attention to each and every detail.
- Head, face, hands, chest, clothes he is wearing, feel he is in front of you.
- See the beautiful bow and arrow and with his left hand he is blessing his grace.
- See his hand reaching you.
- Mentally prostrate to him.
- Focus on his name,
- When I chant, you bring the words on the Lord and his name.
- Sri Ram Jaya Ram, Jaya Jaya Ram..
- Chant 20 times, focus on each letter, silence between 2 chanting, increase silence.
- When new thought comes, chant mantra.
- Chant mantra mentally and focus on Lord for next 5 minutes.
- Sri Ram Jaya Ram, Jaya Jaya Ram



3 times

- **Feel presence of Bhagawan Sri Ram in your heart, he is Antaryami Dwelling in all of us.**
- **He is witness that observes all the thoughts arising in the mind, he is the spiritual core within each one of us.**
- He is me, I am indeed him.
- Bring attention to breathing, body, rub palms, gently place them on your eyelids, open eyes, take palms to whole body – move your body.
- 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!!!*

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Meditation

Chapter 4 - Session 1

- Observe every thought like a witness.
- Don't go with the thought, remain Sakshi.
- If mind goes with thoughts, bring it back, again become witness.
- If mind Agitated, focus on Breath.
- I am not what I can see.
- What I see, perceive, know, cannot be me.
- What is known is object, I am the subject.
- I see body, perceive Prana, know condition of senses, observe different thoughts.
- I am not body, Prana, senses, mind.
- I am Sakshi Chaitanyam, consciousness, not Body / Mind / Intellect.
- Keep this single thought all the time.
- I am consciousness not Body / Mind / Intellect.
- Bring attention to breathing, body, rub palms.
- Not control mind but directing mind I am consciousness.
- More control of mind then can focus on single thought throughout the day.
- Let other thoughts be there, throughout the day, you tell I am consciousness.

Meditation

Chapter 4 - Session 2

- Check posture, steady, relaxed.
- Prostrate to Ishta Devata, Guru.
- Pray to them to help us in this practice of meditation.
- Make firm resolve, I shall not move even a bit, during this time, I have no connection with the world.
- Meditate as seeker of liberation.
- Focus on every sound you hear, notice everything without fail.
- Take mind each part of body, mentally massage each part and relax.
- Head to toes.
- Toes to head.
- Make sure spine is straight, back, neck, head in one line, body relaxed.
- Focus on breathing, watch the rhythm of your breathing.
- Prana Vikshana tool to make mind to focus.
- Observe your mind by remaining witness, uninvolved, unchanging.
- Observe each thought rise in mind, don't react, follow it, let it come, let it go.
- If involved with thoughts, go to Prana Vikshana.
- If too many thoughts, chant mantra.
- Come back to be a witness.

- Mind is under control.
- **Focus on single thought :**
 - I am pure consciousness, beyond Maya, 3 Gunas, beyond 3 Upadhi of Body / Mind / Intellect.
- I am that supreme consciousness.
- Being beyond Maya, none of 3 Gunas can touch me.
- Body undergoes changes, mind goes through 3 Gunas continuously intellect changes.
- I am not changing Body / Mind / Intellect.
- I am changeless substratum on which all changes happen.
- That pure consciousness I am.
- Body / Mind / Intellect being under Maya performs actions.
- I am not Body / Mind / Intellect, I am non-doer, I am Akarta.
- Ahamkara Jiva Bhava feels I am Jiva, Doer, Enjoyer.
- I am not Jiva, I am Paramatma, I am not doer, Enjoyer.
- Supreme Lord who is Akarta is actually my own true nature.
- I am the pure Changeless, nondoer Consciousness.
- Bring attention to breathing, witness without getting involved.
- Bring attention to body, palms together, Rub them, keep on eyelids, open eyes, move feet.
- You give instruction to yourself.

Meditation – Chapter 5 (27 Minutes)

- Check your posture, straight, comfortable.
- Focus on every sound reaching your ears.
- Bring attention to body, take mind to each part of body, mentally massage that part and relax it.
- Feet, toes, calf muscles, knees, thighs, trunk, lower back, upper back, stomach, chest, shoulders, biceps, forearms, arms, fingers, nails, mentally massage, relax, neck, face, bring smile on face.
- Muscles, cheeks, nose, eyes, ears, forehead, head, hair, are all relaxed.
- Let mind feel whole structure of body.
- Each part is steady, comfortable.
- Focus attention on breathing, just observe air coming in, reaching to abdomen, coming out as you exhale.
- Remain focused on Breathing.
- Bring attention to your mind.
- If quiet, take Mantra, mentally chant.
- If too many thoughts, go back to Sakshi Bava or Prana Vikshanam.
- Depending on present state of mind, go to next step.
- Sri Ram Jaya Ram Jaya Jaya Ram – 20 times.
- Focus more and more on silence.
- If mind starts wandering, chant mantra and watch silence.

