

There is another realm that is non-contiguous (not connected) with the material reality, a realm of form which actually accounted for the form in which material reality manifested.

-Plato

Meditate, med'i tat, medical, the process of healing, to cure, to cognate, Latin mediator, meditatus.

Meditation in its correct definition is the practice of returning to our prior, original consciousness or spirit by the disassociation and not identifying with the physical body-brain-and its self created psychological person-ality, the ego-I condition.

Meditation is the non-rational exercise of consciousness to return to its prior and natural state of eternal SELF-realization, the real you, which gradually disassociates and becomes unidentified with the physical body-brain and its self created psychological person-ality in order to return, re-enter and reconnect to its (your) true and original condition which brings the REVELATION and REMEMBRANCE of what you actually are and all ways have been, but have forgotten because you were PRE-OCCUPIED with the material realm and your material body with its sensations. Meditation is the natural method of realizing and understanding the inner world of spiritual awareness prior to creation.

Meditation is the natural method and process which leads to the experience and personal understanding of a spiritual and/or religious truth. It is an important part of all religions, but it is not necessarily a religious or spiritual practice, i.e., Meditation-cultivation is an inherent desire of the inner soul, the Holy Spirit, the SELF, the real and eternal you, to return to its original state. Meditation is NOT a CREATION or INVENTION of any religion, spiritual school or ancient tradition.

Meditation is the ancient scientific teaching which unites the inner SELF to the universal SELF.

The desire to meditate is the desire of the soul to be free of suffering and the sensations of dis-ease and once again to be at-ease, at REST, as eternal spirit-consciousness in the form of SELF-AWARENESS.

Meditation is the way to salvation. The original and only sin is when the TRUE SELF identifies with the physical body-brain-person-ality.

Meditation is the returning to ones true, natural and original eternal state as spirit. Attaining (actually returning) to the Christ consciousness is how the Christ condition (not Jesus) saves the self, i.e., You!

Meditation was known as the IMMORTAL MEDICINE in Taoism, it was also called ALCHEMY by the GREEK MYSTERY SCHOOLS, THE Gnostics, ESSENCES, KABBALHISTS and other secret esoteric schools. The process of purifying the spirit, soul, or SELF is the disassociation from the material (gross element, (lead, a metaphor) to the pure spirit (or gold, a metaphor). Metaphors had to be used to protect the teachers of this ancient secret practice. It would have been called blasphemy by the accepted religions of the state and was punishable by death.

Meditation is basically SHUTTING DOWN the body and brain to its lowest state, like putting the body and brain to SLEEP but staying ALERT and AWAKE INSIDE to experience the true and pure spirit of yourself.

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Meditation is letting the body and brain slowdown until it is at deep rest and you are AWAKE INSIDE BEHIND the face and BEHIND the eyes in the PRESENT MOMENT without thinking. One becomes the observer and inner witness without reaction to anything.

Consciousness, in its "NATURAL" state of SELF-AWARENESS, is not an inherent condition of the body-brain-mind.

Consciousness, in its natural state of SELF-AWARENESS, existed before the body-brain became born, and SELF-AWARENESS will continue to exist after the physical body and brain dissolves (dies).

Meditation is not thinking

not pondering

not introspection

not relaxing

not visualization

not visions

not having experiences

not insights

not smelling incense

not listening to soft music

Seek first the kingdom of God, and his righteousness (God-self-realization) and all these things shall be added unto you.

-Jesus, Matthew 6:33

If you become unidentified and disassociated from the body-brain and its self created psychological personality you will be perfect SELF-AWARENESS and perfect spirit consciousness prior to all created things and. . . ."THEREFORE YOU SHALL BE PERFECT, JUST AS YOUR FATHER IN HEAVEN IS PERFECT."

-Jesus, Matthew 5:48

God, truth, reality or SELF-realization cannot be located by the ego (within the egoic mentality).

-Franklin Jones

For as many as are led by the spirit of God (in the state of spiritual enlightenment) these are the son (and daughters) of God.

-Romans 8:14

I, Lord went wandering like a strayed sheep, seeking thee with anxious reasoning without, whilst thou wait within me. I went around the streets and squares of the city seeking thee; and I found thee not, because in vain I sought WITHOUT for HIM who was WITHIN MYSELF.

-St. Augustine

Though we are God's sons and daughters, we do not realize it yet.

-Meister Eckhart

The inner world of SELF-realization is the real world, the outer world or material world, is an illusion, a reflection of/in consciousness. The SELF is the PRIMARY REALITY, creation is a SECONDARY REALITY.

There is no reaching the SELF. If the SELF were to be reached, it would mean that the self is not here and now but is yet to be obtained. What is got afresh will also be lost. So it will be impermanent. What is not permanent is not worth striving for. So I say the self is not reached. You are the self, you are already that! The fact is, you are ignorant of your blissful state. Ignorance supervenes and draws a Vail over the pure self, which is bliss. Attempts are directed only to remove this Vail of ignorance, which is merely wrong knowledge. The wrong knowledge is the false identification of the self with the body, mind, etc. This false identification must go, and then SELF realization along remains. Therefore, realization is for everyone: realization makes no difference between aspirants. This very doubt, whether you can realize and the notion, "I have not realized," are themselves the obstacles. Be free these obstacles, also.

-Ramana Maharshi

For a tabernacle was prepared: the first part, in which was the lamp stand, the table and the show bread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the holiest of all, which had a golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded and the tablets of the covenant.

-St. Paul, Hebrews 9:1-5

The ark of the covenant is a metaphor for the vessel of the brain which carries the "law" of God, the "manna" is the energy or bread of life which sustains the human body, when a person is in the correct relationship with God either in meditation or the state of permanent God-self-realization.

The description of the ark of the covenant being made of acacia wood and measuring two and one half cubits, may in fact be the description of a portable shrine which many wandering tribes used. The true spiritual ark is in the brain center.

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The practice of meditation is not the practice of trying to FIND God, it is the practice of not being something other than God. You don't BECOME good. You just STOP being bad.

-kahlil Gibran, The Prophet

Meditation is not striving and does not achieve anything, meditation is the letting go of everything until there is nothing left, no motive, no fear, no attachment, nothing to see or learn, and the only thing left is the pure SELF (you) as eternal never ending SELF-awareness.

Meditation is the RESTING INSIDE the body in the ETERNAL HERE AND NOW of the INSIDE world.

Meditation is the practice of BEING PERFECT until you, BECOME PERFECTION (perfect spirit, NOT a perfect physical body).

Nor will they say see here! Or see there! For indeed the kingdom of God is within you.

-Jesus, Luke 17:21

If anyone desires to come after me, (to return to that which I have returned to) let him deny himself, (give up the false egoic reference condition) and take up his cross Dailey, (meditate and crucify, dissolve, the ego) and follow me.

-Jesus, Luke 9:23

Meditation proves to ones self that the inner world spirit is the real world.

Lay your treasure (spiritual awareness) up in heaven (inner consciousness) where moth and rust do not corrupt.

-Jesus, Matthew 6:20

Blessed are the pure in HEART (consciousness) for they shall see (understand) God.

-Jesus, Matthew 5:8

Yoga (union) is the science of uniting the inner individualized soul with the outer, transcendental universal soul, spirit, God, Tao, Allah, Brahma, Yaweh. The correct spelling is YHWH it is a word that REPRESENTS God but is NOT the name of God. By giving God a name then one must assume that God is SOMEONE ELSE and therefore is NOT in you, and as you.

Afterwards he brought me to the "gate" even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many of many waters. And the earth shined with his glory. Through the divine eye in the forehead (east) (insight) the Yogi sails his

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consciousness into omnipresence, hearing the "word" or aum (amen), divine sound of "many waters:" The vibrations of light that constitute the sole reality of creation.

-Ezekiel 43:1-2 - Yogananda

Meditation brings one to the inner gate or door which opens to the inner true spiritual condition.

I Protest by our rejoicing which I have in Christ (Christ consciousness) I die daily, by the method of centering inwardly (meditation-cultivation) all body life force, which ordinarily is directed only outward to the sensory world, thus lending it a seeming validity, St. Paul experienced daily a true yoga (union) with rejoicing bliss of the Christ consciousness, in that felicitous state he was conscious of being dead to, or freed from sensory delusion.

-Yogananda

The "Upanishads" have minutely classified every stage of spiritual advancement. A "siddha" (perfected being) has progressed from the state of a "jivanmurti" (freed while living) to that of a "paramukta" (supremely free - full power over death); the latter has completely escaped from the mayic thralldom and its reincarnation round. The "paramukta" therefore seldom returns to a physical body; if he does return, he is an "avatar," a divinely appointed medium of supernal blessings on the world. An avatar is unsubject to the universal economy; his pure body, visible as light image, is free from any debt to nature.

