

## **Higher, Faster, Further**

For today's advanced webinar, we are going to focus on the rudiments of meditation upon which your spiritual progress is predicated, and show you deeper stages of these techniques. I draw upon recent writing, which elucidates the stages of working with the three core techniques of meditation and how you can find shortcuts for doing these methods, clarifying the technique of doing the transformational mantra, the stages of perceiving the transformational mantra—I will attempt to explain this more clearly, as some of you with whom I initially shared it did not understand this at all—and clearing the portals of perception so you can see inside.

This return to the basics of the work and how these techniques become more refined over time will help those of you who are still struggling with aspects of meditation, will give a broader grasp of these key techniques for those of you who are contemplating becoming coaches for the Introduction to Meditation Program and the Accelerated Meditation Program, and will enable you to become clear as to what you are actually doing in Integral meditation—moving from doing this work largely by faith to actually seeing and knowing what you are doing. So let us begin.

### **Stages of Working on the Three Core Techniques of Meditation**

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The three core techniques that we teach in the Mudrashram® System of Integral Meditation are transformational mantra, Nada Yoga, and Raja Yoga. Transformational mantra unfolds the Soul to a new nodal point on the Path and tunes its vehicles of consciousness to the corresponding point on their Plane. Nada Yoga frees the spirit to open the channels of the Nada, the currents of Light and Sound to the presence of the Soul on the Nadamic Path. Raja Yoga enables the attentional principle to travel upwards through the Superconscious mind into the presence of the Soul; when it reaches this stage, it contemplates the changes that occur in consciousness as the Soul unfolds along its Path.

We characterize five stages in the process of cognizing the three immortal essences—the attentional principle, the spirit, and the Soul—and practicing these three core methods.

- (1) *Awakening meditation* – You focus attention on the attentional principle in the pituitary center of the chakras of the Subconscious mind (Purusa Dhyana); the spirit, through dropping attention into the channel of Light behind the pineal center of the chakras of the Subconscious mind (Surat Dhyana); and to remember the Soul, by focusing attention on the brain chakra of the Subconscious mind, and hold it there until you remember the essence of your Soul (Atma Dhyana). This is a precursor to the actual practice of the three core techniques.
- (2) *Practicing each of the techniques separately* – You practice your transformational mantra. You do the Nada technique and open the channels of Light and Sound up to the presence of the Soul on the Nadamic Path. In this level of practice, you will move attention through each focal point and do the direct projection technique using spatial markers when you do Raja Yoga; some students will use a rosary (mala) to count repetitions of their transformational mantra at this stage.
- (3) *Practice shortcut one using tratakam* – You use intention to lift the attention up to the attentional principle (pituitary center tratakam) and to place it upon the spirit (pineal center tratakam). While you still do the practices individually, you shorten the time to focus attention on the attentional principle and the spirit. As the bulk of the time in meditation is taken up in getting attention to the attentional principle and spirit, this speeds up the rate at which you are able to gain union with these essences.
- (4) *Practice shortcut two using visualization* – You use tratakam to lift attention into the attentional principle—but instead of moving your attentional principle to spatial locations—you visualize a current of light streaming from the Soul through the Self into the seat of the attentional principle at the pituitary center, and let the attentional principle ride up in this current.

Alternately, you can use the visualization of your attentional principle getting into an elevator, riding up to the floor where your Soul dwells, getting out, and uniting with your Soul.

- (5) *Practice shortcut three using technique combination* – You use tratakam to lift attention into the attentional principle; visualize a current of light streaming from the Soul through the Self into the seat of the attentional principle at the pituitary center, and let the attentional principle ride up in this current into the presence of the Soul; and then, do your transformational mantra from the presence of your Soul—and observe the downpour and transformation as it is taking place.

You then drop your attention through centers of the Soul's essential vehicle—The concentric spheres of the Soul's consciousness at the brain center; the blended streams of love, wisdom, and power at the thalamic center; the four quadrants of karma at the throat center; and the Light and Word in the heart center, which is the Soul's reflection on the path of the spirit. From the heart center of the Soul's essential vehicle, you direct your attention through the opened tracks of the Nada and focus it on the spirit. You then do your contemplative mantra and perform Nada Yoga.

Upon completion of your Nada Yoga, you lift your attention back up to reunite with your attentional principle, and travel back down through the channel of Light to the pituitary center again.

To practice stage two, you must first become familiar with the three immortal essences using the Awakening meditation. To advance to stage three, you must be clear about the ability to use intention to direct attention. [You learn methods to do this in the Tratakam module of the Mudrashram® Advanced Course in Meditation.]