- Increase silence between 2 Mantras.
- Chant Mantra.
- Silence is Brahman, supreme reality is my own true nature.
- I am nature of supreme reality of nature of bliss.
- Focus on this thought.
- Reject all thoughts which come to disturb this thought.
- I am not Body / Mind / Intellect, I am the supreme consciousness.
- Focus attention on breathing, body posture, bring both palms together and rub your eyelids, open eyes.

Talk :

- Success of practice of Meditation doesn't depend on 25 minutes.
- What we do rest of day.
- Song will come to your mind now.
- We work on whole day.
- Some thoughts don't leave the mind.
- Chant Mantra, firm thoughts leave.
- Tell mind to sing song.
- More you tell mind to stop the thought, it will keep repeating the old firm thought.
- Mind drops with small techniques.
- Change lifestyles – 24 hours – well planned – ½ hour meditation then effective.

Meditation – I

Chapter 6 – 30 Minutes

- Ohm – 3 times.
 - Comfortable, steady posture.
 - Gently close eyes.
 - Mentally prostrate to Ishta Devata, Guru, request them to bless us during this practice of Meditation.
 - Take firm resolve, I will not move my body even a bit, I have no connection with the world, I am nobodys son, husband, father.
- **I am seeker of liberation alone during this practice of liberation.**
 - **Therefore, I won't entertain any thought of the world.**
- Focus attention to all sounds you can hear.
 - Bring attention to body posture, head, hair, face, mentally massage, relax it, ears, forehead, eyes, nose, cheeks, lips, chin.
 - Bring gentle smile which will relax your facial muscles.
 - Neck, throat, shoulders, biceps, elbows, forearms, arms, fingers, nails, both hands comfortable, relaxed, chest, stomach, abdomen, back, spine lower back, straight without strain, lower body, waist, thighs, knees, calves, ankles, both feet, toes, toe nails. [11 Minutes)

- Watch your body as a third person.
- Focus on breathing, just observe, naturally we inhale, air goes through nostrils upto navel and comes back as we exhale – observe.
- I am witness of the body and its breath.
- Entire focus on breathing pattern.
- No focus on any thoughts.
- Bring attention to your mind.
- Chant “Om Namashivaya”.
- Focus on sound when I chant.
- Then listen to your mentally chanting.
- Chant Ishta Mantra in your mind.
- Increase silence.
- If any thought comes, start chanting (10 Minutes).
- Mind is calm and quiet.
- Think of self knowledge of Shastra.

I am nature of Satchit Ananda not Body / Mind / Intellect.

- I am Asanga, not related to Body / Mind / Intellect.
- That supreme self is self in all beings therefore I must see the self in all beings.

Forms, Names, roles in the world different but spiritual being is me myself.

- I am that Sat pervading everything and beyond everything.
- **I am that consciousness which gives sentiency to Body / Mind / Intellect.**
- **In am the bliss, source of all happiness.**
- I am Sat Chit Ananda Svarupatma.
- As the self I am in everything as everything.
- Maintain this thought :
 “I am that Sat Chit Ananda”
- Focus only on this thought. (8 Minutes)
- I lend consciousness and existence to the mind, sense organs in all bodies.
- All minds rise from me and resolve into me.
- Maintain this thought throughout the day.
- Bring attention to breathing.
- Bring attention to body posture.
- Rub both Palms, Rub Gently, keep on eye lids, move both feet little bit, relax.

Meditation

Chapter 6

Section – II (28 Minutes)

- Ohm – 3 times.
- Make sure you are in comfortable posture, both feet on ground if seated in chair.
- Hand interlocked, backbone straight, comfortable.
- Remember Ishta Devata, Pray to them to bless us in this meditation session.
- I will not move.
- I don't belong to the world, I am not son, husband, father, boss.

- **I am meditator, seeker of liberation.**

- Focus on sounds you can hear.
- Focus attention to body posture.
- Head to toes, mind goes to each part, mentally massages that part and relaxes it.
- Take your mind through the thought massage of the body.
- No Instructions for 5 minutes.

- **Look at body as 3rd person.**

- Focus on breathing, without changing breathing pattern, just observe.
- Don't allow mind to think about anything else, entire focus is on the breathing.
- Focus on the mind, I am the witness of the thoughts.

• As thought comes, stays for sometime and goes, don't get involved with the thought.