-Yogananda

Reality or God is one without a second. The entire world of manifestation and multiplicity is not real in itself and seems to be real only for those who live in ignorance. To be caught in it is the bondage in which we are all implicated. This lost condition cannot be removed by our "efforts." Works are in vain and blind us firmly to this unreal cosmic process, the endless chain of cause and effect. Only the wisdom that the universal reality and the individual self are identical can bring us redemption. When this wisdom arises, the ego is dissolved, the wandering ceases, and we have perfect joy and blessedness. God-reality definable only in terms of being. As it is above all predicates, especially all distinctions of subject, object and the act of cognition, it cannot be regarded as personal and there can be no love reverence for it.

-Samkara

Samkara believes that all ceremonies are meant for those who are lost in ignorance and desire, therefore the aspirants for salvation should renounce the performance of ritual works.

-Samkara A.D. 700-820

"If the soul takes its departure in a state of purity, not carrying with it any clinging impurities which during life, it never willingly shared in but always avoided; gathering itself into itself and making this separation from the body its aim and study. . . well then, so prepared the soul departs to that invisible region of the divine, the immortal and the wise."

-Plato (Pheado)

The proper use of meditation-self-cultivation is not to stop your thoughts and thinking by "force" although some struggle and self control are necessary at first. If you struggle to stop your thoughts or to replace them with new and different thought patterns, you will only be reinforcing the very thing (the ego) that you (as spirit) are trying to get away from. This is what Jesus meant in Matthew 5:39, when he said: "Resist not evil." In the practice of meditation-self-cultivation, one can "get away" (actually abandon) one's own thoughts not by "fighting" with the brain but by "doing something else." By using the power of your attention and awareness to follow and being aware of one's own breathing in the "here and now" of the present moment. If you practice long enough, each day the "habitual" thinking process will gradually slow down and finally stop through "non-use." The bad habit of thinking is left behind and ignored and is replaced with a new process of SELF-AWARENESS and peace of mind. Any bad habits will finally go away if you just replace it with something different. Being aware of your self in the present moment is that "something different." You cannot be thinking and be aware of your SELF and body in the "present moment" at the same time. Either you are present in the here and now moment or you are thinking; you cannot do both at the same time. Thinking involves the brain function and being "here and now" in the present moment involves SELF-AWARENESS. This is what Jesus was trying to teach when he said that "Ye can not serve two masters." Either you serve God by the practice of being, "Ye therefore perfect as your (our) Father in heaven is perfect" (pure awareness without thought), or you serve "Mammon" (the physical creation of one's "own" body and bio-computer brain), the ego-I.

During meditation-self-cultivation the thought process will stop (hopefully). In this space, you may receive "insights" and "revelations" to the nature of all things. Simply observe them and store them into your memory and then continue with your practice of self-awareness here and now; do not let the "insights" and "revelations" distract you from your goal of God-self-realization. Always remember to "KNOW-THY-SELF, as eternal spirit. "Insights" may distract you in such a way that they (insights) may lead you to start "thinking" about them and you may never return to eternal peace as eternal SELF prior to "thought" and "thinking."

The ancient Chinese version of Ye cannot serve two masters is, Wi-Wu-Wi which means action without action, that is, the action of the SELF in the condition of universal SELF awareness and not the action (activity) of the psychological-ego-I.

Original Gnosticism has its roots in the far east spiritual schools. Ancient Taoism was the guardian of the "way" and internal alchemy. Gnosticism is a spiritual teaching, not a religion. A spiritual school gives spiritual instructions on how to save yourself, i.e., Self-salvation (meditation). Self salvation was and is the true teaching of Lao Tzu, Jesus, Buddha, Mohammed, the Kabbalists, the Greek mystery schools and the essences. In a religion your salvation is in the hands of another person and depends on the obedience of religious laws.

Gnosticism, from the Greek word Gnosis or knowledge. The gnostics believed that they were not of this world, but descendants of the one true God. They thought of themselves as sparks of the divine light entrapped by creation. Their goal – their salvation – was to escape this world and return to the heavenly realm or state of their origin. The gnostics believed the world (actually the materialistic way of life, not the planet earth) was created by an evil DEMIURGE which helped to trap the gnostics even more. The DEMIURGE is another name for the psychological-person-ality which is not of God and creates its own world, i.e., The imaginary subjective and conceptual life style. (False knowledge) the word demiurge is the same as the Christian Anti-Christ and the Greek myth of Narcissus. They are the personification of the self created psychological-person-ality, the ego-I condition which ONLY EXISTS IN A PERSON'S MIND and is therefore NOT an actual person. The gnostics believed that the SERPENT was good and was an AGENT of the true God. The serpent of the gnostics was the life force, also called the sex force or reproductive force of the KUNDALINI at the base of the spine which when properly activated raises the levels of consciousness which is described in THE REVELATION in the Christian bible. The escape inward reveals the coming or attainment (actually returning to) of the Christ consciousness the PAROUSIA (Greek, presence or arrival) is the SECOND COMING of the Christ, not Jesus, i.e., The FIRST COMING of Christ was on the OUTSIDE the SECOND COMING is on the INSIDE. As the life force moves upward through the seven Chakras, the seven stars, the seven lamp stands it makes a person aware of esoteric (secret spiritual) things and awakens clairvoyance and telepathy and one can see possible future events, if this sex force is not controlled and moves downward as in the case of Adam and Eve. The nervous system is stimulated and one's consciousness becomes uncentered (from the center of the brain) and eventually becomes associated and identified with the physical body and the pleasures of physical sensations, this entanglement is the first and only ORIGINAL SIN. Sin means to miss the mark, i.e., not to understand where one's own consciousness of SELF AWARENESS should be centered, either in the spiritual condition or in the physical condition of existence

Even Moses raised the serpent in the desert (John3:14) i.e., practiced Kundalini meditation in the inner empty desert of his pure consciousness where nothing exists except one's own true spiritual self-awareness in that condition of being, one has the revelation that one is eternal spirit. Note: The largest area of stimulation and sensation on the human body is the skin. The true meaning of circumcision was the removing of one's awareness from the physical to the spiritual, i.e., meditation, the separation from the skin (the body) and not the skin from the body. How does cutting off a piece of skin make a person acceptable to God ???

The true spiritual teaching of all world teachers, such as Jesus, Lao Tzu, Buddha, Mohammed and others was basically be as follows:

If you bring forth that which is within you, what you bring forth will save you, if you do not bring forth that which is within you, what you do not bring forth will destroy you. This means: During meditation you connect to your true inner spiritual self, also called the Christ consciousness, you experience the revelation and understand that you are an eternal spirit, the reflection, or son of God in the material plane, this is also known as Self-salvation, spiritual enlightenment, Nirvana, Samadhi, Satori, The Kingdom of God. The bringing forth of the inner you by going inward and manifesting the Christ consciousness is what saves you, i.e. self salvation, you are born again (as spirit) and are a light in the world to guide others. If you do not manifest (bring forth) the Christ consciousness, that is, you do not attain (actually return to) spiritual enlightenment, also called Nirvana,

Samadhi, Heaven, etc. etc.. The spiritual energy of the body gradually leaves because it is disconnected from its source, the spiritual force, sometimes called Manna or Shakti is lost, the result is death of the physical body and the reincarnation of the soul to try to bring forth itself again, if it (the soul) does not become, so entangled with the body that it forgets its purpose...again.

-Jesus -The Gospel Of Thomas Chapter # 70

## THE BHAGAVAD-GITA

### Chapter 6, verse 5

Let man lift himself by himself; let him not degrade himself; for the SELF alone is the friend of the self (egoic) and the SELF is the enemy of the self (egoic).

The universal SELF and the personal self are not antagonistic to each other. The universal SELF can be a friend (in the form of intuitions) or a foe of the personal self. If we subdue our petty cravings and desires, if we do not exert out selfish will, we become the channel of the universal SELF. If our impulses are under control, and if our personal self offers itself to the universal SELF, then the latter becomes our guide and teacher. Everyone has the freedom to rise or fall, and our future is in our own hands.

-S. Radhakrishnan

## SECOND VERSION

Meditation is self salvation and brings forth eternal life as spirit, (the real you). Not bringing forth the true self causes the physical body and ego (the false you) to deteriorate due to the loss of subtle energy (called Manna or Shakti) the true source of life.

### THE BHAGAVAD-GITA ("The Song of the Heart of God")

Listen to "me" and hear "me" this is my supreme word. I will tell you what will benefit you most, because I love you. -18:64

If you will surrender to "me" (inner self), if you will become a sacrifice to "me" (inner self), if you will constantly yield your attention to "me" though" love and service, then you will attain "me." I promise this, because I love you. -18:65

Abandon the principle in all your concerns and all your strategies. Abandon every experience that may be attained as a result of desire and effort. Abandon your search for what may be gotten as a result of the various kinds of strategic action. Engage every action that is appropriate for one who loves "me." But simply perform every kind of action as a form of direct and present communion with "me." Relax all of your anxiety. Be free of sorrow and fear, when you abide in love-communion with" me" the natural results of your various activities no longer have power to separate or distract you from "me." -18:66



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The soul that is born into the "realm" of "nature," or the worlds of action and experience, advances from childhood to manhood, old age, and death, while identified with the same body-mind. Then the same soul attains another body-mind as a result. One who is truly intelligent is not troubled by all of that.