Once you have successfully been able to travel up to the Soul using Raja Yoga, and you know what it is and know with certainty where it is, you can use the visualization shortcut to travel up into the presence of the Soul.

This method is used in the Receptive Meditation practice of Jnana Yoga; it is an abbreviated method to speed up the rate at which you can unite with the Soul. [Here the objective is not self-study, in which you study each vehicle of consciousness one-by-one, but rapid ascent into union with the Soul.]

When you can easily move your attentional principle up into the presence of your Soul, you can condense your practice time by starting with Raja Yoga, doing your transformational mantra from the Soul Plane, then dropping attention down into the spirit, and do Nada Yoga while you are still in the presence of the Soul.

### **Advanced Practices of Disciples**

There is a sixth and seventh stage of work with the three core techniques—guiding and initiating—that advanced disciples learn.

- (6) *Guiding the spirit and attentional principle* – when disciples reach the stage on the Path where they are empowered to make attunements with the spirit and the attentional principle of others, and manifest an inner guide form, they can lead others' attentional principle through their vehicles of consciousness into union with the Soul; they can likewise “shepherd” the spirit, supporting it as it opens the Nada to the presence of the Soul on the Nadamic Path.

[This practice of “shepherding” is typically used with individuals who have opened one of the Transcendental Paths to a high degree, and it is creating a severe imbalance—here the spirit on that higher Path is guided to Liberation, and the aspect of the Alaya that has been shunted off in this state of unbalanced development is united with the stream animating the Soul at its cutting edge of spirituality.]

- (7) *Initiation using the Seven Mudras* – The accepted disciple, who awakens the Form of the Disciple on the Bridge Path, is empowered to awaken the Divine Force (Shakti) in others that awakens and guides the attentional principle (Raja Mudra); the spirit (Nada Mudra); and to impart and activate the Transformational Mantra (Mantra Mudra) that unfold the Soul, and bestow Light Immersion and balance the four poles of being, conferring initiation (Guru Kripa Mudra). [Individuals who reach this stage are trained and empowered to teach the Mudrashram® Master Course in Meditation.]

We encourage you to learn the rudiments of the three core techniques of the Mudrashram® system of Integral meditation, and progressively add the shortcuts to enhance your efficiency with your practice. We also invite you to use the other techniques of this Integral meditation as needed to obtain guidance, work on personal issues, and remove the obstacles that hold you back from the next stage of spiritual development.



## **The Gentle Art of Mantra Repetition Revisited**

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In doing the mantra, the visualization is only to awaken remembrance of the seed mantra. Let us use the analogy of your computer finding another computer on the Internet: it finds a path, and then it sends the packet of information.

If you could go up and look at that center, you'd see a petal on a lotus with billions of petals. There's a little triangle on that petal, and in the center of that triangle, there's your seed. So you are remembering that seed along the thread of consciousness: Self, Soul, Monad, Astral Soul, Supracosmic Soul, aligned Transcendental ensouling entity, Satchitananda, and then down into that seed in the well of the heart.

Once you remember where it is, then no visualization is necessary... it's just seed...mantra. You send the beam of your intention with the packet of your syllables... and strike the seed.

So remember the seed...send your beam of intention to touch the seed...send your syllables bing • bang • boom [whatever your mantra is] to strike the seed.

You don't have to visualize anything spinning. If you strike the seed correctly with your “mantramic packet,” this seed will spin all by itself. So if your mantra has three syllables, you remember the seed, touch the seed with your beam of intention, then send each syllable to touch that seed. It is done completely with intention—not your attention, not on your breath, not whispered or chanted.

Remember... Aim at the target... fire your syllables... strike, strike, strike: this is one repetition. You keep doing repetitions until you get a downpour, which indicates that the Fire of the Spirit has burned through all the karmic material separating one nodal point from another. It unfolds your Soul, all of its vehicles, and the higher octaves of being aligned with the Soul also move with it.

We start you with 108 repetitions, so you can grasp what it means to intentionally strike the seed. But Nature is messy: there aren't always 108 intervals between nodal points. Sometimes there might be only 95; for others, there might be 117.

So at the next stage, after you get the basics down: you do your mantra until you get the downpour. You don't bother with counting: you just do the mantra until you feel the downpour. Once you get this, and you know that it's happening, your mantra repetition moves to a whole new level.

So there is nothing to preclude you from getting two, three, even four downpours in one sitting—but the key thing is that you don't want to only unfold the Soul, you want to go up in your attentional principle and contemplate what has changed. You want to get so good at this that you can actually feel your Soul move, and notice the new content, ability, virtue that has awakened in your mind. This enables you to integrate what you have opened up, to actualize it—make it real—and to begin to utilize it.



