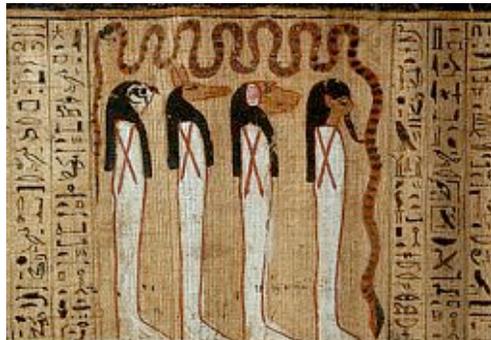
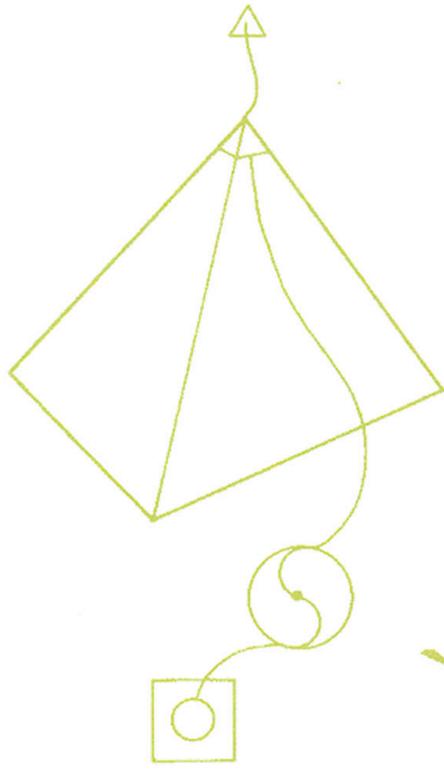


How to Read Your Own Past Lives Workshop

Facilitated by George A. Boyd, MA





Mudrashram

A Metaphysical Training Program of
The Mudrashram ® Institute of Spiritual Studies



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By George A. Boyd, MA © 2011

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Welcome to the “How to Read Your Own Past Lives Workshop”!

Introduction

In putting together this—please forgive the pun—newest incarnation of this workshop—I have decided to focus on the meditation portion of this class, while giving you enough theory to get your bearings. When you download my handouts at the end of the class, I’ll include some extra reading material so you can learn more about past lives.

Ground Rules

This is a long workshop—four hours or more. We will have some breaks, but I will ask you to please honor the time limits of the break so we can cover all the material and so you won’t miss anything. Because of the amount of material we are covering, I will only be able to answer a few questions and take a few shares after each meditation session.

What This Workshop Includes

The bulk of the How to Read Your Own Past Lives Workshop (HTRYOPL) is experiential, and you will learn specific techniques to read your own past lives. Before we begin meditating, however, I’ll start by discussing past lives, why we normally don’t remember them and how it is possible to access them.

In prior HTRYOPL workshops, most participants report that they have gleaned one or more impressions of their past lives. I hope that each of you who are taking this workshop today will also take home a compelling memory or image that will help you open the door to your Soul’s former lifetimes. Perhaps some of you will have also the awe-inspiring experience of actually remembering an episode from a past life that is so vivid, it will be impossible to deny or explain away.

Why I Developed This Workshop

In 1969, shortly after meeting my first spiritual teacher, the Master Maha Genii Turriziani, I was meditating one day. In this meditation, I encountered an inner dimension that had the experiences of this current life laid down like pages in a book. As I went back on these pages, I distinctly saw the experiences of my current life, and each of my lives before it, and re-lived them.

I remembered the places where I had been, the people, the events, and the issues of these lives. Every life showed me a different perspective, a whole different world.

In 1980, I was with my girlfriend of the time. As we chatted one night about sundry metaphysical topics, she jokingly asked me, "Who do you think I was in my past lives?" To our mutual surprise, I began to tell her with complete inner conviction and knowledge, exactly who she was. "In this life you were this, in the life before that one, you were this..." I discovered in this startling experience that I had the ability to read the lives of others.

In 1983, I began to past life readings for others. Today, I do two types of readings, metavisional and intuitive. *Metavisional readings* are when I actually visit the Akashic Records and remember the lives. *Intuitive readings* draw on that inner knowing of the Soul to encapsulate major highlights of each life.

I discovered two interesting things about doing past life readings.

- (1) *I can only read the lives of others once.* When I have tried to re-read the lives of clients who have forgotten what I told them, or lost their tapes or notes, the Guardian of the Akashic Records blocks me from accessing the information a second time.

(2) *It is important to make sure you have the right person.*

I once had the interesting experience of doing a two-hour reading for a client, only to discover I had been reading the contiguous record of some unrelated person, e.g., the track through the Akashic Records of the individual who was laid down next to my client's track. I have since developed methods to prevent this since that eye-opening experience. No, I did not charge the client for that time, but re-did the reading on the correct track, after apologizing profusely.

It occurred to me after these two discoveries that if you read your own past lives, you can access them as many times as you want and you also won't visit any one else's records other than your own.

I also thought about the subjective distortions that a past life reader may inadvertently introduce error in their readings by

Misinterpreting the scene or the context in which the action is taking place. For example, a woman is riding on a boat on a river, wearing colorful clothing. The reader immediately presumes that you were Cleopatra. [Many women have ridden down the Nile River and other rivers throughout history, but only one of them was Cleo—the odds that this reader's client was the legendary Egyptian queen are very poor.]

Making assumptions about the protagonist in a past life based on a modern context or modern values. Killing unwanted children or incest between father and daughter was an accepted part of some early cultures. In our modern times, these are unacceptable. The reader may make an incorrect judgment about these events that the protagonist was feeling guilt or shame.

Contaminating the reading with imagination. Past life protagonists who appear imbued with powers to levitate objects, raise the dead, walk on water, or send mysterious rays to perform miraculous feats are likely only doing so in the fervid imagination of the reader.

Dredging up alleged past life memories that do not correspond to known historical evidence. Finding flying saucers and particle beam weapons in someone's Atlantean incarnation [12,000 BCE to 24,000 BCE] does not agree with known archeological evidence for this period.

Reading lives in perfect English. If a reader tells you that you were speaking perfect English in all of your past lives, assume he or she is tripping. Past lives are recorded in whatever language you spoke at that time. If the reader doesn't speak the language you were speaking, he or she cannot know for certain what you were saying. [It is possible to read the body language of the protagonist and those interacting with him or her, so the reader can get some sense of what may be going on.]

Misreading emotions or body language. Sometimes the reader may not get the personal or cultural expression of the protagonist's common emotions or moods. In this case, the protagonist will be said to be feeling anger, when in fact he or she was feeling sadness and shame. This changes the whole meaning of what is happening.