All of that is simply the natural "play" of "life;" in which two sides of every possibility come and go in cycles. Winter's cold alternates with summer's heat. Pain follows every pleasure, since every appearance is followed by a disappearance. There is no permanent experience in the "realm" of nature (i.e., creation). One who is truly perceptive simply allows all of this to be so, and he does not add his own distress to this inevitable round. -2:14

Realization of the external destiny is only possible when a person has ceased to defeat himself by reacting to the "play" of nature. Such a person is steadied by his own understanding, seeing that the cycle of changes, both negative and positive, is inevitable in the world of experience.

Those who see the truth of things acknowledge that what "exists externally," i.e., consciousness awareness, never changes. And whatever does not "exist externally" only changes. -2:16

Such seer of "truth" (reality) also realize that the entire "realm" of "change," even the body-mind and even the soul itself is pervaded, each and all, by "that" which "exists externally." -2:17

I am the "externally existing," "all-pervading," "transcendental divine person," THE TRUE SELF OF ALL. And my power of creation, whereby individual beings are made to live and change, is "eternally active" as the universal, all-pervading life-energy of nature. -8:31

I am the "divine person," who pervades even the "realm of nature," and within "whom" every individual being is arising. I am realized by self-transcending love wherein every action is engaged as a form of direct and present "communication" with "me." -8:22

Men and women who are without "faith" in this "way of communion" with "me" do not realize "me." Therefore, they remain associated with the "changing realm of nature;" round of psychophysical the experience, and the repetitive cycle of birth and change and death. -9:3

Such fools already have "me" (the "me" as consciousness prior to thought) in every form, but they do not notice "me." They do not "realize me" in my transcendental nature, the "master" of everything and the true "self" of all manifest beings. -9:11

But if anyone will live in communion (at one-ment, etc.) with "me," surrendering himself to "me" in love, then even if his love is shown with nothing more than a leaf, or a flower, or a fruit, or water, I will always accept the gift, and offer "myself" in return. -9:26

I am situated in the heart of all beings (as the heart consciousness in all beings). -15:15

The "divine master" of all beings is literally to be found at the "heart" (consciousness) wherein the soul observes the changes of experience. Every experience rises and falls at the heart, spontaneously generated by

"eternal activity," the "universal life-energy." As if the soul were fastened helplessly to a perpetual motion machine. -18:61

Therefore, do not surrender the "heart" (consciousness) to experience, as if you were in love with your own body-mind. Surrender the "heart" to "me," and no other. I am the divine person, the "eternal master," the radiant one who pervades the machine of nature as the blissful current of "life-energy;" and who transcends all experience as "infinite consciousness," the true "self," if you will surrender your self consciousness to "My transcendental consciousness," and if you will yield your experience into "my all-pervading current of life," then I will also become an "offering" to you. You will be given the "gift" of "perfect peace" and an "eternal domain" for your heart (God-union, Satori, Nirvana).

Now I have revealed "my mystery" to you, consider it fully, and then choose what you will do. -18:63

The "me" in the Bhagavadgita is the inner true "Self" in each human being (also called the Holy Spirit). The "supreme" is within us. It is the consciousness underlying the ordinary individualized consciousness of every day life, but incommensurable with it. The two are different in kind, though the "supreme" is realized by the one who is prepared to lose his life in order to save it (the giving up of the psychological ego in order to return to their true self). For the most part, we are unaware of the "Self" in us because our attention is engaged by objects which we like or dislike. We must get away from these objects, to become aware of the "divine" in each of us. If we do not realize the pointlessness, the irrelevance and the squalor of our ordinary life, the "inner true self" becomes the enemy of our ordinary life. The universal self and the personal self are not antagonistic to each other. The universal self can be the friend or the foe of the personal self. We must subdue our petty cravings and desires. If we do not exert our selfish will, we become the channel of the universal self. If our impulses are under control, and if our personal self offers itself (sacrifices) to the "universal self," then the latter becomes our guide and teacher. Every one of us has the freedom to rise or fall and our future is in our own hands. For he who has conquered his (lower) self by the (higher) self, his higher self is a friend. But for he who has not possessed his higher self, his very higher self will act in enmity, like an enemy. This is the state of blessedness of the person who has established himself in unity with the universal self. He is a "Jitatman" whose calm and serenity are not disturbed by the pains of the opposites. The supreme self regards him as his very self. The self in the body is generally absorbed by the world of dualities, cold and heat, pain and pleasure. But when it controls the senses and masters the world, the self becomes free. The "supreme self" is not different from the self in the body. When the self is bound by the modes of "prakrti" or nature, it is called "ksetrajna." When it is freed from them, the same self is called the "supreme self."

-Bhagavadgita

The Lotus Posture:

It should be noted that during deep meditation as one draws nearer to God, God also draws near or is attracted to person seeking perfection and the return to spirit consciousness, as God, the energy of universal, eternal spirit begins to make its presence known and felt to the devotee. The energy of God (Shakti) may take the form or mental image of what is dear and familiar to the devotee, i.e., to a Hindu the initial energy will be in the image or arrival of Krishna; to a Christian it may be Jesus or Mary; to a Buddhist it will be Buddha; to a

Greek mystery school student the energy that proceeds the non personified God consciousness will arrive in the presence of Zeus or Jupiter, as one surrenders to the presence one becomes the pure non personified being of self-awareness-God, i.e., at-onement with the pure consciousness that is prior to any energy (Shakti) manifested gross or subtle. The Lotus posture is so called because in that traditional pose, the Yogi views the varicolored lotuses (Padmas) of the cerebrospinal centers. Each lotus possesses a characteristic number of petals or rays composed of PRANA (life force). The PADMAS are also known as CHAKRAS or wheels. The lotus posture (Padmasana) holds the spine upright and locks the body securely against the danger of falling backward or forward during the trance state of SABIKALPA SAMADHI.

-YOGANANDA

If therefore thine eye be single, thy whole body shall be full of light. - Matthew 6:22

During deep meditation, the single or spiritual eye becomes viable within the central part of the forehead. This omniscient eye is variously referred to in scriptures as THE THIRD EYE, THE STAR OF THE EAST, INNER EYE, DOVE DESCENDING FROM HEAVEN, EYE OF SHIVA, EYE OF INTUITION and SPIRITUAL INSIGHT.

-YOGANANDA

The soul is the knower of all things. There is a divine light within you. The soul is not a thing to be strived after. It is ever present in us all, but not visible to the common or distracted person. God is the one, though he may have many names. He belongs to Hindus, Mohammedans, Christians, Taoists, Parsis, Buddhists, etc. He is in all scriptures but beyond scripture, he is all knowledge and wisdom. He is in all creeds, faiths, religions and sciences of the world and at the same time prior to them all. He is the true inner being of all people, our very essence and pure consciousness, the heart consciousness of all beings, regardless of race, material wealth, cast, color, male or female, etc.

-Swami Muktananda

### Meditation-Cultivation

That every kind of seeking, including every method designed to liberate, purify, develop a perfect life, was based on the separate existence of the ego or other personality. Traditional yoga and every remedial path and strategy is based on a single anxious (fearful) effort to experience freedom, bliss. Because the fundamental viewpoint is founded in separateness, i.e., the longing for God, for experience, liberation, salvation. Real or true existence is a matter of "prior understanding," a condition of no dilemma, no separation, no need to accomplish any goal or state. The seeking of visions, lights and other experience may happen in meditation but they are not the goal or purpose. They must be transcended (as a form of subtle temptation) until self achievement, self realization, nirvana, the kingdom, satori is re-established as ones true and original condition.

-Franklin Jones

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Spiritual self realization is not dependent on the body-brain or thoughts. It is dependent on consciousness or spirit PRIOR to the body-brain function, the body and spiritual centers are used as initial REFERENCE POINTS until they are transcended and no longer needed. Meditation brings insight, wisdom, spiritual knowledge and spirit understanding. Where do you think wise men (and women) come from? How do you think they became wise? All people are special and chosen by God to express his divine will, i.e., to manifest into his/its own creation through the human race and experience and to know him/its self.

The one (the ego) who SEARCHES for the truth loses it. The one (ego) who wishes to HOLD the truth causes it to slip away. Because he/she DEPARTS from his/her OWN TRUE NATURE to search for something outside of ones self. One then overlooks the truth of his/her OWN BEING; to BE is to be TRUE.

-Lao Tzu, The Hua Hu Ching

This above all: To thine own SELF be TRUE, and it must follow, as the night day, thou canst not then be FALSE/to any man.

