

## Meditation 201: Mastery of Mind

Let this thought or feeling arise in you just one time to give direction to this inner intelligence: 'What is this mantra? How come I hear it within me? Where is it being heard? And, what is it made of?'

Don't keep asking these questions. Just let this feeling come once, and the inner intelligence will start to investigate or inquire. It will become completely absorbed in the sound of the mantra and seek to know what it is—without thought.

Other thoughts may rise. Let them rise, and let them fall.

If your attention is on the mantra, it will be aware of them, but it will not get mixed-up or entangled with them.

## Meditation 301: Self-Inquiry

Let this thought or feeling arise in you just one time to give direction to this inner intelligence: 'Am I the repeater of the mantra, or am I the listener of the mantra?—are these two different?'

The emphasis is still on 'who?', but we are taking the assist of the mantra to avoid intellectualizing. You are looking to see if there is a split in consciousness: 'Am I the repeater of the mantra, or am I the listener?'—are these two? Are these different?' That question arises just once, and this inner awareness starts looking within itself.

Meditation continues till the timer sounds...

Chant 'Om' three times as the timer sounds, then open your eyes gradually.

Om ... Om ... Om ...

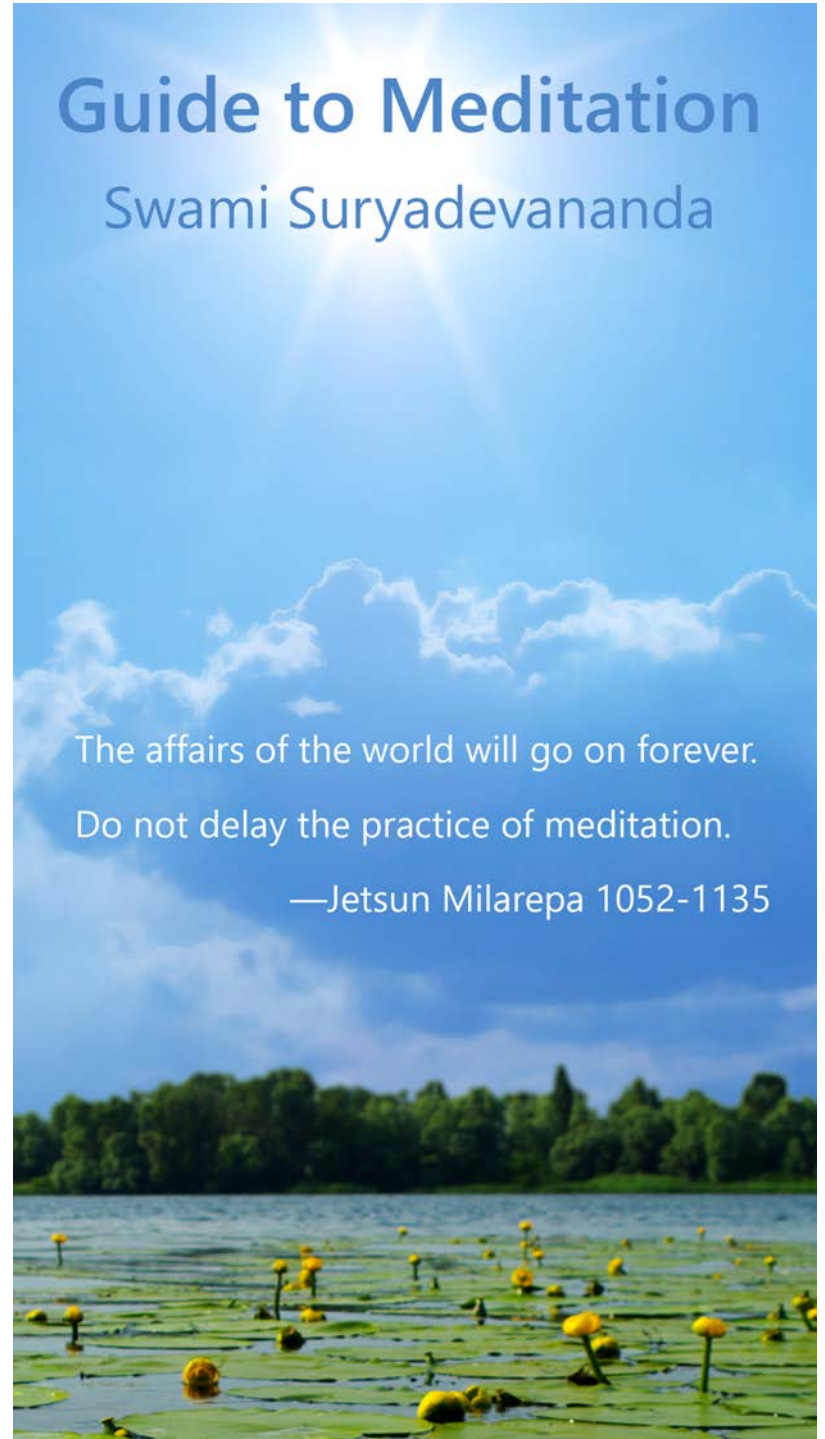
Leave the area gracefully.

# Guide to Meditation

## Swami Suryadevananda

The affairs of the world will go on forever.  
Do not delay the practice of meditation.

—Jetsun Milarepa 1052-1135





*Set the timer, let us meditate*

### Meditation 101: Stabilization

Sequence	Notes
Om... Om... Om...	Chant 'Om' three times and close your eyes.
Become aware, or realize, that you are seated here for meditation.	To become aware, or to realize, does not involve thought. The inner intelligence <i>knows by direct experience</i> . The inner intelligence will now come to the activity of meditation.
Become aware of the general area, room or space in which you find yourself.	The attention will go from the activity to the space, or room, in which you find yourself.
Become aware of the footprint of your body.	The footprint of your body is that surface area with which your body has contact with the floor, or the floor and the chair. Try to <i>feel</i> this footprint at one stroke—all of it.
Become aware of the act of breathing.	The inner intelligence, or your attention, will go from the footprint within to the breathing—and start to investigate it. It will follow your breathing all the way in and all the way out—as far as it can go. If your attention is keen, you will <i>also</i> become aware of the warmth and humidity of your breathing.

Introduce the mantra to the natural rhythm of your breathing.	Use shorter mantras, ishta mantras, like 'Om Namah Shivaya'. Do not alter your breathing. Stretch the mantra to cover the natural span of your breath. Repeat the mantra mentally once with every inhalation, and once with every exhalation. Your attention is on repeating and listening to the mantra clearly—each time.
Introduce an image that corresponds with your mantra ishta-devata, chosen deity, or any image of your choice—and hold that image in the center of your chest.	This will help reduce the amount of obstacles—especially the visual distractions. Your attention is <i>still</i> on repeating the mantra, and listening to the mantra—mentally within you.
Soon, other thoughts which are generally called distractions—but they are just other thoughts—will rise in the mind. <i>Let them!</i>	Your attention is on repeating the mantra, and listening to the mantra, while you hold the image in the center of your chest. Let these other thoughts rise. They will fall just as they have risen—on their own—as long as you do not get entangled with them, or identify with them; because other thoughts or distractions are not the problem, but being distracted is. Do not suppress them. Simply be curious about this mantra. You are facing the mantra completely, as you repeat it and as you listen to it clearly. The sound of the mantra, though mental, will start or should start drawing you to it—becoming clearer and clearer. Let these other thoughts rise and fall. They will exhaust themselves.