

Frequently Asked Questions

Why Meditate?

Our thoughts make us guilty. When we react to them and become upset, we feel defeated or diminished. We struggle with thoughts, and they only grow stronger.

What are we to do? We can try being so busy that we don't have time to ponder. We can surround ourselves with nice pictures and we can read, study, and listen to positive or inspirational talk incessantly — in the hope that no improper thought will get through.

But eventually they do. Particularly bothersome are the mental replays of scenes where we argued with a family member. We keep thinking repeatedly about what happened and become preoccupied with it.

Also troubling is worry—over finances or health issues, for example. Once we fall into worry, it's hard to pull ourselves out. The struggle to pull out is itself tiring.

And after we're struggled, tried, and fretted, we become tense, and soon thoughts of relief, such as drinking or marijuana come to mind. We struggle with these thoughts until we give in. Again we feel even more diminished.

If you've ever struggled with re-occurring thoughts or fallen into despondency, you know how useless it is to struggle.

But trying to block out the bad thoughts or spending every waking minute trying to think nice thoughts can't be done forever. Besides, it's no way to live. Someone constantly trying to think nice thoughts or repressing bad ones is only one step above someone standing on their head or staring at their navel. I'm sorry, but there is something selfish about the preoccupation with being "good" or finding peace.

Life was never meant to be a preoccupation with upset and guilt, or perpetually struggling to find innocence and peace. It was meant to be an adventure of discovery, to boldly go where no one has gone before to fulfill a purpose that the Creator had in mind for you.

Therefore, dear Christian and dear spiritually minded brother or sister, may I recommend that you spend a little time learning how to stand back from thought. If you could literally be a little closer to God's Light of Truth, you would be given the power to stand back and observe thoughts without reacting to them.

You would be so close to the Light and ideas that flow as an extension of wordlessly realizing in the Light that you would no longer feel compelled to deal with improper or unwanted thoughts.

Any image tends to break down in the Light (just try to hold a thought of a pink elephant!), and so will the bad thoughts begin to lose their power to distract you when you learn to calmly observe them from a mental distance.

Now attentive to seeking to know the Truth, you become free to live life, giving your attention to others with compassion and true concern, instead of struggling selfishly with preoccupations or using others to distract and excite.

In a nutshell, by not being so lost in thoughts and emotions, you will find it easier to be an aware and thoughtful person. You will learn how to hold sway over thoughts and emotions,

by Roland Trujillo



not by repression, but by calm observation. You will also discover that you will have a natural good effect on conditions instead of the conditions controlling you.

We simply cannot be a good parent, for example, if we are reacting and emotional. The proper meditation teaches you how to lead with reason. It teaches you how to stay concerned but not involved in issues. A detached but compassionate attentiveness permits you to bring reason to bear.

What we have here is an ancient technique brought up to date, of which the purpose is to teach you how to be more centered and less reactive to outside pressures WHILE AT THE SAME TIME delicately and gently being closer to God.

If you have time, go to our Meditation Secrets blogspot (radiomeditation.blogspot.com), click on the link to *A Guide to True Peace*, and read what the Christian mystics had to say on the subject. Though their style and vocabulary are dated, their ideas are cutting edge and ring true through the centuries.

Do you recommend prayer?

Prayer is a wonderful thing. Jesus often went off to pray. However, I think many of our prayers are wordy. I remember as a kid hearing long wordy prayers in church. They had little meaning for me at the time. But I know that at certain points in my life, my prayers were spontaneous and heart felt.

I believe the real spirit of prayer is a spirit of yearning. The sincere soul wants to do the right thing but doesn't know what the right thing to do is. In fact, the sincere soul often doesn't even know what to ask for. This sincere questioning and searching attitude draws down the help of God. Christ said the Father knows what we need before we even ask. Paul states that the Holy Spirit will make intercession for us.

When we were little children, we knew that God exists and we prayed to Him. Our prayers were sincere but egotistical. We prayed for a puppy or for mommy and daddy to stop fighting. In other words, we prayed for things that we wanted. Our will was often not done. If our prayers were sometimes childish or selfish, it is understandable and not even wrong. We were just kids, first of the earth and later of the spirit. It was the time to grow and explore, not the time yet for soul searching.

Jesus prayed in the Garden of Gethsemane and said "not my will but Thy will be done." He taught us the Lord's Prayer, again asking God that "Thy will be done."

The true nature of prayer is not so much to ask for specific things, as it is to yearn to know what God's will is and yearn to be able to do the right thing. It often begins with a sheer sense of our own helplessness and lack. The sincere soul sees that he or she does not know what to do. Everything we have done has usually backfired on us. Our actions and words had always been tinged with ego or self-interest. Now we cry out, not even knowing what to ask for.

The searching soul lifts up his or her eyes to the hills from whence our help cometh, as it says in the Psalms. We cry "Abba, Father." And the sincere cry of the soul is silent and without complaint.

Occasionally we might be moved to pray out loud. If so, it is good for us to go in our room and pray, not for public consumption, but for God. A spontaneous expression of remorse, of gratitude, of worship or of joy is good for our emotions and body.

I also think that the practice of saying grace before meals is a very beautiful thing. I love the old Ma & Pa Kettle movies. When Pa said grace before the meal, he took his hat off and said, "We're much obliged." It was nothing fancy but it was to the point.