-William Shakespeare, Hamlet

The aforesaid is not a statement to be selfish or greedy or to place one's self ABOVE others. It is the spiritual understanding of remaining in one's true and natural inner state as spirit while PASSING THROUGH the material realm. "ALL THE WORLD IS A STAGE WHERE WE BELIEVE THE SCENES TO BE REAL, AND WE ARE SUCH STUFF AS DREAMS ARE MADE ON, AND OUR LITTLE LIFE" (when being identified with the psychological person-ality) "IS ROUNDED WITH SLEEP".

-William Shakespeare

As the true self starts to increase, and the false self starts to decrease, one may find one's self at a "spiritual crossroad." An individual may not know which self is the true self. The true self has been identified with the body-self for so long that it (the body-self) has become a "bad habit." One may wonder whether "to be or not to be." The correct choice is to be the god-realized-self. After the individual becomes stable in their born "again state" one will not do "wrong" knowingly as Socrates states, i.e., one does not relinquish the superior self and return to the inferior self (the "WRONG" state) knowingly.

Gradually it dawns on a person that they and the subtle law are one. There is no separation. One is not the isolated individual (ego) as one perceived to be. What happiness is experienced in that state of consciousness.

-Lao Tzu (From The Hua Hu Ching)

Every being is the center of their own universe. And everything about one is one element which composes their conjoined world, existence.

-Lao Tzu (Hua Hu Ching - Book)

∞ 106. Meditation ∞

(Dear Prince) the total subtle reality (consciousness) is unnameable, indescribable and cannot be "thought" of. But this does not mean that it cannot be known (experienced and lived as). It is merely unknowable to the conceptual mind (physical brain functions). Because the truth and reality are beyond thinking and language.

-Lao Tzu, Hua Hu Ching

Does Tao (self realization, God) exist as something separate from one's own being? No. Tao (God) is not something separate and/or external to one's own being; however, human beings in the future will perceive it as such. Do not just embrace the Tao, "Be the Tao" (God self-realization).

-Lao Tzu, Hua Hu Ching

"Woe unto you scribes and pharisees, hypocrites, for you shut up the kingdom of heaven against men for you neither go in (into) yourselves nor do you allow those who are entering," (just starting to practice the way, mediation-cultivation), "to go in." (Inside, to be in holy communion with our Father, consciousness within).

-Matthew 23-13

"Love the Lord thy God (consciousness inside) with all your heart, with all your soul, and with all thy mind and love your neighbor as yourself." (For your neighbor is thy brother, for ye are of the same consciousness.)

-Jesus, Matthew 22:38

Woe to you lawyers, RELIGIOUS LAW MAKERS for you have taken away the "key" of knowledge (wisdom). You did not enter in (into) yourselves. And those who were entering in (into themselves) you hindered.

-Jesus, Luke, 11:52

When you pray (meditate) go into your room (go inside of your self) and when you have shut the doors (stimulation from the five senses) pray to your Father who is in this secret place (i.e., the "heart" or center of your own being, i.e., consciousness) and your Father who sees (is there always already) will reward you openly (provide the insight needed).

-Jesus, Matthew 6:6

Most assuredly, I say to you, unless one is born again, he cannot SEE the kingdom of God (understand it).

-Jesus, John 3:3

There is a misunderstanding regarding the HOLY SPIRIT. The HOLY SPIRIT is not "given" nor is it "received." The HOLY SPIRIT is the ancient term for the inner true SELF of each individual. The Holy Spirit is only uncovered or revealed during meditation. Jesus did not give his apostles the Holy Spirit, he only made them experience their inner spiritual self through the divine transmission of spiritual energy. In Hinduism this technique is called "shakipat." It is the verification of the inner spirit by experiencing it.

Edgar Cayce and the A.R.E. institute state that:

Meditation, as recommended here, is not suggested as a substitute for prayer. Indeed prayer, as will be seen, can sometimes make meditation possible. What then is the difference between prayer and meditation? Many forms of prayer are familiar to the average person, such as petition, praise, thanksgiving, worship, and confession. Prayer is related to the action and the attitude of the individual. In prayer man may be said to seek a relationship with God. He talks to God. Meditation can be described as a process of being still. It is characterized by focus of attention and release of tension, followed by relaxation, receptivity, discovery. Meditation is the: attuning of the mental body and the physical body to their source. For you must learn to meditate, just as you learned to walk, to talk, to develop any of the physical attributes of your mind as compared to the relationships with facts, the attitudes, the conditions, the environs of your daily surroundings. Meditation is a process of stilling and focusing consciousness so that higher areas of the unconscious are unlocked. A man must dare to think of himself as related to God. He must dream of himself as something more than a product of his own material experiences in the earth. To achieve such a high purpose, this time for stillness must become a daily discipline for body and mind. The first view which man takes of himself from the vantage point of reflection is not pleasant. As the readings put it:

Ye find yourselves confused at times respecting from whence ye came and whither ye goethe. Ye find yourselves with bodies, with minds, not all beautiful, not all clean, not all pure in thine own sight or in thy neighbor's. And there are many who care more for outer appearances than that which prompts the heart in its activity or in its seeking.

One of the first painful rewards of meditation will be a better understanding of oneself and the gradual growth of a willingness to face oneself.

Through meditation the "inner self," "the higher self," "the over-soul," "the Divine within," is awakened and the energy and power from it pours into the stream of daily activity, providing guidance and a strengthening of the will to choose the "better way."

In preparing the body for meditation it should be recognized that the first step is the creation of a right attitude toward the body itself. This may be begun by becoming better acquainted with the body, its complexity, its beauty, its magnificence. Even a brief study of any organ or function of the body will reveal that it is worthy of being called a "vehicle for the soul." The structure and adaptability of the hand; the composition and movement of the blood, the almost magical formation and operation of the eye, arouse in man a sense of awe and wonder. It is possible to catch a vision of the body as a miniature copy of the universe, and conceive of it as "the part of the soul" which shows in this third dimension. This attitude conceives of the body neither as an object for gratification and adoration nor as something on which to heap debasement and shame. Through meditation the body becomes not a prison from which to escape but rather an instrument through which the highest spiritual aspirations of the "real self" may be expressed. It is easy to lose sight of the purpose of mediation by paying too much attention to physical stimuli such as bathing, diet, breathing, posture. Trying this chant or than incense, keeping this diet or holding that posture, according to someone else's ideas, is not so good as first reaching a point of stillness and light and then choosing that way which seems right. Begin! Later

changes in outer techniques can be made according to one's own needs. Cleansing of the body, for example, is a physical parallel to the mental purging which is far more important and more difficult. The readings put it this way:

What is thy God? Are thy ambitions only set in whether ye shall eat tomorrow, or as to wherewithal ye shall be clothed? Ye of little faith, ye of little hope, that allow such to become the paramount issues in thine own consciousness! Know ye not that ye are His? For ye are of His making! He hath willed that ye shall not perish, but hath left it with thee as to whither ye become aware of thy relationships with Him or not. In thine own house, in thine own body there are the means for the approach – through the desire first to know Him; putting that desire into activity by purging the body, the mind, of those things that ye know or even conceive of as being hindrances – not what someone else says! It isn't what you want someone else to give! As Moses gave of old, it isn't who will descend from heaven to bring you a message, nor who would come from over the seas, but lo, ye find Him within thine own heart, within thine own consciousness! If ye will meditate, open thy heart, thy mind! Let thy body and mind be channels that ye may do the things ye ask God to do for you! Thus ye come to know Him.

Select a simple affirmation which describes spiritual ideals and goals. The Lord's Prayer is such an affirmation. Many affirmations were suggested in the Edgar Cayce readings. The oddly worded sentences at times actually help one hold the thought and look for the meaning. The following are examples from the readings:

Father, as we seek to see and know Thy face, may we each, as individuals and as a group, come to know ourselves, even as we are known, that we – as light in Thee – may give the better concept of Thy Spirit in this world.

Create in me a pure heart, O God. Open Thou my heart to the faith. Thou hast implanted in all that seek Thy face. Help Thou mine unbelief in my God, in my neighbor, in myself.

How gracious is Thy presence in the earth, O Lord! Be Thou the guide that we with patience may run the race which is set before us, looking to Thee, the Author and Giver of life.

