



Nadam: Looking Deeper ~ Sharon Gannon

Date: Oct 7, 2005

Focus: Nadam

Location: Jivamukti Yoga Centre, NY

(Chanting)

OM

Allow this sacred and ancient mantra to come through your body, and as it does feel how it affects every cell and molecule, how it helps to lift you above mundane thoughts, worries, preoccupations.

(Chanting)

OM, OM

Calling upon the inner guru, the inner guiding light, one without a second, the eternal Self who dwells within. Calling upon that.

(Chanting)

Make me an instrument for Thy will

Not mine but Thine be done

Free me from anger, jealousy and fear

Fill my heart with compassion

Shanti, Shanti, Shanti

Meditation, the practice of letting go of everything that may be holding you back from the deep feeling experience of that indwelling eternal Self. Start by consciously sitting. Begin with your feet, place your feet and legs in what you feel to be the most comfortable and conducive position for meditation practice today. Please do that now. Place your hands and arms in such a way so as not to interfere with breathing, so breathing is effortless. Feel that you are sitting down, feel rooted and grounded through your buttocks, legs. Feel that this part of your body is connected to the earth through the terrestrial force, the force of gravity. Don't agree intellectually, feel it, feel it in your own experience, sit down. If you can truly surrender to that terrestrial force that connection to the earth, you will feel automatically the force of levitation operating within. You will feel this celestial force of levitation as an uplifting feeling, creating spaciousness throughout the joints of the body. You will feel your spinal column effortlessly but enthusiastically extending upward, and as the spine rises up you will feel an effortless alignment throughout the body system. Head balanced on top of the spinal column, face, the mask of personality, relaxed, open, available, deep experience beyond the normal level of sense perception, spine becoming as an antenna able to receive and transmit cosmically. Place your body in such a way that you feel these two forces operating, terrestrial force and celestial force, moving down and lifting up simultaneously.

Make any adjustments you feel are necessary so you can remain in this receiving and transmitting position and then be still. Let go of urge or tendency to move or fidget with the body. Each time you reach out with a movement, even if it's ever so slight, you take your faculty of attention outward. Instead of allowing it to naturally move inward to deeper and deeper states of being.



What will help is compassion of course. Sit still and go deeper into your practice today as to inspire the person sitting next to you because they can feel what you are feeling, they can sense it, so sit, don't fidget, for their benefit, to encourage them to go deeper into their meditation. Focus now your faculty of attention on breathing, feel breathing in and breathing out but don't try to manipulate the breath in any way, instead allow the breath to breathe your body while you watch, become the witness of breathing. Allow the thoughts to begin to naturally align themselves with the breath, as the breath enters the body, thoughts enter the mind, and as the breath is allowed to exit the body, allow that thought to pass through the mind. Don't breathe, don't think. Instead be the witness of breathing, the witness of thinking. Allow there to be a continuous and effortless movement of breath passing through the body and thoughts passing through the mind while you remain as the impartial, non-judgmental witness. Please use mantra, sending a positive vibration throughout the atmosphere internally and around you. Please feel free to use a mantra of your choice or use the simple mantra let go. Breathe in let and breathe out go, letting go of whatever it is that may be holding you back from experiencing the deepest levels of being. We'll sit together now for a few precious minutes. Let go.

(After several minutes of meditation)

If you feel discomfort, allow the subtle sound vibration of the mantra to move into the discomfort by means of breathing, alleviating discomfort. Do this for the benefit of the person sitting near to you. Continuously letting go of self-cherishing and smallness and opening up to the experience of the eternal Self, the true Self, that whose nature is joy. With each letting go, you allow that to manifest more brightly. With each letting go.

(Meditation continues)

Lie down, relax now for a few moments.