- Body and mind are both matter.
- I am the witness the consciousness principle, non matter, the spiritual principle.
- I am all pervading, changeless, Nivikara, eternal, Sakshi Svarupa.
- Aham Brahma Asmi.
- Ayam Atma Brahman.
- Pragyanam Brahma.
- 3 states belongs to the mind, not to me.
- I am witness of the mind in Nirvikalpaka Avasta.
- I am of the nature of objectless awareness.
- I am unaffected witness.
- In army parade – officer doesn't fix on any soldier, without identifying with anyone.
- Thought Parade will come and go, don't get involved, be a witness.
- I am nonchanging witness of all thoughts during Jagrat Avastha.
- If you get involved with the thought, you will flow from one thought to another.

• Drop your identification with the thought and come back to your original nature of Sakshitvam.

- Body, mind, intellect are only medium for the Jiva to interact with the objective world for Sukham, Dukham.

- They all resolve into me the pure Sat Chit Ananda – Brahman.
- I become witness again.

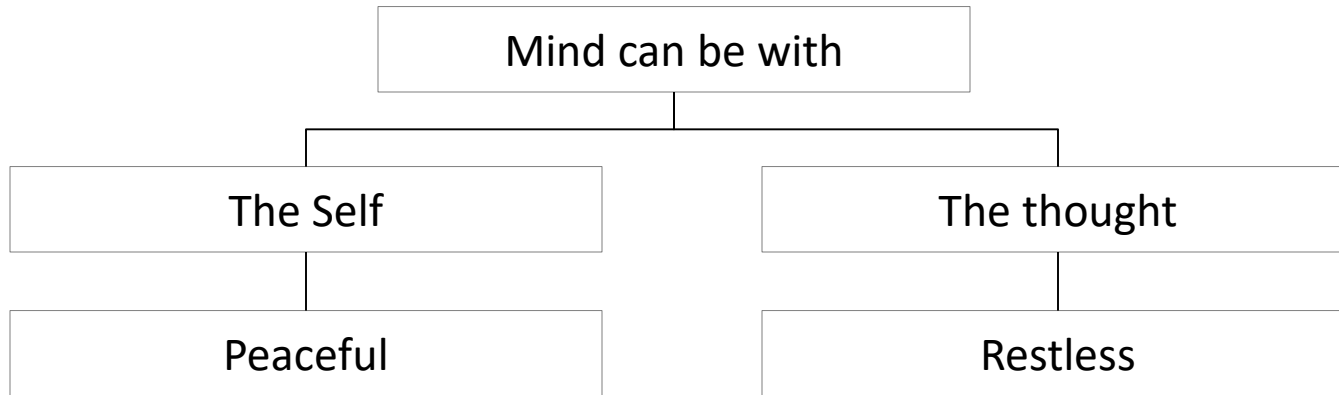
Chapter 6 – Verse 26 :

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati
manaścañcalamasthiram ।
tatastatō niyamyaitad
ātmanyēva vaśam nayēt ॥ 6-26 ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- **Whenever the mind goes with the thought, becomes unsteady, bring the mind again from the thought and place it on the supreme self.**



- Mind is under the control of self alone, it rises from the self.
- Now, in this controlled mind, place thought of my true nature.

- **I am not the body, mind, intellect, not combination of the Assemblage.**
- **I am the supreme self of the nature of existence, consciousness, bliss.**

- I don't have any qualities, activities, don't have any particular form, no functions.
- I am the pure consciousness beyond all these things.
- Any thought opposing this truth, reject it.

- **Maintain single thought – “I am the consciousness”.**

- I am beyond Body / Mind / Intellect, without activities and functions, without any properties, without any form, without Sattva / Rajas / Tamas – Guna, I am pure consciousness, unattached, unaffected, untouched by the material universe.

- **Whenever mind gets into thoughts and it becomes unsteady, bring it again and place it in the self.**
- **Don't allow mind to play tricks, focus on single thought, I am that supreme consciousness.**

- Make sure thought continues throughout the day, when we transact with the people, let this thought, I am supreme consciousness, remains in the background, like the Sruti for the singer.
- As the consciousness, I am the self which is the self of all.
- Every object I see, every person I see is an expression of the same self.

- It is my own expression.
- Keep this thought throughout the day even when we come out of meditation.
- Focus on Breathing.
- Bring attention to your body.
- Rub both Palms, keep them on eyelids, open eyes.
- Move your feet.
- Om Shanti Shanti Shanti.
- Harihi Ohm, Shri Gurubyo Namaha.

Chapter 7

Meditation I (23 Minutes)

- Add devotion in meditation, nature of Bhagavan, creation.
- Gokulashtami, Vasudeva takes Krishna from Gokul to Mathura.