Select just fifteen minutes of the night or day when it is possible to be quiet. This must be a time that can be set aside daily until the habit of silence can be established. Select a place. In the beginning it will be found that it is easier to be quiet in the same place each day. The conscious mind adjusts itself more easily when it accepts the suggestion that it is in a certain place, at a certain time, for a definite purpose. Sit or lie in a comfortable position. Focus the attention on the affirmation. Do not strain or concentrate. Simply hold the affirmation in consciousness. You may already be commenting that in fifteen minutes you will not be able even to get started. It is better discipline to work regularly each day for a few minutes than to attempt long periods of undirected daydreaming. In fact, it would be neither desirable nor healthy to force the mind and body until the habit of a short period of control has been established. Normally some of the following reactions will take place. The body will resist. The chair will be uncomfortable. There will be pressure at one point or another. There may be irritation of the skin or even an uncontrollable desire to move some part of the body. At times thirst will develop. A glass of water will seem absolutely essential to continuing life. In the beginning it will seem

impossible not to be conscious of these sensations in the body. Do not pamper them. On the other hand, feel no sense of guilt at being aware of them. Simply return the attention to the affirmation. As one continues with daily sessions, consciousness will shift from the body to mental activity. All kinds of impressions which have seemingly been forgotten will be remembered. Thoughts of details of the day's activities, plans for tomorrow, or memory of events of a few days past may begin to flicker briefly on the screen of consciousness. Sounds will become more prominent. Noises that have not been heard before will seem disturbing and much louder than usual. Gently but firmly consciousness must be moved back to the affirmation. This must be done as many times as is necessary. At the end of the fifteen-minute period one should stop and go about his daily activities. No sense of guilt or disturbance should be felt that the mind is caught literally dozens of times in a fifteen-minute period wandering away from the affirmation. As the days pass and one persistently keeps the regular time and place for being still, the body and the conscious mind will grow relatively quiet. A new set of images will begin to flood into consciousness. They come from the unconscious. There will be pictures, scenes, faces, colors, designs of all kinds. This may be compared to a very interesting television show. Many individuals stop here to look at these pictures, follow the action in these scenes, and consider this to be meditation. As with attention on the body and the activity of the conscious mind, it is necessary to refocus awareness. Attention should be moved gently but firmly back to the affirmation. The meaning of the words should be re-examined.

They should be held up, grasped lightly, but the focus on the words and the meaning of the statement of spiritual purpose which has been chosen should be retained. As the mind is flooded with fragments of the unconscious mental activity, one may become conscious of what might be called guidance. This is especially true when prayer is substituted for discipline of the body, the conscious and unconscious mind. Such guidance coming as impression, hunches, even a voice, must be understood for what it really is. The unconscious need not be considered omniscient.

If one is taking only the mental activity based on suppression as the basis for guidance, it can be very self-centered and egotistical, when silence and light are ignored. "God's will" for such persons can be as twisted as the guidance of the medieval monk who led the Children's Crusade. Gradually there will come a quieting of the body. The day will arrive when if asked suddenly to move a foot or a hand, it will be impossible to do so, for one would simply not know where it was. The conscious mind will have grown quiet; the pictures and scenes from the unconscious will have stopped flickering against the wall of the mind. At this point, an individual is ready to begin deeper meditation. Longer periods then will be both possible and rewarding. Cycles of activity of the body, the conscious mind, and the unconscious will be repeated. They will remain quiet for periods and then move again with renewed activity. Each time they must be quieted, not by force, nor by pressure, but by simply returning attention to the affirmation. This is a process of releasing by focusing consciousness. As one approaches the point of stillness, there will be a better understanding of "Be still, and know that I am God." -Ps. 46:10. At this point of stillness, there will be light. For some this will be a tiny point of brilliant white light. For others it will be a golden speck or a tiny ball. For others it may be a warm, enveloping, penetrating flow of light. Consciousness, at this point, can be moved to the light. At this instant, there will be a knowing, an awareness, which cannot be described, for the meaning is different for every man. Symbolically, as Jesus may have been explaining in His famous parable, the prodigal son of man's consciousness which has been lost in matter proclaims at this point, "I will return to my Father." What is to be gained through persistently pursuing the simple



discipline of body and mind as outlined above? This light may not come in a day or in a week or in a month. For some it may mean years of work. However, the immediate gains will be many and different for various individuals, according to their needs, their purposes, their development. For some there will come an inner peace arising from release of tension. The quietness achieved, gradually, for mind and body, will begin to show in the daily thought, word, and action. There will come for some a growing sense of balance and poise. Control will seem to come more from within, rather than from without. For others mental activity, such as memory, reason, concentration, may improve noticeably. Creative activity may be extended. Psychic sensitivity may increase. Dreams will become clearer; hunches and intuitive flashes will be more frequent. There will be a greater awareness of the mental and emotional state of others. This kind of "knowing" must not be exploited for selfish ends, either to take advantage or to show authority. Entrance into the unconscious through this doorway makes exacting and challenging demands on an individual. Thought it is hard for a Westerner to grasp the full meaning, it is possible to say with the Chinese:

"To concentrate the seed-flower of the human body above the eyes, that is the great key of the human body. Children, take heed! If for a day you do not practice meditation, this Light streams out, who knows whither? If you only meditate for a quarter of an hour, you can set ten thousand aeons and a thousand births at rest. All methods take their source in quietness. This marvelous magic cannot be fathomed."

As meditation is continued, an understanding of what is taking place in the physical body becomes more important. The readings of Edgar Cayce, which insist that the endocrine gland centers are the physical points of expression for the spiritual or soul body, seem more logical. It is stated like this:

Yet it is found that within the body there are channels; there are ducts; there are glands; there are activities that perform no one knows what! in a living, moving, thinking being. In many individuals such become dormant. Many have become atrophied. Why! Non-usage, non-activity! because only the desires of the appetite, self indulgences and such have glossed over or used up the abilities in these directions that they become only wastes, as it were, in the spiritual life of an individual who has so abused or misused those abilities that have been given him for the greater activity.

The gonads, the sex glands in the body, are described as the motor which during meditation raises energy through the cells of Leydig upward through the other psychic centers to the pineal and pituitary, the higher spiritual centers of the body. Besides those mentioned, the adrenals, the thymus, and the thyroid (and parathyroid) are involved. In Eastern teachings the movement of this energy corresponds to the raising of the Kundalini. "The seed blossom of the human body must be concentrated upward in the empty space," as it is said in a Chinese Book of Life. And it then continues, "The way leads from the sacrum upward in a backward flowing manner to the summit of the creative, and on through the house of the creative; then it sinks through two stones in a downward flowing way into the solar plexus, and warms it." In the summer of 1950 we brought seven young men of college age together in Virginia Beach for a three-week group experiment designed to test suggestions in the Edgar Cayce readings for increasing psychic perception. Prayer and meditation as described were given special attention. A group period of meditation was held from 7 to 7:30 A.M. daily and for one hour, 2 to 3 A.M., for the last three days of each week. Participants were urged to spend time alone in prayer and meditation. According to their reports, all of the young men were devoting as much as two to three hours per

day to prayer and meditation by the end of the first ten days. Each of the participants was asked to keep a daily journal in which were noted any reactions to the prayer and meditation periods. These coupled with notes taken at the time of both group and individual interviews are the source of the following comments. One of these young men indicated that he rarely prayed formally prior to the project. As a child he had not been taught to pray; he had never read a book on prayer; he had never before discussed prayer and meditation with anyone. For the first four days his journal was blank. Then he began to record a variety of physical reactions which occurred during his quiet periods. He claimed to feel sensations in his spine.

There seemed to be a movement from side to side, although he knew there was no actual body movement. A fullness in the head was noticed. Pressure seemed to develop in the chest, making breathing difficult. He felt sexually stimulated. However, after some of the quiet periods the body seemed not to exist. A variety of mental images were reported as pouring into consciousness. Included among these were triangles, a shepherd's crook, steps with a large ball on top, a white cup out of which a liquid was flowing, a tall mountain in color, etc. Some of the meditation periods were described as producing strain and irritation. Toward the end of the three weeks the efforts at focusing attention were described as producing relaxation and refreshment. Here are two selections from this young man's journal. They are interesting, considering the fact that this person had so little background in prayer and meditation.

Wednesday, August 16, 1950, 2:40 A.M.: "I started to meditate, I seemed to be aware that H. L. was in the room watching us. I gradually lost the knowledge of where my arms, legs, back and neck were located. I only knew their general direction – sensation was quite blunt. On thinking of my relationship with God, vibrations that started in the spine, went up to end in a fullness in the head – top and back. I managed to blank them out. I could not see whether the internal field of vision became brighter because the light was on in the room. The mental was more difficult to control. I found that in order to control it, I had to keep thinking of God and man's relationship to him. The time went astoundingly fast; I meditated for half an hour. When I stopped I had to look at my hands in order to direct them to unclasp themselves. I feel a lot cleaner now."

Saturday, August 26, 1950, 7:30 – 8:30 A.M.: "I saw a green color upon closing my eyes, then I saw the usual pyramid, then I saw what looked like my big toe and it was white, then the toe got huge. Then I saw the door swing wide open and all a person had to do was to walk across the threshold – and the strong shall carry the lame, that is, carry them over the threshold. The lame are those that cannot walk over the threshold by themselves. The brilliant white light bathed me several times and it was good."

