

Withdrawal of the Sensory and Motor Currents

One of the things that meditation students need to understand to achieve meditation mastery is learning how to externalize and internalize the sensory and motor currents. Today's webinar will go into this topic in greater depth: to rehabilitate inner vision and hearing, and activate Soul-inspired speech (Satsang), you need to be clear about how this operates.

When you are in the waking state of consciousness, all of your senses (sensory currents) and all of your organs of action (motor currents) operate through the physical body. When you meditate—depending on the technique you use—you typically reverse a sensory or motor current.

When you reverse the sensory currents, it is called Pratyahara. This allows you to progressively sense with:

1. Your astral body
2. Your personal intuition (recognizing vehicles of consciousness, their content, and activity)
3. Your mind stuff (at the focus of your attention—sensing with the mind)
4. Your attentional principle
5. Your spirit
6. Your transpersonal intuition
7. Core sensation linked to the Realization of the Soul



The five major sensory currents, and their subtle pathways are shown below:

Major sense track	Subtle sensory track
Vision	Visual current (Jyoti)
Hearing	Sound current (Shabda)
Smell	Combined current of smell and taste (Amrita)
Taste	
Touch	Feeling current (Sparsa)

The first awakening of subtle sensing is mediated through the astral body, and this brings with it, the awareness of the energy that penetrates and surrounds objects (aura) and the “feeling” that emanates from objects and people (quality). Those who develop their psychic faculties tap this level. Many people who have experimented with psychedelic drugs, or entered into the state of trance through hypnosis, also activate this level of sensing.

At the next level, you become progressively aware of the content of each vehicle of consciousness of your Conscious, Subconscious, and Metaconscious mind, up to the level of the Self. When you are accessing this level, you become aware of feelings, sounds, colors, or images in meditation, and your personal intuition “recognizes” what those subtle sensations represent.

As this faculty develops, you can recognize the content of each vehicle of consciousness—e.g., movement center, sensory center, body awareness center, or feeling center—and discern its activity.

We train beginning meditators in this practice in the *Introduction to Meditation Program*; those more comfortable and experienced with meditation can explore this same terrain in a more advanced format in our *Adventures in Pinda* webinar series, which will be available on our new website.

Seeing with the attention occurs when you can concentrate your attention and become aware of the content arising in the present time. This is called mindfulness. You enter this level using the practices of Vipassana and Zen meditation. We introduce these methods in the *Introduction to Meditation* program; you also learn them in the *Accelerated Meditation Program* and the *Mudrashram® Master Course in Meditation*, which are respectively, the by-mail and on-line and the in-person versions of our foundation Integral meditation training.

The practices of contemplating the attentional principle with the attention (Purusa Dhyana) and Raja Yoga activate sensing with the attentional principle. Using these practices enables you to see (metavision) and hear (meta-audition) on the inner Planes. You learn how to do these methods in the *Accelerated Meditation Program* and the *Mudrashram® Master Course in Meditation*.

In the *Mudrashram® Advanced Course in Meditation*, you learn a special technique called *Guru Dhyana* to begin to commune with the spiritual guides and teachers that operate in the Superconscious mind—this is an advanced practice of Raja Yoga. You also learn in this class, how to project your attentional principle upon the tracks of the Seven Rays to gather selected information, and how to use your intention—a key faculty of your attentional principle—to direct and focus your attention, utilizing a practice called *Tratakam*.

To open the next band of subtle sensation, you learn how to awaken the spirit using the practice of Nada Yoga, which we teach in the *Accelerated Meditation Program* and the *Mudrashram® Master Course in Meditation*. As you gain facility with uniting your attention with the spirit for a sustained period of time, you activate the subtle “senses” of the spirit.

In the *Mudrashram® Advanced Course in Meditation*, you learn an augmenting method called the *Fusion Technique*, which enhances your ability to take the perspective of the spirit, and to enable it to see (heart sight) and hear (heart hearing).

You activate the transpersonal intuition, the sixth band of subtle sensing, using the techniques of Jnana Yoga, which you explore in the *Accelerated Meditation Program* and the *Mudrashram® Master Course in Meditation*. Here, your Illumined Mind reveals the content of your Superconscious mind in response to your questions. This response can come through any sensory modality depending on how you frame your question.