(David chanting)

*Namah Shivaya Gurave, Nada Bindu Kalatmane
Narajnana Param Yati, Nityam Yatra Parayanah
Namah Shivaya Gurave, Nada Bindu Kalatmane
Narajnana Param Yati, Nityam Yatra Parayanah*

*Salutations to the nadam, which is the inner guide and the inner life, the dispenser of happiness to all.
It is the inner guru appearing as nada, bindu and kala. One who is devoted to the inner guru, the nada, the inner music, obtains the highest bliss.*

Sharon:

Know that whatever you are thinking now is permeating into every cell and every tissue of your body affecting your whole state of being through the vibrational frequencies of the sound going on in your head, your thoughts. Become aware of breathing occurring through the nostrils and sense if one nostril is more open than the other. Whatever nostril seems to be more open, bend your knees into the chest and roll to that side. Then come to sit, then please come onto your hands and knees, spread your fingers wide, flex your feet under, try to bring some feeling into the balls of the feet, connecting the balls of the feet to the floor. Try not just to be on your tiptoes. Then lift your knees off the floor and take your seat high. *(post meditation stretch)*



Walk your feet together, walk your hands back towards your feet, and bend your knees and inhale stand up, and if you are in the back of the room come forward, everybody come forward and sit down. Find a space close to the teacher and sit down.

Reading from the Hatha Yoga Pradipika. Who can translate that title into English? Jules. (*Jules: "Light on Hatha Yoga."*) Light on Hatha Yoga. Pradipika means light. Our focus this month is nada yoga. Knowing that, who could translate Jules' translation according to nada yoga? Sarah what was Jules' translation? (*Sarah: "Light on Hatha Yoga."*) Light on Hatha Yoga. So Monica, as a nada yogi, how would you translate Light on Hatha Yoga? (*Monica: "Light on the union of the sun and the moon."*) Union of the sun and the moon. Anyone else? That was good. Jessica? (*Jessica: "Light on hearing the unstruck sound."*) Light on hearing the unstruck sound. Yogeswari. (*Yogeswari: "Sound of Hatha Yoga."*) Sound of Hatha Yoga. Let's try it a different way.

You know what coyote teachings are in the Native American tradition? You ever heard of that term, coyote teaching? You know what a coyote is. You ever see a coyote, like really, not on like PBS but who's seen one? What do they do? They kind of slink around, right? It's very hard to actually see one because they kind of hide, and they go about things in a roundabout way, in a roundabout way, they kind of pop up on you when you least expect it. They know the subtle way of maneuvering through time and space. So coyote teachings basically are teachings that occur to us in a roundabout way, they're not direct, in other words. They're not right up in your face. They kind of creep in to you, and then you go "*Oh! Ah! Oh! Now, oh!*" ok? So Patanjali has a beautiful sutra. It doesn't matter if you have your chant book there or not, but this sutra deals with asana. All of us I feel are interested in asana, yeah? What does asana mean? Seat. OK, you know our focus is nada yoga, so we should be on the nada yoga vibe, right? So according to nada yoga, how do you translate that? Seat of what? Seat of life? Jules? (*Jules: "Equal vibration of the earth"*) Equal vibration of the earth (*Jules: "Having your seat be like an equal relationship with the earth like getting your seat in tune with the earth."*) Getting your vibration in tune with the rest of manifestation. Leslie you had something? Receptive seat. Receptive receptivity. OK. Patanjali, in chapter 2, verse (*waiting for answer*) 46!

Sthira sukham asanam. Let's repeat

(chanting)

Sthira sukham asanam

Sthira sukham asanam

Say it internally. When you say something out loud, how is it different than saying it internally? Just tell me some very obvious differences. (*Liz: "You're using the breath, you're sending the breath up and it's striking part of your instrument."*) When you do it out loud or internally? (*Liz: "When you do it out loud."*) When you do it out loud it's sending the breath up and striking (*Liz: "Like the palate or the different positions, the lips and its making a resonance."*) Making a resonance in your physical body. That is more profound? (*Liz: "Well that becomes audible and that you can feel differently than when you do it internally."*) Uh-huh. Yeah. Good. Anyone else? You're affirming it out loud rather than just thinking it so it has more power, more potency? Giving, so when you speak it out loud you are giving it out. Yogeswari did you have something? (*Yogeswari: "Yeah the motion is outward similar to what she was saying the motion is outward, the awareness is outward when it's loud and quietly it goes in so it's a receptive action rather than a projection."*)



