

Meditation and Your Busy Schedule

Many of you are busy people. You are working. You may be raising children. You are married or in a relationship; your partner requires some of your time. You may have to take care of ill or elderly family members. You might have made commitments to your church or religious organization, or your child's school, to volunteer. You must take time to clean and pay bills.

Finding time to meditate in your busy schedule is a challenge. This means that when you meditate, you need to find shortcuts to do your core work in meditation.

Your meditation work generally takes three forms:

- (1) *The core work of Integral Meditation: transformational mantra, Nada Yoga, and Raja Yoga. The objective here is to move forward on the path and integrate your experience.*
- (2) *The supplementary work to promote insight and understanding: Centering techniques; Kundalini Yoga; invocational methods such as prayer, intoning, and chanting; Jnana Yoga meditations of the Wisdom and Discernment bands; and the basic Agni Yoga meditation. The objective here is to explore your personal and spiritual nature and to gain more knowledge about who you are, and begin to awaken and express your Soul's innate abilities.*
- (3) *Personal process to work on issues and challenges: Jnana Yoga meditations of the practical bands; invocational methods such as Autohypnosis, Affirmation, Process Meditation, and Opening; and the Agni Yoga Rainbow technique. The objective here is to use your meditational tools to resolve issues that impede your progress in achieving your personal goals and spiritual objectives.*

Maximizing Your Meditation Time

Since you might have limited time to meditate, you need to maximize the time you spend in meditation. This means that you can't take an hour to get your attention to the attentional principle or the spirit so you can do your core work—you must find a faster way.

When we look at what gets in the way for many beginning meditators, we find the following inner obstacles:

- (1) They are not clear about the objective of the meditation and the essence they are suppose to contemplate, e.g., they don't recognize what is the attentional principle, the spirit, and the Soul
- (2) It takes them an inordinate amount of time to withdraw their energy up to the seat of their attention.
- (3) They get side-tracked by the content of one of their inner vehicles—they might wind up paying attention to their aches and pains, processing their emotions, or listening to their thoughts.
- (4) They get stuck at the gateway between the Conscious mind and Subconscious mind; they reach a “ceiling” or “barrier” and can't get through it.
- (5) They can't recognize demarcations between one band of the mind and another and aren't sure where they are in meditation.
- (6) They get into the presence of the attentional principle or spirit, but their attention keeps wandering and they can't maintain a sustained connection with it.
- (7) They have problems with direct projection or udgit.

Tackling Your Meditational Challenges

Clarifying your objective and identifying your target

If you are going to do *Raja Yoga*, you need to know what is the attentional principle, what is intention, how to use intention to pull your attentional principle up and out from its seat, and where you are going in your meditation (e.g., are you going up to your Soul? To visit the Psychic Realm?)

If you are going to do *Nada Yoga*, you need to know what is your spirit, where it is, and what visualization and contemplative mantra to use to get it up into the Nadamic currents of light and sound.

If you are going to do *Transformational Mantra*, you need to know what is the attentional principle, what is intention, how to send your mantra with intention, where the Quintessence seed dwells, and how to strike that Quintessence seed with your intentional beam of thought.

There are several ways you can get the essential clarity you need to correctly practice these techniques:

- (1) Practice your course materials with careful attention to the details
- (2) Read our books so you can understand what you are doing: *A Mudrashram Reader* is especially useful for those of you who haven't completed a basic course. *The Fundamentals of Meditation* is a key text for course completers.
- (3) Ask a more advanced Mudrashram® student or one of our new teachers to help clarify your confusion
- (4) Call in the Coach: schedule some Skype time with George

Moving Out of the Ground State

Withdrawing Attention to the Medulla Center

Some beginning meditators are deeply anchored in their bodies, and it is hard for them to withdraw their energy to isolate their attention at the medulla center. It takes them a long time to just get to the point where they are ready to go up their thread to the next focal point.

