



**MINDFULNESS, MEDITATION & BEYOND**  
**21 DAY MEDITATION COURSE**



**Meditation4all.co.uk**

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## DAY 0: Preparation for Meditation Course

### Welcome

Welcome to our 21 day meditation course. This course is designed to make life changing transformations within you. All it requires is your own effort, discipline and sincerity to assist you in making the best possible progress on this course. It is structured in a way to take a complete beginner in meditation to the highest realisations. It is a treasure of techniques and insights which can even take the advanced meditator to deeper truths within.

### What is Meditation?

In Modern times, meditation techniques are specifically being used to relieve stress, awaken creativity, improve sleep, balance the mind and emotions, lower blood pressure and solve other psychosomatic issues. These benefits are a natural outcome as the practice of meditation deepens. **However, meditation is an ancient practice to assist in process of self discovery.** Meditation techniques are used to withdraw the attention into a state of meditation. Meditation being the recognition of the underlying awareness, which lies at the essence of your true nature. There are many different practices of meditation, but the essence of meditation is the recognition of this essential awareness. Awareness lies at the source of every experience and without it nothing can be known. Enlightenment is nothing but the experiential recognition that his pure awareness lies at the essence of who you are.

Meditation practices are used like tools to bring our attention back onto ourselves, which naturally leads to greater self-awareness and insight. In this process many layers of bodily sensations, feelings, thoughts, emotions, beliefs, identities and mental processes are seen as they are, in each moment.

**Meditation is something simple, subtle, something which is ever-present, in the here and now. Letting our attention rest into our essence, is the essence of meditation.**

**Awareness is the essence of meditation**

## **The context of meditation in this course**

In this course, the very core intention is for you to use these techniques to help you recognise the deeper essence of who you are. This is sometimes called Self realisation or enlightenment. The course is also open to those who want to use meditation to assist them in alleviating some issue such as stress, anxiety, depression or other issues. Whether this course and meditation alleviate these issues or leads to enlightenment depends upon you. The techniques come from a wide variety of traditions and religions. However, I have tried to present the techniques in ways which are practical without being dogmatic. This course should be taken from the perspective of performing an internal investigation into who you truly are. In this process, many false assumptions of who you are seen and released until your true essence is all that remains.



## The Structure of the course

The course has been developed through the use of the technique I have used in my own meditative journey within. The techniques are from many different traditions but have been integrated in a way to assist you along your path. This has come from my own insights made whilst practicing these techniques and understanding how they can be used to create different shifts within.

The program has been structured in a way to take the beginner from the basics of meditation to the deepest realisations. The course starts with making an intention and commitment to the course. This is followed by moral conduct and healthy lifestyle observances which promote a solid foundation for meditation. It then leads on to basic of posture and Abdomen Breathing. Correct posture and breathing is essential not only for meditation but also will positively impact your physical and mental health in daily life. Abdomen Breathing will move into Dantien Breathing. This is a ancient practice of awakening the life energy at the point under the naval. This will help you to consciously awaken and develop this life energy.

One of the core meditations on this course is the mindfulness of the breath. We will cover the different variations of the technique which come from different traditions. We will also present a new way of working with the mindfulness technique to awaken the life energy and direct it towards the third eye. The Third eye technique awakens the third eye, a energy centre which opens us up to deeper insights and a clarity to see things as they are. I have personally found that awakening the third eye is a missing step to really go deeper into insight based mindfulness practices. The awakening of this centre will then allow us to proceed to contemplations of the impermanence of experience, on the cause of our self created suffering, the nature of “I” as a individual and “I” as existence itself. We will conclude with self inquiry based practices , where the attention is focused upon the question “Who am I?” and then into the recognition of our essence as unchanging awareness itself. We will discover that true meditation is nothing but the recognition of who we are.

There will be also be the popular AUM or Om Mantra meditation, to awaken the energy centres and concentrate the attention.

This course would be incomplete without incorporating a heart based technique. A heart centred practice will help to balance emotions which may be stirred and awakened through this course. It will also empower you with the energy of love and compassion as you progress on the inward path.

Bonus meditations have been included in the course. You may wish to use these bonus techniques, outside of your main daily practice. Bonus meditations include Yoga Nidra, which is a Yogic Sleep, a technique to deeply relax and integrate all aspects of oneself. There is also a Sound Meditation included.

The flow of the program will also allow advanced students to practice techniques they know of, in a completely unique way. The course integrates different techniques from different traditions, all to create a conducive atmosphere within oneself for self realisation. The techniques used are nothing but aids to assist in recognising your own true essence.



## **Setting up a Meditation Practice**

### **How long should I Meditate?**

It is recommended to practice the meditation 2 times per day. If you have the time, you can practice more than this. The minimum time for practice is 15 minutes per session, so a total of 30 minutes per day. If you want to carry on after the daily guided meditation is over, then you can continue and either have a timer to stop your practice or finish in your own time. If possible, you can slowly increase the time you meditate for, as you progress on the course. Most of the guided meditations are 15 minutes long, some are 20 to 30 minutes also. Please consider this before starting your practice.

### **How do I find the time to fit Meditation in my day?**

Meditation is to become your new positive habit. First, notice which activities in your daily schedule are not very beneficial to your overall well being and use up a lot of your time e.g. watching TV, browsing on social media etc. Second, make meditation a priority over these other activities. Third, Contemplate on the benefits of meditation to your wellbeing over other less beneficial activities. Fourth, use the extra time for your meditation practice. Be committed to complete the course and do the daily practice. Also, read your intention for the course many times a day (intention setting in day 1).

You may decide on a set time to practice daily. This time depends on each person's daily schedule. Some people may like to meditate straight after they wake up, others in the afternoon, after work or late at night. If you find yourself tired at the end of the day, it may not be good to meditate before you sleep. Meditations which can be practised before you sleep include the sound meditation, Yoga Nidra, abdomen breathing or just being mindful of the breath or bodily sensations. Other meditation require more of your active attention.

Some of you may need to get up early, ask your family not distract you, spend some time during your work breaks, or possibly find a quiet place outside of your home to be able to practice daily. It is also beneficial if you have other family members who can do the meditation course along with you.

### **Where shall I Meditate?**

It is ideal to have a set space where you can practice your daily meditations. This could be at your altar, a corner in your bedroom, your garden, living room or any other suitable space. This space should be free from distractions, so make sure your phone is on silent and you notify your family not to disturb you.. Practising in the same place helps to form a habit for daily practice and also create a positive vibration in that space which supports your mediation practice.

### **Meditation Props**

You may wish to use a blankets, yoga mat, suitable cushions and/or a suitable chair (if you are practicing on a chair). It is possible to buy specialised cushions for meditation online, or just use any cushions which helps you get into a comfortable and aligned posture.

### **Journalling**

You may wish to write in a journal after each meditation or at the end of each day of this course. You may write in a physical journal or on your computer or phone.



### **What to write in the journal?**

- Date
- Duration of meditation
- Technique used
- Any particular experiences or insights during your meditation
- Any difficulties with meditation or doubts you may be holding about meditation.
- What was you grateful for today
- What life lessons did you learn today (what did you learn about yourself, others and the world),
- Explore emotions (write down certain emotions which may have been triggered in the day
- Write down anything that flows through you-stream of consciousness writing.
- How your practice is progressing
- What is going to be your mini meditation today to be used in daily life
- Emotions, thought patterns and other tendencies that you was mindful of during the day.



## **Meditation in Daily life**

It is great to consciously practice meditation during your daily routines, whilst on this course and thereafter. This could be as short as a couple of seconds to a few minutes. You may create a few conscious cues which trigger you to be mindful of your present moment experience or to practice a short meditation technique. For example, each time there is a notification on your phone, you attend to the breath for a few seconds before looking at your phone. These conscious cues bring your own presence into your daily routines. Here is a few examples of short meditations you could do in your daily life;

1. If you feel stressed, practice abdominal breathing for a 20-30 seconds or more
2. If you feel stressed, become aware of your breathing at the nostrils or abdomen area
3. To internal repeat the AUM mantra, to align your energies when you feel your energies are out of place.
4. When you overwhelmed by thoughts or emotions, to be aware of the breath or bodily sensations.
5. Visualising your whole body breathing. As you inhale the breath energy moving from the feet to head and then on the exhale from the head to feet.
6. STOP whatever you are doing and just be aware of the present moment sounds, or the breath, or bodily sensations (If it is safe to stop). Then return to your normal activities.
7. Be mindful when eating or drinking
8. Be aware of the breath whilst walking or the sensations of the feet touching the floor.

Be creative and set some small meditations to fit into your routine. For example, to stop and be aware of the breath for a minute every hour or be aware of the breath whilst walking. These small meditations will then merge with your daily sitting practice. They have a power to bring deep shifts within your everyday life.

To assist in setting small meditations throughout the day, a extra 1 minute meditation is given after each technique.

**TASK:** Write down 2 small meditations you can do each day, from 10 seconds to 1 min. Write down the cues to use in your daily life and whenever one of your cues have been triggered, then practice the meditation.. E.g. These cues may be to; Practice when you are in the elevator, walking, eating, when you get a notification on your phone, before sleep, after waking up etc. Your own imagination is your only boundary.

## **Disclaimer**

Meditation is generally safe in the beginning to promote relaxation and concentration. However, as your concentration and contemplation within yourself deepens, it may bring up repressed thoughts, emotions, trauma or psychological issues. Meditation only brings up what is already within you, as part of the healing process. However, this may be overwhelming for some. If you are mentally or emotionally imbalanced or have a history of mental illness then this could trigger these repressed emotions. The techniques are not a substitute for proper clinical treatment for mental illnesses. You should consult a health care professional if in doubt.

I can accept no responsibility for any adverse affects, direct or indirect, that may result from your use of the information on this website or in any of my communications. Furthermore, I make no guarantees that any of the information or practices on this website or that I may write about will function in any particular way for you. By using this website, you agree that you use the information contained here-in entirely at your own discretion.

The guided meditations should not be listened whilst driving or operating machinery.

## **Contact Details**

If you need to contact me, email us on [meditation4all@live.co.uk](mailto:meditation4all@live.co.uk)

## DAY 1: Setting your intention - Gong intention process

We will first set our intention for the course. Intentions are the driving force behind your goals and visions. Setting an intention is like entering the destination on your gps, without the destination you would be wandering mindlessly. We will then read this intention every day before our meditation. Setting your intention for this course will help you to focus, transform yourself and not to succumb to negative habits. You may find that certain distractions, habits, thoughts, and emotions, may stop you from completing this course. Having a firm commitment and guiding intention will help you to complete the course and propel your meditation practice further.

- **You all have taken this course to change your life in some way or to learn more about yourself. You may ask yourself the questions;**
- **What do I wish to change in my life? (What areas of my life requires more attention?)**
- **What gives my life the most meaning, fulfilment and joy?**
- **What do I wish to learn?**
- **What do I wish to get out of this course?**
- **Who am I?**
- **What is my life purpose?**

Reflect on these questions and find an area of your life or yourself which you would like to positively empower. The intention should positively empower you and it is also extra powerful when your intention will also empower others also. For example, The intention could be to do meditation everyday. This would make you feel less stressed in the day and in-turn positively change your relationships with the people around you.

