

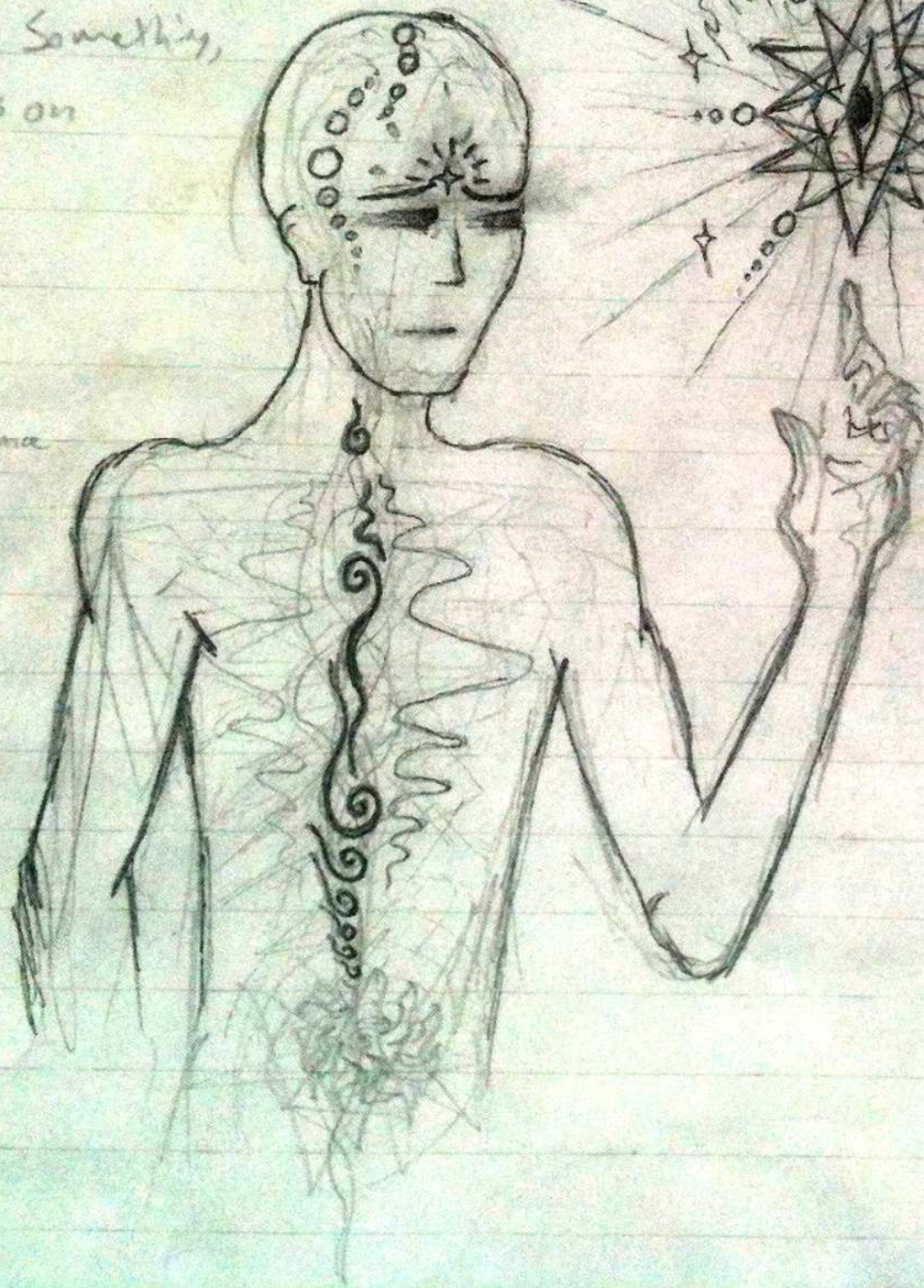
**The Acre Handbook  
To Meditation**

**-Or-**

**What is “*The Shit*” and  
How to Do It**

in these deeper feelings -  
with.