Practice :

- Sit straight in comfortable, steady posture, both feet touching ground (if sitting), spine is straight, gently close eyes.
- Prostrate to Ishta Devata, Guru, request them to help us in this practice of Meditation.
- Make firm resolve, I shall not move body even a bit.
- I am not Son, Husband...
- **I am only seeker seeking the supreme.**
- Focus attention on all the sounds coming in to your ears.
- Take mind to each part of body, mind notice head, mentally massage it and relaxes it... carry on till the toes.
- Grasp body exposure in your mind as though you are seeing it like any other posture of others bodies...
- Try to see your own posture.
- Focus attention on Breathing, without changing breathing pattern, feel air going inside and going out as you exhale.

- Let mind not think of anything except Prana Vikshanam (Observation of breath).
- Imagine red lotus in heart centred, fully blossomed lotus, red in colour, placed in heart, imagine beautiful form of Lord Krishna in that Lotus, try to visualize each and every part of Lord Krishna.
- Toes to his head, Pada Adhi Kesha or head to his feet.
- Visualise his own form in your heart centre.
- See the picture of Lord Krishna in your own heart.
- Blue boy of Brindavan with beautiful curly hair, expressive mischievous eyes, soothing smile, gracious, graceful body, flute in his hands, wearing yellow cloth, imagine each and every aspect.
- It is not a picture, it is imagining in your heart, not steady, imagine him playing flute, dancing, smiling, with all Gopikas, eating butter.
- Let entire mind be focused on him.
- Krishna comes from Krish, Karshati, one who attracts everyone is Krishna.
- **Actually speaking, it is the self that attracts everyone.**
- Lord Krishna is my own self.
- It is not difficult to imagine him in our heart because he is already there in our heart.
- Bhagavan says, I stay in everyones heart.

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṃ
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- The form of Krishna is means for me to concentrate completely on my own self.
- Keep observing your mind.
- Sakshi Bhava, be witness and observe every thought, it will come and go, don't get involved in any thought, remain as witness.
- Slowly bring your mind, focus it on your breathing.
- Become aware of your body.
- Rub Palms, place them on eyelids, open eyes, take hand to entire body, move feet a bit.

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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!!!*

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Chapter 7

Meditation II

- Sit straight, check your posture.
- Make sure your back, head, neck are in one straight line.
- Body steady but comfortable.
- Gently close your eyes, remember Ishta Devata, Guru, Mentally prostrate to them, request them to help us during this practice of Meditation.
- Make a firm resolve that I shall not move for next 25 minutes.
- During this time, I belong to no one in the world, I am seeker of liberation.
- Imagine red lotus in the centre of your heart, most beautiful form of Ishta Devata seated in the Lotus.
- Ishta Devata can be Shiva, Vishnu, Devi, Srirama, Ganesha.
- Imagine their form in the red Lotus, see every part of Ishta Devatas body... start with face, focus on each part, reaching the beautiful feet.

• **See your own Ishta Devata in your own heart.**

- Keeping the form in front of you chant :

Om Nama Shivaya

Om Namō Narayanaya

Om Namō Bagavate Vasudevaya

- It can be any Mantra, keeping the Lord in front of you, mentally chant the Mantra

- See Krishna, chant om Namō Bhagavadhe Vasudevaya (if you don't have any Ishta Devata).
- As you are chanting the mantra and trying to Visualise, many other thoughts will come to disturb you.

• **Remember all those thoughts are also god.**

- Thoughts may be Sattva / Rajas / Tamas, they are also God.
- Try to see God in them, as Bhagavan says :

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sātṭvikā bhāvāh
rājasāstāmasāśca yē |
matta ēvēti tān viddhi
na tvahaṃ tēṣu tē mayi ||7-12 ||

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

• **I am not them, they are in me.**

- This Bhagavan is our own true self.
- Self is not one of the thoughts and therefore does not get affected by those thoughts.
- All those thoughts can't exist without the Substratum, the self, the God, the consciousness.

• **The moment you see any thought, understand it is manifestation of that supreme Lord.**

- That thought loses the power to disturb you.
- Try to focus on your breathing, without changing the pattern of your breathing.
- Observe how the breath goes in, comes out.
- Breathing is one of the physiological functions, part of Bhagavans Apara Prakrti.
- The one who is breathing and the action of breathing, both are the Lord.
- This breathing, Pranas cause hunger, thirst, illness in us.
- Na Tvaham Tesu Te Mayi.
- The Supreme Lord does not get affected by any modifications of breathing, the Pranas.
- But all of them can't exist, without substratum of the supreme Lord.
- Focus attention on body posture, hold entire posture in your mind.
- This body is made of 5 elements, Panchabutas, which are made of Tanmatras and these Tanmatras are part of Bhagavans Apara Prakrti.