Here are some other examples,

- **I am living a healthy lifestyle.**
- **I am advancing spiritually and understanding who I am**
- **I am living my life purpose ( whatever that may be)**
- **I am learning about meditation**
- **I am more joyful at work and at home**
- **I am more forgiving to other and myself.**
- **I am grateful for the life I am Living.**
- **I am enjoying quality time with my family.**

Choose a intention and write this on two pieces of paper. Make sure the intention is positive, inspiring and written in the present tense. Keep one paper with you for the next 21 days and read it as many time possible. Keep the other piece of paper in the place where you regularly meditate. The vibration of the space where you meditate will become infused with your intentions. Do this for the next 21 days and your mind will start to show you different ways in which your intention can be fulfilled.

Write your intention below;

**1. Intention for this course (Write in the present - e.g. I am emotionally/mentally balanced, I am regularly meditating)**

**2. Write down what you feel, your life purpose is, or what you wish to express in this life (Write in present - e.g. I am inspiring and educating children, I am expressing my artistic creativity).**

**3. How does the intention inspire you? How does it inspire others?**

### **Gong Intention Guided Meditation**

Now listen to the gong intention guided meditation. Download the audio.

1. Hold the paper with your written intention in your hand. Feel the vibration and energy of the gong merges with the energy of your intention.
2. Mentally repeat your intention a few times and feel the sound waves amplify your intention and send it out into all directions
3. Once you feel connected to your intention and enter into a meditative state, then bring the piece of paper to the point in between the eyebrows and visualise your intention has already been fulfilled. Feel a sense of inner fulfilment and see how this intention has positively empowered yourself and others. Feel as though you are living this reality now and the inner joy you radiate
4. Relax into this inner feeling of fulfilment. Feel as though you are living your purpose for being here in this life. Feel the vibrations of the gong align all of your energies towards your intention and to any higher purpose in your life (whether this purpose is known or unknown)
5. Finish your meditation with the inner resolve that your intention is becoming manifest, see how it positively benefits your life and others.

## DAY 2: Meditation Posture

### Posture

Posture is not just a preliminary step of meditation, but the way we hold our body is a way of being. The way we hold our body affects our energy and attention. For example, if we lean too far forward or back, our attention becomes scattered and we feel tired. The Yoga Sutras of Patanjali, state the posture should be steady, comfortable and motionless. When we are steady and comfortable in our posture, we can release our tension and our attention becomes concentrated on our object of meditation. When we are unbalanced and fidgeting in our posture, our attention becomes scattered. The correct posture also allows the energy channels to open up fully. This is why posture is a vital foundation and lasting element of our meditation practice.

Do not try any of these postures mentioned if you have any health issues which prevent you from holding that posture. Don't cause pain or undue strain in holding a posture.

### Seat

You may sit on the ground, on a cushion or on a chair. You have to find what is the most comfortable position for you. If you sit in a chair, keep your back straight and feet flat on the ground. Try not to lean against the support of the chair, as leaning doesn't support the natural curve of the spine. If you are sitting on the chair, then keep your feet flat on the ground. If possible, sit cross legged as this increases concentration when the body is connected in this way. We also mentally feel more connected, grounded and committed in our practice. **Sitting cross legged allows the energy to circulate through the body easily and assists in the movement of energy upwards during meditation.**

If you are sitting cross legged then here are a few things to consider;

1. The soles of the feet should be slightly facing upwards and the feet should be tucked in.
2. If possible, sit on a cushion, this will ensure your knees are lower than your hip joints.
3. Straight Spine - try not to over straighten your spine or slump your back forward. This is helped by sitting on a cushion. The back of the head, middle of the shoulder blades and the base of the spine should align in a straight line.
4. The upper chest should be open and even, not slouching. Slightly bring the shoulder backward. This allows the lungs to expand without obstruction.
5. You can keep your eyes closed or slightly open. If you find yourself feeling sleepy or daydreaming with your eyes closed then you may keep your eyes half open, gazing downward at the floor a few feet away with a motionless gaze.
6. You can keep your hands placed on your thighs or on your lap. Make sure your hands are not stretched out too far or pulled in too close, as this will make you lean back or forward.
7. You may keep your hands in a certain position or mudra (gesture), see below.
8. A Gentle Smile helps to calm and tranquillise the mind. It helps to lighten negative thoughts, emotions and difficulties you may face during your practice.
9. The tongue should lightly touch the palate, this is behind the upper teeth. This slows down the swallowing of saliva and also connects the front energy channel.
10. The right and left side of the body should be symmetrical.  
Especially make sure your knees and shoulders are even and at the same height.



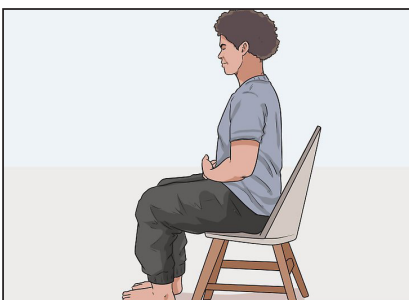


## Different Sitting Postures

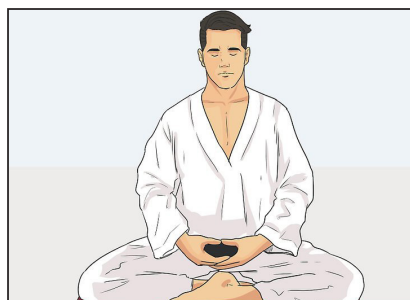
We will now go through a few basic sitting postures you may wish to use during your meditation. If any posture creates pain in the knees, hips or back then change your posture or use a chair. Be comfortable in your posture. You may use a cushion to sit on if you wish. Also, using a cushion will create more stability and alignment of the spine.

1. **Easy pose or Sukhasana** - This is a common and easy pose to do if you are not used to sitting cross legged. First, sit down and cross your legs in front of you at the shins. Tuck your feet inwards and place each foot beneath the opposite knee.
2. **Burmese Posture** - In this posture, you sit down, and bring the heel of one of the feet inwards towards and touching the opposite thigh. You then place the other foot in front, touching the shin of the opposite leg.
3. **Quarter Lotus** - This posture is also relatively easy. Cross your legs and keep one foot tucked under the opposite thigh and the other foot resting over the opposite calf muscle.
4. **Half Lotus** - This is similar to the quarter lotus but one foot is on the thigh whilst the other foot remains tucked under the opposite thigh. It is more compact and locked in. It takes less effort to maintain the correct back posture. However, it does create asymmetry in the posture and you may find your upper body has to compensate. If you feel discomfort in the legs, you may alternate the position of your legs. It is easier to do than the full lotus.
5. **Full Lotus** - Both of the feet are kept on the opposite legs' thighs. It is the most compact and stable posture. It helps keep the correct back posture. However, this is difficult to hold and if done wrongly can injure the knees. Do not attempt without proper guidance.
6. **Kneeling** - Instead of sitting, you can kneel on the ground or on a cushion. You may use a cushion between your legs to support you or possibly a meditation bench (Seiza Bench)
7. **Lying Down** - If you are unable to sit cross legged or on a chair, then you can meditate lying down. However, in this pose it is easy to fall asleep. It is best to keep your knees up and feet flat on the ground to help you stay awake. This posture can be used for yoga Nidra.

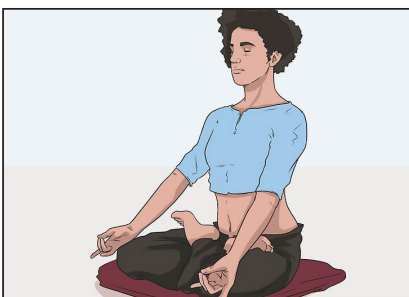
Pictures source WikiHow



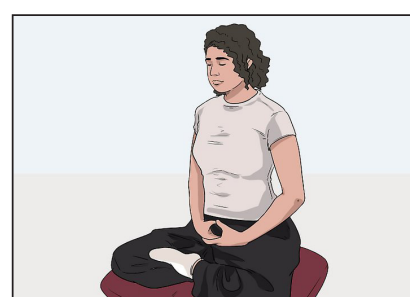
**Sitting in a chair**



**Burmese Posture**



**Full Lotus**



**Quarter Lotus position**

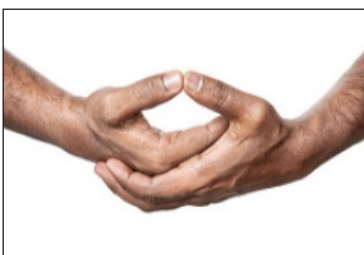
## Hands

There are many different postures in which you may place your hands. These include palms up, palms down, hands clenched together, or the fingertips touching each other. In Yoga, there is a whole science of the posture of the hands called Mudra. Holding the hands and joining the fingertips in different ways, activates different energy pathways. This will be covered in depth in further courses.

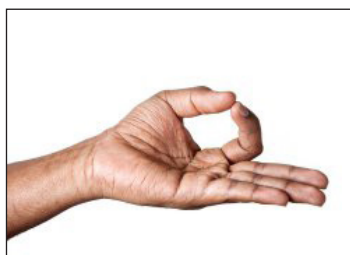
In this course, I will explain a few popular mudras. These are Gyan (Jnana) Mudra or Dhyana Mudra (cosmic). It is also possible to place your palms upwards or downward on your thighs or hold your hands together and rest them in your lap.

- 1. Jnana or Gyan Mudra** - Gently touch the tip of the index finger and the tip of the thumb together. The tips of the fingers should be slightly touching and the other fingers should be kept straight and relaxed. Try to feel the pulse in between the index and thumb fingertips. Then place your palms facing upwards on your thighs. The thumb represent the fire energy and also the divine consciousness. The index finger represent the Air element and also the individual consciousness. Joining the thumb and index finger is the merging of the individual consciousness with the universal. This posture stimulates the brain and helps in concentration. It promotes knowledge and wisdom, as it is linked to the planet Jupiter.
- 2. Cosmic Mudra or Dyana Mudra** - This mudra is commonly seen on Buddha statues and is widely used in Zen Meditation practices. This mudra has a calming, balancing and contemplative energy. To practice this mudra, place your hands on your lap. Place the right palm on top of the left palm (for men) or left palm on top of right palm (for ladies). Both palms facing upwards and the tips of the thumbs touching. The Elbows are bent and relaxed. Credit: Leben-ohne-limit
- 3. Palms are open and facing upward on your thigh** - this posture allows your energy to be in a open and receptive state. It helps you to feel and receive energy from your surroundings.
- 4. Palms facing downwards on your thigh** - this posture focuses your energy inwards to circulate within your own energy body. It helps you to feel more calm and grounded within your own body.
- 5. Hands held together and resting in your lap.**

You may experiment with these postures during this course and see what works best for you.



Cosmic Mudra



Gyan Mudra

## Posture Meditation

We will now practice a posture meditation.