After hacienda) - the kick of  
a good theory of music  
can cascade  
by something,  
as on



*“The good Master, on the battle field, has trained his horse well so that it stays relaxed through out the battle while explosions are going off near by. The war horse trusts its master’s judgment – the higher nature- which knows that it will be feed at the right time, cleaned, rested, and will be taken care of in all aspects by its faithful and wise master.”*

Horse and Rider

Saladbar

02/12/2010



## The Acre North West

Freedom • Chillness • Excellence

The Acre Noir started as a small collection of people living under one house who, for various reasons, had all come together during their young adult life in search of something “more” out of life than what the society around them offered. They are dreamers, inventors, artists, musicians, educators, thinkers and tinkerers, explorers and martial artists; it was a time of learning, sharing and pondering upon the topic of the next stage of human evolution and how we can all get there. The house officially came under the name of the Acre Noir in 2006 in the small college town of Corvallis, Oregon home of Oregon State University. The initial goals and aspirations of the members has since remained the same focusing on group collaboration, community sharing, the gathering together and practice of philosophy at local coffee shops, teaching various Martial Arts classes from Judo, Brazilian jujitsu, to introductory Systema and the Tak Tek fighting system that has slowly evolved into IPFS –the Integral Progressive Fighting System-, group dance and flow-jam sessions, music lessons, the art of personal education, the Yogic health sciences and self-healing techniques, and this meditation course. The Acre group has also been in close collaboration with the Glass Plate Game group of Corvallis and its founder Dunbar Aitkins who meet once a week to play an adaptation of Herman Hesse’s novel “The Glass Bead Game”; a mnemonic conversational and memory mapping game.

And more recently the Acre Gift Circle has grown and now expanded beyond Corvallis to two towns in Northern California. The Acre Gift Circle is a monthly gathering at any community members house where anything and everything is shared; an item or service may be offered or requested and anyone present may likewise request or offer to fulfill someone need. The central focus of the Circle is to build community and to – said gently- subvert the capitalistic monetary system by sharing what we have instead of buying. The focus being that the more money we can save, the less we have to work and the more free time we can gain to practice our arts and passions.

This course in meditation was written in the autumn of 2010 in a small coffee shop in Corvallis, meeting just once a week, over the course of three months. The course was lectured by Justin Zabrowski and transcribed by myself, the course taker. Prior to working on this course, I had had a deep longing to progress in meditation; however I was, in a sense, too afraid to “just do it”. My mind had been rather scrambled from jumping from job to job and the high stress of University life. Now, almost three years looking back, I am very grateful for the stability and reassurance that these lectures have provided and my progress in meditation is slowly increasing. It is our hope that these lectures will be of similar aid to future students who wish for the same. We wish you luck and enjoy!

Tony Farley of the Acre Northwest

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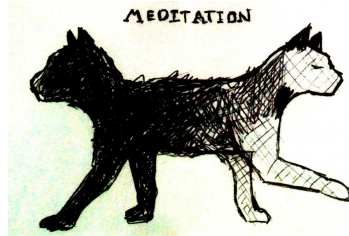
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## The Results Oriented Approach

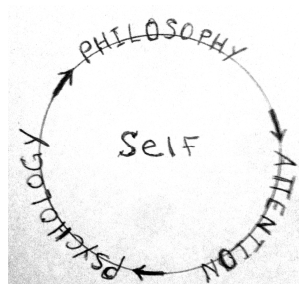


For the purpose of this course, we must think of meditation as being a two-headed animal; for the sake of this example, please envision a two-headed cat. The first head is the exploratory process, where as, on the other side of the cat, there is the disciplined progression of exercises and skill development efforts. Both of which, however, embody a methodical, experimental method anchored by sound empiricism and verification. With these two aspects combined, our fuzzy friend thus becomes an effective meditater.

### The Exploratory Process



The exploratory process involves philosophy, psychology, passive exploration within meditative space, as well as undirected learning, research, and gaining knowledge by the Yogi yourself. *Philosophy* may be defined as the “why”, as in “why are you choosing to take this course”, “...to become a meditater”, or “why do you choose to live in the ways you that do”, etc.. *Psychology* is the “WHAT”; namely, it is what you are trying to affect, observe, and understand through meditation. The yogis true inner feelings, desires, motives, etc. *Attention* is what, on the other head of the cat described in the heading below, the yogi uses to affect ones psychology; it is the “HOW”. Together, they form a trinity. The WHY sets about an investigation which leads to observation of what is, which may lead to affection of the WHAT which then may need a revision of the WHY, etc.



