

# Introducing the Group Meditation

There are now several parts to the Group Meditation. When leading a meditation for new students or with people who haven't meditated with you before it is good to say a few words about the value of some of these parts. You could say them before beginning the meditation or, if you prefer, tell the students to just follow your instructions without judgment or evaluation and then explain the relevance of the points at the end.

You can use your own words to explain the parts or simply read the words from the following script:

## The Four Soul Questions

**Who Am I?** Initially when we ask this question, we may attach an experience to it and a sensation, image, feeling or thought (SIFT) may arise. However, 'who I am' is not an experience and so as our questioning becomes more refined, the experiences will fade and we just rest in Being.

**What Do I Want?** This is an experience and all experiences come in the form of sensations, images, feelings or thoughts (SIFT). Every experience we have, whether in the material world, in the mind or imagination is some kind of sensation which means a sense perception or sensation in the body or it's an image in our mind or it's an emotion, feeling or it's a thought. There is no experience outside this.

We ask the question, what do I want, and allow any sensations, images, feelings or thoughts to come. As we evolve in our consciousness, which is the whole point of this practice, what I want, will also evolve.

But don't be concerned with that now, just ask and receive what comes, not forcing anything.

**What Is My Purpose?** This is also in the realm of experience. The purpose will also evolve. Ask the question and allow the sensations, images, feelings and thoughts to come.

**What AM I Grateful For?** The same thing, ask and allow any sensations, images, feelings or thoughts to come to you.

By asking these questions and listening to the answers without judgment or evaluation, we begin to explore the deeper levels of our Being. Over time the process becomes more refined, taking us beyond the superficial aspects of our life and opening us to the most fundamental levels of our soul. We begin to rediscover who we really are.

## I AM

We start by repeating I AM followed by our full name, first name, last name. With this practice we slowly begin to realize that what we are referring to is an experience, it's in time. The entity that we call ourself is not a constant entity, it's constantly changing, evolving and moving into higher states of consciousness.

Again, we don't do anything except repeat the words. We repeat our full name which is our assumed identity, which is not "I" even though we are attaching it to "I".

Then we take off the last name and just repeat I AM and our first name. This is also an assumed identity but the first name is a more innocent, less conditioned assumed identity. This is the name you were given when you were a baby.

This process in Sanskrit is called Neti Neti. We are slowly discarding every assumed identity, which is the conditioning of your consciousness, not who you are. It's all the things you attach yourself to and then you say, that's me. Our name is in time, it's an experience, not who we are. Then we take away the name and what we are left with is I AM. I AM is not in time. I am this or I am that's time. We cannot get rid of I AM. We cannot have an experience without I AM. No matter what experience we have, I AM gets attached to that experience.

Now, by just repeating I AM, we are not in time.

Jesus said, before Abraham was, I AM. When Moses asked the burning bush, God what's your name, God says, I AM that I AM.

I AM is not in time. I AM is the Light of Awareness, because that Light of Awareness attaches itself to an idea and then becomes that idea.

Then we drop the I AM and repeat just the sound vibration of I AM, which is AHUM. This is also the sound behind OM, the Primordial, Universal Sound.

### **Primordial Sound Mantra**

Next we begin repeating our Primordial Sound Mantra, which is the vibration which brought us from the unmanifest into the manifest. We use the mantra to take us back into the unmanifest.

### **Resting**

At the end of the silent meditation with the mantra, we let go of the mantra and just rest in Existence, Awareness, Being (Sat Chit Ananda). These are words, all we have to do is Be. We don't have to do anything because we wouldn't be Being, we'd be doing.

Just Be. This is who you are, this is "I". This is the ground state, which has two components. One is the individual ground state called Jiva. The other is the Universal ground state called Atman Brahman.

Jiva is that ground state which is carrying our karma, memories and desires. So when people say where do we go when we die? This is where we go. This is where yesterday's memories are.

That individual state is the memory, desire and karma, that's part of the ground state but there's a further ground state, which is without the karma, memory and desire. This is the ground state of the whole Universe.

We go deeper and the deeper we go, the more expanded the Awareness becomes.

### **Four Intentions**

Then we finish by setting the intentions for body, heart, mind and soul.

Body - Joyful Energetic Body

Heart - Loving compassionate Heart

Mind - Reflective Alert Mind

Soul - Lightness of Being (flow)

The whole meditation process is to take us back to "I" and then from there, manifest into the world.

In the Upanishads it says, be established in Being and then experience the world, established in Being perform action, established in Being, think, feel, do, speak.

If we are not established in Being, life will always be a melodrama