• **This body is nothing but the Lord.**

• Na Tvaham Tesu Te Mayi.

• **Whatever happens to the body, it does not affect the Lord, the self.**

- Body goes through 6 modifications, none of them make any change in the Lord.
- Body can't exist without the substratum, without the Lord.
- Focus attention on all the sounds you can hear, AC, water falling because of rain, sound of movement of fan, sound of some insects.

- All these are God, sound as Tanmatra is God.
- Na Tvaham Tesu Te Mayi.
- God as Para Prakrti, as Consciousness, is the substratum of all of the, material cause of all of them and as Apara Prakrti is all of them.
- Whenever we hear anything, see anything, everything is God.

When we say everything is God, it is the substratum, unaffected, unchanging, one without second.

- Substratum is the Lord and the superimposition is also the Lord.
- Try to maintain this thinking throughout the day.
- Na Tvaham Tesu Te Mayi.
- Slowly become aware of body posture, join palms and rub them.
- Keep them on your eyelids, slowly open the eyes.

Conclusion :

- Used different technique, directly started from the mind, came out through breathing, body and world.
- Direct practice of what we are learning.
- No one method of meditation.
- Meditation should not become mechanical.
- Use these techniques, keep thought in the mind, everything I see, hear, think is God.

Meditation – Chapter 8

Session I

- Posture comfortable, steady, gently close eyes.
- Ohm... Sahana Bavatu...

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |

Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |

Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

- Postrate to Ishta Devata, Guru, request them to help us in practice of meditation, resolve – during practice, I will not move my body.
- **For next 20 minutes, I belong to no one, nobodys son, brother, father... only seeker of liberation.**
- Focus mind on sounds reaching the ears.
- Bring attention to body, focus on each part, mentally massage it and relax it.
- Toes to head.
- Body relaxed, steady, focus attention on breathing, Prana Vikshanam, observe breath.
- Mind becomes quiet.

- See Lord in the thoughts.

• **Bhagawan is there in each and every object... Sutra Mani Gana Eva.**

Gita : Chapter 7 – Verse 7 :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaraṃ nānyat
kiñcidasti dhanañjaya |
mayi sarvamidaṃ prōtaṃ
sūtrē maṇigaṇā iva || 7-7 ||**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- Moment mind brings thought of object focus on Bhagawan and give up the object.
- Any object mind takes form of, remember it is Bhagawan in that form.
- If mind does not take object of world, all feelings are also Bhagawan.

Chapter 7 – Verse 12 :

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥ ७-१२ ॥

**yē caiva sāttvikā bhāvāh
rājasāstāmasāśca yē |
matta ēvēti tān viddhi
na tvahaṃ tēṣu tē mayi || 7-12 ||**

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- Sattva / Rajas / Tamas – thought, all arise from God only, focus on god, give up the thought.
- Next 10 minutes, no instruction – see 2 things :
 - Mind taking form of object outside or
 - Mind having Sattva / Rajas / Tamas thought.
- Focus on god, give up thought.
- If too many thoughts, chant Lords name, see the God, give up the thoughts.
- Focus on breathing, become aware of body posture.
- Bring both palms together, rub them, keep on eyelids, open your eyes.

- **Entering 2nd section of Gita, see everything in the world as the Lord.**
- **Lord is not only what we see outside but starting from mind, everything is part of the world.**
- **Thoughts of mind, body, objects we experience is part of the world.**

- Seer is Bhagawan, seen is the world.
- Whatever concepts in 7th chapter, practice in everyday life.

- **To divinize the mind is the best way to control the mind.**
- **Divinising the mind means bringing thought of divine into every thought.**

• **Tan me Manas, Shiras Sankalpam Astu.**

- May every thought of mine be auspicious.
- When will thought become auspicious?
- When it has God in it.
- Whatever we see, hear, moment we start seeing God in all those things, automatically, mind will be pure, divinized, controlled.
- This is the Sadhana we have to do in meditation and remember that when we are in the world also.
- Start practicing that also.
- 1st section also there for our help.
- If there are too many thoughts, chant “om” and control it.
- Being Sakshi, allowing thoughts to pass, practice as when required.
- 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.

Meditation

Chapter 8 – Session II

- Check posture, steady, comfortable, eyes gently closed, remember Ishta Devata, Guru, prostrate to them, pray to them to give success in this meditation.
- **Take firm Sankalpa, I will not any one in this world, am only seeker of liberation, striving to get liberated.**
- Stronger the Sankalpa, greater will be the effort you will put in.
- Focus on all sounds you hear, note each sound, don't allow mind to wander anywhere else.
- Slowly bring your attention to your body, focus on each part, massage that part and relax it.
- Toes to head is steady and comfortable.
- Observe breath, as the air goes in, goes out.
- Prana Vikshana one of the methods to control your mind and make it calm.
- Imagine Red Lotus in your heart centre, beautiful form, most auspicious, divine form of Ishta Devata, seated in the red lotus.
- Visualise each and every part of Lord, focus on the face, eyes, lips, body, feet.
- See the Ishta Devatas, seated in the red lotus.
- Hold that beautiful form in the heart, see in detail clothes, hands, feet, visualize everything.