## **Stages of Perceiving the Mantramic Downpour**

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Many aspirants and disciples do their transformational mantra largely on faith. They have a difficulty detecting the downpour of the Divine Spirit that purifies the karma in the unconscious mind, and tunes the ensouling entity and its vehicles to a new nodal point. We wish to point out that there is a regular progression of increasingly clearer and more comprehensive perception of the experience of inner unfolding of the Soul and its vehicles that awakens as you are doing your transformational mantra.

You might wish to use the analogy of a tiny man or woman within—call it mantra man or mantra woman if you like—that mirrors this progressive experience of the mantra. We could say that as your attention is able to reach the stage of being able to contemplate the centers of this little mantra form, your experience of the energetic effects of the transformational mantra changes, and becomes rich, deeper, and more profound. We describe these stages in the table on the next page.

| <b>Chakra</b> | <b>What you perceive</b>  | <b>Stage</b>   | <b>Keynote</b>                |
|---------------|---|--|-------------------------------|
| Feet          | You feel movement of energy and bliss that seems to come from somewhere deep within you   | Primary kinesthetic – feeling of energy is your dominant perception    | Detection of bliss and energy |
| Navel         | You hear the resonance of the syllables of the mantra, together with the vibrations of your inner vehicles, which seems to change to a higher vibratory frequency | Primary auditory – subtle hearing is highlighted                       | Hearing vibratory tones       |
| Solar Plexus  | You receive a downpour of wisdom and revelation during the unfolding of your inner vehicles   | Secondary auditory – telepathy and intuitive reception is predominant  | Intuitive reception           |
| Heart         | You feel deepening love and compassion, and the sweet unction of the Spirit—you are aware that the Light is imbuing you with holy virtues                         | Secondary kinesthetic – experience of qualities and spiritual emotions | Emotional purification        |
| Throat        | You feel the inner fire is burning away the karmic impressions in your unconscious mind   | Tertiary kinesthetic – experience of the transmutation of karma        | Karmic transmutation          |



| <b>Chakra</b> | <b>What you perceive</b>  | <b>Stage</b>  | <b>Keynote</b>   |
|---------------|---|---|--|
| Brow          | You are aware, with each repetition of the mantra, that your consciousness is unfolding and you see new visions of the inner Planes | Primary visual – direct experience of the unfolding of consciousness                                  | Revelation of the inner worlds                                     |
| Brain         | You are aware of the movement of the Divine Spirit through each of the vehicles of consciousness, and witness each one unfolding    | Secondary visual – direct experience of the Spirit purifying karma and unfolding spiritual potentials | Witnessing the ministry of the Divine Spirit in full consciousness |

As you progress in perception of the action of the transformational mantra, there are several changes that occur:

- There is a shift from kinesthetic to auditory to visual modes of experiencing the downpour
- Your experience changes from gross and distant to direct and intimate
- You move from passively feeling the movement of the Light to direct perception of it and witnessing it

Here is an evocative exercise to help you deepen your experience of the unfolding of consciousness and the inner transformation that occurs during transformational practice.

Visualize that the tiny seed of your transformational mantra on the Lotus Feet Center is encased in a tiny form—the form of your mantra man or woman. Focus your attention fully on the seed of the Alayic Divine Name, and feel the centers of this tiny form.

Begin repeating your transformational mantra using your intention. As you are striking the seed with your laser beam of intention with the packet of the mantram syllables, you will hold your attention in each of these centers of the tiny form of mantra man or woman. As you shift your attention progressively from feet to head in this tiny form, notice how your experience of the mantra changes.

If you will sustain this practice until you kindle an actual downpour, contemplate the downpour through each of these chakras of the tiny form, as it is occurring. This intentional change of your perceptual filter will give you the deepest experience of the transformational mantra you have received, and you will begin to appreciate the multi-faceted nature of the ministry of the Divine Spirit.

If you are able to fully grasp this advanced method, your experience of transformational mantra will be lifted to a whole new level, and your meditation will ascend to new heights. Never again will you be content with guessing what is occurring within you: you will behold it; you will know it is occurring; and you will rejoice.

## **The Awakening of Inner Sensation**

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**Q:** Many meditators report that they just don't see anything in meditation. What is holding them back?

**A:** The portals of perception must be cleared. In some cases, this involves removing the karmic accretions that obscure the inner vehicles of consciousness. In other cases, these vehicles of consciousness have been opened, but the meditator has not fully activated their faculty of metavision, which operates through the attentional principle.