Providing impressions of terminal vagueness. Letting the client know that he or she was a woman in a past life, was married and had two children does not exactly give the client profound insights.

I have also had the experience of having others come up with my alleged past lives in readings by astrologers and other psychic readers. I noticed that

- (1) None of these readings agree with one another
- (2) None of them agree with what I have remembered directly

As a consequence of my uncovering the potential for errors in readings done for another person, it occurred to me that it would be valuable to empower the client to read these lives for him or herself, as I had experienced in 1969. This led me to study the modalities by which people have gained glimpses of their past lives, and the process by which people access them in full consciousness. This inspired this workshop, which I first taught in 1994.

Some Final Thoughts

This workshop is not meant to immediately confer upon you the ability to have instant and full remembrance of all of your past lives. Indeed, unless you have great facility with meditation, you will not likely gain these profound and penetrating insights. Rather, this workshop is meant to open the door of discovery.

I encourage you to use whatever experience of your past lives you have in this workshop as a springboard to further exploration and discovery. In the part two of this workbook, I detail the 21 threads by which you can expand upon the initial impressions that you receive by doing the meditations.

In time, the Great Remembrance will also dawn upon you, and you will know, in great joy, the mighty deeds your Soul has wrought.

Part One – Question and Answers about Your Past Lives

What are Past Lives?

Past lives are the former incarnations of your Soul or Higher Self. These records are stored in the Superconscious Mind on a level of the Abstract Mind Plane called the Akashic Records.

Why don't I remember my past lives?

The physical, emotional and mental seed atoms incarnate in your current body record only present life experiences in the reservoir of your Subconscious mind. Because your attention is occupied with the phenomena of your Conscious mind, your Subconscious mind, and Metaconscious mind, you do not go deep enough into the Superconscious Mind to access the Akashic Ether where these records of past lives are stored.

- (1)Your Conscious mind is the band of your present time experiences, how you experience your life moment to moment and how you react to it.
- (2)Your Subconscious mind is the repository of memory and imagination.
- (3)Your Metaconscious mind provides conceptual understanding of the world and your life experiences through learning, establishes the personal skills that permit you to function in society and in your work, and creates future experience through goal setting, planning and choice.

Since your life force or prana animates your current body and your personality forms the core of identity for your experience in this life, your former lives are contained in an unconscious part of your mind. This unawareness of these former lives may be attentional-based or karmic-based.

Attentional-based unawareness means that although the Akashic Ether has been opened in your Superconscious Mind, you never place your attention there, so you don't become aware of that level of your mind. If this is your situation, you should have little trouble accessing fairly complete remembrances of your former lives.

Karmic-based unawareness means that your Soul has not spiritually evolved to the level where the Akashic Ether has been made conscious. Here, stored karmic matter fills the inner vehicle of the Soul on that Plane, obscuring the Akashic Ether. As a result, this material has not been integrated into your Soul's illumined mind. In this situation, your recall of your Soul's former incarnations will be vague, disjointed, contaminated with dream-like fantasies, and will consist of unrelated individual incidents or images of people from other cultures.

This karmic-based symbolic or cryptic veiling of past incarnations has led many to believe that past lives are only another fantasy of the unconscious, a secret yearning for immortality that has no basis in fact. But those who visit this Ether in full metavisual consciousness clearly behold this Silent Book of Remembrance, and can with patience learn to read these records of the Soul's former lifetimes.

How can I read these records for myself?

There are a number of methods that have been developed to focus the attention on the Akashic Records. The techniques that will be covered in the class include:

- (1) Tratakam on the human form
- (2) Process Meditation
- (3) Dialog with the Soul through Receptive Meditation
- (4) Time Travel (attentional progression along the temporal dimension)
- (5) Direct Projection (metavisual visioning of the Akashic Ethers)

Why is it important to know about my past lives?

Past incarnations are one of the doorways through which you can know your Soul. Current life circumstances, relationship choices you have made in this life, deep-seated attitudes and beliefs that make up your basic character, and irrational behavior patterns can sometimes be linked to choices you made in other lifetimes, setting up causes that continue to effect you now. Stubborn issues that do not yield to exploration of post-natal causes through depth psychotherapy may be sometimes found to have their origins in former lifetimes.

Accessing past incarnations allows you to answer questions like: Why do you choose a certain person as a lover or mate? Why are you fascinated with certain topics? Why are you are gifted in a certain area when none of your parents or relatives are? Why do you choose to go into a career that is unlike that of your parents or relatives?

Aspects like these are not always explained as present life learning or modeling on or bonding to a significant person in your life—sometimes these may be tied to relationships in former lives or talents you have built through long experience in other lands and times.

How do I know it's not just my imagination?

Imagination is a creative faculty of the mind that combines images, words, symbols, concepts, and experiences in a novel way. Imagination is a faculty by which we can design or create something that never existed before, or we can combine old themes and present them in new ways. When we perceive our imagination in action, we experience fantasy, reverie or daydream states of mind.

Memory is a passive deposition of life experiences and learning in the Subconscious mind, which we learn to order, encode and retrieve through a series of mnemonic strategies. Perception of our memory yields learned facts, conceptual structures, people we have

known, places we have been to, and discrete moments of life experiences captured in rich sensory detail.

It is known that imagination can contaminate memory. Suggestion given in hypnosis has been shown to heighten recall for past experiences, as well as to create states of amnesia or false memories of imagined experiences that a subject will be convinced are true despite presentation of clear evidence to the contrary. Past life regression therapy, which may rely upon hypnotic induction with suggestion, could conceivably introduce elements of this false memory syndrome into the experience, thereby contaminating the "memory" of past lives with fantasy.

Use of meditation, which is a direction of attention under voluntary control, allows an objective witnessing of phenomena within the Conscious, Subconscious, Metaconscious and Superconscious bands of the mind. Instead of being a passive subject influenced by the suggestion of another as in hypnosis, the meditator is very much in control of the experience. The meditator can selectively focus his or her attention to study certain phenomena of the mind with dispassion and detachment, and can return to that level of internal inquiry to verify his or her former observations.

Meditation leads to a relative strengthening of the power of observation and intention, with a sense of growing inner mastery. Hypnosis, on the other hand, may lead to dependence on the hypnotherapist to guide the subject into altered states of awareness. The internal experiences thus produced may be colored by the content and intensity of the hypnotist's suggestions, which may introduce elements of imaginal contamination into the experience.

Teaching you techniques of meditation that have relevance to discovering your past lives will show you how to focus your attention, how to observe with the metavisual eye of consciousness, how to follow back the track of your own memory, and how to travel through the bands of the mind at will. This will assist you to view your own past lives for yourself, and will wean you from dependence on "psychic-readers" or those who do "past life regression" to read your incarnations.