One of the participants who claimed to pray daily, who had been taught to pray as a child, and who had read several books on prayer, was not so expressive in his reports. There were some physical sensations during the second week, including fullness and pressure in the top of the head and temples, throbbing in lower back and chest, twitching in fingers, and a sense of energy flowing in the body. A journal extract mentioned stimulation of boyhood memories and a peculiar soreness in heels and lower back. The physical sensations recorded in the journals seemed to follow a pattern with a few variations. Another of the participants described fullness in the head, excessive saliva flow, constricted breathing, pressure in the middle of the forehead, sickness of the stomach, sweating, throbbing in the chest, and movement from side to side. This young man's journal contained many entries of "no sensations." Nevertheless, he noted pressure or throbbing in endocrine gland areas,

especially in the solar plexus and thymus areas, seventeen times. The frankness of the following entry written after a 2 A.M. meditation period is reassuring:

Pretty tired from wheeling Miss J. around. [Each of the participants spent at least three hours each week pushing a cripple's wheelchair on the Virginia Beach ocean walkway.] I got up in a daze. I lost my physical consciousness very quickly. I had all I could do to keep my mind focused, though. I was that close to sleep. I would focus on a word and my mind would just stay there – nothing would happen except that the concentration kept me awake. I would find myself off on a tangent and bring myself back with the greatest difficulty. My right nostril started running. My legs up to the hips fell asleep. I found discretion "was the better part of valor" at 2:50 – I went to sleep.

In contrast, examine the following description of a seven-thirty prayer period from the same person.

Used Lord's Prayer. Words repeated as at a distance. . . I decided to focus on the individual words, using the idea of the Christ's love. I pulled the words up as high as I ever had before. I continued to push them up via thinking of the Christ-love. Emotions of love started to generate in my own heart. The words went up and up. I used the music to send them higher. I felt fine and loved and was loved; was love. This was not entirely, but a very fine start at breaking down the block. . . at the very end I began to see sparks that popped around in my field of vision. (At various times during the meditation the sunlight was quite strong.) I came out feeling joyous. During the very latter part of the meditation I found myself breathing too quickly. Throbbing was continuous. It got more intense. I do not say that this was real love or anything else but it was a greater degree of feeling than I have possessed previously. There was a pulsing sensation in the thyroid, thymus, adrenals and gonads.

Let us look at just one more of the seven journals. This young man recorded very little for six days, then he began to describe such physical sensations as pulsation in the solar plexus, a swaying back and forth, terrific warmth, especially in the forehead, nausea, pulsation in the head, heavy breathing, relaxation, refreshment. In this account no mental images are described; however, toward the end of the second week two pages are devoted to inspirational self-analysis with a strong religious "flavor." A comment on time is interesting:

No feeling at all except near end when I knew the closing phrases were coming, but it seemed we had just begun and I didn't want to stop. The "whole body" vibration came on these closing words. Each day the period seems to get shorter and shorter. As to the incense – it is always pleasing to me and no particular reaction.

It should be kept in mind that the seven participants were asked not to discuss what they wrote in their journals. Group discussions dealt with philosophical subjects. There was no competition to "experience something." In fact, the attitude of all the young men was skeptical, at times cynical and critical. During the three weeks it is true that these boys were subjected to many stimuli to focus on what may loosely be termed "the spiritual life." Service (work) projects, daily group discussions, individual counseling periods, were balanced with dieting, semi-fasting, sweat baths, massages, sand packs, and exercise to cleanse the body. The report on the project may be used as a guide book in understanding the suggestions from the readings – not as you read them but rather when you test the ideas in your own experience. For meditation, as it is defined in the readings, is a movement in consciousness. These seven college students, with widely different backgrounds, who for the most part had experienced little contact with each other, recorded in three weeks very similar

∞ 106. Meditation ∞

physical, mental, and emotional experiences during meditation periods. Let us return for a moment to the journals. Were the eighty-one physical sensations which were noted in endocrine areas indicative of the movement of the spiritual energy which is described in the Edgar Cayce readings? This would seem to be worthy of further consideration. An explanation in the readings of this movement of energy through the spiritual centers of the body is found in a series of readings on the interpretation of the Book of Revelation as a description of a meditation experience of the author. The seven churches in Asia Minor are described as symbolically connected with the seven endocrine glands which have been named, as are the seven seals which are opened. The chart which appears on the next page outlines these suggested relationships.

## THE REVELATION

### The Book with the Seven Seals – The Human

Churches	Faults & Virtues	Lord's Prayer	Seals	Opening	Figures	Elements	Planet Glands	Symbols	Colors
Laodicea	Neither hot nor cold	Father in Heaven	7	Silence			Pituitary	Jupiter	Violet
Philadelphia	An open door	Name	6	Earthquake			Pical	Mercury	Indigo
Sardis	Hath not been faithful Hath a name	Thy Will	5	Souls of Faithful Slain			Thyroid	Uranus	Blue (Gray)
Thyatira	Allowed false teachings - Charity-Faith-Service	Evil	4	Pale horse	Eagle	Air	Thymus	Venus	Green
Pergamos	Hold doctrine of Balaam Works with faith	Debt (Karmic)	3	Black horse	Lion	Fire	Adrenal	Mars	Yellow
Smyrna	Blasphemy works have endured	Temptation	2	Red horse	Man	Water	Cells of Leydig	Neptune	Orange
Ephesus	Left thy first love Labor and patience	Bread	1	White horse	Calf	Earth	Gonads	Saturn	Red

The description in the Edgar Cayce readings of the forces which are released with the opening of the seals (the four beasts, the four horses, etc.) related these centers to areas of the unconscious. The four lower centers might be said to correspond to the forces of the physical body so ably described by Freud as the "id." The other seals would correspond to higher areas of the unconscious. The mediation experience is a cleansing process. The spiritual (creative) power in man rises upward to the area symbolized by the pineal through which there is a downward flow of universal energy, always available to man, and, as these unite, they move into the pituitary area and overflow to purify and cleanse the lower centers (of the unconscious). It seems possible that this may be what is meant by the familiar versus from Psalms: ". . . my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." [Psalm 23:5-6] Or,

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light. . ." [Luke, 11:34] If the endocrine glands can be related even symbolically to the various levels of the unconscious, the stress and importance placed on them in the Edgar Cayce readings become more understandable. As meditation is continued the cleansing of the mind becomes an important factor. The daily discipline of focusing attention on a statement of spiritual aspiration will automatically stir up and bring resistance from the lower unconscious areas. Thus an individual becomes more aware of the negative attitudes which are held and must consciously begin to deal with them. For example, it is quite common for sexual desires to be stimulated by medication. A person must be prepared to direct these energies as the urges are brought to consciousness. This is equally true in other areas involving control of attitudes and emotions. The best understood of such relationships may be in the areas of the solar plexus (the adrenals). The same energy which is associated with fear, hate, and anger can become, when converted, courage, persistence, and drive. Along with meditation there is a need for conscious control of thought. It is undesirable to keep putting into the unconscious barriers of hate, fear, anger, self-pity, arrogance, jealousy, etc., which prevent the flow of creative energy to and from the higher unconscious. The readings stress that mind is the builder. Thought actually takes form in the mental realm. The reality and potency of these forms can easily be demonstrated by getting a person to relive some terrifying experience. The memory can be as disturbing as the actual event.

Is it possible that this is what is meant in Jesus' words, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath fought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Matthew 5:23-24] The readings are very clear on the kind of mental activity which is necessary:

Not that some great exploit, some great manner of change, should come within thine body, thine mind, but line upon line, percept upon percept, here a little, there a little. For it is as He has given, not the knowledge alone but the practical application in thine daily experience with thy fellow man – that counts.

The same thought is continued in the following:

It is just in living those things in the material manner that are the fruits of the Spirit, that bring with them their reward – which maketh for the understanding within thee. Love ye one another, show forth gentleness, kindness, speak softly, even to those that are harsh, upbraid not, condemn not, be long-suffering. Be patient, but as an activative principle, as an activative experience in thine own self.

Meditation as outlined here with physical and mental disciplines may seem, at first glance, too simple to be the best doorway to the spiritual consciousness. One should not be deceived either as to the importance or the difficulties to be encountered in moving through this doorway. This is the path which has been chosen by the great mystics of all ages. Beyond the short daily period of the search for the silence and the light lie the longer periods of silence through which it is possible to reach the deeper regions of the inner self.

These will be opened to him who is persistent in the disciplines of controlled attention and the daily practice of the spiritual laws with which he is familiar. Perhaps it is true, as Evelyn Underhill makes the point in the conclusion of her book, *Mysticism*, that each man in his own small way must eventually find and travel, as he is

able, the same road traveled by the great contemplatives. The Edgar Cayce readings most certainly recommend meditation as the safest and surest way to the higher levels of consciousness.

-Edgar Cayce – A.R.E.

Trungpa States:

Meditation is a vast subject and there have been many developments throughout the ages and many variations among the different religious traditions. But broadly speaking, the basic character of meditation takes on one of two forms. The first items from the teaching which are concerned with the discovery of existence; the second concerns communication with the external or universal concept of God. In either case, meditation is the only way to put the teaching into practice.