- **This Lord that you love, respect, is in truth the supreme Brahman.**

- This Lord alone has become the entire world through Aparā Prakṛti, Adibhūta.
- This Lord alone is the primordial being Hiraṇyagarbha, sūtratma, Adideiva.

- **This Lord alone is seated in our hearts as the voice of conscience Antaryami, Adiyagna.**

- **Try to see Bhagawan in each and everything in every object, in every being, in every thought.**

- It is easy to see Bhagavan if we have love for him.
- Without love, devotion, it is impossible.

- **If mind breaks into any thought, try to see Lord in those thoughts.**

- **See Lord in memory.**

- **If Mind takes form of object, see Lord as substratum of the object.**

- Refuse to entertain any thought.
- Keep focus on Lord.
- Maintain constant remembrance of the Lord of your heart.
- This Lord is not just Adibhūta, Adideiva, Adideyagna but is also supreme imperishable Brahman, my own supreme self, Adhyatma.
- In truth I am that Brahman.
- Maintain this throughout, throughout the day.

- Focus and observe the Breath.
- Bring attention to the body.
- Rub both palm, keep them gently on eyelid, open eyes, move feet a bit.
- Ohm, Shanti, Shanti, Shanti, Harihi ohm, Sri Gurubyo Namaha.

Chapter 9

Meditation

Session 1

Repeat : During this practice of meditation

- **I do not belong to the world.**
- **I am only seeker of liberation.**
- Focus on all sounds you can hear, make a note of each and every sound.
- Bring attention to body, focus on each body, mentally massage and relax it, Toes, feet, ankles, legs, calf muscles, knees, thighs, lower body is comfortable, stomach, midriff, chest, lower back, upper back, shoulders, biceps, forearms, arms, wrists, fingers, nails, mid region is relaxed, backbone is straight, neck, holds head whole day, massage, relax it, throat, face, chin, cheeks, nose eyes, ears, forehead, head, hair, take mind to every part, hold entire posture in your mind, look at yourself as third person, watching someone in meditation.
- Bring attention to breathing without changing breathing pattern, observe air coming inside as you inhale, reaching your throat, chest, abdomen, see Air come out as you exhale.
- Concentrate on breathing, let it flow naturally.
- Take attention to mind, imagine red lotus in heart.
- Imagine most sacred, most beautiful form of your Ishta Devata in that Lotus.

- Focus on each and every part of Ishta Devata, feet, as though Ishta Devata is in front of you.
- Dress, hand postures, face, smile.
- Try to see entire form in one go as though Ishta Devata is sitting in the red lotus in your heart centre.
- Mentally chant Ishta Mantra, focusing on the form of the Lord, chant mantra and keep seeing the form.
- If it is difficult to chant, with every inhalation start mantra and with every exhalation, complete the chanting.
- Focus on mind for chanting the Mantra.
- Remember Ishta Devata is supreme Brahman in special form you like, indestructible, Aksharam, Param Brahma.
- Supreme Nirakara Brahman, alone appears as your Ishta Devata.
- It is not someone different from you, its your own true self, Svabava, Adhyatma, own self.
- Even the whole world, gross world, subtle world, individual world or total world, individual Jiva who performs certain actions or total mind, Hiranyagarbha, everything is that supreme Brahman.
- Merge the form that you have been seeing in your mind into yourself.
- Dissolve it, into everything that you see.

- Brahma, Adhyatma, Adibuta, Adideiva, Adhiyajna, everything is that Lord, supreme Brahman.
- Try to maintain this thought throughout the day even when you are doing different activities, listening to the sessions, discussing, chanting, walking, eating, keep thought in mind, everything is God.
- Anything that I hear, the one who is hearing, one who is speaking, air in between, which allows the process of hearing, words falling on ears, everything is God, supreme Brahman.
- Bring attention to breathing, the one who is breathing, the air coming in and going out, nose through which it is coming and going, everything is Brahman.
- Bring attention to body, feel body is supreme Brahman, move feet, bring both palm rub the eyelids, open your eyes.
- Om Shanti Shanti Shanti.
- Hari hi ohm, Gurubyo Namaha.

Meditation – II

- Check your posture, steady, comfortable, gently close eyes.
- Mentally prostrate to Ishta Devata, your Guru.
- Pray to help us in this practice of Meditation.
- Make a firm resolve, I won't move body for next 25 minutes.