1. Sit down on your seat, Whether cross legged or on a chair. With or without a cushion.
2. If you are on a chair, ensure your feet are flat on the ground below. If are you sitting cross legged then ensure your feet are tucked towards the torso.
3. Keep the Spine naturally curved. Not slumped too forward or over straightening the spine. Feel as though each of the vertebrae of the spine are stacking onto each other.
4. The chest is open with the shoulders slightly back. The chest is straight and even and not leaning to the left or right.
5. The head and neck is in line with the spine. Chin is slightly tucked in. Tongue on the palate (behind the upper teeth).
6. Keep your eyes closed or slightly open gazing downwards 2-3 feet ahead
7. Bring a gentle smile to the face.
8. Keep you hands in your chosen hand posture on your lap or thighs.
9. Ensure the hands are not held to forward or back. Feel balanced and centred in your posture.
10. Be aware of your posture from the base of the spine to the top of the head.
11. Feel a sense of energy moving up from the base of the spine to the top of the spine .
12. Slightly Lean forward and back, sensing the energy in the spine. Then naturally go back to the position where you feel most centred and balanced. Neither leaning forward or back.
13. Slight lean left and right, sensing the energy in the spine. Then naturally go back to the position where you feel most centred and balanced. Neither leaning left or right.
14. Scan your attention from your feet to the top of the head and then back to feet.
15. Visualise a column of energy or a string running from the base of the spine up to the top of the head. You may wish to visualise the string is being pulled upwards, and as it is pulled your spine and head becoming naturally aligned.
16. Feel the energy flowing freely, naturally without obstruction from the base of the spine to the top of the head.
17. Be aware of the position of your eyes. If your eyes are slightly open then fix your gaze 2-3 feet downwards, keeping your eyes in a gentle motionless gaze. If your eyes are closed, then gently gaze inwardly to the point in between the eyebrows. Allow the eyes to be motionless and gaze inwardly at the point in between the eyebrows. This will still the mind and bring forth the clarity to see things clearly with insight.
18. Once again, scan your attention from the soles of the feet, up the legs, up the spine, from the tips of the fingertips up the arms, shoulders, neck, to the forehead and then from the top of the head down to the soles. Move your attention up and down the body in this way, feeling the energy move up and down as a closed circuit. As your energy flows through the body, allow the body to naturally move with the energy and make slight adjustments to the posture.

**Working with the posture using this posture meditation, will help you intuitively feel what is the correct posture for your own body by sensing your own energy.**

This will helps to allow energy to flow freely and lead to increasing depths of concentration. If you find it difficult to visualise and sense energy in the spine, then just use this meditation to adjust your posture.

You can come back to the awareness of your posture at any time during your meditation, especially when you find yourself lost in thoughts. **Being aware of the body and the posture, helps to ground your attention.** During your meditation practice, there may also be slight movements and adjustments in the posture with the readjustment of energy .

## DAY 3: Abdominal Breathing

### What is Abdominal Breathing?

Abdominal breathing is to breathe using the diaphragm muscles. It is called abdominal breathing as the abdomen is pushed outwards when the diaphragm muscles contract (move down) and the abdomen pulls inwards when the diaphragm muscles relax (move upwards). The diaphragm muscles are located just below the lungs and is a dome shaped muscle.

Abdominal breathing is a natural way of breathing and we can notice babies breathing in this way. As adults we breathe less efficiently and breathe more through our upper chest. This is due to bad habits such as diet, lack of exercise, stress and other factors which lead to breathing in a more short and shallow way. This leads to an accumulation of toxins in the body, less oxygen intake, less prana (life energy) intake, fatigue, stuck emotions and ultimately disease in the body.

This practice is used to relearn how to breathe in a natural and complete way. We retrain ourselves to breathe naturally and deeply as we did as children. This practice may be difficult initially, as we need to retrain the diaphragm muscles but with time becomes a default way of breathing. Breathing in this way leads to stimulation of the relaxation response, less stress, efficient breathing, more oxygen intake, removal of toxins in the body, and increase in life energy (prana, chi).

### How does Abdominal Breathing Stimulate the Relaxation Response?

The relaxation response is the opposite of the fight or flight response. The fight or flight response is our reaction to either fight, freeze or run away from a dangerous situation. This was designed to protect us from physical harm. Our Sympathetic nervous system becomes active and creates changes such as an increase in heart rate, stress hormones, increases blood pressure, metabolism and breathing. These physiological changes allow us to fight or flight during a stressful or dangerous situation. However, many of us activate the fight or flight response when there is no physical danger. For example, fearful thoughts created by our own mind of a unreal threat or danger, also activate this response. Chronic stress at work or at home, create this flight or fight response in the body/mind. Over activation of this response is harmful to the body, as the hormones released can cause many physical and mental stress related conditions.

Abdominal breathing activates the vagus nerve and triggers the relaxation response. The vagus nerve comes from the brain and is connected to the lungs heart and other organs. The vagus nerve is stimulated when we contract and relax our diaphragm and turns on the parasympathetic nervous system. The parasympathetic nervous system slows down the nervous system and promotes the relaxation response. The relaxation response slows down the heart rate, lowers blood pressure, improves digestion, improves the immune system, stress hormones decrease, muscles relax, there is more mental clarity, calmness and many more benefits.

### Abdominal breathing calms the emotions and prepares one for meditation

You will notice your breath changes as your experience overwhelming emotions and mental states such as anxiety. When experiencing Unpleasant states, the breath usually becomes short, shallow, fast and irregular. Abdominal breathing makes the breath long, deep, regular, slow and brings the attention to the naval area. Focusing the attention below the naval grounds our attention away from mental chatter and allows us to perceive the whole body in a more connected and intimate way. Moving our attention away from thoughts and emotions to the breath and naval area through abdominal breathing, calms down the mind and relaxes the body. This is why this technique is great to prepare us before we begin our meditation. It may be done for a few minutes before we move onto our main meditation practice.



## **The Technique**

1. Put one hand over your chest and the other over your lower abdomen, just below the naval. Sit with a straight spine, but comfortably. Keep your tongue at the roof of the mouth, behind the front teeth.
2. Now breathe out consciously, as you breath out feel your Abdomen area pulling in.
3. Naturally breathe in and notice your lower Abdomen area expands with the breath.
4. Be aware of the movement of the hand on the belly and notice this area expands and contracts as you breathe in and out.
5. Be aware of the hand on the chest. This hand should be barely moving. There may be a slight movement, but much less compared to the abdomen area.
6. Take a few deep conscious breath first, then allow your breathing to be more natural and flow in its own rhythm. Allow the breath to come in and out naturally, without sucking the air through the nose.
7. You can then practice this technique without placing your hands on the body.

This technique can be used before sitting meditation, to connect you to your body and to the energy body. You may focus on abdominal breathing at any point during your daily life, when you feel you need to reconnect to the body and breath. It can be your daily meditation cue to breathe using the abdomen. You may also notice times when you are breathing through the chest, you can then correct your breathing to abdominal breathing. After time, you will find you naturally breathe using the abdomen naturally.

## **Advanced Technique**

The advanced technique consists of gently pushing the perineum out when you breathe in and contracting the perineum upwards when breathe out. The perineum is in between the anus and the sexual organ. It is these muscles that we contract and relax with the breath. You also feel either sides of the abdomen (oblique muscles) expand and relax with the breath. Also, in the inhalation there is slight pressure on the spine.

Practice this advanced technique, once you have become comfortable with the first technique of abdominal breathing. This technique helps to gather energy in the Dantien/Hara/Naval Area when practicing the next Dantien Meditation.

## **Advanced Technique**

1. When you breath in, your abdomen expands and you gently push the perineum outwards. Also, feel either side of the abdomen (olique muscles) expand outwards. The is also a slight pressure felt on the spine.
2. When you breath out, your abdomen pulls inwards and the perineum is gently pulled inwards. The sides of the abdomen (oblique muscles) relax inwards.
3. Ensure you contract and relax the perineum gently.
4. Keep your attention 2 inches below the naval and also simultaneously at the perineum muscles.

## **From Abdominal Breathing to Rib Cage Diaphragm Breathing**

Abdominal breathing activates the greater use of the diaphragm muscles and therefore our breathing becomes more efficient. However, We can then advance to Rib Cage Diaphragm breathing. In Rib Cage Diaphragm breathing, the muscles in between the ribcage expand outwards and to the sides. There is more movement at the sides of the lower ribcage and little movement of the upper chest or abdomen. It is a more subtler and advanced practice. We have shown the practice of Abdominal breathing in this practice because focusing on this area is easy for the beginner and it also prepares us for our next Dantien Meditation.

## **Minute Mini Meditation for Daily Life**

1. Make it a daily cue to observe your breathing during your daily life.
2. Check whether you are breathing from the upper chest or abdomen during your daily life. You may place your hands on your chest and abdomen area.
3. Focus on abdominal breathing for a few breaths or minutes and then return to your daily activities, whilst still breathing using natural abdominal breathing.

## **DAY 4 & 5: Lower Dantien Breathing**

### **What is the Lower Dantien?**

The lower Dantien (Chinese) or Hara (Japanese) is a centre to store life energy, otherwise known as prana, chi or ki.

The lower Dantien is located 2-3 finger widths below the naval and towards our small intestine. Dan is Elixir and Tien is Field. This is a field of Elixir for our own transformation. Elixir being a magical substance. The life energy stored at the Dantien can be used for our own spiritual transformation, for holistic health, or for Martial arts applications.

The lower Dantien is widely used in Qi Gong, Tai chi and Martial arts Practices. There are three Dantien's, Lower (below the naval), Middle (solar plexus area) and Upper Dantien (Forehead). The Lower Dantien or Hara is also known as the 2nd brain. It is the place where we get gut feelings . Modern science shows the lower abdomen is the house for the enteric nervous system which receive impulses and responds to emotions. This centre is connected to the central nervous system. Focusing on the lower abdomen also triggers the Vagus nerves and the relaxation response. It is a important centre of power, Physical vitality, and grounding. The lower Dantien serves as a foundation for further energy practices. It serves as a energy battery for energy to flow through the energy channels. Modern Science also shows that the small intestine is capable of storing energy.

### **What is Life Energy, Chi, Prana or Ki?**

The life energy stored at the Dantien is also known as Chi (Chinese), Prana (Indian), Ki (Japanese), or Orgone energy. This life energy flows through our energy channels at the individual level. It is also the same energy which is the source of all creation, at the cosmic energy level. Modern science shows that everything is energy at its source, which is vibrating at different frequencies. A dense and low vibration of energy gives form to what we perceive as the Physical. A higher vibration of energy gives form to the subtler aspects of creation beyond our physical senses.

## **The Technique**

This meditation is good to start after a few rounds of Abdominal breathing. It is also good to conclude with this meditation to ground and store your energies at the Lower Dantien.

1. Start with Abdominal breathing or Advanced Abdominal Breathing. Advanced abdominal breathing will allow more energy to be stored at the Dantien. In Advanced breathing, your abdomen expands and you gently push the perineum downwards when you breathe in. When you breathe out, you gently pull the perineum upwards and the abdomen pulls inwards.
2. Focus your attention on the lower Dantien, which is approx 2-3 finger widths below the naval and towards the small intestine.
3. You may wish to place your hands on this area, feeling the centre of the palm in energetic connection with the Dantien.
4. Keep your attention at the lower Dantien, below the naval and breathe naturally with abdominal breathing.
5. As you breathe in, feel the energy from the breath and surroundings being sucked into the Dantien area and this energy expanding at the Dantien.
6. As you breathe out, concentrate your attention at the Dantien and feel the energy focus in towards the small intestine. Feel the energy contracting and being stored in the small intestine.
7. You may visualise a golden ball of energy at the Dantien, which expands with the in breath and condenses inwards when you breathe out.
8. As you breathe in and out in this way, feel more and more energy building up and being stored in the small intestine. Specifically 2-3 thumb widths below the naval and 2 or so inches inwards.
9. Feel the golden ball of light expanding with practice. Feel the warmth and sense of energy and vibration at the Dantien and in your palms.
10. Each time you notice your attention is not at the Dantien, then mindfully return your attention to the Dantien.
11. Before you finish the meditation, visualise the energy is being condensed (becoming a small concentrated energy ball) at the dantien and is being stored in the small intestine.