Part Two – Expanding Your Awareness of Your Past Lives

The 21 Threads of Past Lives

Once you have gotten an impression or glimpse of a past incarnation, you can deepen your exploration of this life by meditating on the threads that run through that life. We have identified 21 threads that can give you more information about these past lives.

Thread	Band	Content
1	Ensouling entity	The unfolding of your ensouling entity achieved in this life
2	Individual spirit	The development of your spirit. Opening of the Nadamic channels you achieved. Character traits you developed and virtues you expressed.
3	Superconscious mind vehicles	The development of the inner vehicles of your Superconscious mind. Powers or abilities that were manifested by your ensouling entity in this life.
4	Continuum	The bands of the Great Continuum of Consciousness that you experienced in this life. The archetypes, symbols and themes of this realm.
5	Culture	The cultures or social groups in which you participated. The ways you expressed motifs and practices of your ambient culture.
6	Embodiment	Your racial type. Your physical characteristics. Your gender.
7	Temporality	The date of your birth and death. The range of time in which you were incarnate.
8	Key Life Experiences	Important experiences in your life such as marriage, children you raised, significant illnesses, where you traveled, and what you did for work.

Thread	Band	Content
9	Key Relationships	Your parents, siblings, friends, lover(s), spouse(s), teachers, and religious or spiritual guides.
10	Lessons	Important insights you gained, wisdom and understanding you gathered, and how you changed your character, attitude, and behavior in this life.
11	Sensory impressions	Your experience of the world in this life through your five senses.
12	Motor Impressions	The experience of what it was like to move around in that body.
13	Physiological impressions	The operation of your etheric body. Your health and vitality in this life.
14	Emotional impressions	Your feelings in this life moment to moment.
15	Mental impressions	Your thoughts moment to moment.
16	Egoic impressions	How you reacted to your experience moment to moment.
17	Mnemonic impressions	What you added to your store of memory in this life.
18	Metaconscious influences	The development of your personality. The commitments you made. The social skills you developed. The standards or values by which you lived. The goals toward which you worked. Your education and your intellectual interests and abilities. Your intuitional insights into the Self. Your sense of free choice and the important choices you made in this life.

Thread	Band	Content
19	Superconscious influences	Your religious or spiritual experiences. Who or what you worshipped. What meditation or prayer you practiced. What scriptures or inspirational books you studied. Rituals you did to enact your religious or spiritual experiences.
20	Unconscious influences	Karmic issues you worked through.
21	Wheel of Time	Your spiritual evolutionary progress as measured by the number of revolutions or sub-revolutions of the Wheel of Time.

We recommend that you meditate on each thread for the life that you have uncovered, so you may glean the richest experience of this material.

Initial Impressions of Past Lives

People who encounter past lives initially may have one or more of a variety of anchoring experiences. An *anchoring experience* is the encounter with material from a past life that may first appear as a symbol or an archetype. As this experience deepens by your reflection upon these impressions, you may begin to retrieve memories from that life.

People report a variety of anchoring experiences:

- (1) The emergence of a powerful, haunting or evocative dream that commonly repeats over and over
- (2) The sense that you have been in a location before or have had an identical experience at an earlier time (*déjà vu*)
- (3) Having a dissociative experience in which you suddenly look at the world from other eyes in another time. This startling experience typically passes away quickly.

- (4) The emergence of an ability or talent that cannot be explained by present life learning or by ancestral or genetic inheritance.
- (5) Remembrances of distinct experiences of other lives. These experiences are commonly encountered in Process Meditation, when you trace an emotional issue further and further back into your past.
- (6) You may encounter yourself in a past life as an archetype. What you did in this life is represented symbolically. For example, you may have a strong impression that you were a priest, a mineworker, or a soldier. This is a global intuitive sensing of who you were, but specific memories may not be retrievable.
- (7) Reliving or re-experiencing part or all of a past life. This experience usually occurs in deep hypnotic trance, or sometimes, as a result of the awakening of the Kundalini Shakti. Here you actually relive the life. You remember all aspects of your experiences. You may re-enact emotions, movements, or even speech, uttering phrases in the native tongue you spoke. This is the most compelling and dramatic evidence of your past incarnations, but unfortunately, these detailed experiences of past lives are rare.

Once you have had an anchoring experience, either spontaneously or through guided explorations like you will be taught in this workshop, your next task will be to expand upon your initial impressions. In this method, you may use the impression you received as a focal point for your meditation. You look at the edges of your experience, and examine what is outside of it, what is beyond it, what is hidden within it. You hold your attention upon this impression, and invite new impressions to emerge.

This process will be slow, perhaps tedious at first. But with practice, you will gather more information, and a clearer felt sense of what is associated with this initial impression.

When you can gather an intuitive grasp of this past life as a whole, you can then begin to meditate upon the threads of this life to gain the most complete understanding of what you experienced, what you learned, and how you grew.

If you are sincere about knowing your past lives to gain a deeper understanding of your ensouling entity, you can begin to access these liminal records of antenatal experience and trace the patterns of choices that got you to where you are now.

Part Three – Meditation on Your Past Lives

Exercise One – Tratakam

Tratakam means steady gaze. There are a variety of tratakam methods, but one of these has special relevance for remembering your past lives: gazing at the human form.

You cannot remember these lives in your waking state of awareness, so you have to enter the state of union with your attentional principle—your third eye—to begin accessing these memories.

As you gaze from this center, you will have a variety of experiences, including:

- (1) Visualizing energetic fields around the body (auras) or the head (halo)
- (2) Visualizing images of the individual at an early age
- (3) Visualizing the individual as a living organism of cells, sometimes glimpsing images of embryonic development
- (4) Visualizing the ancestors of the individual

- (5) Visualizing the different species of the individual's phylogenetic tree
- (6) Visualizing the individual as a field of molecules, atoms, and dissolving into the unified subatomic field.
- (7) Visualizing the individual's vehicles of consciousness as archetypal forms
- (8) Visualizing the forms of the individual in past incarnations
- (9) Visualizing the spirit of the individual
- (10) Visualizing the attentional principle of the individual
- (11) Visualizing the Identity State of an individual in the Superconscious Mind (nucleus of identity)
- (12) Visualizing the ensouling entity (Soul, Atma) of the individual

In this workshop, your aim is to reach level (8) where you can glimpse the past incarnations of your partner, if you are gazing at another person; or your own incarnations, if you are gazing at a mirror at your own face or body.

You will use suggestion to command your mind to shift, and to show you each of these levels, e.g., “show me [person’s name] or [my] energy field.”

In your reading packet—which will be available for you after this workshop is over in a downloadable format, together with these workshop notes—there is an article, “Visual Phenomena Encountered in Tratakam in Dyadic Groups,” that explains these different types of visual phenomena you encounter in tratakam.