### The Disciplined Progression of Exercises



These exercises are systematic, ritualistic, directed, pre-determined, and programmatic (computer-like). In this case, they are along the lines that have been established by the experimental verification of the work of thousands of Monks and Yogis throughout history and by the personal verification of the course facilitators.

Thus said, this involves, principally, the creation of internal space. This involves exercises of concentration and relaxation, the establishment of concepts and ideas that are new to the student through the repetition of experience, the development of a personal “language” of inner elements and phenomena, and the consolidation of understanding from knowledge into skill and ability.

Although the program layout and progression of exercises is, in this case, handed to the student by the good graces of the academy, reality being what it is, it is entirely possible for any aspiring and willful individual with their wits about them to derive an essentially equivalent program step by step, carrying it out and putting themselves through the course and determining the next step along the way merely by seeing what is obvious, if they have the time.

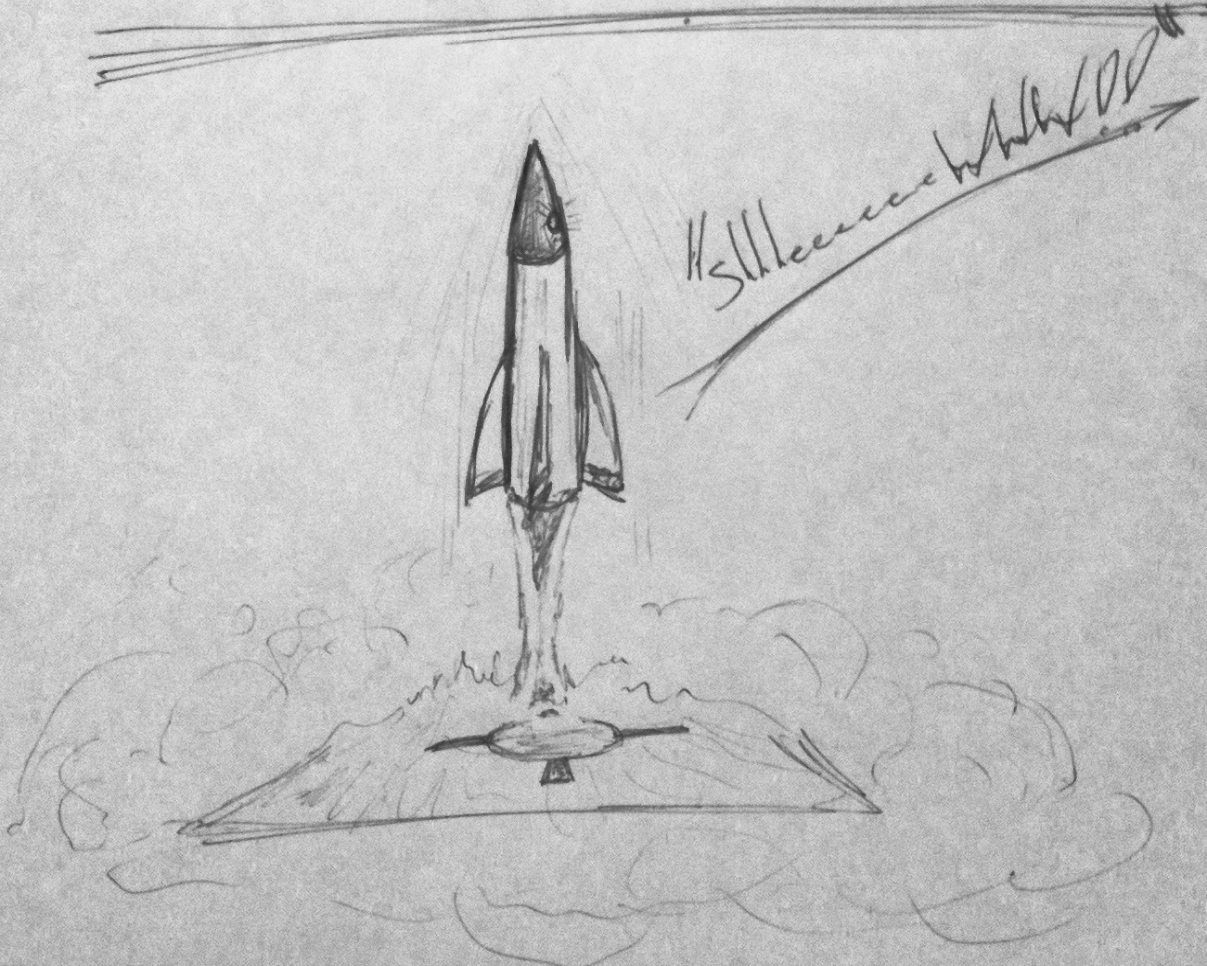
When beginning meditation, the yogi must attempt to see past the arbitrary and into the obvious. The learning process will be a struggle; one must start at one place and move along until one runs into a wall, explore the wall thoroughly, then move in another direction until another wall is reached, ad infinitum. As the yogi does this their shadow, the darkness of their own personal unconscious material within, will begin to recede until they reach a point where they will begin to see the actors at play within themselves; as if a curtain on a stage has been lifted and we can see all the various parts and actors of the life drama that is in each of us.