## **1 Minute Mini Meditation for Daily Life**

1. Make a cue to focus on the lower dantien during your daily life.
2. Bring your attention to the lower dantien, whenever your cue is triggered and breathe using abdominal breathing.
3. Breathe in, feeling energy being drawn into the lower dantien and the energy expanding as a golden energy ball.
4. Breathe out, feeling the energy and golden ball of energy condense inwards towards the small intestine.
5. Continue with your daily activities with attention still on the lower dantien. Feel your movements and actions originate from the lower dantien.
6. Feel grounded and energised whilst you perform daily activities from the lower dantien.

## DAY 6 & 7: Mindfulness Of Breathing - Abdomen

### What is Mindfulness Meditation?

Mindfulness is focusing our attention on a experience occurring in the present moment and noticing it with non judgemental awareness. In this meditation, we become attentive of our natural breath. The breath is always occurring in the moment and is a object of meditation we can all use. In this technique, we focus our attention on the breath at the abdomen area and just remain aware of the incoming and outgoing breath. Later in the course we will be mindful of the breath at the nostril and within the whole breath body.

### What is the purpose of this technique?

This technique helps to bring our attention to the present moment experience with non judgemental awareness instead of being habitually identified and reacting to thoughts, sensations, feelings and other experiences. It develops concentration, mindfulness and insight which is required to look deeper into the nature of who we are.

### How is it different from a breathing exercise, Abdomen Breathing or Dantien Breathing?

This is not a breathing exercise where we need to extend, hold or change our breathing in anyway. Unlike Dantien Breathing, we don't need to visualise the movement of energy in anyway. This technique does use natural abdomen breathing, as we are aware of the rise and fall of the abdomen area. If we learn to breathe correctly using lower abdominal breathing then just by watching our breath we will naturally be practising a effortless form of Dantien Breathing. Through the practice of abdominal breathing our body relearns to do abdominal breathing effortlessly. Then just by watching our breath, our concentration will increase, our breath will slow down and deepen and we will experience a tranquillity in the body-mind. There will also be a natural absorption of prana or chi energy at the Dantien. However, this is not the main purpose of this meditation.

In this technique, we still are breathing using Abdominal breathing. However, we allow our breathing to flow naturally in its own rhythm and just observe the sensations the rising and falling of the abdomen creates. Our objective is not to breathe in a certain way, but to just observe the sensations of the breath at the Abdomen.

### The Mahasi Method

Mahasi Sayadaw was a Burmese Buddhist Monk , who taught observing the breath by noticing the sensations at the lower abdomen. We observe the rising and falling of the abdomen. The use of the abdomen as an object of meditation, grounds our attention's on the body.

The Mahasi Method, also uses the mental noting of the experiences perceived. For example, mentally noting the rising and falling of abdomen, noting of different bodily sensations, noting of different thoughts, noting sensory impressions or any other experience. Noting in this way helps us to see experiences as they are, instead of being identified and reacting to them.

This technique of mentally noting may be helpful to some meditators. It is best to practice and see in what ways this technique may benefit you. Some people may not wish to use it at all and just naturally be a witness to the present experience. Some people, may use a noting when they find themselves distracted or experiencing strong emotions or mental states. Some people , may note continuously throughout their meditation. Some people may be very specific and attentive to noting and some people may be more general and note in a relaxed way. This is a personal journey, so please practice and see how mental noting best benefits you.

If you don't wish to use mental noting, then just observe the sensations at the abdomen and simply observe if your attention moves to thoughts, sensations, feeling or sensory experiences.



## **The Technique**

I will now explain the technique with or without the use of mental noting. If you wish to use mental noting then further explanation is given later.

### **Mindfulness of Breath Technique - Abdomen without mental noting**

1. Focus your attention at the abdomen,.
2. Breathe in and out normally, without breathing deeper to make the abdomen movement more distinct.
3. Notice the rising and falling of the abdomen,as you breathe in and out. If you find it difficult to notice the rising and falling of the abdomen, then you may place yours hands on the abdomen and feel the movement.
4. Be aware of the sensations the movement of the abdomen creates , such as pressure. Be aware of the subtle sensations and movements during the entire duration of the in and out breath. Be aware of the beginning, middle, end and pause of each phase of the in and out breath. Noticing the sensations felt.
5. When you notice that your attention is not at the abdomen, then recognise where your attention is. This becomes your secondary object of meditation. Observe if your attentions is with some other bodily sensation, thoughts, Emotions (e.g. anger), or some sound or sensory experience (e.g. Hearing, seeing , tasting, touching etc).
6. Witness secondary objects in a detached and non judgemental way. Then return to the primary object of meditation, the rising and falling of the abdomen.

This is the same technique but with the use of mental noting

### **Mindfulness of Breath Technique - Abdomen with mental noting**

1. Focus your attention at the abdomen.
2. Breathe in and out normally, without breathing deeper to make the abdomen movement more distinct.
3. Notice the rising and falling of the abdomen,as you breathe in and out. If you find it difficult to notice the rising and falling of the abdomen, then you may place yours hands on the abdomen and feel the movement.
4. Mentally note “rising” when the abdomen is expanding during the inhalation. Note“ falling” when the abdomen is contracting during the exhalation.
5. Be aware of the sensations the movement of the abdomen creates , such as pressure. Be aware of all the subtle sensations and movement during the entire duration of the “rising” and “falling”. Be aware of the beginning, middle, end and pause of each phase of “rising” and “falling”.Noticing the sensations felt.
6. When you notice that your attention is not at the abdomen, then mentally note where your attention is. This becomes your secondary object of meditation. Mentally Note if your attentions is with some other bodily sensation, thought, Emotions (e.g. anger), or some sound or sensory experience (e.g. Hearing, seeing , tasting, touching etc).
7. Mentally Note and Witness secondary objects in a detached and non judgemental way. Then return to the primary object of meditation, the rising and falling of the abdomen.

## Minute Mini Meditation for Daily Life

1. Make a cue to focus on the abdomen during your daily life.
2. Bring your attention to the Abdomen, whenever your cue is triggered and breathe using natural abdominal breathing.
3. Be mindful of the rising of the abdomen as you breathe in. Be Mindful of the falling of the abdomen, as you breath out.
4. Continue with your daily activities whilst still aware of the abdomen rising and falling as you breathe in and out.

## Noting Technique

We are easily lost in the content of our thoughts in meditation and we may find ourselves caught up in thinking without mindfulness for long periods of time. Mental noting is a simple method to help us to stay present and mindful of our present experience, whether that is the breath, abdomen, sensations, feeling, thought or any other experience. We simply calmly mentally note our present experience.

### Benefits of Noting:

- The mind is less likely to wander and when it does it is quicker to regain mindfulness, by remembering to note.
- It keeps the attention on the present moment experience
- Helps us to recognise our experience clearly and to recognise habitual patterns of thoughts, emotions and mental states. For example, we may notice that we habitually feel angry or frustrated.
- Mentally noting give the mind something to do, rather than being let loose to create a incessant flow of thinking.
- Helps us to perceive experiences without unconsciously reacting and identifying with the experience. It creates a space between the experience and observation. This can help us to stop acting out certain emotions such as “fear” , “anger” etc.
- It may take some effort initially but with time it becomes a engrained habit.

### Possible problems with Noting:

- Noting may become mechanical
- Noting may become the primary focus of the meditation instead of just seeing the experience as it is.
- We may become overly analytical and specific with our noting.
- We may try use noting to push away our experience , instead of seeing it as it is.
- Sometimes we have to bring more presence and love to certain emotions and feelings. Mentally noting may feel cold and distance you from acknowledging and holding certain emotions in your own loving awareness.
- Not being able to find a word to mental note the experience, which may then lead to thinking about what word to use.

When noting, we do not go into content of the experience. e.g. label a thought as just “thought” instead of noting the content of the thought e.g. “ thinking about work”. This helps us to cut off our attention being caught up into the flow of thinking. We can also note experiences through our senses, as a one word label. Simply label any sounds as “hearing”, without going into what the sound is. If we go into what the sound is then this brings up concepts and memories of the sound, which may then lead to reaction to the sound, depending on if we find it pleasant





or unpleasant. Label the sense of touch as “touch”, smell as “smell”, Taste as “taste”, and any object of sight, as simply “seeing”. Noting the experience at the level of sense impression, stops the flow of thoughts about the experience to capture our attention. If we experience our attention moving to thinking, just mentally note “thinking”.

We can continue to note an experience until it disappears or is recognised or becomes less apparent. For Example, We may note “Hearing”, “hearing”, “hearing”, until a sound becomes less apparent or disappears and then move to the primary object of meditation.

Examples of mental notes you may use during your practice. You may use the words below to help you recognise and note your experience during meditation. You may find your own words to help you note your experience.

**Sense Experience:** Hearing, Seeing, Tasting, Touching, Smelling

**Breath:** Rising, Falling, In, Out, Expansion, Contraction

**Body Sensations:** Sensation, Warmth, Coolness, pressure, itching, heaviness, lightness, tingling, expansion, contraction, burning, intense, dull, or any other

**Feeling tone:** Pleasant, Unpleasant, Neutral

**Emotions:** Happiness, sadness, anger, fear, greed, lust, bliss, hate, panic, anxiety, or any other

**Thinking:** thought, planning, thinking, resisting, calculating, imagining, analytical, comparing, judging or any other

**Mental State:** restless, frustration, concentrated, unconcentrated, tired, energetic, bored, craving, aversion, curious, arrogant, or any other

Please note that some of the emotions and mental states can't be distinctly defined. These emotions and mental states are a mix of many different types of experiences going on within us.

### **What is the secondary object of meditation?**

The secondary object is any experience such as a thought, bodily sensation, emotion, or sensory experience our attention may move to from our primary object of meditation.

## Advanced Theory of the Mindfulness technique

### Concentration, Mindfulness and Insight

There are three aspects of this technique which are concentration, mindfulness and insight. Concentration helps to focus our attention on the breath. Concentration uses force and effort to keep the attention on the object of meditation. It develops when the attention can stay on the object of meditation for longer interrupted periods of time. Mindfulness is more subtler, it is the noticing of the object of meditation and recognising when the attention has moved. Mindfulness of a certain experience such as the breath is not possible without concentration. Concentration holds the attention on the object of meditation we wish to be mindful of and mindfulness notices the object and whenever the attention has strayed. It is also possible just to be mindful of whatever your present moment is, without fixating your attention on any experience. This is a deeper form of mindfulness, which will not be covered now as it is easy to get caught up in the experiences and lose mindfulness.

In mindfulness, we also notice the movement of attention and the other experiences which our attention moves to. Mindfulness leads to a more open awareness of our present moment experience. Whereas Concentration leads to more a fixed awareness of a certain object of meditation, with disregard to any other experience. A balance of concentration and mindfulness brings us to the third aspect, insight.

Insight is seeing the true nature of whatever one is mindful of. We investigate and contemplate into the nature of our experience and the nature of ourselves. The mindfulness of the breath then becomes an anchor to be mindful of the bodily sensations, feelings, the mind and our true nature. We become consciously aware of the entire field of experience which is continually occurring within us and gain insight into its true nature. Through clearly seeing our experiences with insight, our attention is no longer caught up with experiences and the attention rests into its source, pure awareness itself. This pure awareness is the sense of just being aware, which lies at the essence of everyone. This awareness becomes aware of itself. There is a realisation of who you are beyond your individual identity, as this unchanging awareness itself. The contemplative aspects of this technique will not be covered in this course. There are other techniques described in this course for contemplative self inquiry into realisation of this pure awareness.