The key to this is identifying a way *that works for you* to speed up this withdrawal process. Here are some options:

Tratakam – Those of you who have a strong intentional force can simply “will” your attention to concentrate and then pull it up to the feet of your attentional principle. [The Tractor Beam]

Sniff Breathing – This is the Hansa Breath, which allows you to progressively open your awareness and withdraw your energy.

Body Scanning – Consciously direct your attention to inspect each part of your body—feet, legs, pelvis, torso, arms, neck, and head—and then focus it onto the medulla center.

Chanting – If you are a singer or musician, you would likely feel at home with this method. Here, you chant—this lifts your attention and awareness to the medulla center and beyond.

Relaxation – You can relax your muscles and your whole body, then listen to one of the guided meditations on your CD to lead your attention to progressive focal points.

Mental Repetition with Remembrance – Here you remember a Spiritual Master and begin doing their mantra. This is called *simran*. Our advanced students can use the Mudrashram® Mantra or the invocations for the Masters for this.

Wild Hippy Dancing – Some of you are able to shift your attention with movement meditation: dancing, Hatha Yoga, or martial arts, such as Chi Kung or Tai Chi Chuan.

Tuning Out Distractions

Keeping Your Eye on the Goal

Key to keeping focused on your meditation objective is to (1) identify what you are going to do in this meditation and remember how to do the meditation, and (2) picking one of the twelve tracks in meditation that enables you to avoid the distractions of your inner vehicles.

Your inner vehicles were operating before you went into meditation. They will continue to produce their content while you are in meditation. They will continue to operate when you come out of meditation. *Don't even try to stop your thoughts.*

Your objective is to travel through the focal points in these vehicles of consciousness and to notice the content, to allow your awareness to fully awaken into this level, and then move your attention into the next focal point until you are at the level you need to do your spiritual work.

If you can (1) recognize where you are in meditation, and (2) recognize the content as coming from the vehicle of consciousness at that level, you can disentangle your attention from drifting away in reverie.

The key is to keep inwardly alert—this is called *mindfulness*. Using your little sniff breath when you start to drift—the Hansa Breath—can help you stay awake, alert, and on task.

As you gain more experience with meditation, you will gather more data about each of the focal points, so you will create regular *landmarks*; you will create an inner map to let you know where you are. Then you can skip from one to another—just touching each one— as you fly upward to do your spiritual work and to be with the Inner Master.

The more you do it, the easier it will become. Practice brings mastery.

Getting Through the Door

Opening the Gates to the Subconscious Mind

Some of you do just fine going through the vehicles of consciousness in the Conscious mind, and then your attention gets stopped at the inner gate that opens to the Subconscious mind.

You experience this as a ceiling, impermeable wall, or a locked door. You try to push your attention through this barrier, but it doesn't let you pass. There are several ways to surmount this barrier:

- (1) *Open it from the other side.* Ask your attentional principle or one of the Mudrashram® Masters to open the gate for you.
- (2) *Use your imagination.* Imagine that the door is opening, or that the gatekeeper opens the door because he or she recognizes you. Imagination is the currency of the Subconscious mind to remove apparent obstacles.
- (3) *Use a mantra to open the door.* Advanced students can use the Mudrashram® Mantra to unlock the door.
- (4) *Chant.* Chanting can quickly lift your attention out of the Conscious mind and move you beyond the barrier.
- (5) *Pick another pathway.* Use another “meditational metaphor” to go through the gate. If the channel of light is blocked, try sound, nectar, or breath. If the sensory currents are not working, try one of the other analogies: ladder, mandala, or voice.
- (6) *Remember the Master and repeat a mantra.* Simran works for some to go through the inner door.
- (7) *Movement and Breath.* Pranayama, with Hatha Yoga or Martial Arts can help you travel to the other side.

