Meditation on thought

Another great beginning to meditation is to introduce the fact that the mind is inherently movement and these movements across the mental field (chitta) are called vrittis meaning waves; meaning if we take the mental field to be like the surface of a lake then the vrittis are like ripples across its surface. We can start to really perceive this by watching our own ripples.

We must remember however that non-judgment is extremely important within meditation, we are aiming to simply see how the mind acts rather than trying to change anything.

For this meditation we shall use an anchor of the in and the out breath which at first may be hard to concentrate upon but will allow us to quickly see how the mind naturally acts.

Meditation upon the movements of the mind

Sit comfortably and take a few deep breaths of release……… relax the body settling into an upright easy posture…….Begin to focus upon the breath observing the movement of the breath at the nostrils, watching the air gently entering the nostrils on the inhalation and gently leaving the nostrils on the exhalation……….Keep the body and the breath gentle and at ease…..Continue in this way and whenever a thought arises simply register what the thought was, labeling it. Perhaps it was a thought about what we must do after the class, a memory of something someone said or perhaps we are thinking how well you are doing! Whatever the thought label it by saying to yourself ‘thought about the future’ or ‘what somebody said in the past’ without becoming involved with it, returning to the observation of the breath entering and leaving the nostrils…….……….Continuing in this way simply observe what arises without any censorship……. After practicing for round 10 to 15 minutes release from the meditation.

Daily meditation

Students can be instructed to see if they can continue in this awareness by becoming more conscious of the thoughts arising in daily life. Here again there is no sense of wanting to stop thinking, no censorship of what arises and certainly no judgment, this is purely an exercise of becoming more aware of how our mind works and we may find after a while we are practicing becoming the observer.

[**http://www.saraswatiyoga.com/antarmouna.html**](http://www.saraswatiyoga.com/antarmouna.html) **(accessed 15.09.14)**

**OR: Stage 2 Antar Mouna**

 **The Practice**

Initially, catch the thoughts, feelings or body sensations as they arise, gently holding them and then releasing them until you can notice them without catching or holding onto them at all. This is the softest attention of all, like butterfly thoughts, almost not attending and noticing events at the periphery of mind, at the edges of awareness, just as they are beginning to reach the senses and before they form into a thought, feeling or body sensation. As each body/mind event comes up, say to yourself 'I'm thinking about X..'. You are just noticing these events unfold. They come up into awareness and as surely go on to dissolve in the stream of mind. All of them pass. This too will pass.

You can think of this as becoming the 'sky of mind', rather than the clouds that pass. Or being the ocean rather than the wave. Or the tree and it's roots, rather than the leaf or the seed.

Sometimes when we ask the mind to think, there is a period without thoughts, then we find ourselves absorbed in them again. If you are without thoughts, just wait. They will come. Catch the beginning.

Some thoughts come embellished with associations or meaning and you just notice that too, and think to yourself, "All these thoughts, feelings, sensations about X.. mean that I am Y or Z.. and I notice I am thinking or believing that I am Y or Z.'. That is as much processing of the thought that you do in Stage 2. You are aiming to sit very lightly at the edge of your mind, on the outskirts of awareness, like gossamer or spider web caressing the ground or the air, leaving little or no imprint on the surrounding area. Just witnessing with the softest gaze, completely relaxed and open.

In this way you are releasing tension around the thought, the sensations or feelings. You are inviting and welcoming all that is within you, to come across your path and move on. As this progresses you may start to notice a pattern or theme emerging. You support the witness in you by saying to yourself, 'I'm noticing a pattern to these thoughts. It's about X', 'There's that thought about X again'. Just keep witnessing, and get out of the way of your mind releasing its contents in the same natural flow as the river to the sea.

As you progress in Stage 2 you will get to a clear space, without tension and you will feel energised. This is the beginning of the natural emergence of chidakasha, the mindspace