• During this time, I do not belong to the world, I am only seeker of liberation.

- Focus on all sounds that you hear, collect your mind from all other thoughts.
- Bring attention to body posture, focus on each and every part, mentally massage it and relax it, feel entire posture through your mind.
- Focus on breathing, observe it.
- Feel air coming inside, in Abdomen, goes out as you exhale.
- Praana Vikshanam, observing breath.
- Best technique to calm your mind, keep focusing on breath till mind is calm.
- Bring attention to mind itself, try to be the witness, observe thoughts, let them come – go, don't get involved, affected, just observe.
- If too many thoughts, chant mantra, make sure mind is relatively quiet.
- Keep observing.

• My world is of my thoughts.

• See relationship between myself and my world.

- **I pervade all thoughts as the substratum of all of them.**
- **All the thoughts are present in me because they are mere superimpositions on my true self.**
- **I pervade them as their substratum, they are in me as superimpositions.**
- **But, I am not in them because I am not affected by them.**

• I am the self, who is untouched by the quantity and quality of thoughts.

- **Thoughts can be Sattvic, Rajasic, Tamasic, many, few, but I don't change, when the thoughts change.**
- **I am not in them.**

• Thought as substratum, I pervade all thoughts, I am not one of them, I am not part of them.

- **I do not change when the thoughts change.**
- **Every thought that rises is because of the substratum, consciousness but that substratum, consciousness remains the same.**

• There is a constant factor, thoughts rise, they go.

- **Understand that there are no thoughts in me.**
- **I am the supreme consciousness devoid of any thoughts.**

• This is the absolute truth.

• **As long as I consider myself to be the Jiva, there will be thoughts.**

- We need to understand, I am substratum of those thoughts, those thoughts are superimposed on me but still I remain the unaffected, untouched consciousness.

- **From the highest standpoint, there are no thoughts in me.**

- I am the pure mass of consciousness without any thoughts.
- What we have done in our internal world can also be done in the outer world.

- **I as Satchit Ananda am pervading the whole world.**

- **Every object, every being, movable or immovable is pervaded by me because I am their substratum.**

- They all exist in me, because they are all superimposed on me.
- That doesn't mean that there is any change in me because there are changes happening in them.
- Because I am not in them, I don't get affected by them.
- From the most ultimate standpoint, they are not in me.
- I alone am, single mass of pure consciousness.
- Try to keep this thought through out the day.
- In everything that you see, everyone that you meet, try to see these things.

- **Try to understand this relationless relationship.**

- If there is a world, I am the untouched substratum.
- From the highest standpoint, there is no world.

- I alone am.
- Bring attention to your breathing.
- Be aware of your body posture.
- Bring both palms together, rub them, keep them gently on your eyelids, open your eyes, move your feet.
- We are trying to meditate on the same thought that we are seeing in the class.
- When we bring these thoughts in our mind, if any doubt arises, then that means, our reflection is not yet complete.
- But if all thoughts are coming, ceaselessly, one after another, easily, then it is good to go for meditation on those thoughts.
- Try to do in the internal world as well as the external world.
- Om Shanti, Shanti, Shanti.
- Hari Ohm...

Chapter 10

Meditation I

- 3 Ohms.
- Please sit straight, check posture, spine erect, posture steady, comfortable, gently close eyes.
- Mentally prostrate to Ishta Devata, your Guru, pray to them to help in path of self control, meditation.
- Take a firm resolve, during this practice of meditation, I will not move a bit, I belong to none, I am nothing but seeker of liberation.
- Focus on sounds you hear, make note of each and everyone.
- Bring attention to your body, take mind to each part of your body, toes to head, see it completely relaxed, make sure it follows your order.
- Hold entire posture in your mind, see your body as 3rd person, observing the posture.
- Bring attention to breathing, Prana Vikshanam, watch your inhalation and exhalation, don't allow mind to think of anything else, let your entire attention be on the breathing.
- Bring attention to your mind, try to be witness, without getting involved with the thought, just like you observed your posture, like you observed the breathing.
- Thought will come and go, don't try to change it, force it, investigate it, be witness, let it come and go.

- If there are too many thoughts, chant Ishta Devata Mantra, focus on each letter and on silence between the chanting of Mantra.

• Increase time of silence, hold the silence, if new thought comes, chant mantra again.

- Lord is infinite, compassionate, will help us to control the mind.
- With Gods help, nothing impossible.

• Surrender to Bhagawan, allow him to take charge of us, our mind will come under our control.