To begin this process, we will first practice a meditation called Purusa Dhyana, which allows you to open your third eye, so you can see into these many other levels of your partner or yourself.

This meditation is used to unite your attention with your attentional principle. This technique is called Purusa Dhyān meditation. *Purusa* is the form of consciousness in which you will behold your attentional principle. *Dhyān* means to meditate, to gaze upon an object of meditation, to unite your attention with that object. In this meditation, your attentional principle is the object of meditation.

The attentional principle consists of four elements: your attention (chittam), vehicles (swarup), the essential form of your attentional principle (purusa), and the wave of consciousness (chetan).

Attention is your mind stuff. Attention is like the cursor on your computer. It determines where you are focusing. By changing this focus

Practice of Purusa Dhyān Meditation

Sit upright in a chair, or in a comfortable cross-legged posture on a sofa or on a cushion on the floor. Close your eyes, and focus your attention at the point between your eyebrows. Place your attention on the following points, monitor your experience at each level, and then shift your focus of attention to the next level:

- (1) Sense of sitting in the present time
- (2) Awareness of sensations arising from the environment in the present time
- (3) Awareness of sensations arising in the body in the present time
- (4) Awareness of emotions arising in the present time
- (5) Awareness of thoughts arising in the present time
- (6) Awareness of I AM statements of the ego arising in the present time, with associated thoughts, feelings, and memories
- (7) Awareness of memories and impressions bubbling up from the Subconscious

- (8) Awareness of the present time being recorded in memory; go back along the corridor of memory to conception, and then move upward into the blissful reflection of the Soul
- (9) Focus your attention in turn on each chakra of the Subconscious mind in the spinal tube
- Base of spine
 - Behind the navel
 - Behind the solar plexus
 - Behind the heart
 - At the place where the neck meets the shoulders
 - At the base of the skull
 - At the point where the nose meets the forehead

Move behind the point between the eyebrows towards the top of your head. You will encounter a presence behind this center that silently observes. Focus more intently on this presence. You will begin to see light emanating from this presence.

Affirm quietly, "The self, the size of a thumb, is seated behind the two eyes. It is self-*effulgent* light. It is consciousness itself. I am this consciousness."

This is the attentional principle. This is your third eye, which allows you to see within when your two eyes are closed.

Once you are established in this center, you will begin to gaze at the forehead of the other person, or your own forehead if you are doing this alone with a mirror.

After we go down to level where you can glimpse these past lives, we will come back. If you are doing this with a partner, you will tell your partner what you saw. If you did this with yourself, write down what you saw.

Exercise Two – Process Meditation

For this meditation, you are going to use Process Meditation to tap into the memory reservoir of your Subconscious mind and your Superconscious mind. To do this meditation, you will need to consider your vaults of memory as having four zones:

- (1) Those memories that arise during the period that you consciously can remember
- (2) Those memories that arise from the period before your first conscious memory, from the time of your birth forward
- (3) Those memories that arise from your embryonic experience, from conception to birth
- (4) Those memories that arise from before your conception, which may include (a) memories of your experience between lives when you were on the Astral Plane, or (b) memories of your past lives.

Memories are of two types:

- (1) Regular memories, which are factual and are not emotionally charged. For example, “I picked up a vase to clean under it.”
- (2) Issue-laden memories, which are charged with emotion or upset—these are memories over which you feel anger, resentment, sadness, regret, guilt, shame, pride, superior to others, or other feelings that give you the sense that these issues are still rankling in your mind.

You will ask your Subconscious mind to show you—and for past life memories, your Superconscious mind—a memory of each type. You will simply note whether a memory arises and observe its content, and then acknowledge this response with “thank you,” or “good,” or other acknowledgement word.

So you will ask:

“Show me a memory relevant to my current experience which *is not* charged with emotion” that comes from my conscious experience

“Show me a memory relevant to my current experience which *is* charged with emotion” that comes from my conscious experience

“Show me a memory relevant to my current experience which *is not* charged with emotion” that comes from the period between my birth and my first conscious memory

“Show me a memory relevant to my current experience which *is* charged with emotion” that comes from the period between my birth and my first conscious memory

“Show me a memory relevant to my current experience which *is not* charged with emotion” that comes from the period between my birth and my conception, when I was in my mother’s womb

“Show me a memory relevant to my current experience which *is* charged with emotion” that comes from the period between my birth and my conception, when I was in my mother’s womb

“Show me a memory relevant to my current experience which *is not* charged with emotion” that comes from the period before my conception, when I was between lives

“Show me a memory relevant to my current experience which *is* charged with emotion” that comes from the period before my conception, when I was between lives

“Show me a memory relevant to my current experience which *is not* charged with emotion” that comes from the period before my conception, when I was in another incarnation

“Show me a memory relevant to my current experience which *is* charged with emotion” that comes from the period before my conception, when I was in another incarnation

Exercise Three – Dialog with the Soul

Dialog with the Soul stimulates the intuitive type of remembrance of your past incarnations.

Swami Prem Dayal, one of our Mudrashram Guides, discussed reincarnation in this way:

“People who meditate and contact their Soul, have varying degrees of recollection of past incarnations. These range from vague glimpses of images and feelings of familiarity to a total immersion in the experience of these lives.”

“These total immersion experiences are multi-sensory, have profound emotional impact, retrieve vivid memories, reconstruct cognitive belief structures, and have a fully experiential re-identification with the person who dwelt in that body. People who have these total immersion experiences find it very hard to deny the existence of reincarnation, despite its lack of credence in our modern worldview.”

“For our Soul, reincarnating in different bodies and rebuilding a personality in each life is routine. For those of us who have forgotten, it is a mystery. This meditation may shed some light on this mystery.”

In our basic meditation that you will learn today, you will remember the nature of your Soul—noticing that the Soul dwells on a track of Light, which we call the Way.

In a more advanced form of this meditation, you learn to contemplate the Soul's Way directly—the part of its Path that it has purified—and enter the Presence of the Soul. This form of meditation is called Receptive Meditation.

For our meditation today, you will simply remember your Soul's nature, and visualize that it dwells on this stream of Light. Once you have contacted your Soul through the thread of remembrance, you will broadcast your questions along this thread: You will directly ask your Soul to show you its past incarnations. Write down any response.

If your Soul responds to your request, you will be shown that its development along discrete segments of this path is directly correlated with its past incarnations.

You will then ask for specific information about one of its lives. You begin this process by requesting, "Show me one of your former lifetimes that has the greatest relevance for your current incarnation."