Through the practice of Mindfulness we can then contemplate and realise the following truths;

- 1. All experiences arise, are present and disappear.** The breath comes and goes, so do thoughts, emotions, sensations, beliefs, and our identity. **Change is constant.** All experience is transient in nature and we cannot hold onto any experience permanently. Just be a witness to experience, allowing them to come and go. Just like being a witness to the breath.
- 2. Personal identification of an experience as "I"** - The more we identify and react to experience, the more we experience suffering due to the dualistic and transient nature of experience. We realise our true nature is beyond our thought, emotions, beliefs, identity and sensory experiences.
- 3. Awareness in which experiences come and go - we** recognise that all experience occur within our awareness. This awareness is unchanging and is effortlessly present.
- 4. True nature of no self** - The Individual's self is also a transient form or aspect of ourself which is appearing in time but what we are in our essence is beyond the limits of identity. Awareness is beyond a personal form of self or individuality.
- 5. Awareness is the source** - The underlying awareness is our true nature, beyond change and is ever present.





## DAY 8 & 9: Mindfulness Of Breathing - Nostril

Initially, we practiced mindfulness of the breath at the abdomen area. This is because the abdomen is a large area and therefore easier to notice sensations at. The abdomen is a good point to develop your concentration and keeps you more focused and grounded on the body. Also, it continues on from our abdominal breathing and lower Dantien meditation. The practicing of just being mindful of the breath at the abdomen, would also naturally lead to development of energy at the lower dantien.

In this meditation, we will pay attention to the nostril area and be aware of the sensations of the incoming and outgoing breath. This technique is similar to being aware of the breath at the abdomen area, but instead we are observing the sensations at the inner nostril area or the upper lip. Paying attention at the nostril area develops greater concentration. This development of concentration, will assist us in the third eye meditation.

In this technique, you may use the technique of mentally noting whilst being attentive of the breath or just be aware of the breath without noting. If you mentally note the breath, then you may note “in” or “out”.

### The Technique

1. Focus your attention on the inner nostril area or the upper lip
2. Notice where you feel the sensation of the breath the most. We may feel the touch of air passing through the inner nostrils or upper lip. We may be aware of this sensation at the left, right or both the nostrils. You may also feel the breath at the upper lip.
3. With your attention focused at your chosen area. Watch the breath as it comes in and out.
4. Allow the breath to be naturally, without extending or forcing the breath.
5. If you are using the mental noting technique, you can note “in” and “out” with the incoming and outgoing breath. If you are not using the mental noting technique, just observe the breath.
6. When you notice that your attention is not at the abdomen, then recognise where your attention is. This becomes your secondary object of meditation. Observe if your attention is with some other bodily sensation, thoughts, Emotions (e.g. anger), or some sound or sensory experience (e.g. Hearing, seeing, tasting, touching etc).
7. If you are using mental noting, then you may note the secondary object.
8. Witness secondary objects in a detached and non judgemental way. Then return to the primary object of meditation, the rising and falling of the abdomen.
9. Keep practising in this way every time you recognise your attention has moved away from the breath.

The secondary object of meditation is wherever the attention moves to from the primary object, the breath. We become mindful of the secondary object and then return our attention back to the primary one.

### Minute Mini Meditation for Daily Life

1. Make a cue to focus on the breath at the nostrils during your daily life.
2. Bring your attention to the nostrils and observe the natural breath, whenever your cue is triggered.
3. Be mindful of the in and out breath at the nostril area
4. Continue with your daily activities whilst still observing the breath at the nostrils.



## DAY 10 & 11: Mindfulness Of Breathing - Whole Breath Body

In this meditation, we will be mindful of the entire breath body. The breath body is our experience of the sensations the breath creates within the entire body. In this meditation, our attention is not fixed on one point where we feel the breath, but we perceive the sensation of the breath through the body. The breath body can also be interpreted as the Prana, Chi or Energy body. An advanced technique of being mindful of the breath body is to observe the natural movement of energy up and down the spine, as we breath in and out.

### The Technique

1. Sit in a comfortable posture, keeping your spine naturally aligned.
2. Fixate your attention on the entire body. It may help to visualise the outline of your current body posture and within that outline being aware of any sensations you perceive in the body.
3. With your attention fixated on the whole body, be mindful of the natural breath. Allow your attention to move to any point in the body where you feel the sensation of the breath.
4. Observe the sensations of the breath occurring at any area within the body, without solely fixating your attention at any one area.
5. As you breath in and out, You may be aware of sensations within the body move from one area of the body to another. For example, you may feel the sensation of the breath move to the nostril, the windpipe, lungs, diaphragm, abdomen, and perineum. You may also find the sensation may be more distinct at only a few areas, such as the nostril or abdomen. (see further examples below).
6. Try not to focus your attention on any specific area with too much concentration but to calmly observe the flow of sensations through the breath body, as you breath in and out.
7. When you breathe in, know you are breathing in. When you breath out, know you are breathing out.
8. Feel a sense of balance and tranquillity in the body and mind , as you observe the natural flow of sensations through the breath body.
9. End your practice when you are ready.

### Some additional pointers for this technique

In the Inhalation we may be aware of;

- Air being sucked in from the surroundings
- The sensation of the breath moving up the nostrils
- The sensation of the breath moving down the windpipe.
- The sensation of the diaphragm moving down and contracting
- The sensations of the lungs expanding
- The sensations of the abdomen expanding
- The sensations of the sides and back of the abdomen expanding
- A slight pause.
- The sensation of pressure in the body before the breath is released.

In the exhalation we are aware of;

- The sensation of the abdomen contracting
- The diaphragm muscles relaxing
- The sensation of the lungs relaxing
- The sensation of the breath moving up the windpipe
- The sensation of the breath move out of the nostrils
- The breath merging into the surroundings
- A slight pause.
- You may notice all or only some of these sensations as you observe the breath from start to finish within the body. If you only perceive the breath at certain areas of the body then that is fine. Some sensations may be easy perceived and some may be more subtle.
- Try to widen your attention to feel the breath flow through the body, without focusing your attention exclusively at any point.
- Allow the breath to be natural and not to force and extend the breath in anyway.

This technique easily creates a sense of tranquillity within the body and mind. It grounds our attention back into the body. If you find your attention is scattered and find it difficult to focus on a specific object then this technique is helpful.

### **1 Minute Mini Meditation for Daily Life**

1. Make a cue to focus on the breath through the entire breath body, during your daily life.
2. Whenever your cue is triggered ,bring your attention to the entire body and feel the sensations of the breath flow through the entire breath body.
3. Don't fixate on any one area where you feel the sensations of the breath, but allow the attention to move to different sensations of the breath through the entire breath body.
4. Continue with your daily activities whilst still aware of the sensations of the breath flowing through the breath body.

### **Advanced**

In the first phase of watching the breath body, we are observing the sensations of the breath through the body. However, a deeper meaning of the breath body, is the energy body or Prana (life force) body. In advanced meditation, it is possible to observe the flow of energy moving up and down the spine with the inhalation and exhalation of the breath. We recognise the breath is actually a subtle movement of life force energy. We then meditate by observing this natural flow of life force energy, as we naturally breath in and out. We do not force our attention to move energy up and down the spine with the breath. However, by just being aware of the sensations of the breath in the body, we gradually become aware of the subtler movement of energy with the breath.

In the inhalation you may feel energy rising from the root of the spine, up the spine to the brain stem, to the pineal gland at the centre of the brain and then to the point in between the eyebrows. On the exhalation, you may feel energy moving from the third eye in between the eyebrows down to the root of the spine. Awareness of this natural flow of energy when breathing, energises the energy body and awakens the third eye. This is how this technique of first being aware of the sensation of the breath, leads to awareness of the flow of energy of the breath in the energy body, to the awakening of the third eye, to seeing things as they are from the third eye, to self realisation.

This advanced technique will not be elaborated in this course and will be available through private tuition or later courses. This is just intended as a guide to help you advance using this technique and experience the breath as a energy.

## DAY 12: Mindfulness Of Breathing - Conclusion

### **Mindfulness of Breathing - Nostril, Abdomen or entire breath body**

We now may use a mix of being attentive at the nostrils, abdomen, or the whole breath body. If we find our attention is scattered, we may then find focusing on the entire breath body helpful to settle our attention and make us feel more grounded within our body. When our attention is more focused we may move to the abdomen area, whilst also developing the energy at the lower dantien as a by product. Sometimes, we may find our attention becoming highly concentrated and then may shift our attention to the nostril area. Also, if we find ourselves becoming ungrounded and tense due to trying too hard to concentrate, then we may move our attention from the nostrils to the abdomen or whole breath body. With practice, we will find our own way of working with this technique to deepen our practice and lead to insight meditation.

### **Use of Noting**

We may use the aid of mental noting if we wish to. If not, we just naturally observe experiences without noting. If you find mentally noting your experience becomes your primary objective in meditation, then try to just be present to experiences without noting.

### **Experiencing the breath as a flow of energy**

In our practice, we have been mindful of the sensations the breathing creates within the body. Awareness of the sensations of the breath within the body, leads us gradually to awareness of the subtler energy flow through the body. The energy moves upwards before and during the inhalation and downwards before and during the exhalation. We may experience this energy moves up and down from the root of the spine to the third eye ( in between the eyebrows). Mindfulness then can move from the level of sensations to watching the breath at the level of energy flow. This new relationship with breath as a energy, propels us forward to advancing to the third eye technique. Also, being mindful of the flow of energy with the breath, clears and energises the energy body. This propels us forward to awakening the third eye in the later meditations.

### **The Technique**

1. You may now be mindful of the breath at the nostrils, abdomen or whole breath body. You may also alternate between these areas during your meditation.
2. Once you find your concentration is deepening, then try to notice the subtle movement of energy through the energy body, as you are mindful of the breath. You may sense this energy as a rising of heat, tingly sensation, light or as a vibration.
3. Just observe the natural flow of this energy with the breath, without forcing or interfering with it.

### **Minute Mini Meditation for Daily Life**

1. Make a cue to focus on the breath during your daily life.
2. Bring your attention to either the abdomen, nostril, or whole breath body and observe the natural breath.
3. Feel the flow of energy up the spine as you breath in and down the spine as you breath out.
4. Continue with your daily activities whilst still observing the sensations of the breath within the body and also feeling the subtle flow of energy as you breathe.

## DAY 13: Aum Meditation

Aum is said to be the seed sound of creation in the Hindu tradition. It is said that the entire creation arises from sound. Sound is vibration. Sound is energy. The basis of all of creation is energy. Every form of energy has a unique sound but the root sound being AUM.

AUM is made of 3 sound A, U and M. These sounds represents different aspects of creation.

**A** - It represent the waking state and the creative energy of manifestation.

**U** - It represent the dream state and the energy of preservation and sustenance of creation.

**M** - It represent deep sleep and is the energy of dissolution.

The silence after the AUM represents turiya, or the source consciousness in which other states exist and manifest within. This represents the unchanging reality of oneself which is beyond and yet the source of the creation. AUM represents the 3 aspects of creation which is in constant motion. The silence represents is the transcendence of creation into the realisation of the unchanging consciousness of all that is.