Projecting out when you vocalize and receiving in when you internalize. Let's see what the Hatha Yoga Pradipika says. (*Reading*)

“When you utter a word verbally, its frequency is within the limited range of your auditory capacity, and so your ears can hear it. However, when you hear internally its frequencies are far higher and more rapid than those of external, audible sound. In fact, in scientific investigations of mental telepathy between two people it became evident that the higher the frequency of sound, the lower the audible volume; the greater the volume of sound, the lesser the frequency. When you are talking to someone, the volume of sound increases and therefore it has a lower frequency.”

So that seems to be quite the opposite of the information we just got. There's one very obvious thing that nobody brought up that I was hoping that you would but you didn't so I'll bring it up. When you vocalize a sound is it happening on the inhale or exhale? (*“Exhale.”*) Exhale. When you're internalizing a sound is it happening on the inhale or the exhale? Both. Both. Both. Unless you're someone like Roland Kirk who can make sound on the inhale and the exhale. But so there's more potency, all the scriptures say that. There's more potency in the sound that is going on internally. That your thoughts are actually more powerful in how they are affecting your reality including the reality of your physical body, the cells and molecules, the tissues of your body are more profoundly affected by the sounds that you are emitting through your thoughts. They're coming at higher frequency, a more subtle frequency, so because of that they are affecting the very foundation, the building blocks of physical matter. So let's get back to *sthira sukham asanam*. We're nada yogis, we hear the word asana, someone says it means seat, as a nada yogi what would we do next? Coyote teachings. Make it still and comfortable? Ok you guys we're running out of time so I've got to give you the answer. Nada yoga is about deep listening, right? You all get that one, right? What does that mean? Connie what is deep listening? (*Connie: “Deep listening I would imagine is you go internal and you listen to what is inside and you I think that you listen to the sounds that are inside your body.”*) You listen to you go deep inside and listen to the sounds that are inside your body. (*Connie: “Right and the vibrations that are inside your body are actually not inside the body it's like the world vibration [inaudible] and you can feel the entire planet actually.”*)

Last month when the focus was Shri Brahmananda Sarasvati throughout these classrooms of this school his words were vibrating. We have some wonderful records of him speaking and giving teachings. One is the *Cosmic Meditation* CD. You all should get that. And he says in one of the tracks there he suggests to us to listen deeply. And he says *“Forget everything you think you know.”* So deep listening means when you hear something and you label it, you think you know what it is, immediately *“Forget everything that you think you know.”* You drop it. And when you drop it you go to another level of hearing. And what will happen is some other idea of what it is will arise. And you drop that one. And you continuously drop everything you think you know about everything there is. So when I asked Hatha Yoga Pradipika and we got a beautiful translation, Light on Hatha Yoga. But then when I said do it as a nada yogi would do it. So what that actually means is you investigate deeper. You start with light on, what does light on mean? Don't just take it for granted what does light on mean? Well I like to say light on means the low down. The low down. You know, the secret teachings. The low down. The low down on Hatha yoga, what does Hatha yoga mean? So do you understand what I'm saying? Nada yoga is about looking deeper, continuously peeling away what you think you know and going beyond the surface.