For example, if you frame your question as “Show me,” your response will come in a visual way. If you present your question in the form, “Tell me,” you will get your response in an audible way. If you ask, “Let me feel or experience,” your response will come palpably—you will feel it; it will be like you are touching it.

You touch on the seventh subtle octave of seeing, core sensation, when you unite your attention with your Soul in basic Raja Yoga meditation, taught in the *Accelerated Meditation Program* and the *Mudrashram® Master Course in Meditation*. You learn to enhance this sensing from core with the *Gnosis* technique, which you in the Chord Six Jnana Yoga section of the *Mudrashram® Advanced Course in Meditation*.

We will now practice going through each of these seven levels. For each level, you will notice:

What do I see here?

What do I hear here?

What do I smell here?

What do I taste here?

What do I feel here?

Other “Senses” You Encounter in Meditation

In addition to the five major sensory tracks that you learn to trace to their core in the Soul, there are seven other modalities that you can use as objects of meditation. These include:

8. Awareness of movement and spatial location (kinesthesia)
9. Awareness of temporal frame (the four times: present, past, future, and eternity)
10. Awareness of breath and life force
11. Awareness of emotions
12. Awareness of thoughts and thinking processes
13. Awareness of volition
14. Awareness of identity states (at different bands of the mind, these may appear as a subpersonality, a personal integration center, a nucleus of identity, or an ensouling entity)

Those who master these other modalities of meditation gain special abilities. For example:

- Those with an advanced facility with kinesthesia become expert dancers, hatha yogis, or martial artists
- Those who can easily shift their temporal focus can become mindfulness teachers (present), past life readers (past), prophets or visionaries (future), or teachers of enlighten-ment (eternity)
- Those who can unite their attention with their breath current can rapidly move their attention to the depths of the mind, and achieve the state of ineffable absorption with selected nuclei of identity or ensouling entities (Samadhi)—those who ride this current to its highest stage unite with Satchitananda, the highest state of consciousness. Those who learn to channel this living force (prana) become healers.

- Those who gain an enhanced facility with exploring and managing emotions can act as psychotherapists, who help people to work through intense emotional issues; or as ministers, who invoke the Holy Spirit to bring about emotional healing.
- Those with enhanced knowledge of mental processes and decision-making can assist others as counselors, supporting others to make coherent choices for their lives; or as metaphysical practitioners, who help people use the manifesting power of the Superconscious mind and the Law of Attraction.
- Those who gain mastery over volition can achieve discipline of the body for athletic excellence; the intellect, for outstanding academic achievement; the frame of perception and imagination, for artistic creativity; and the abilities of the higher vehicles of consciousness, which enable them to express psychic powers and siddhis. Those with a strong will can also motivate and inspire others as coaches.
- Those who can learn to readily shift identity states can become actors; they can become channels for spiritual guides—or for their own enlightened state of mind, their attentional principle, their spirit, or their Soul.

We will not go into showing you how to access these seven modalities in this webinar, but we will do an inventory, so you can do a quick assessment how readily you can access them.



- Are you able to readily sense the position of your body and your movement? Are you able to express whatever you visualize through your body? Can you express the movement of energy in your higher vehicles as the mudras of sacred dancing, or the postures of hatha yoga or martial arts?
- Can you easily shift your temporal frame from being aware of your present time experience, to accessing memory, to visualizing and planning for the future, and to drop into union with the Soul's eternal moment? Do you have the ability to read past lives? Can you guide other people into the state of enlightenment—union with the Soul's eternal present?
- Can you move on the current of your breath to any level you choose? Can you direct the energy that infuses the breath—life force—as healing force?
- Are you intimately aware of your emotions and what is contained in your unconscious mind? Can you empathically experience what others are feeling? Can you find solutions to emotional issues, to resolve them for yourself, and guide others to work them out, too? Can you tap your spiritual emotions of unconditional love, compassion, mercy, kindness, generosity, and forgiveness? Can you hold others in the field of these higher emotions to promote their emotional healing?
- Are you aware of the different levels of your thinking? Can you shift to the type of thinking necessary to enable you to solve problems, understand abstract ideas, and to gain insight? Are you able to find the synthesis beneath conflict, and to synergize your mental functioning, so each mental function supports every other function?
- Are you aware of the octaves of your volition? Are you able to freely express from each octave of your will? Can you shift into your transpersonal will, and act as a conscious co-worker with the Divine?