- With this feeling, chant Ishta Devata Mantra.
- Imagine the form of Ishta Devata, don't give chance to mind to think about anything else.
- Every thought you see can be in form of feeling, logical thinking, memory, object, person.

• Every thought is supreme Brahman.

- Ishta Devata, Mantra, letters, sound, form, name, everything is supreme Brahman.

• That supreme Brahman I am, I am the substratum of entire universe, the entire universe is superimposed on me.

- Vedanta is not studying text, not by hearing Slokas, Mantras, not having debates.

• Vedanta is experience of oneness, it is experience which tells you that you are the supreme Brahman, Adhishtanam of entire universe.

- Whatever we are studying, discussing, trying to by heart is to get this experience.
- **Meditation will help you only when outside meditation also you maintain the thought, I am the substratum of this entire universe.**
- Everything is superimposed on me the consciousness.
- **Try to maintain this thought throughout the day.**
- Turn attention to Breathing.
- Even when you observe, remember, you are substratum of breathing also.
- Since you are observer, you are not part of it.
- Bring attention to body posture, rub your palms, keep on your eyelids and gently open your eyes.
- Move your feet.
- Try to maintain the thought, Aham Brahma Asmi.

Chapter 10

Session – II

- 3 Ohms
- Check posture, firm, steady, comfortable.
- Mentally prostrate to Ishta Devata, Guru.
- Pray to them to give the strength required for the practice of Meditation.
- Take a firm resolve, during this time, you don't belong to the world, you are only seeker of liberation.
- Sincere prayer and firm resolve will take us deep and far in meditation.
- Focus attention on all sounds you hear, take mental note of every sound.
- Bring attention to body posture, mentally massage every part, start from toes to head.
- **Taking mind to every part of body, serves dual purpose.**
- **First Purpose, Most of our discomfort lies in our mind, when deliberately massaged, body does not disturb us during meditation.**
- **2nd Most important Purpose :**
 - **Mind learns to follow your order.**
 - **As you command mind to go to the part, mind obeys.**
 - **This habit mind gets into, following the order is required in meditation.**
 - **Do this exercise very sincerely.**

- Take mind to every part, hold complete posture in the mind, look at body sitting and meditating as third person.
- Once body is relaxed, do Prana Vikshanam, observe Inhalation – passing throat to abdomen, and exhalation... let mind not go anywhere else, just observe the breathing.
- Let mind observe itself, be witness of thoughts rising and setting.
- Don't get involved with the thoughts, don't flow with the thoughts, just observe.
- **Initially while observing the thoughts, we will go with the flow of thoughts, but the moment you remember your purpose of liberation from thoughts, you will give up the pursuit and become the witness.**
- Don't try to trace which thought led to which thought and how you became witness.
- **Don't investigate which thought causes disturbance, it doesn't matter, just observe.**
- When the mind is relatively calm, take up the thought that the supreme Lord alone is and that supreme Lord with infinite power of creation, sustenance, dissolution, is my own self.
- **This is Bhagawans Yoga, one supreme God in which everything exists.**
- **He is not different from me but he is my own self.**

अहमात्मा गुडाकेश
 सर्वभूताशयस्थितः ।
 अहमादिश्च मध्यं च
 भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
 sarvabhūtāśayasthitaḥ |
 aham ādiśca madhyaṃ ca
 bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Maintain the thought, the supreme Brahman, substratum of entire universe is my own self, seated in the space of my heart.
- This self in me is the same self in all.
- Chapter 10 – Verse 20.
- If sometimes it becomes difficult to hold on to this thought and mind wanders out in the field of sense objects, think of Bhagvans Vibhuti.
- The same Lord, who is my own self is the substratum of every object.
- The glorious, manifold manifestation are of the same Lord.
- If mind is thinking of an object, change focus from the object to its substratum, the supreme Lord.

Everything in Me	I am in everything
Is Yoga	Is Vibhuti

- As a devotee, try to see the presence of the Ishta Devata in everything.
- As a seeker, remember that Ishta Devata is your own self.

For next couple of minutes, if the mind goes into an object as a thought or breaks into a feeling, change attention and focus on the substratum.

- **Silence is the substratum of all thoughts.**
- **Be that silence.**
- Try to maintain the thought of Yoga and Vibhuti throughout the day.
- Bring your attention to your breathing, just observe the breathing.
- Bring attention to body posture, Rub Palms, keep on eyelid, gently open eyes, move feet.
- Om – Shanti – Shanti – Shanti.
- Harihi Ohm, Gurubyo Nama.
- In Meditation, 5 minutes before every class and 5 minutes after class, don't talk.
- Maximum disturbance is because of our speech.
- The thoughts that Swamiji is trying to put in us require 100% attention.
- 5 minutes before or after, don't talk, chant verses, revise notes.