Patanjali begins the whole Yoga Sutra with that. He's talking about nada yoga in the first sutra. *Atha Yoga Nushashanam*. He's saying yoga is available. Anyone can know yoga, anyone can have this experience of yoga, union with the higher Self, Samadhi, if they're willing to go beyond the surface of things. To investigate deeply. Not to live in a superficial understanding of yourself and the world. To forget everything you think you know. When you can do that you come to the level of feeling. Not of thinking you know, but of feeling. And feeling can only occur through vibration. Pure vibration without any kind of judgment attached to it that it's this or it's that. That's why Shri Brahmananda who was a yoga master continuously suggested, feel pulsation. So *atha yoga nushashanam, sthira sukham asanam*, asana means seat, as a nada yogi what would you do next? You'd ask what's a seat. You'd throw that away and try to go deeper into like an understanding of what is seat? What is meant by seat? Oh connection to the earth, what is meant by connection, what is meant by earth? Do you understand what I'm trying to get at? Do you understand? Yeah? Ok. So this is nada yoga. Deep listening. The ability to move deeply into a subject, into an experience, into what you think you know. Are there any questions? This is very important that you grasp this. At least grasp it intellectually, and then a deeper understanding will embody it. And how will we do that? But how will we do that what methods will we do today? Asana, yeah. We'll do some asana practice because in the asana practice what you think you know sometimes kind of blows your mind, right, in the asana practice.

(Liz: "Sharon I have a question about effort and surrender because it seems like you know, the neti-neti, throwing out things you think you know still involves the thinking mind to a certain extent which is why the other practices like asana and pranayama you know are great because they aren't about the thinking mind. But you do have to keep a certain intensity going but then you also have to be able to surrender too.")

Absolutely. You can't turn off your thinking mind. You can use your thinking mind by continuously that's what jnana yoga is about. Neti-neti, she mentioned, is the method used in jnana yoga where when you think you know it, you humble yourself and you go ah no, it's not a hand. I think this is a hand? Let me go deeper. You go so deep that you go so far that all you perceive is god. With *sthira sukham asanam*, it's easy for us I think to grasp what it would mean to develop relationships with all others in the world that are joyful, relationships that are motivated by joy, right? Not so easy to wrap our heads or hearts around how to have a *sthira asanam*, a *sthira* relationship, *sthira* means steady. How do you have a steady relationship with others? The nature of others, the nature of the world is change, movement. It's very slippery. So how do you have a steady relationship with that which is always elusive, always moving, always changing? See Patanjali gives us these beautiful sutras as riddles to investigate through the process of nada yoga through deep listening. So how do you do that? How do you have a *sthira* relationship, a *sthira asanam*? By recognizing that aspect of them, whoever you're focusing on, that doesn't change. And how because I'm a nada yogi, I'm very practical, I want to know how do you recognize that aspect of them that doesn't change? Finding that aspect in yourself. How do you do that? (*"Practice."*) Practice what? Practice watching TV? Practice letting go of what? (*"practice letting go of everything that you think what you think it is."*) Ah. And what's the Sanskrit name for that? It's the focus of the month. Nada yoga. Practice everything that you think practice letting go of everything that you think you know about that person. So or that situation because the asana the connection to the earth, earth means all that is, so it means other people, it means the environment, it means the animals, it means plants it means all of that. So we keep listening deeper and deeper so we get to a place where we're actually vibing with that other, we're actually resonating with them on that frequency.



That's called compassion. It's called compassion. And the only way that we can get to that place is if we are willing to drop what we think we know about them. And continuously drop it, continuously go deeper and deeper to deeper and deeper levels of feeling. Ok? Any comments or questions?

(Connie: "It just reminds me of a story that I read one time, a woman was in the subway and she saw a father and the children just running around the subway like crazy and right away she started to judge, right? Tell me if you've heard it, she started to judge the father for not being a good father for settling his children. And you could feel the energy in the subway and the other people were starting to get a little aggravated as well like why isn't he settling his children. So eventually one person sitting next to the father said you know, could you just calm down your children they're being disruptive, and he looked over with his head in his hands and was like, oh my god I'm so sorry, their mother just died in the hospital. And ok yeah kids settle down. So here everyone had their own pre-judgment on his man and you have to just keep dropping what you think you know.")

Yes. That's beautiful. Thank you. OK. So let's go back to our mats.