You will inquire for the life that it shows you:

- What was your purpose for this incarnation?
- What major lessons did you learn?
- What significant relationships did you form? Are any of these people in my life today?
- What spiritual progress did you make while incarnate in this body?
- What new abilities or powers did you gain?
- What new insights or understanding did you obtain from reflecting on the experiences of this life? Are any of these insights relevant for your current life?
- What karmic issues did you resolve? Are there any karmic issues carried forward from this life into your current life? Are there karmic issues being carried forward from other lives into this current one? Can you show them to me?

If you are successful in gathering information from interviewing your Soul this way, you can ask for information about its other lives.

Exercise Four – Time Travel

The Time Travel meditation accesses the corridor of memory in your Subconscious mind. This corridor has five major stations that we use as meditational focal points. These five focal points are:

- (1) The present moment in memory
- (2) Your first conscious memory—the golden track of your life’s narrative moves forward from this point up to your present moment in memory. This is the part of your life in which you experience that you were the actor in your life.
- (3) Your birth and the zone of your personal unconscious—in this zone, you may only have sporadic islands of memory, often without a sense that you were acting.
- (4) Your prenatal experience—you focus on your conception, when you were a one-celled organism; as you contemplate this focal point, you may gain glimpses of your embryonic development.
- (5) The blissful atom of eternity, which connects with your original one-celled organism through a stream of golden light. This atom of eternity is the reflection of your Soul’s transcendent nature.

For this meditation, we will journey together into this stream of golden light. But rather than quickly moving up through this stream, you will move minutely through it.

As you perform detailed contemplation in this zone, you will notice discrete bands of “colored static” and “archetypal forms.” The colored static bands correspond to your experiences in-between lifetimes. The archetypal forms are a summary or “snapshot” depiction of your other lives, in which you can sense your character, and “who you were.”

At this level, it is rare to elicit specific memories; rather, you will gather impressions of these other lives, the way a portrait painter might render a quick sketch.

Place your attention on the following points, and monitor your experience at each level, then shift your focus of attention to the next level:

- (1) Sense of sitting in the present time
- (2) Awareness of sensations arising from the environment in the present time
- (3) Awareness of sensations arising in the body in the present time
- (4) Awareness of emotions arising in the present time
- (5) Awareness of thoughts arising in the present time
- (6) Awareness of I AM statements of the ego arising in the present time, with associated thoughts, feelings, and memories
- (7) Awareness of memories and impressions bubbling up from the Subconscious
- (8) The gate of the Subconscious mind
- (9) Awareness of the present time being recorded in memory
- (10) The awareness of your first conscious memory
- (11) The awareness of your birth and the personal unconscious
- (12) The awareness of your conception
- (13) The static band of your inter-life experience directly before your current life
- (14) The archetypal form of your former incarnation

Your task will be to immerse yourself at level (13) and (14) and to gather whatever impressions occur to you. You are simply to observe, without judgment, whatever impressions, feelings, or images arise at these levels.

We will repeat this for several cycles to give you a chance to gather information about more than one life.

Exercise Five – Direct Projection Guided Meditation

In this meditation, you will combine the Purusha Dhyana meditation you practiced in exercise one, with an attunement. In this, we will guide your attentional principle upward using an attunement through focal points in the physical universe, and upwards into the Astral Light.

Once you enter the Astral Light, you will focus on the track leading to the fifth Major Node in this realm—slightly beyond the fourth Major Node. To comprehend what a Major Node is, you will first need to understand that the Soul resides in stable vortices along its Way that we call *nodal points*.

The Soul traverses each segment or band of the Great Continuum of Consciousness—that is divided into sub-bands that we call Subplanes and Planes—one nodal point at a time. There are a discrete number of nodal points on each Subplane; the nodal point that is at the top of a Subplane we call a *Major Node*.

As you enter the Astral Light, you actually entering into the zone of the Great Continuum of Consciousness we call the Abstract Mind Plane. The Major Nodes of the Abstract Mind Plane correspond to its Subplanes as follows:

Major Node	Subplane
1	Body Mind Programming Subplane
2	Temple of Science
3	Temple of Art
4	Temple of Philosophy
5	Akashic Records Subplane
6	Demiurgic (Dynamic Creation) Subplane
7	Universal Mind Subplane

The twelve nodal points of the Akashic Records Subplane are as follows:

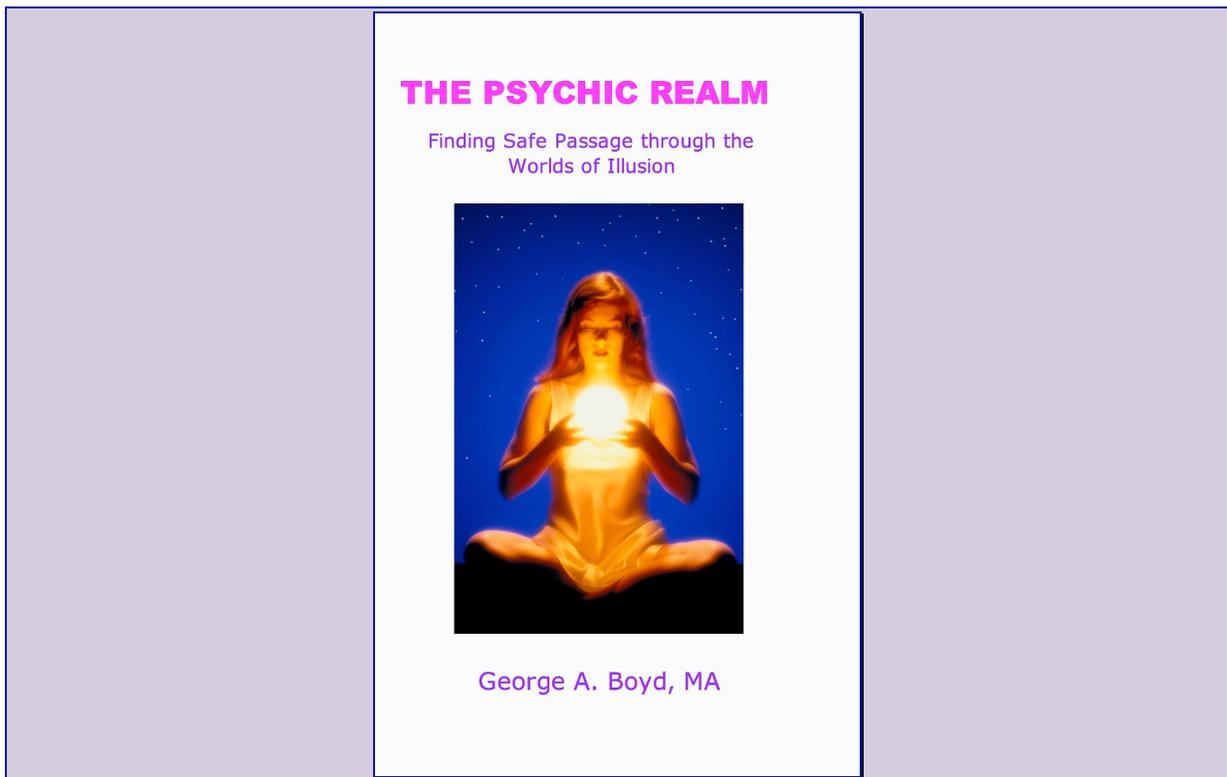
- (1) Present time, the instant (ksana) of present recording
- (2) Short term memory, about two minutes, or the time you typically retain a visual afterimage
- (3) Recent memory, up to three or four days, whose details you can recall into Conscious mind experience readily
- (4) Cyclic memory, the remembrance of your experiences during this developmental period of your life, up to about seven years
- (5) Long term memory, back to the earliest memory you can consciously recall
- (6) Present life memory, back to your moment of conception; contains both material you can consciously remember and that which is unconscious
- (7) Immediate, primary antenatal memory, including experiences between this incarnation and the former one, and impressions of experiences in the immediate former incarnation
- (8) Active karmic cluster, secondary antenatal memory, typically deriving from experiences from the past four to five lifetimes that are influencing the current lifetime
- (9) Latent karmic cluster, tertiary antenatal memory, going back six to ten lifetimes, consisting of issues that have been largely resolved, and rarely influence the current life
- (10) Deep, dormant karmic cluster, quaternary antenatal memory, comprising the past 11 to 20 lives, going back to the beginning of the Chaldean epoch of evolution
- (11) Deepest, dormant karmic cluster, quintessential antenatal memory, deriving from the earliest lifetimes, often experienced during the Atlantean or Lemurian epochs of evolution
- (12) Eternity, the Soul's experience before its first incarnation, and the mirror of its evolution in each life