There there is the concept of an external, "higher" Being, there is also an internal personality, which is known as "I" or the Ego. In this case meditation practices becomes a way of developing communication with an external Being. This means that one feels oneself to be inferior and one is trying to contact something higher, greater. Such meditation is based on devotion. This is basically an inward, or introvert practice of meditation, which is well known in the Hindu teachings, where the emphasis is on going into the inward state of samadhi, into the depths of the heart. This is a means of identifying oneself with an external Being and necessitates purifying oneself. The basic belief is that one is separate from God, but there is still a link, one is still part of God. This confusion sometimes arises, and in order to clarify it, one has to work inward and try to raise the standard of individuality to the level of a higher consciousness. This approach makes use of emotions and devotional practices which are aimed at making contact with God or gods or some particular saint. These devotional practices may also include the recitation of mantra.

The other principal form of meditation is almost entire opposite in its approach, though finally it might lead to the same results. Here there is no belief in higher and lower; the idea of different levels. . . does not arise . . . There is no centralizing concept at all . . . This basic form of meditation is concerned with trying to see what is. There are many variations on this form of meditation, but they are generally based on various techniques for opening oneself . . . In this kind of meditation practice, the concept of oneness plays a very important part. In fact, it is the essence of meditation. Whatever one does, whatever one tries to practice is not aimed at achieving a higher state or at following some theory or ideal, but simply without any object or ambition, trying to see what is here and now . . .

Generally meditation instruction cannot be given in a class. There has to be a personal relationship between teacher and pupil. Also there are certain variations within each technique, such as awareness of breathing. I [will] mention the basic way of meditating, and then, if you want to go further, I am sure you could receive further instruction from a meditation teacher.

The cross-legged posture is the one generally adopted in the East, and if one can sit in that position, it is preferable to do so . . . But for those who find it difficult to sit cross-legged, sitting on a chair is quite good . . . The important thing is to keep the back straight so that there is no strain on the breathing. And for the breathing itself, it is not a matter of concentrating, but of trying to become one with the feeling of breath. At the beginning

some effort is needed, but after practicing for a while, the awareness is simply kept on the verge of the movement of breath; it just follows it quite naturally and one is not trying to bind the mind to breathing. One tries to feel the breath – outbreathing, inbreathing, outbreathing, inbreathing – and it usually happens that the outbreathing is longer than the inbreathing, which helps one to become aware of space and the expansion of breathing outwards.

It is also very important to avoid becoming solemn and to avoid the feeling that one is taking part in some special ritual. One should feel quite natural and spontaneous, and simply try and identify oneself with the breath. That is all there is to it, and there are no ideas or analyzing involved. Whenever thoughts arise, just observe them, as thoughts, rather than as being a subject . . . one should not try to suppress thoughts in meditation, but one should just try to see the transitory nature, the translucent nature of thoughts. One should not become involved in them, nor reject them, but simply observe them and then come back to the awareness of breathing. The whole point is to cultivate the acceptance of everything, so one should not discriminate or become involved in any kind of struggle.

That is the basic meditation technique, and it is quite simple and direct. There should be no deliberate effort, no attempt to control and not attempt to be peaceful. This is why breathing is used. It is easy to feel the breathing, and one has no need to be self-conscious or to try and do anything.

Basically there are two stages in the practice of meditation. The first involves disciplining oneself to develop the first starting point of meditation, and here certain techniques, such as observing the breathing, are used. At the second stage one surpasses and sees the reality behind the technique of breathing, or whatever the technique may be, and one develops an approach to actual reality through the technique – a kind of becoming one with the present moment . . .

-Trungpa

## The Seven Stages of Life

Franklin Jones States:

The inevitable stages of psycho-physical growth, spiritual evolution, and ultimate divine awakening that are the potential for all human beings. THE FIRST THREE STAGES OF LIFE are the stages of basic physical, emotional and mental development of our ordinary human functions and capacities. Most people, even great leaders and geniuses, never go beyond these stages of human maturity. THE FOURTH STAGE OF LIFE is marked by true or profound psychic awakening – not mere sensitivity to psychic phenomena, but profound awakening to the inherently devotional disposition of love in relation to the Living Divine Reality, Person, and Spirit. Historically, the fourth stage of life has been exemplified only by great Saints and devotees of the Divine in the esoteric sacred traditions. THE FIFTH STAGE OF LIFE is the stage of Yogic, Spiritual ascent and cosmic mysticism beyond ordinary earthly awareness, and its exemplars have been the rare accomplished Yogis and Mystics of the Spiritual traditions of East and West. THE SIXTH STAGE OF LIFE, rarer still in the global history of human awareness and culture, is the stage of the transcendence of both physical and Spiritual awareness and experience, from the "Point of View" of Consciousness Itself, the Transcendental Reality. Its

principal heroic explorers have been the intuitive Sages of the Buddhist, Hindu, Jain, and other Oriental traditions. THE SEVENTH STAGE OF LIFE is the stage of Most Perfect Spiritual, Transcendental, and Divine Self-Realization, or the Realization of absolute Freedom, Happiness, and Love-Bliss, no matter what physical or psychic conditions arise to attention, or even whether any conditions arise at all.

Only the very greatest God-Realizers in all of human history have Incarnated this degree of continuous Identification with the One Unconditional Divine Reality, in Which the Realizer "Recognizes" all arising phenomena as non-separate modifications of that "Bright" Consciousness or Reality. True knowledge is always power.

-Franklin Jones

The path of yoga is divided into four stages, each with its expression. Achieving a certain power, the yogi (student) know that he has successfully passed the tests of one of the four stages. Emergence of the characteristic powers is evidence of the scientific structure of the yoga system, wherein delusive imaginations about one's "spiritual progress" are banished: proof is required. Spiritual masters warn devotees that unity with spirit should be the sole goal, not the possession of powers, the merely incidental "flowers" attained along the sacred path. May the eternal giver be sought. Not his phenomenal gifts.

-Yogananda

God not reveal himself to a seeker who is satisfied with any lesser attainment. The striving student is therefore careful not to exercise his phenomenal powers lest they "arouse" false pride and distract him from entering the ultimate state of purity. All action then are performed without "karmic involvement."

-Yogananda

Conventional religions like to think about the physical universe from the point of view of the PHYSICAL SELF. Therefore, conventional religion wonders about "WHAT COULD HAVE CAUSED ALL OF THIS AND ME" and from such conventional wondering, the myth of the creator-God is developed. But the idea of a CREATOR GOD only justifies beliefs that CONFINE one to SEPARATE SELF and conditional world, SPIRITUALITY goes beyond wondering and TRANSCENDS the SEPARATE SELF and the conditional world.

-Franklin Jones

And everyone that hath forsaken houses, or brethren, or sisters, of fathers, or mothers, or wife, or children, or lands. For my namesake shall receive a hundred-fold and inherit everlasting life.

-Jesus, Matthew 19:29

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

-Jesus, Matthew 10:37



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If any man come to me, and HATE not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also. He cannot be my disciple. The correct translation is "SET ASIDE," NOT hate.

-Jesus, Luke 14:26

The above statements are incorrectly understood. Jesus always spoke from the condition of enlightenment, and everything he taught was to try to persuade people to meditate and to return to their own spiritual freedom. The above statement describes the temporary setting aside of the psychological and emotional attachments to people and objects during the practice of meditation-cultivation. Jesus never taught people to hate or abandon anything, except their immature psychological attachments, and "seek ye first the kingdom of God." "Lay your treasures in heaven" (during meditation). Kahil Gibran explains it also in his book, *The Prophet*. It states:

Love one another, but make not a bond of love:

Let it rather be a moving sea between the shores of your souls

Fill each other's cup but drink not from one cup

Give one another your gift of your bread but eat not from the same loaf

Sing and dance together and be loving and joyous

But let each one of you be alone (internally centered)

Even as the strings of the lute are alone though they quiver with the same spiritual music

Give your hearts, but not into each other's keeping

For only the hand of "Life" can contain your hearts

And stand together yet not to near together:

For the pillars of the temple stand apart

And the oak tree and cypress grow not in each other's shadow.

Marilyn Mellows states:

The Gospel of Thomas is very different from the gospels that have become part of the New testament. It contains no narrative material, nor is there any story of the birth, the life, or the death of Jesus. It consists only of sayings 114 in all, each preceded by the phrase, "And Jesus said." The collected sayings of the Gospel of Thomas are designated by its author as "the secret sayings which the living Jesus spoke."

Some of the sayings from the Gospel of Thomas are very much like those found in the gospels of Matthew and Luke, for example: "Jesus said, 'Come to me, for my yoke is easy and my mastery is gentle, and you will find repose.'" (#90) But others are puzzling: "Jesus said, 'Become passers by.'" (#42).

According to this author, salvation is achieved in the recognition of one's origin (the light) and one's destiny (the repose). And in order to return to his or her origin, the space separate from the world by "stripping off" the garment of flesh and "passing by" corruptible human existence.