Getting Lost on the Inner Track

Tips to Recognize Where You Are

The focal points are subtle. For some beginning meditators, it is hard to differentiate whether their attention is genuinely moving through these bands or whether they are richly exercising their imagination.

They are not seeing anything clearly in meditation, so they are feeling their way to a greater depth. They aren't sure whether they are at one focal point or another because they have not yet been able to discern the markers of each level.

Using the ladder analogy, with its rungs fixed at each focal point, is helpful for some. You can also follow the inner golden "chord or thread;" focus where your attention seems to "lock in" on that thread. You can also use the "radio station" analogy, and tune into the set frequency for each level.

The key is to have one successful experience of navigating the inner track all the way to (1) your attentional principle, (2) your spirit, (3) your Self, and (4) your Soul. Once you have recognized these essences and actually gone there, your task is to replicate the journey—gathering more information about each focal point each time you go to that level.

If you are not detecting the focal points and the essence targets of meditation, you may need to schedule some time with the coach—maybe even several sessions—to help you get those meditation success experiences that will let you know how to contact those essences and to begin to discern what are the rungs on your inner ladder.

The key is to clearly recognize the essence you are targeting in your meditation, what are the pathways to its presence, and what is the fastest way to go there.

Keeping a Continuity of Consciousness

Keeping attention fixed on your attentional principle or spirit

Some of you find that even when you are able to locate your attentional principle or spirit, you can't keep focused on it when it moves. Here are some helpful pointers:

- (1) *Do microconcentration on the centers of the spirit and the attentional principle.* Once you can identify its centers, focus on the brain center. This brings about identification with this essence.
- (2) *Familiarize yourself with its track.* Follow the path your attentional principle takes to unite with the Soul. Follow the Light and Sound channels of the Nada until you can locate the reflection of the Soul on these pathways, as the inner Flame (Jyoti) and the Word (Shabd).
- (3) *Focus at its feet.* As the attentional principle or spirit moves ahead of you, keep returning to its feet. So when it moves to a point, you move to the same point.
- (4) *Use the Force, Luke!* Ask the inner Master to send you a ray of attunement so you can fuse with the attentional principle or spirit.
- (5) *Focus on the Inner Guide.* Advanced students who have done the Mudrashram® Advanced Course in Meditation or the Satsang Program Home Study Course can use the Guru Dhyān meditation to travel with the guide as your spirit or attentional principle journeys with it.
- (6) *Be obsessive.* Be extremely eager to travel with the attentional spirit or spirit, grab a hold, and don't let go.
- (7) *Use breath as your link.* Breathe into the spirit or attentional principle, and then follow the breath into union.

Stuck in Your Seat

Overcoming Problems with Direct Projection and Udgīt

Some of you, even though you can successfully unite your attention with your attentional principle or your spirit, can't get these essences to move out of their ground state.

To achieve *direct projection* (movement of the attentional principle) and *udgīt* (the spirit moving into and opening of the channels of the Nada), you need to be clear about the mechanism involved in each meditation technique.

Tips for Direct Projection – For the attentional principle to move up and outward from its seat in the pituitary center, it has to direct its intention to hold a point on one of the seven tracks on which it can travel.

[Students who take the Advanced Course in meditation or the Raja Yoga Workshop learn about seven pathways upon which the attentional principle can project.] Students of the basic courses can simply use the spatial references.

Once it holds this point, it pulls itself up to that point. [For example, a mountain climber puts his or her ice ax into the rock above and pulls up to this point.]

Tips for Udgīt – The spirit's task is to disentangle from the sensory currents and the mental currents. Its task is similar to a hot air balloon that needs to cast off its two tethers so it can rise.

First you feel the spirit and focus your attention upon it. Then you do the visualization to disengage your sensory currents. Then you do your contemplative mantra to withdraw your mental currents.

Once these currents are withdrawn, the spirit will be drawn up into the Nada. Your job, when this happens is to focus your attention on it.



Thank you for attending our webinar today!