As you move along the track of the Astral Light to the first nodal point of the Fifth Subplane, we will progressively move from one nodal point to the next until you are established in nodal point seven, where you can begin accessing your immediate past life.

We will spend some time here, and then move back to nodal point (8), so you can see if you can gather impressions of even more ancient past lives.

We will progressively go to each deeper nodal point, (9) to (12) in this zone.

Recommended Reading



For those of you who are interested in learning more about past lives and other metaphysical topics, may we recommend this book by George A. Boyd, MA? For more information, go to

<http://www.mudrashram.com/ournewbooks.html#TPR>

Part Four – Other Articles on Past Lives

How Is It Possible to Remember Past Lives?

Many students of metaphysics and spirituality have a desire to uncover their past lives, but discover to their disappointment that they cannot remember anything beyond their childhood memories. They puzzle about how it is possible to access these Records, and where past life Records may be accessed.

When we examine the physical and etheric bands, we find the following levels of memory:

Band	Type of memory	Description
Physical	Sensory (1)	Very short term impressions registering on sense organs. These last only seconds. Example: the after image of something seen in bright light.
	Short term (2)	These longer term impressions lasts for several minutes. They must be kept active by rehearsal and repetition. Example: remembering a person's phone number.
	Long term (3)	These impressions may last a lifetime. These impressions are consolidated into long-term memory by mnemonic strategies, or study skills. This memory for facts, faces, names, dates, concepts, experiences, and choices made is the basis of learning.
	Organismic (4)	This is a cellular memory present in every cell of the body that responds to stimuli from the external and internal environment. It lasts as long as the cells live, and is not confined to nerve cells, as are the first three types of memory. It is transmitted by cell division to new cells. Example: memory of a protein antigen by cells of the immune system.

Band	Type of memory	Description
Ethereic	Morphogenetic Resonance (5)	The vibrational "memory" of a place is established by the events that occur there for long periods of time. The psychic ability called psychometry is used to sense this resonance from objects.
	Astral (6)	This form of memory is implicated in the recall of dreams, hypnosis and meditation experiences. It is mediated by the activity of the "brain" of the astral body.
	Akashic Records (7)	On this level of the Abstract Mind Plane, each moment of lived experience is recorded on the ethers of the Superconscious mind, Multidimensional and richly detailed, this memory allows recall of the experiences of past incarnations. It is found on the fifth Subplane of Abstract Mind Plane. It records lives going back to the beginning of this current cycle of time. Higher octaves of these Records may be found in deeper bands of the Great Continuum of Consciousness.

Levels (1) through (3) are neurological based memories, operating through the circuits of your central nervous system. Level (4), the band of organismic memory, pervades your entire body. Level (5), the morphogenetic resonance, you perceive as a felt sense of whatever has occurred in a particular location. Psychometry, a related sensitivity, allows you to sense the vibrations of lived experience imprinted in objects. Level (6), the astral or "psychic" memory permits you to remember your experiences in the altered states of awareness of dreams, hypnosis and meditation. Level (7), the remembrance of past incarnations, is accessible when you concentrate your attention on this level of the Superconscious mind. Viewing these Records with the attentional principle, called metavisual sight, lets you to have full track, wide-awake and complete remembrance of these Records.

The trick to reading these Records is to bring your attention, through the contemplative methods, and your attentional principle, through the metavisual methods, up to band of the Superconscious mind where they are accessible.

Contemplative methods produce impressional remembrance of past lives. Metavisional methods allow a complete remembrance and reliving of these experiences. The differences between these two types of methods are shown below.

Type of Method	Type of Experience	Modalities to Access
Contemplative	Remembrance of a specific incident from a past life affecting current functioning	Hypnotic regression, process meditation
	Visual image of the physical form of a past life	Swa Dhyān and Dwija Dhyān (Tratakam)
	Déjà vu, the sense of having done an action before or having been in a particular place before—this can sometimes be related to sensing the morphogenetic resonance of a space where one has been before in current or past lives	Spontaneously produced in response to an event; the contemplative response is to check in to see where the experience may have originated—this sometimes may trigger a clear memory of a past life.
	Reception of impressions or information about past lives in response to questioning of the Soul and listening to its responses, or programming the Subconscious mind	Receptive meditation (listening to the Soul); affirmation or command (programming the Subconscious mind)
	Traveling back in memory on the time track to birth, embryonic experience, and before birth—giving general impressions of former lifetimes	Hypnotic regression, the time travel method
Metavisional	Traveling in full consciousness and viewing the present time recording of experience on the Akashic Records	Raja Yoga applied to viewing past lives
	Viewing the dynamic matrix of present life impressions recorded on the Akashic Records	Raja Yoga applied to viewing past lives
	Viewing the still Records of former lifetimes on the Akashic Records	Raja Yoga applied to viewing past lives

Those having problems remembering their past lives

- (1) Are not accessing the correct band of memory
- (2) Are not using an appropriate contemplative or metavisual method to access this band of memory
- (3) May have the Akashic Record level of their Superconscious mind obscured by karmic accretion

To successfully read these lives, you need to know what to do and where to focus. While contemplative methods typically do give tantalizing glimpses of your past incarnations, mastering the art of Raja Yoga will yield complete and full track remembrance. Clarity of remembrance is a function of whether these Records are partly or wholly obscured by karmic accretions, and by your skill at "seeing within."