- Can you shift between one identity state and other? Can you personify your subpersonalities? Can you move off of identification with the ego and relate from the Self? Can you shift into the state of Gnosis and enlightenment to be present as the Soul?

Withdrawing Your Motor Currents

The motor currents can also be withdrawn, as a function of the movement of life force into your inner vehicles of consciousness. The spectrum of energization of the muscles of the body goes from:

1. Maximal activation (when you are running as fast as you can)
2. Enhanced activation (when you are running to catch a bus)
3. Normal muscle tonus (when you are sitting or walking at a leisurely pace)
4. Relaxation (when you relax your muscles and let go of any tension you feel)
5. Anesthesia (when you no longer feel sensation or pain)
6. Paralysis (when you can no longer move your muscles)
7. Death (when life force is completely withdrawn from that part of the body)

The major organs of action through which volition directs life force, in coordination with the “automatic” or autonomic nervous system, include:

- Defecation – the ability to eliminate solid waste
- Urination – the ability to eliminate liquid waste
- Digestion – the ability to use the element of fire to break down and assimilate food
- Respiration and circulation – the ability to take in oxygen and distribute it to every cell in the body, and eliminate gaseous waste

- Adaptation – the ability to adapt to changes in the environment inside and outside the body through hormonal secretions from the endocrine glands—this operates in response to changes in the environment, which the ancients referred to as the ether

These operate in response to something you might choose to do. For example, you might climb a hill—your respiration will change accordingly. If you eat something, there are changes operating at all five of these levels.

While we will not meditate on these physiological processes in our webinar today, it is important that you are aware of them, and also note that their higher, sublimated counterparts do appear symbolically in meditation.

Physiologic substrate	Representation in meditation
Defecation	Burning of karma
Urination	Washing or dissolving of karma
Digestion	Integration of spiritual teachings and insights
Respiration and circulation	Infusion and infilling with the Holy Spirit
Adaption	The representation of the seven endocrine glands as the chakras in your higher vehicles of consciousness

The Five Voluntary Organs of Action

The five organs of action over which you have greater voluntary control include:

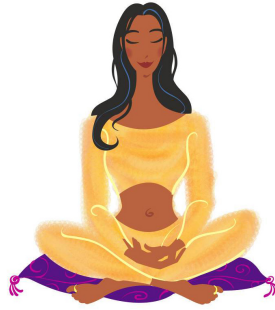
1. Movement of the feet and legs (ambulation)
2. Sexuality [sexual arousal is largely under the control of the autonomic nervous system, but the manner in which you choose to deal with that arousal is voluntary]
3. Movement of the torso, arms, and neck

4. Movement of the tongue (speech)
5. Movement of the face to express emotions

Like their motor counterparts in the autonomic nervous system, each of these behavioral motor organs can also be sublimated, and represented symbolically in meditation.

Behavioral motor organ	Sublimated form
Ambulation	The spirit, walking upon the spiritual Path through opening the Nada; the attention journeying in the astral body and “walking” through an inner environment
Sexuality	Brahmacharya, the sublimation of sexual force to observe chastity and develop other saintly virtues
Movement of the torso, neck, and arms	Mudras, sacred hand gestures or postures, embodying spiritual form and expression of spiritual powers
Speech	Expressing the attentional principle, the spirit, or the Soul as Satsang
Facial movement	The personification of the higher emotions contained within spiritual form, such as unconditional love, compassion, mercy, or forgiveness





- In what ways have you experienced ambulation—the sense that you are traveling or walking on a Path—in meditation?
- Have you ever been able to sublimate your sexual energy and draw its etherealized essence (ojas) into your higher vehicles?
- Have you ever assumed mudras or postures from the movement of the energy within you, either through Kundalini practice, or the absorption of your attention in the energy streams connecting with your higher vehicles of consciousness (Laya)?
- Have you ever given a voice to your attentional principle, and allowed it to speak within you? Your spirit? Your Soul?
- Have you ever personified your higher emotions through your face and eyes?

In our webinar today, we have explored your sensory and motor currents. We encourage you to continue to practice the withdrawal of all five senses (Pancha Pratyahara) until you can experience full sensory integration through all seven levels within you.

We have also described to you the five physiological processes that form the physiologic substrate of your behavior, and the five behavioral motor functions that you direct with your will. We invite you to reflect further on the evocative idea that behavior can be sublimated into the Superconscious mind, and you can embody your spirituality.

Thank you for attending our webinar today!