Give yourself one month to start. Exercise patience, as it will take time to develop the skills necessary to see the whole picture from beginning to end. It may be frustrating at first, but have faith that the course’s direction will become more apparent with time.



Lecture 1:

# EMBARAZATION





# Embarkation

All we have to do is sit down.

“All I really can do is to choose to sit down and then I can tap into other parts of myself.”

## Humility

The Yogi must have humility to begin, and must accept that one can not really know what is going to happen from within meditation before beginning. One must let go of all their acquired ideas, techniques and catch phrases of all the other meditative traditions as this will block the experience of getting to experience anything NEW and outside your experience; it is an arrogance to think that one can know and can conceptualize what will happen before hand.

Or, stated another way, if you can conceive of something then it must be within your experience, and if your trying to experience something outside your experience then, necessarily, you will not be able to conceive of what it is. This conception barrier is one that has stopped many a yogi from ever reaching the higher levels of meditation. The effective approach to meditation is actually counter to how it is traditionally done. Like the martial art of Systema, the essence that was lost in the other martial teaching traditions was rediscovered by the Russians and now its method is so much more powerful and effective in teaching and maintaining the tradition.

## First Assignment:

Each lesson will consist of a meditative exercise and, usually, some exploratory assignment and some kind of writing. In addition, students will be expected to log the results of their exercises to a reasonable degree.

1. Write out in one or two pages the answers to these four questions.
  - a. How often do I practice and how?
  - b. Where do I find success?
  - c. Where do I find difficulty/hindrances
  - d. Why is it that I want to learn meditation and what is it do I imagine that I will get out of it?

Please struggle for fresh, useful honesty

## First Exercise

1. Find a place in my domestic setting suitable for comfortable uninterrupted sitting
2. Set up a spot in this place for sitting and sit in it, as still as possible for five minutes. For the first day do this five times to habitualize the act.
3. For the second day repeat, but two of the five exercises must be scheduled in advance and be extended to ten minutes. Exercise self discipline to accomplish this as it is extremely important. If you miss your scheduled exercise simply reschedule as needed without wasting time feeling defeated or confused (engaging judgment).
4. On the third day: repeat it three times for 10 minute intervals, all three prescheduled.
5. On the fourth day: Just once! Test yourself to see how long you can sit comfortably for and as still as possible.

Record your results in your notebook.

Take a one day “chill break” so as to develop the hunger for meditation.

*“One must stop continuously eating to really develop the hunger”*

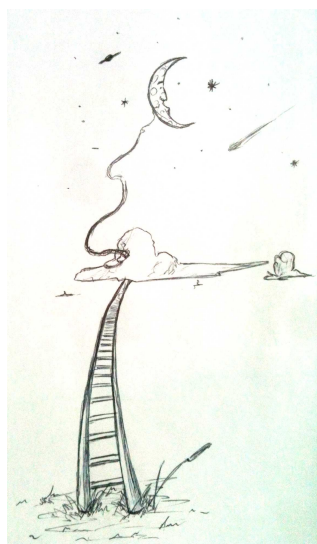
**READY FOR THE NEXT LESSON!**

# The Process of the Results Oriented Approach

## Lecture #2

For this lecture we want to discuss the process of the results oriented approach.