### The Technique

1. Sit in a comfortable posture and keep the back straight without causing strain.
2. Close your eyes and focus your attention on the naval area.
3. Practice Abdominal breathing.
4. As you exhale, create the sound AAAA. This is pronounced like the A in Art. Keep your mouth open. Feel the sound come from the base of your spine and vibrate at the naval area . Completely exhale into the sound. Then take a deep breath and feel the energy of the breath touch the naval area. Then once again sound AAA as you exhale. Repeat this 9 times.
5. Now sound U. This is pronounced as O in Home, and not at the letter U. The sound vibrates at the bottom of the ribcage. The mouth is slightly closed and in the form a circle. Completely exhale into the sound. Then take a deep breath and feel the energy of the breath touch the naval area. Then once again sound ooooo as you exhale. Repeat this 9 times.
6. Now sound M. This is pronounced as if you are humming the sound mmmmm.. The sound vibrates at the throat. The mouth is closed. Completely exhale into the sound. Then take a deep breath and feel the energy of the breath touch the naval area. Then once again sound mmmm as you exhale. Repeat this 9 times.
7. Now we repeat A-U-M together. Starting with A and focusing our attention at the naval. Then moving to U at the bottom of the ribcage, Then M at the throat. Let all three sound be repeated with a smooth transition in between and of equal duration. A-U-M should be repeated in one exhalation.
8. Be aware of the silence after the sound. Being aware of the vibration within the body. Then recognise the sense of awareness itself, in which all experiences exist. Awareness is source consciousness.
9. Then breath in, using abdominal breathing , feeling the energy touch the naval area.
10. Keep repeating A-U-M, for 9 times.
11. Rest in the silence. Rest as the awareness itself.
12. Finish the meditation.

## Advanced Practice

In advanced practice it is possible to contemplate the different states of consciousness during the meditation.

- When repeating the A in AUM, contemplate on the waking state. Be aware of the normal conscious mind, the body and its interconnectivity to the physical world. Feel as though the entire physical universe is becoming manifest with the sound AAA.
- When repeating the U in AUM, contemplate on the dream state. Be aware of the unconscious unseen mental processing in the mind and the subtle realm of the universe (like the universe we create within ourselves when we dream).
- When repeating the M in AUM, contemplate on the deep sleep state. Be aware of latent impressions of the mind which are dormant and of the universal in its casual form (as a unmanifest state in which the subtle and physical universe arise and disappear within)
- The silence after the repetition of the mantra, is turiya. This is the fourth state, which is actually the source from which the other 3 states of consciousness exist within. During the silence in between repetition of the AUM, recognise the sense of just being aware. Within this awareness, all the states of consciousness arise, are present and dissolve into. This awareness is ever present and unchanging, in any state.

AUM is actually a sound which is constantly vibrating within us. You will find through practice this vibration of AUM is resonating within you and in all things constantly. This will be perceived as a deep background hum. You will realise you are made up of sound and all of creation is of sound. You recognise your innate oneness with all creation. Whilst also recognising that there is innate awareness of this entire field of sound and the very core of yourself transcends sound/creation.

### 1 Minute Mini Meditation for Daily Life

1. Make a cue to meditate on AUM mantra, during your daily life.
2. Whenever your cue is triggered, repeat the AUM mantra mentally or aloud.
3. As you repeat A-U-M, feel the energy of the sound vibration move from the naval to the chest to the pit of the throat.
4. Recognise the silence, which represents the source awareness, in which the vibration AUM is perceived within.
5. Continue with your daily activities whilst feeling a natural aum vibration resonate throughout the body-mind and physical environment around you.



## DAY 14: Heart Centre Meditation on Emotional Body

The previous meditations have helped you gain a certain degree of concentration and calmness in the body-mind. You may have felt a sense of calmness, stillness and peace through meditation. However, after the initial positive experiences, you may encounter negative thoughts and emotions coming to the surface of the conscious mind. When the attention becomes concentrated and the mind clear, unconscious unprocessed tendencies arise into our conscious mind to be processed. This may be a hurdle for some people who are put off by the negative experiences of thoughts and emotions during their meditation. However, this is a sign of progress. Through meditation, one investigates into the deeper reality of all aspects of oneself. You learn to process and integrate all aspects of yourself into the deeper essence of who you are.

It may be difficult just to remain a witness to some negative thoughts and emotions. That is why the heart centre meditation is to help you to process negative emotions and thought patterns. It uses the healing power of the heart centre to project love and joy to unprocessed tendencies and to transform them.

### The Technique

1. You can practice this technique sitting or lying down.
2. Keep your left hand on the heart centre in the middle of the chest.
3. Feel energy from your hand connect to the energy field of the heart centre.
4. Bring a gentle smile to the face, feel that smile extend to the heart. Feel the heart smiling.
5. Now listen to the sound of the singing bowl and focus your attention on the heart centre
6. Feel a sense of deep peace, or bliss, or love, or joy, or gratitude at the heart centre.
7. If you find it hard to bring these feelings into focus then remember a experience in your life when you felt these emotions. Then focus these feeling at the heart centre.
8. Focus more on the feeling than past memories.
9. Feel the feeling expanding at the heart centre. The vibration of these feeling of bliss, or love, or joy, or gratitude extend to the entire body. Feel the sound of the bowl, merging with the vibration of these feeling and helping these vibrations to extend throughout the body.
10. When you breath in, the energy of the heart expands. Visualise the energy of the heart centre is spiralling outwards and becoming larger and larger. Feel as though it is enveloping any tension in the body, or negative thought patterns or emotions in its field of love.
11. When you breath out, feel the qualities of love, compassion and forgiveness transform and release any negative emotions and/or beliefs out of the body-mind.
12. Visualise this field of love, joy, bliss envelope the entire body as it extends from the heart centre.
13. Visualise the energy of the heart healing and transforming negative emotions and thoughts.
14. Before you finish, condense your energy and focus your attention back at the heart chakra.

### 1 Min Daily Life Meditation

You may practice this shorter technique for 1 min or more during your day. Ensure it is safe to do so first (not driving etc).

1. Make a cue to focus on the heart centre, during your daily life.
2. Whenever your cue is triggered ,touch your left hand on your heart centre
3. Gently smile and feel the smile touching the heart centre. Feel the heart smiling.
4. Feel joy , love, compassion, or gratitude at the heart centre.
5. Feel this energy from the heart centre spiral and extend throughout the body, as you breathe in.
6. Release any negative emotions and beliefs out of the body-mind, as you exhale.
7. Rest your attention into this field of love and joy. Feel your entire body-mind enveloped in this feeling.

## Day 15 & 16: Third Eye Meditation - Opening the inner eye of Insight

### What is the Third Eye?

The Third eye is the 6th Chakra Energy Point, it is located in between the eyebrows and towards the centre of the brain. Chakra's are subtle energy vortices which express energies into the different aspects of who we are. There are 7 main Chakra and hundered of smaller ones. The third eye, physically relates to the pineal gland. However, the third eye is a subtle energy beyond the physical. The third eye opens one up to inner vision, clarity and insight into oneself.

Here is a table to show the qualities of Third Eye, when the energies are either Underactive, Balanced or Overactive.

	<b>Underactive</b>	<b>Balanced</b>	<b>Overactive</b>
<b>THIRD EYE</b>	Poor judgement, lack of vision and imagination, no connection to intuition	Imaginative, Intuitive, Clear Thoughts and ability to envision one;s future, ability to see from deeper perspective	Delusions, hallucinations, Nightmares

### Why should we practice the Third Eye Meditation?

Through the use of the previous techniques, we have sufficiently calmed and prepared our body, emotions,energy and mind in a certain way. We now turn our attention to gaining a deeper perspective into our experience and into the nature of who we are. Awakening the third eye allows us to progress our meditation to a deeper state of clarity and insight. Awakening the Third Eye is helpful to truly practice insight meditation. Insight Meditation is nothing but seeing our experience as it is. We start to percevie the reality of our experience and of who we are.

This technique can be as a standalone technique, or used after or before another meditation.

- You may use this as a standalone technique
- One may practice the Mindfulness meditation and then move to the third eye meditation.
- One may practice the Mindfulness meditation and then move to the third eye meditation followed by insight contemplations or self inquiry.
- One may practice the third eye meditation followed by contemplations, who am I? or the resting as awareness technique.



## **The Technique**

1. Sit in a comfortable posture with the spine in a natural upright position.
2. Bring your attention to the point in-between the eyebrows.
3. With your eyes closed, feel your physical eyes gaze upwards and toward the point in-between the eyebrows.
4. Don't force or create too much tension whilst focusing and gazing at the third eye. Instead, gaze at the third eye, like you are looking at a scene in nature or at the horizon. This is a gentle gaze.
5. Allow your attention to become absorbed at this point in-between the eyebrows.
6. Feel as though you are looking inward into the inner body from the third eye. Experience the space within the body and notice the different sensations perceived in the body.
7. With your attention at the third eye, allow experiences such as sensations, thoughts, feelings, emotions, and mental states to come and go. Feel as though you are an inner witness to any experience. Feel as though you are looking into your experience with insight, clarity and depth from the third eye.
8. You may practice any of the following visualisations if you wish;
  - Feel as though experiences are appearing and disappearing within a boundless space within you.
  - You may also visualise thoughts and experiences appearing like clouds in the sky, arising and passing within you. Recognise you are the sky which is unchanging, ever present and the source in which experiences appear.
  - As you observe an experiences from the third eye, look deeply into the experience until it dissolves back into its source, as awareness itself.
  - Observe experiences from multiple and deeper perspectives, no longer bound by the limited perception coloured by your own beliefs, emotions and identity.
  - See experiences as they are in the moment.
9. Finish your meditation or continue on to the contemplation on impermanence or who am I? or resting as awareness meditation.

## **1 Minute Mini Meditation for Daily Life**

1. Make a cue to focus on the third eye during your daily life.
2. Whenever your cue is triggered ,bring your attention to the third eye.
3. Observe your present moment experience, as you look inwards from the third eye.
4. Look deeply into any experience and see the source of that experience, feel all experiences are dissolving into the background source awareness.
5. Continue with your daily activities, whilst still perceiving your inner and outer experiences through the third eye. Looking into any experience with clarity and insight. Seeing your normal reality from a deeper source perspective.

## Day 17: Third Eye - Contemplation on Impermanence

### What is Impermanence?

Impermanence in this context is that any experience only lasts for a limited period of time. Every experience arises, is present and dissolves within our awareness. The experience may be of the senses (S Hearing, smell, taste, touch, seeing), the breath, bodily sensations, feelings, emotions, thoughts, mental states, sense of identity, perceptions or any other experience. Through insight we recognise all experience is temporary and changing in nature.

Contemplating on impermanence involves recognising that every experience has 4 phases of existence.

The four phases are;

**Arising** - The experience arises within our awareness. For example, a thought may arise.

**Present** - This experience then takes on its own form. For example, the thought may be about the future and there may be imagination of a future event which is playing out within our awareness.

**Passing** - This original thought subsides and disappears.

**Space in between experience** - There is a gap in-between experiences of no conscious form of experience. This gap may last for a short period of time, as experiences are constantly arising and it is subtle to detect. This is as our attention normally only focuses on experiences and not on the space in which the experience occurs. There may be a sense of a nothingness, in which there is no experience present but just a sense of empty space. This is still a formless experience. Behind this sense of nothingness, there is a sense of simple awareness which is beyond the changing aspect of experience.

### How to contemplate on impermanence?

We may wish to contemplate on a single type of experience or the impermanence of all experience.

- **Single type of experience** - we can just contemplate on the impermanence of any one of these experiences; the breath, bodily sensations, feelings, emotions, thoughts and mental states. For example, we may just wish to focus on bodily sensations and recognise the impermanence of bodily sensations.
- **Impermanence of all experience** - we contemplate on any type of experience and recognise that all experience no matter the type or the content is impermanent.