For New Testament scholars, one of the most interesting things about this gospel is that its author (who calls himself Didymos Judas Thomas) appears to have used sayings from the same collection used by Matthew and Luke. But for this author and his community, the meaning of these sayings was clearly very different. The Gospel of Thomas, therefore, provided exciting new evidence for the existence of an earlier collection of sayings used by a variety of Christian communities. - End of statement

During meditation, the psychological personality is at rest. The body and brain are basically SHUT DOWN. The true inner self can now begin to know and experience itself as eternal spirit. This is what Jesus was stating when he said: "Do not let your left hand know what your right hand is doing." i.e., Do not let the outside (the body and the brain) know what the inside (true self) is doing. The Christian Bible version is incorrect in the understanding of this statement. (Matthew 6:3).

#### The Limitation of Psychic Powers

Once you begin to make steady progress on the spiritual pathway, you will acquire strange and wonderful psychic powers. They develop as a result of your energies becoming more refined and subtle. Your vibrations rise and become more attuned to beings of similarly high frequency. You may suddenly discover that you have knowledge of events in future times or distant places. You may hear someone speaking when no one is visible. You may project out of your body and travel to faraway lands or even to other planets and galaxies. Some are even able to fly or materialize things out of thin air. Although these fascinating phenomena really do exist, they do not guarantee happiness any more than any other talent.

In fact, these powers, like any other power, can quickly corrupt an individual. The creative use of psychic powers can be spontaneously employed for the benefit of humankind, but to spend a lot of time developing them for the purpose of self-aggrandizement will only lead to the ruination of the individual and everyone with whom they come in contact. The psychic realms are limited to time and space. Because the goal of the Taoist is to unite with the unlimited oneness, the serious students of Tao do not focus on these realms, but continue to cultivate themselves until the final goal is reached. The positive value of this is that it can improve one's confidence in going further to the ultimate truth and eternal life.

-Hua Ching Ni

#### What are True and False Religion, Spirituality, and Meditation?

What is popularized, hyped, and commonly believed to be religion, spirituality, or meditation is invariably a form of self-meditation, self-glorification, and self-survival. Such subhuman games are sold to masses of people via an appeal to naive and neurotic needs for certainty, hope, fascination, superiority, a positive self-image, and egoic immunity from fear and death. Thus, religion, spirituality, and meditation become diluted, reduced to the worldly or self-preserving levels of less than human interest. The typical follower is childish, ultimately

irresponsible, self-involved, amoral, experientially undeveloped, weak and out of balance in the dimensions of action, feeling, and thought, and irrationally attached to the enclosures of cult and belief.

Just so, in the popular view, religion, spirituality, and mediation are considered to be inherently different or separable things. Thus, meditation tends to be embraced as a merely psychological or physiological technique, even "scientifically" respectable, without religious significance, and often without spiritual content. Religion is commonly embraced without esoteric spiritual understanding or the higher responsibility of meditation. And spiritual or esoteric notions are popularly accepted in a vacuum, as an alternative to true religious and moral responsibilities, and with a simplistic view of meditation that is really a commitment to subjective illusions, self-glorification, and self-survival rather than to sacrifice of self in the Divine in every area of experience.

The popular promotability of religious, spiritual, and meditational ideas, cults, personalities, and practices depends on the subhuman and childish state of the general population. The responsive audience of such propaganda is the same subhuman mass of "consumers" that is the target of TV and the common media all over the world, and little more is required of anyone than to dutifully purchase the "product." To actually use the "product" is not demanded in any profound sense. Just buy it, own it, believe it, and glamorize yourself by association with it.

The whole matter of the popular communication and acceptance of religion, spirituality, and mediation is as obnoxious and absurd as any area of vulgarity in the world. It is all an appeal to the sense of self-divided fear and the general absence of intelligence that keeps people irresponsible and dependent, locked into problems, forever searching for solutions without becoming responsible for the problem and the need itself.

Truly, neither religion, nor spirituality, nor meditation expresses the human relationship to Truth unless each is directly and rightly integrated with the others. Religion, which is founded on personal and moral self-sacrifice, or truly human ecstasy, must maintain direct and conscious association with higher esoteric processes, the secrets of the spiritual adaptation of Man. And the religio-spiritual understanding of human sacrifice in the ultimate Reality must be associated with practical disciplines and transcendental means of higher or more perfect human adaptation through the full technical range of meditative and self-sacrificial processes. And all of this must be integrated with a right understanding and valuation of the Spiritual Master and the radical or perfect Destiny of devotees, or true practitioners.

The religious, spiritual, and meditative Way of Truth or Eternal Life is a process of personal, moral, and higher psycho-physical sacrifice. It is not a superficial and private remedial technique, but a form of culture, a profound and total way of life. The leaders of popular cults tell their fanatic followers: "Meditate on yourself, in yourself, for yourself, and by yourself. Come and get it. What you get-and it will easy-will make you happy, fearless, superior, right, invulnerable, lovable, and immortal." But, truly, what is thus acquired only reinforces the loveless moods of those who are already constantly acquiring and buying for the sake of ultimate results and satisfactions.

The Way of Truth cannot be understood by children or fools. It is of no interest to the vulgar daily personality refined and developed by TV and the mob of peers. It requires the most profound intelligence, commitment, responsibility, and moral force of persistence in practice. It requires the most creative and easeful

force of love. It requires great freedom from the destructive force of irrational reactivity, fear, and self-protectiveness.

Therefore, the communication of such a Way truly takes place only in the forums and with the speed of the highest kind of human consideration. To the degree such communication is introduced into the media streams of popular "culture," it must creatively struggle, through constant criticism and depth of information, with the profusion of subhuman propaganda. And the useful or effective communication of the Way of Truth requires a continual mindfulness of the ordinary tendencies, demands, and illusions of the subhuman mood of the usual state of human beings.

The message is this: You, as you know or may experience yourself, are not immortal, nor yet even fully human. What you tend to be, and think, and live is exactly what must be overcome-through insight, change of action, and the fullest working out of the disposition of sacrifice. Your reluctance to resort to the Divine and to the higher Agency of the Spiritual Master, neither of which is within you or even merely outside you, is a sign of the very dilemma from which you must be liberated. Your moral and relational weakness or reactivity is the dominant fault that binds you to the illusion and torment that is yourself. Your tendency toward confinement in inward and mental and physically self-possessed states is not at all reinforced by the truly spiritual Way. The entire Way of Truth is immensely difficult and creative. The entire Way is a Sacrifice. The Way of Truth is the only matter of ultimate significance in the life of Man. Let us yield our very bodies and minds into the Reality and Destiny that is both Spirit and Truth.

-Franklin Jones

### The Greek Fragments of Thomas

The Coptic Gospel of Thomas is the only complete version of Thomas we have, but it is not our only direct witness to this text. Long before the discovery of the Nag Hammadi library in 1945, the story of Thomas' re-entry into the modern world began, not at Nag Hammadi, but approximately one hundred fifty miles down the Nile, near El Bahnasa, at an archeological site known as Oxyrhynchus. There, at the end of the last century, a team of British archaeologists sponsored by the Egypt Exploration Fund uncovered a great mass of papyrus fragments from an ancient trash heap. Over the course of eight centuries this dump had served as the inauspicious repository for documents and books of the richest assortment, whose accidental survival has today provided us with one of the most important sources for understanding everyday life in the Greco-Roman world.

Among the first papyrus fragments published in 1897 by the excavators, Bernard Grenfell and Arthur S. Hunt, was a small leaf measuring  $5 \frac{2}{3}$  by  $3 \frac{1}{3}$  inches. Numbered POxy 1, the fragment is a single leaf from a papyrus codex. Its Greek text, dated by the style of writing to around 200 C.E., is part of a series of sayings of Jesus. Grenfell and Hunt later published two other similar fragments from this find, POxy 654 and POxy 655. The former is a single fragment from a papyrus roll. The latter is actually six fragments from another roll, preserved at Harvard University's Houghton Library. Both, like POxy 1, were recognized as the fragmentary remains of a collection of Jesus' sayings written in Greek. Grenfell and Hunt referred to them simply as "Sayings of Jesus."

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Though discussed from time to time by interested scholars, the full significance of these fragments for the history of early Christianity was not realized until the 1950s, after the publication of the Coptic version of the Gospel of Thomas. It was the French scholar Henri-Charles Puech who made the connection that would pull these ancient fragments back into the limelight. Puech noticed that the sayings of Fragment 654 actually corresponded to the Prologue and first seven sayings of the newly discovered Coptic Gospel of Thomas, the six sayings of Fragment 1 to Thomas 28-33, and the fragmentary sayings of 655 to Thomas 37-40. It had been suspected that perhaps Fragments 1 and 654 represented two parts of the same text, but this had not previously been suggested for 655. After studying the Coptic version of Thomas in Nag Hammadi Codex II, Puech could argue that all three fragments were witnesses to the original Greek text of the Gospel of Thomas. The newly discovered Gospel of Thomas was not really so new after all; at least parts of it, in its original language, had been available since the turn of the century.

Today, the Coptic version of Thomas, together with the Greek fragments, provide us with the only surviving exemplars of this important early Christian document.