There will be a sort of dichotomy in the experience of the student reflecting the two poles; a dimension of the way by which people learn. On the one hand, there is the learning that occurs through peak experiences that reveal key insights and influence overall understanding, outlook, patience, etc. They are often unpredictable and often occur spontaneously and unprovoked, and are very difficult to engineer or trigger. However, often these instances correspond to major influential breakthroughs that are absolutely pivotal and essential. So, all such experiences should be embraced by the student and diligently recorded in the log as they may if nothing else set questions in place that will allow for more easily solidifying a useful understanding later in the course.



Such is the nature of most valuable learning; that which is based around a skill, ability, or practice; a sort of leap-frog effect of getting glances of what's ahead having periods of advance, reverting back to an earlier stage, and trying to consolidate progress into permanence. On the other hand, you have the steady, very conservative, almost ritualistic aspect of practice that often requires patience to endure. However, I have found that this sets the ground for peak experiences, and that it is often the boredom or dullness to practice that indicates the potential for a new breakthrough, almost like the building of an electrical charge in a cloud preceding a lightning bolt. Conversely, if the moves forward in peak experiences are not coordinated and consolidated effectively into practice then they are as though food left out too long, missed opportunities.

So, for the average student taking this course who probably has some practice in meditation and a variety of experiences that have occurred along the way -being why they were interested in the first place- note that it is very important to continue with the basic exercises, which may seem like a step back. Even while tempted to shift their behavior to pursue the flashes of vision that they see during peak experiences one must remain confident in their practice and rest upon the understanding that these images are merely the future result of what they are doing now if they are to continue in it forthright.

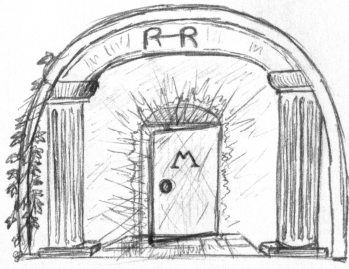
In progress, with all of its' forwards and backwards steps, it is the average or baseline that is the only thing that we can reliably measure results by. There is a definite stage-like phenomenon to progress that has been universally observed through out the world and history. Many misinterpret this as implying that there are solid walls between these stages and thus demean the experience of those who have not yet mastered the earlier stages and therefore disregard these persons knowledge as fraudulent in experiencing states of mind within peak-experiences that are "beyond their level", seeming to disprove the theory, however this is incorrect. What this ladder or stair-step analogy represents is the way that the baseline state of a persons' ability (corresponding to entirely new stages of life and personality) progresses phenomenally -simply being, how it occurs and not how it should in a pre-prescribed way as somebody says that it is supposed to. So, bear with us as we set the foundation over these preliminary weeks because in future months you will, in all likelihood, be very grateful to yourself for doing so.

With this in mind, we are ready to move on to a discussion about relaxation.

Relaxation can be made into quite a complex topic if you let it. If one goes into practical dynamics of the relationships between stress, tension, relaxation, health, and disease and the relationships between specific body regions, personality, philosophical issues, society and culture and so on and so forth we have reached a conversational topic that can last for days if not longer. However, this is not necessary at this juncture.

### Relaxation as the Gateway

Relaxation is the gateway into meditation. It is the first skill necessary to sufficiently master to move forward in meditative work. Just as it is very difficult to study at a messy table or do shop work in a messy garage or to talk carefully about important matters on a busy street corner, or a room where people are shouting so too it is difficult to try to work internally without being very relaxed. Analogy and metaphor are very useful here. If we take the idea of ourselves being represented by a pond, and our learning as studying the reflection of the sky, sun, moon, etc in the pond (An obvious metaphor), a turbulent pond will give distorted images and it will be impossible to make valuable observations much less appreciate the beauty of the sky unless the pond be still, i.e. relaxed.