In any of these techniques, we can use the mindfulness of the breath or third eye meditation as an anchor to our meditation. We start with the breath or third eye and then each time our attention moves to a specific type of experience, we then contemplate on the impermanence of that experience. If we are only contemplating a single type of experience, such as sensations, then each time our attention moves to sensation, we contemplate impermanence. We contemplate impermanence by being aware of the arising, presence and passing away of that sensation. If our attention moves to a thought or any other experience then we just bring our attention back to the primary object of meditation, the breath or third eye.

We could also practice by contemplating the impermanence of all experiences. Here we would start with the breath or third eye, and each time our attention moves to any type of experience, we contemplate impermanence. We observe the arising, presence and passing away of any experience and then return to our primary meditation object (the breath or third eye).

We can contemplate exclusively on one aspect of impermanence, such as the arising of experience, passing away of experience, or space in between experience. We may find we can easily focus on one of these aspects more each than the other. Some people may find it easier to be aware of the arising of experience than the passing away and vice versa.

## The Technique

To contemplate on impermanence, we first start with the third eye meditation. Once we have concentrated our attention on the third eye, we then can begin with the contemplation on impermanence. We start with the third eye as this is our centre to see reality with clarity and insight. Observing experiences from the third eye, allows us to see the reality of experiences as they occur in the present moment. This opens us up to insight into the impermanent nature of experience and leads to the recognition of our own essential awareness in which experiences occur. It is also possible, as a secondary alternative, to use mindfulness of the breath as an anchor during this contemplation.

I will now give some tips of how you may contemplate on different types of experiences. You may start by just contemplating impermanence on one type of experience, such as the breath or bodily sensations. Once you have advanced in your practice, you may contemplate impermanence on any experience that arises.

To start with it is easy to contemplate on the impermanence of the breath or senses (hearing, touch, taste, smell, sight). You may then follow by contemplating on the impermanence of the bodily sensations, feelings (pleasant, unpleasant, neutral), thoughts, emotions, mental states, reaction, identification, and finally perception itself.

**The Breath** - Before you breathe in, you are aware of a pause or space in-between the breath. Notice this pause and then when you start inhaling, this is the arising phase. The inhalation then continues for some time (present phase) until it peaks and then start to subside and comes to a end (Passing away). There is then is another gap of silence before the exhalation.

**Senses, Bodily Sensations, thoughts, Feeling, Emotional and Mental states** - The arising phase is when your attention moves to some experience and you first notice it. When you pay attention to it, it is the present phase. The passing away phase is when the sensations start to fade away or your attention moves to another experience

The following contemplations on impermanence may be suitable to only practice after the 21 day course.

**Reaction (craving and aversion)** - We may be aware of ourselves reacting with craving (like) or aversion (dislike) to some experience. When we recognise this reaction, it is the arising phase. The reaction may bring up many different types of sensations, feelings, thoughts and emotions. This is the present state. The reaction then loses its energy and fades away or the attention move to another experience (passing away).

**Identity** - Identity is the individual sense of "I" or me. Unconsciously our sense of Identity, "I" becomes identified with different thoughts and experiences.. You may also notice thinking about your self image or your own personal story. The arising phase is whenever you notice thoughts about yourself or the identification of experiences with the sense of individual "I". The present phase is the awareness of sense of identity and the experiences associated with it. The passing away phase is when this sense of "I" as an individual starts to distangle from a certain thought or experience or our attention moves to another experience.



**Perception** - Perception is the faculty of noticing or perceiving a object of experience. There are two types of perception, conscious and unconscious. Conscious perception is when we consciously are aware of some experience. Unconscious perception is when experiences are occurring within us without us being noticing them consciously. Here we will contemplate the impermanence of conscious perceptions. The arising phase is when we first notice any experience, we recognise we are consciously perceiving. The present phase is when we are consciously perceiving an experience. The passing away is when we are not consciously perceiving a particular form of experience. In the passing away of conscious perception of a form experience, we can recognise the perception a formless space of emptiness or nothingness, before a another form of experience arises. This is still a form of conscious perception of nothingness. From here there can be the recognition of the deeper sense of unchanging awareness in which the function of perception occurs and all other experience arise and pass within.

You may find some experience have already arisen and are present when you consciously notice them. We will recognise that many experiences are unconsciously arising and passing within us , without our conscious recognition. If you notice some experience after it has already arisen, then just be aware of that experience until it passes away.

I will now offer some contemplations from which you can go into deeper insights about yourself.

- **Contemplation on space between experiences** - Here we recognise the blank space before any experience arises and into which a experience passes away. Start with watching whatever experience is present within you in this moment. Then be aware of this experience passing away. Before the attention moves to the arising of another experience, recognise this empty boundless space. You will then notice another experience arises in this space and your attention moves to it.
- **Contemplation on space which holds every experience** - We first practice in the same way as the previous technique. However, even when a experience is present, we recognise this sense of unboundless space in which experiences arise, are present and pass away within. This perception of formless space or nothingness is also present in the gap in-between experiences and during experience.
- **Recognition of Awareness** - Awareness recognises itself, within this awareness itself the perception of formless space and experience arise and pass within. This awareness is present and unchanging , whereas experience is impermanent and temporary in nature. We first practice the previous two techniques and then recognise the awareness itself. Recognise this awareness, which is before any experience, which is before the sense of identity, which is before the sense of space and time, which is nameless and formless in nature but in which all names and forms exist. Recognise this awareness, which is before any thought or sense of "I". This awareness itself which is pure and unchanging. Recognise that all experiences and the experience of nothingness itself, occur within this deeper awareness.

### **1 Minute Mini Meditation for Daily Life**

1. Make a cue to focus on Impermanence during your daily life.
2. Whenever your cue is triggered , notice the breath is constantly changing. Arising, present and passing away. The breath is impermanent.
3. Notice thoughts, sensations, emotions and sensory experiences continually arising and passing away within your experience.
4. Recognise all experience is temporary and changing in nature. Even your identity is continually changing.
5. Continue your daily activities whilst notice the impermanence of nature within your inner and outer world.

## Day 18: Self Inquiry: Who am I?

We are now ready to discover the very essence of meditation and spirituality. Previous techniques have developed our concentration and led to insight into the nature of our experience. We now ask ourselves the question, Who am I? Who is it that is experiencing? We inquire into the nature of who we truly are in our essence. The recognition and abiding of attention into our essence, is true meditation. This is beyond a technique, but simply resting in our own ever-present awareness. This has been called enlightenment in many traditions. Enlightenment being nothing but the recognition of who you essentially are, beyond the individual identity.

This technique of asking who am I?, releases our limiting beliefs about our own identity. We release limited notions about who we think we are. False beliefs surrounding our own identity are the root cause of much of our mental suffering.

We will practice a certain technique of self inquiry which involves internally asking ourselves, Who am I? Normally, we find our attention is caught up with thoughts and other experiences. We are unconsciously entrapped in the sense of our own identity and self image. We know ourselves only as this personal "I", failing to realise everything about our identity is just but a movement of thought. In this technique, our attention moves inwards from entertaining thoughts and other experiences to the recognition of the source of who we are. This is not to reject the importance of our individual identity but to recognise who we are in our essence. Our Individual Identity is then integrated and plays its role within our essential recognition of who we are.

### Who am I? Meditation technique

This technique was taught by the Indian teacher, Ramana Maharishi and now is used by many non-duality teachers. We will use an adaptation of this technique.

1. You may practice this as a standalone technique or use this technique once you have calmed and concentrated your mind through other techniques.
2. Simply Internally ask yourself the question, Who am I? and just be aware of where your attention moves to after you ask the question.
3. Many thoughts about who you are may arise. However, simply notice these thoughts about who you are, as "thoughts". Negate these thoughts, by internally saying "not this" "not this" or by just labelling them as "thoughts". We are trying to return our attention to who we are, beyond thought.
4. Notice if your attention moves to experiences such as sounds, sensory experiences, thoughts, bodily sensations, or emotions. Negate these experiences, by internally saying "not this" "not this", by mentally noting it, or by just not paying attention to them.
5. Return to the question, Who am I? Allow the attention to concentrate on the question who am I? Feel the question moving from the surface of the mind, at the level of thought, to the deeper faculties of discernment and to the intuition.
6. You will find your power of discernment becomes sharp. You will be able to recognise and negate thoughts and experiences, as not the true "I" or the true self.
7. When the attention stops moving to the thoughts and experiences, the mind will become calm. It will be as if the sense of identity and the world has disappeared. As if the everything we know about the world or ourselves is just known through thought.
8. As the attention withdraws to its source, the question who am I? also dissolves into Awareness itself
9. Recognise this awareness as the very essence of who you are.
10. If you are aware of any object of experience, recognise you are aware, and thus you are not that object of experience or thought. Withdraw the attention back to the Awareness itself.
11. This awareness is ever present, unchanging and the source in which all experience appears, is present and disappears within.

## **Minute Mini Meditation for Daily Life**

1. Make a cue to contemplate on Who am I?, during your daily life.
2. Whenever your cue is triggered , mentally ask yourself who am I?
3. Be mindful of the thoughts that appear about who you are. Recognise these as just thoughts.
4. Return to the question , who am I? until the attention stop identifying with thoughts about who you are or experiences.
5. The questioning dissolves into pure source awareness, where the essence of who you are is recognised.
6. Continue with your daily activities, try to recognise whenever you identify with some thought or self image about who you are, in daily life. Then contemplate this who am I ? question.

## **Frequently Asked Questions**

### **I have some thought about who I am?**

Don't follow any thought about you are which is based on your memory or future projections. If you find yourself caught up in thoughts about yourself, then negate these experience by repeating mentally, "not this", "not this" or by not paying attention to the thoughts, or labelling them as "thoughts". This process will help you to consciously notice the thoughts you hold about yourself and your personal belief systems. When experiencing thoughts, you may inquire " who is experiencing these thoughts?" This will help your return your attention to the question, Who am I?

### **What is the faculty of discernment in this context?**

The faculty of discernment becomes sharp through the continued questioning of who am I? and through the recognition and negation that you are not your thoughts or experiences. Discernment in this context is the ability for you to perceive and recognise the individual sense of "I" which we normally identify with. Through discernment and negating the individual "I" made of thoughts and experiences, we are naturally are led to pure unchanging awareness.

### **When do I stop questioning who am I?**

You will find it not necessary to ask the question, who am I?, when you find your attention has stopped moving to thoughts and experiences and your attention is resting in the pure sense of awareness. The question , who am I?, will dissolve into the very recognition of oneself.

### **What is the personal "I" and pure awareness itself?**

The personal "I" is the thought of who we are. There is the thought that we are called by a certain name, that we are a certain age, race, nationality, have certain memories, and have desires and projections of who we want to be. This sense of personal "I" is engrained within us and it is believed that this is who we are. This is how we are conditioned to identify with ourselves from Birth. The personal "I" , has its place in the world we live in. We don't have to get rid of the personal "I", but simply recognise it for what it is and use it in the appropriate context. However, the intention of this meditation is to realise who we truly are, beyond the identity.

## **Reference book to download**

The link below is a ebook of the traditional method of who am I ? Self Inquiry by Ramana Maharishi.