Becoming a Past-Life Reader

Most people are unaware of their past lives. This is usually because the band of the Superconscious Mind, where the Akashic Records are combined, is buried in their unconscious mind. In other people, this band is open, but they have never contemplated this band of their mind. When we contrast the experience of most people with that of a skilled past-life reader, we find the following differences:

Akashic Records Veiled by Unconscious Mind (Nescience)	Access to Awakened Band Superconscious Mind (Omniscience)
Karmic occlusion	Akashic Ether (Mirrored in consciousness)
Subliminal thoughts	Clear record of thoughts and beliefs of each life
Vague images and fantasies	Clear record of feelings and motivating needs of each life
Cravings and obsessions	Clear record of habits and lifestyle of each life
Etheric nadi blockages	Clear record of health and vitality of each life
Muscular tension or psychosomatic symptoms	Clear record of the physical body and its actions in each life
Ignorance and forgetting of past lives	Full vivid remembrance of the details of each life

In Patanjali's *Yoga Sutras*, one of the powers that the yogi gains through practice of meditation is omniscience. *Omniscience* is the ability to visualize the past lives, the present state of spiritual development, and the future lives out-pictured in the Mind of God for any individual upon whom the yogi meditates. A yogi who has developed this faculty is able to do readings for others.

The faculty of *omniscience* does not appear fully formed but develops in discrete stages over time. For example, the ability to read past lives, a subset of the full faculty of omniscience, appears in a usual progression of deepening remembrances:

- (1) Uncovering of an issue from a past life
- (2) Visualizing a life segment of a single life
- (3) Getting a form embodying the character of a past life personally
- (4) Remembrance of clear, specific details from a single life
- (5) Partial track (3-7 lives) with full remembrance
- (6) Full track remembrance of all lives in this cycle of time.
- (7) Ability to read the past lives of others

It is at this level of the Superconscious Mind where these records of past incarnations of this cycle of time are stored. This level is normally not accessed through our ability to remember our lived experiences, which are typically cut off between one and five years after our birth.

Meditators who expand their spiritual development to enter yet deeper octaves of the Great Continuum of Consciousness not only can remember lives from the current cycle of time, but from even more ancient cycles:

Level of Spiritual Development	Number of Cycles of Time
Top of First Cosmic Initiation	12
Entry to Fourth Cosmic Initiation	96
Top of Cosmic Sphere	108
Trimurthi Loka, near top of the Supracosmic Sphere	Up to an entire Brahmic Age, that encompasses 1008 Cycles of Time
Top of Banwhar Gupha, the fourth Grand Division of Creation in the Second Transcendental Path	Multiple Great Ages, each comprising 1008 Brahmic Ages, back to the very beginning of time when the spirit was sent forth from the Divine

However, you need not seek out these spiritual powers like omniscience. These will unfold naturally in the course of your spiritual evolution. If it is meant for you to become a past-life reader, then the wherewithal to do so will come to you without fail.

How Can We Remember Past Lives?

The physical brain has an electrochemical means of storing memories. When these memories are elicited by direct probing with an electrode, they are of experiences in this current life and no other. Since the experiences and learning of this current life are recorded in the tissues of the body,

one may wonder, in the absence of this body, where may memory arise? This particular argument has been a key criticism of those who reject past lives.

Those who meditate, however, find that a form of memory may persist at deeper levels of the mind. These deeper levels of the mind are not accessible in the waking state. In the waking state, you are aware that your attention is in the physical body and that the processes of physical memory are operating. These alternate bands of memory, with their relevance in remembering past lives, are described below.

Level	Mental Band	Description
1	Personal unconscious	Present life memory of experiences. Divided into a conscious zone (which can be readily recalled into awareness) and an unconscious zone (which comprises the earliest life experiences, memories of birth, intrauterine experiences and conception).
2	Golden stream	One of the sources of tapping into past lives, the golden stream connects with the Soul. It exists in the moment before conception on the time track and can give glimpses of some of the Soul's other incarnations as images of physical forms that encapsulate qualities of character. This is one of the most common ways that people get a sense of past incarnations.
3	Creative center: the Subconscious chakras	This band of the mind stored knowledge relevant to the different themes contained in the petals of the chakra. For example, one of the petals of the lumbar chakra may have to do with knowledge about selling or persuading others. Past life information is not stored in this Subconscious repository.
4	Astral body (astral brain)	This center resembles the mind while it is dreaming; it gives rise to visionary scenes, short scenarios, condensing words and images. This creative combination of experiences of human life and visions of other locales and dimensions may sometimes suggest experiences from other lives, but it is difficult to tease these impressions of the astral brain apart from the creations of imagination and dreams. The astral body does play a role in visioning the Akashic Ether in deep meditation, but only as a conveyance for the attentional principle. The phenomena of astral memory may capture the subtle experiences of the attentional principle in meditation, but these experiences only go up to the top of the Psychic Planes in the Planetary Realm, which is the origin of the astral body.
5	Etheric memory of the Metaconscious mind	This sub-center of the etheric body makes the different types of memory available to the higher centers of the Metaconscious mind. The bands of this zone include 1) life experience, corresponding to the personal unconscious, 2) remembrance of the nature of the Soul, corresponding to the golden thread, 3) knowledge arrayed on a mandala, corresponding to the petals of chakras of the creative center of the subconscious mind, 4) remembrance of experiences of the attentional principle in meditation up to the top of the Psychic Realm, corresponding to the activity of the astral memory, 5) remembrance of the Self, its goals, plans, values, character traits and commitments. If the attentional principle has experienced past lives, then impressions may be stored here as images.

Level	Mental Band	Description
6	Causal body, subconscious mind and higher octaves	This vehicle stores karmic impressions. As the meditator contemplates karmic impressions, these will sometimes give specific memories of choices made or experiences undergone. They are typically memories of fateful decisions that resulted in specific karmic sequelae, both positive and negative. These memories stem from specific memories in a past life, some traumatic, some triumphant; some of noble deeds and some of base deeds arising from unbridled passions. While individual decisions and the events surrounding them can be elicited by this means, the moment-by-moment experiences of past lives are not accessible through the impressions of the causal body.
7	Akashic Aether, Abstract Mind Plane, Superconscious mind and the higher tracks of the Etheric Memory	In the Akashic Aether, the experiences of all lives in this particular cycle of time are recorded moment by moment; on higher tracks, experiences of even more ancient cycles of time may be seen. This is the band at which clear and accurate remembrance of past lives can be elicited in stunning detail. The various techniques used to access past lives aim to tap into this band of the Superconscious mind.