They once asked Ronald Reagan if he prayed, and he replied with what Abraham Lincoln had said: "Sometimes I'm driven to my knees because there is no place else to go."

Let it be spontaneous. If falling to one's knees or even to lay face down in humility is sincere or even inspired (and if it is not for others to see or be told about), then God will note it and give His blessing.

A popular ballad of the 60's or 70's said something to the effect that the songwriter found that "the words get in the way." There is a danger of many flowery or repetitive words getting in the way of prayer. Don't forget--it was by the spoken word that the human race fell. Words can be shallow and full of guile. The sincere soul sometimes senses this, and for this reason is hesitant to speak or even pray too boldly.

It says in the Bible, "Be still and know that I am God." Today we are drowning in a sea of words. Sitting quietly and communing silently with God is a very sweet thing, one I hope the proper meditation will help you do. Moreover, this state of mind will then accompany us as we go out into the world. It will permit us "to go placidly amid the noise and haste."

Paul also exhorts us to pray unceasingly. I'm sure he did not mean that we should go around muttering and mumbling to ourselves. I am convinced he meant that our hearts should be turned to and receptive to God continuously. Yearning to know the Truth more than anything makes us receptive to God-given wordless intuition. Sincerity makes us receptive to the sound instruction of conscience. Desiring to know God instead of playing God softens us and makes us receptive to inner correction.

It is the action of conscience—the soul's reception of God's Truth with Love—that humbles the soul. The soul, which is glad to experience this correcting Presence, draws toward inner Truth and Love. Closer to God, the person becomes a little bit distant from the involvements and distractions of the world.

In fact, for the person who is ready (through a change of heart), the proper meditation helps maintain this state. The meditative person goes out into the world less caught up in people, places and things. Such a person goes about his or her business, working, raising a family and so on, but just not so emotionally close and reactive.

Others see this inner rapport as calmness and composure. The individual is more his own person. The meditative person learns to look within instead of looking to the world for love or guidance. The meditative state is a state of mind that is based on an inner rapport with one's Creator.

This delicate shift in viewpoint and reference accompanies the person in everything they do. Deeply, quietly and wordlessly wanting to know the Truth is an attitude one carries with oneself constantly. Yearning to know the Truth, realizing (without resentment) one's own inadequacy, and sincerely desiring to do what is right is a prayerful way of living, moving, and having one's being.

What do you mean by "proper meditation?" Aren't all meditations basically the same?

No, they are not. Prior to reaching a place where we really want to know the truth and are willing to admit our own wrong instead of blaming others, we tend to avoid conscience.

Conscience makes us feel bad, and the last thing an incorrigible ego wants to feel is bad. Escaping into friends, work, excitements, distractions, music, the internet, marijuana, prescription drugs, or comforting religions permits us to avoid conscience. Emotions and fantasy permit us to escape the cold clear light of reality.

In short, most people are escape artists. They have plenty of comforting escapes and lots of excuses and rationales for everything. It has been said that the last refuge of the scoundrel is religion. And for those who don't like religion, perhaps the last refuge is some sort of meditation that helps them find peace apart from God. This is not to say that there is no such thing as true religion (I'm in favor of true religion). This is to say that people can misuse religion (or meditation), just as they can misuse anything else. Conscience, you see, is our closest link to God. It only feels like conscience because we have strayed from it. When we welcome the correction of conscience, we become reconciled to God. Conscience then no longer feels like conscience. Conscience is 20-20 hindsight. We see our error and it brings pain to our consciousness. But it only remains painful as long as we resist seeing it. When we are willing to admit wrong and be sorry before the Truth, then the pain becomes sorrow, and soon the sorrow refines into joy—the joy of being friends with God again. Thereafter, what we once knew as conscience becomes present sight and foresight. It becomes intuition: a delicate wordless Presence that protects and guides.

Any meditation that involves imagery, visualizations, chanting, affirmations is very often a way of finding peace apart from God. Such techniques support and reinforce our egocentric selfish ways. And as long as we are egocentric and selfish, we remain in conflict with God and we unknowingly tempt others to support or oppose us. The selfish person is more concerned with feeling right than really being right. The practitioner may be sincere about being a nice person or becoming calmer, but simply doesn't know what they are caught up with. Such a person may even wish to find God, but can't see that the methods involved keep them involved with their body, their feelings, or their fantasy.

Instead of escape, proper meditation teaches us how to come out of subjective thinking and see things objectively. Many of us can be objective when dealing with business clients, or work situations, but we fail miserably with our kids or spouse because emotions and faulty ideas get in the way. We have wrong ideas about many things and wrong reactions. We can't see that our ideas or emotions are faulty because we are too lost in them. But when our kids have problems or our spouse rebels against our "love," it gives us a chance to consider that somehow we may be missing the boat.

Proper meditation restores you to common sense, intuition, and objectivity. Suddenly you are able to see your wrong ideas or emotions. The very act of seeing them clearly restores you to self control. When you clearly see that an idea or emotion is wrong, you simply don't follow that idea or indulge that emotion. You become free to then respond properly. Instead of being an extension of error in the world, you now extend reason and compassion to the world. Conscience, you see, is correction. It is the calm Light of Truth that exposes error. When we really and truly are willing to admit our own error, our attitude changes and we become reconciled to conscience.