[http://www.sriramanamaharshi.org/wp-content/uploads/2012/12/who\\_am\\_I.pdf](http://www.sriramanamaharshi.org/wp-content/uploads/2012/12/who_am_I.pdf)

## Day 19: Resting as Awareness

### What is Awareness?

Awareness is beyond name, form and is the very essence of who you are. A simple question to ask yourself is, Am I Aware? . Everyone's answer is yes. There is an intuitive recognition that we are aware. We may personalise this awareness as, " I am aware". However, if you look deeply, awareness is present before the sense of "I" arises. Awareness is the very source of all experience, without awareness, there is no experience and no one present. This awareness is not another object that we can perceive, but is that which sees or perceives everything.

**"The one you are looking for, is the one who is looking." St Francis**

### What is Resting as awareness?

Resting as awareness is nothing but our attention not moving outwards onto objects and instead resting into the natural ever present awareness. It is a very subtle and simple shift of the attention. You will find the attention naturally dissolves into this awareness, when it is no longer pulled by objects of experience (senses, body sensations, thoughts, emotions etc). The source of attention itself is awareness. Awareness contacting an experience is the experience of attention. All experience also, is just a movement which arises and passes within awareness.

### How is this different from other practices?

In previous practices, we focus our attention on some object of meditation, or focus on some contemplation or the question who am I? These previous practices also can assist in the recognition of this awareness. However, this technique is the most simplest and direct. It can be easily practiced in any situation, as awareness is always naturally present. You can practice in your meditation sitting or thorough your daily life. Recognition of this awareness is simply awareness being aware of itself.

The practice of this technique is alone enough for recognition of who you truly are. However, other techniques may be helpful to assist and prepare the body-mind to recognise this simple and subtle shift of attention into its source.

### Resting as Awareness Technique

1. Observe where your attention is in this moment.
2. Observe the experience you are having in this moment. This could be the breath, sensory experiences, sensations, thoughts, emotions etc.
3. Ask yourself , what is aware of this experience? What is aware of the attention? What is aware? This is not an intellectual discussion, so don't entertain thoughts about what is aware. This also is not a contemplation, but just a technique to shift the attention back into source.
4. If you experience thoughts and other experiences pulling your attention, then just ask yourself the question, what is aware of this experience? Then withdraw the attention back to the sense of awareness itself, which is naturally present.
5. Feel the attention dissolving back into awareness. Awareness is aware of itself. There simply is awareness as the essence of who you are. Resting the attention in awareness itself.
6. Once this recognition and abidance in awareness itself is clear. Allow your attention to move to whatever experience it moves to in the moment. Recognise awareness is still present whether the attention is with an object of experience or resting in the awareness itself. Objects of experiences arising and passing within awareness. The identity arising and passing in awareness. The attention arising and passing awareness. Awareness being the substance and source of all experience, ever present and unchanging.
7. Recognise in essence you are this awareness itself. There is a shift from the belief that you are a separate identity to realising your essence as this formless awareness itself. The identity being a temporary mask we use to play our roles in life.
8. When identity and some form of experience is not present, what remains? Awareness. Does this awareness have any name or form? Does your own essential nature have any name or form? Rest as this awareness itself.





### **Minute Mini Meditation for Daily Life**

1. When your cue is triggered in daily life
2. Just be aware of where your attention is and notice present moment experience.
3. Withdraw the attention to the sense of just being aware. To the sense of awareness which is present during experience. For example, you are eating some food. You notice the texture and taste of the food, you then withdraw the attention to the sense of being aware of that experience, and then rest the attention in that awareness itself. Awareness recognises itself.
4. This same process can be done with any experience, in daily life.

Initially, we intentionally bring our attention back to this formless awareness. However, our attention will naturally move and grasp onto experiences. We may feel that we lose this boundless awareness as we identify with some phenomena, thus localising this awareness. Through insight we recognise that the movement of attention, experiences, identification and the sense of a separate “I”, all occur within this boundless awareness. Awareness naturally and effortlessly IS, no matter what the present moment experience may be. Awareness is the changeless substratum in which all change arises and passes within.

Recognise this boundless awareness is ever-present. Experiences may arise and pass. Identification and reaction to experiences may arise and pass. The sense of individuality may arise and pass. The sense of oneness may arise and pass. Everything can arise and pass within this awareness, this awareness is the essence of who you are. Look deeply and see for yourself, who is the one seeing.



## DAY 20: Personal Practice

You are now ready to create your personal practice from the techniques you have learnt. You may wish to practice a certain technique for a longer period of time before moving to other advanced technique. You may also use a few different techniques as steps to take you into deeper meditation.

Here are some guidelines;

- **Beginners:** You may just practice your alignment in your posture, followed by abdomen breathing, then either Dantien Breathing or Mindfulness of the breath.
- **Intermediate:** You may wish to practice Dantien Breathing, followed by mindfulness of the breathing
- **Advanced:** You may do mindfulness of breathing followed by third eye meditation OR you may go straight to the third eye meditation, followed by the who am I? or Resting as awareness technique
- If you find you are ready, then you may just practice the who am I? or resting as awareness technique on its own.

In the guided meditation, you will practice from the posture, to abdominal breathing, Dantien breathing and mindfulness of the breath.

## DAY 21: Dive Deeper

In this guided meditation, you will be led through the more advanced techniques. This will start with the Aum, to third Eye meditation and then move to the Who am I? technique and then just resting as that awareness.

In the journey into meditation, you would have come to many insights about yourself and discovered a deeper sanctuary of peace within you. You may also have started to uncover many deep seated unwholesome thoughts, emotions and tendencies which may have arisen from the unconscious mind. **It is now part of your own personal journey to bring more conscious awareness into all aspects of who you are.** This is done by being mindful of the thoughts, emotions, beliefs, and self image which you identify and internally react to. This is a practice of becoming mindful of the experiences occurring within you in each moment, in daily life. Making time for meditation as a set practice is helpful to become more mindful of yourself. However, this **mindful investigation into who you are is something that has to become an ongoing moment to moment insight into yourself.**

Some of you may have also come into a deeper recognition of who you essentially are, as that background of awareness itself. If this recognition has taken place, then you would have **realised that you are not the identity that you have believed yourself to be for all this time. You are just that present awareness, which is ever present,** unchanging, beyond name and form. This awareness itself, is also the source of the identity and all experiences which appears and disappears within it. The identity is not to be rejected but to be used in the world to serve its duties and responsibilities. **The identity can be used in its appropriate context with the simultaneous inner recognition of the essence of who you are.**

Once this recognition has taken place, you may still find there is still a lot of engrained belief in the identity and at many times we seem to lose this awareness of who we essentially are. You may also find certain habits, thoughts and emotions still hold your attention and create a reactive state of mind. This awareness is not lost, but is not simply recognised in that moment. Through development of mindfulness and being able to discern when you are identified with the identity, you are able to rest the attention more and more in this essence of awareness itself. **You may also use this technique of asking who am I? or What is aware? Internally during your daily life.** This can help to withdraw the attention to awareness instead of being caught up in experience. Through the withdrawal of the attention, certain habits, tendencies, thoughts, emotions and the identity itself start to lose its energy. There is then more abidance in the essential awareness itself. In this abidance there is a deep sense of surrender, let go and of grace. The more the sense of belief in a separate identity surrenders into this awareness, the more grace flows into every aspect of your daily life. There is a deeper integration of all aspects of who you are. Everything is seen to flow within who you are. **You can play with the sense of identity gracefully in the world, without being bound by it.** In times of hardship and suffering, there is also the recognition of this as just a temporary experience within you. **In daily life, In the roles you play in the world, In the hardships of life, In the joys of life, awareness remains, unchanging.**



## **BONUS : Yoga Nidra Meditation**

Yoga Nidra is otherwise known as yogic sleep. It is a technique of allowing the body to go into a state of sleep whilst still being aware. Before we enter sleep, our brainwaves naturally slow down and we start to think less. In deep sleep, there are no thoughts. In yogic sleep, we become conscious of this process of sleep and of the different state of consciousness during the process of sleep. The main intention is to realise that we are the awareness which is beyond and the container of these states. In practicing Yoga Nidra, we also give good rest to the body, restore our energy levels, let go of limiting thinking and heal ourselves deeply. In yoga nidra, we will be placing our intention at the beginning and also once we have entered into a deeply relaxed state. In these deeper states our mind is receptive to receiving the intention without the doubt and fears of the normal conscious mind.

The technique consists of many different body awareness, breath awareness, and visualization techniques. In this course, we will just practice a few of those techniques.

In this technique, we will practice lying down on the floor, with our hands beside us with palms facing upwards.

### **The sequence of techniques;**

**Abdominal Breathing** - technique given earlier.

**Whole body Awareness** - Tensing and relaxing each body part from head to toe.

### **The 61 point relaxation exercise**

Focus on marble sized blue star or just attention placed on the areas if you find visualising difficult, You could also just sense the feeling of energy at that point.

- 1- Point between the eyebrows
- 2- Hollow of the throat
- 3- Right shoulder joint
- 4- Right elbow joint
- 5- The bend of the right wrist
- 6- Tip of the right thumb
- 7- Tip of the right index finger
- 8- Tip of the right middle finger
- 9- Tip of the right fourth finger (ring finger)
- 10- Tip of the right small finger
- 11- The bend of the right wrist joint
- 12- Right elbow joint
- 13- Right shoulder joint
- 14- Hollow of the throat
- 15- Left shoulder joint
- 16- Left elbow joint
- 17- The bend of the left wrist joint
- 18- Tip of the left thumb
- 19- Tip of the left index finger
- 20- Tip of the left middle finger
- 21- Tip of the left fourth finger (ring finger)
- 22- Tip of the left small finger
- 23- The bend of the left wrist joint
- 24- Left elbow joint
- 25- Left shoulder joint

- 26- Hollow of the throat
- 27- Heart center
- 28- Right nipple
- 29- Heart center
- 30- Left nipple
- 31- Heart center
- 32- Solar plexus (just below the bottom of the chest bone)
- 33- Navel center (two inches below the physical navel)
- 34- Right hip joint
- 35- Right knee joint
- 36- Right ankle joint
- 37- Tip of the right big toe
- 38- Tip of the right second toe
- 39- Tip of the right third toe
- 40- Tip of the right fourth toe
- 41- Tip of the right small toe
- 42- Right ankle joint
- 43- Right knee joint
- 44- Right hip joint
- 45- Navel center (two inches below the physical navel)
- 46- Left hip joint
- 47- Left knee joint
- 48- Left ankle joint
- 49- Tip of the left big toe
- 50- Tip of the left second toe
- 51- Tip of the left third toe
- 52- Tip of the left fourth toe
- 53- Tip of the left small toe
- 54- Left ankle joint
- 55- Left knee joint
- 56- Left hip joint
- 57- Navel center (two inches below the physical navel)
- 58- Solar plexus
- 59- Heart center
- 60- Hollow of the throat
- 61- Center between the eyebrows

Then visualise all 61 points in the body as 61 blue stars or feel all 61 points vibrating with energy. Feel your entire body and energy body balanced and energised.

**Whole Body Breathing** - Breathing from the feet to the crown. Charging the entire energy body and visualising all 61 points balanced and energised.

**Third eye awareness** - Now just focusing your attention at the point in between the eyebrows. Be a non judgemental witness to all experiences. See experiences from a higher perspective and seeing the true nature of experience. See all forms of experience dissolve into the formless unchanging awareness. You become aware of limiting tendencies and allow them to dissolve into this formless space.

**Intention setting** - Setting a command from third eye centre to follow in the direction of the intention. Visualising the intention happening in the present moment. See the intention being seeded into the deepest layers of yourself allowing this to transform your intuition, beliefs, mental thoughts, energy body and physical body to the direction of the intention.