In the grounded state of awareness, these other seven bands of memory are outside of your awareness. Through hypnosis and meditation, however, it may become possible for you to tap into these other bands of the mind. As you study these other octaves of memory, you may even find that you can recall the experiences of your past incarnations.

Whether these experiences are real or relevant— or not— is for you to determine for yourself. What we can tell you is that a variety of methods exist that will allow you to contact these other forms of memory....

Visual Phenomena Encountered in Tratakam in Dyadic Groups

Tratakam, the practice of gazing with open eyes, is used in Raja Yoga practice as a means of training concentration. Concentration, which is called *Dharana* in Astanga Yoga and *Samatha* in Buddhist schools, is the act of fixing the mind one-pointedly on an object of meditation.

By concentrating on an external object, meditators also begin to awaken the contents of the conscious and unconscious bands of their mind. This process of gazing at an evocative object leads both to awareness of projections, psychic contents that are attributed to other people or to objects, and to the insightful awareness of the contents of the unconscious.

The external form of tratakam uses a variety of objects for gazing. These include:

- (1) A single beautiful flower, such as a rose or a lotus
- (2) A candle flame
- (3) A clear or colored vase
- (4) The picture of a Saint, a Master, or a god or goddess
- (5) A statue or idol of a Saint, a Master or a god or goddess
- (6) A symmetrical geometric image (yantra)
- (7) A picture of inner centers (chakras)
- (8) A picture depicting inner realms or arrays of gods or goddesses around a center figure (mandala)
- (9) A sacred syllable, such as the Sanskrit AUM, the Tibetan HUM, or the Muslim name of God, A'llah
- (10) On the physical form of another person (we call this Dwija Dhyan)
- (11) On your own physical form in a mirror (we call this Swa Dhyan)
- (12) On the physical form of a Saint or Master

Role of Tratakam in Evoking the Unconscious Mind

A variety of visual phenomena can be elicited by gazing at the human form as are listed above in (10), (11) and (12). These phenomena are projections from the unconscious mind of the meditator through a peering into the depths of awareness. Some of these phenomena include:

- (1) Visualizing energetic fields around the body (auras) or the head (halo)
- (2) Visualizing images of the individual at an early age
- (3) Visualizing the individual as a living organism of cells, sometimes glimpsing images of embryonic development
- (4) Visualizing the ancestors of the individual
- (5) Visualizing the different species of the individual's phylogenetic tree
- (6) Visualizing the individual as a field of molecules, atoms, and dissolving into the unified subatomic field.
- (7) Visualizing the individual's vehicles of consciousness as archetypal forms
- (8) Visualizing the forms of the individual in past incarnations
- (9) Visualizing the spirit of the individual
- (10) Visualizing the attentional principle of the individual
- (11) Visualizing the Identity State of an individual in the Superconscious Mind (nucleus of identity)

(12) Visualizing the ensouling entity (Soul, Atma) of the individual

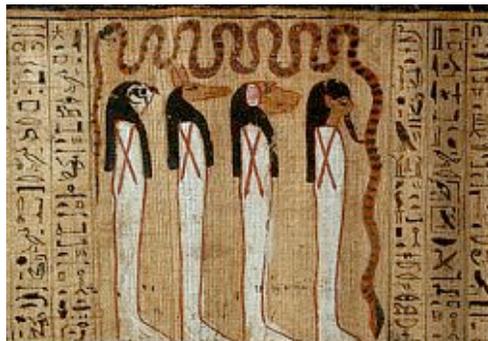
In doing the practice of Dwija Dhyana in group settings, steady gaze at the form of the other individual may evoke many of these visual phenomena. It is important that the facilitator be ready to assist the group participants in coming to grips with this extraordinary visual material.

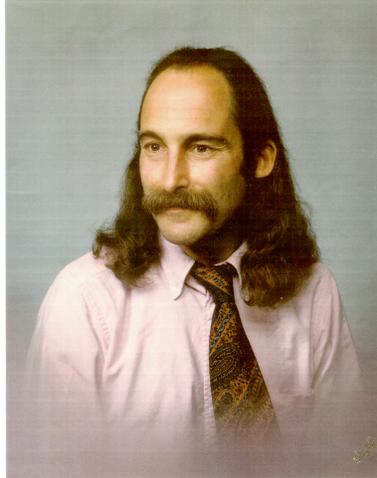
The facilitator of these groups should be reasonably familiar with this range of phenomena through personal practice, so that material arising from this practice can be explained to participants to facilitate understanding and integration. Any disturbing images that arise in participants can be identified and later explored in psychotherapy. The facilitator should have requisite knowledge of human psychology to be able to handle whatever arises.

The participants, after some basic instruction in meditation and self-hypnosis, can benefit from returning to these bands of the unconscious. They can explore them through autohypnosis or meditation, so they will ultimately gain insight into each level of their unconscious and Superconscious mind. This will lead to greater insight and progressive self-mastery.

Individuals using the open eyed gaze should know that these phenomena are common and need not be alarmed when they arise. Some rudimentary knowledge of these phenomena will be helpful in allaying the concerns some practitioners have when they occur. This visual hallucinatory phenomena normally completely ceases when the individual has returned to their waking state of awareness, and should not reoccur except when the individual re-enters meditation.

Flashbacks to these altered states do occur in some individuals. This is typically the result of the awakening of Kundalini Shakti; flashbacks should disappear when the kundalini returns to its grounded state again. If these states persist, the meditator should consult a practitioner skilled in working with kundalini syndromes.





About the Instructor

George A. Boyd has practiced both eastern and western styles of meditation since 1965. He is an expert meditation teacher who has instructed individuals and groups in the art of meditation and stress management since 1983. He developed the Mudrashram® System of Integral Meditation.

George obtained a BA in Psychology from UCLA, an MA in Clinical Psychology from California State University, Dominguez Hills, and a Certificate in Alcohol Drug Abuse Counseling. He also studied Psychosynthesis for one year, and has also been trained in movement meditation, Focusing, and hypnotherapy. He led recovery groups for Adult Children of Dysfunctional Families for two and one half years. He counseled opiate-dependent adults for three and one half years, and did academic and vocational counseling for 16 years.

George first read all of his lifetimes in this cycle of time in 1969. He has read past lives for others since 1983, using both intuitive and metavisual methods. These whole track readings cover all lifetimes in this cycle of time, and give remarkably detailed information about each life. He has taught the **How to Read Your Own Past Lives Workshop** since 1994.