They must learn how to project their attentional principle from its ground state behind the pituitary center of the Subconscious mind to higher levels of the Superconscious mind, and contemplate from that higher vantage point. They must remain in this inner contemplative state until they kindle inner vision and awaken the intuitive knowledge of the Soul.

They can remove karmic accretions through use of transformational meditation techniques and through Light Immersion. This karma, which blocks inner vision, appears to block perception through 14 layers, which can be described as follows:

| Layer | Band of Vision | What is sensed?  |
|-------|----------------|--|
| 1     | Physical       | Environmental sensations from the space around the body  |
| 2     |                | Sensations from the inside of the body, awareness of the tissues and organs  |
| 3     | Astral         | The energy and vibrations that emanate from the body and surround it, the aura; as this type progresses, one can detect the energy of the chakras  |
| 4     |                | The presence of thought forms in the matrix of the mind; at this stage, one can anchor thought forms through visualization and affirmation, and can dissolve unwanted thought forms through process meditation |
| 5     |                | Spiritual entities (“spirits”), guides, angels, and “Masters”; this is the beginning of telepathic communion with the inhabitants of the Astral Plane  |



| Layer | Band of Vision | What is sensed?   |
|-------|----------------|---|
| 6     | Causal-Mental  | The presence of the vehicles of consciousness and their mental activity; one can detect selected nuclei of identity, seed atoms and centers within these vehicles of consciousness at this level  |
| 7     |                | The presence of mind-stuff in self and others   |
| 8     |                | The attentional principle in self and others  |
| 9     |                | The spirit in self and others; advanced meditators can detect the spirit in more than one domain  |
| 10    |                | The Soul; advanced meditators can detect more than one Octave of Being—the Soul Spark, Soul, Monad, Astral Soul, and Supracosmic Soul   |
| 11    |                | The presence of the Divine Spirit or Shakti; at this level the meditator can clearly sense the activity of the Light  |
| 12    | Transcendental | The content of the unconscious mind behind each vehicle of consciousness  |
| 13    |                | The origin or state of liberation behind vehicles of consciousness, the spirit, and the ensouling entity; advanced meditators can detect this for multiple Divisions of the Great Continuum—Subtle-Planetary-Transplanetary, Cosmic, Supracosmic, and for entire Transcendental Paths |
| 14    |                | The Alaya, the energy that animates the ensouling entity at the cutting edge of spirituality  |

Those that do not meditate and who are spiritually unawakened are only aware of level one. Those who purify their body and find to some degree through fasting, prayer, and detoxification may begin to sense their deeper organs and tissues—this is the dawning of level two.

Those who begin to meditate start to see auras and sense the energy field around objects and other people. This progresses to the stage where they can detect the energy of the chakras. This level three perception is typical in those who begin to develop their psychic abilities.

Those who move their Soul onto the upper reaches of the Abstract Mind Plane and lower bands of the Psychic Realm may begin to become aware of thought forms. At level four, they may learn to actively create and dissolve these thought forms to manifest what they want in life, and to remove unwanted conditions.

In the middle and upper Subtle Realm, ranging to the top of the Second Planetary Initiation, level-five awareness begins, and they can detect different spiritual entities. Here they can see the forms of the entities on the Astral Planes, and they can hear their thought transmissions. Some gain the ability to channel these communications through speech (channeling) or writing (automatic writing). Advanced psychics, channelers, and mystics operate at this level of sensory functioning.

When the causal mental stages, six through eleven, dawn upon the mind, meditators can become aware of the vehicles of consciousness and their contents, and the essences of consciousness—the attention, the attentional principle, the spirit, the Soul, and the activity of the Divine Spirit. This deeper layer of sensing typically arises at the time meditators take the Third Planetary Initiation and continues to develop to the top of the Supracosmic Sphere.

Global intuitive discernment begins when meditators have evolved into the Transcendental Sphere. This confers the penetrating discernment of levels twelve through fourteen, which can look into the entire reservoir of the unconscious mind, detect the origin of spiritual essences, and behold the energy of the Alaya animating the ensouling entity.

Aspirants can catalyze this process of inner seeing through learning techniques, such as are taught in the Vision workshop and the Mudrashram® Advanced Course in Meditation, and spending time doing Raja Yoga and contemplating their inner vehicles of consciousness. A thorough study of each vehicle of consciousness and each band of the Great Continuum of Consciousness, such as is presented in the Mudrashram® Correspondence Course, augments the acquisition of intuitive discernment and inner sensing.

Those who purify their vehicles of consciousness solely through the use of the transformational mantra will gain some enhancement of their ability to see and hear within, but the practice of Raja Yoga and contemplation from the attentional principle will improve this markedly beyond use of T-mantra alone.



Thank you for attending our webinar today!