The exercise this week is simple. However, it is a practice that continues at all levels of proficiency and one simply gets better and better at it as one continues practice.

### Body Integration and Progressive Relaxation

Progressive Relaxation: The student will simply expand their sitting practice developed over the last week by moving their focus (attention) sequentially, body part by body part relaxing each body part as they go, in a very active intentional fashion maintaining, as perfect as possible, stillness. Regions that are painful or difficult to relax the student will notice that the attention wants to *slide around* and go past. Encircle these areas and focus the attention into a smaller and smaller area as necessary before moving on.

Body Awareness Integration: As the body parts become well to observe that they seem to reveal a feeling of the in the mind –the sensation has qualities of texture- and that as the body they seem to connect together and become linked cognitive body-map. Pay special attention to *dark areas* and effort to link the areas that you were not as aware of before to progress with the exercise you will notice that it becomes to travel along the pathways through the body that you have with the movement of your attention. Continue circling in this way until it becomes very easy, natural, automatic. Try to keep going, like a coffee maker or something, continuing after you finish with the conscious exercise. Through the week as you continue with the exercise experiment somewhat with the path that you take through the body. Notice differences in whether you start with the skin and move in or start in and move out - where you start and how you form the path in the body. See if there is some sort of logical orientation of the body that makes sense to you.



relaxed the student flesh “being there” they go through together forming a make a special the whole. As you easier and easier now established

Also take note of the impact of the level of concentration and density of points focused upon. Perform this exercise for 15 minutes at a time, twice a day: once in the morning and once at night. Do this for the next week until the next lesson.

In the Log take note of any difference in the quality (s) of your experience of performing ordinary habitual tasks/ reoccurring situations following your practice.

In answering the questions presented in the first lesson certain clues emerged in the response. Over the week contemplate upon your answers and write, toward the end of the week, a follow up or reflection upon your reasoning and motives. From this we will begin our philosophical work together. So, from it try to derive the principles or values indicated and take brief notes.

Additional thought: How does one maintain a practice of meditation along side living daily life with responsibilities and not let meditation become an abstract fantasy that is only lived as a dream?

Ok, so that's all for this week! Good Luck in there.

## Knowledge: Its Sources and Origins

### Lecture #3

Lecture number three is on knowledge, its sources and origins and means of information being passed as is significant to the students training at this juncture.

It is readily apparent to anyone with any extensive degree of real experiences of the development of new understandings resulting from work with meditation, who then attempts to convey what they have learned to those around them, that what seems so simple and illuminating to them from within that meditative experience rapidly dissolves into unmanageable complexity as they speak of it. Furthermore, after trying to repeat the experience of trying to communicate it directly to somebody in conversation, even for somebody with a high degree of poetic skill and a listener of the most withstanding patience for the volume of language necessary to even begin to “get at it”, it seems evident that it is verily impossible to even reconstruct such understanding from its constituent parts which are actually no more than the implications and relevancies to various perspectives of the original insight.

So it is also for the teacher attempting to pass on what they know from their own training. What does this imply? Firstly, from the mere fact of how the insight is living within the consciousness and experience of the person who has attained it. That is, that it seems to be something weightless that takes up no space in the mind, does not crowd thoughts and yet is there as a highly effective tool aiding all of their endeavors. We can see that there is some kind of higher order of thought accessible through the experience of successful meditation in which the capacity for comprehension far surpasses that of ordinary task oriented states of consciousness experienced during the waking day in which information and knowledge seem smaller and more dense and yet more clear and light such that our ordinary thought seem in comparison almost simplistic and confused. Secondly, that for a meditative tradition to survive with its essence of effectively producing true experiences, its students, the teachers must do away with futile and ridiculously time consuming attempts to convey the results of their work and give simply the way to the experience itself, from which all else seems painfully obvious even though it was so difficult before. The old metaphor of giving a man a fish as opposed to showing him how to string a pole himself is well suited here.



At this juncture, it should be said again that it is highly useful to establish a language of the myriad aspects of this endeavor between those who are doing it, and that having such a framework will allow a student to much more rapidly gain useful gems from their teachers and the scholarly documentation of all those who have endeavored before us. However, the only way that this can be done effectively in light of the discussion above is thru a series of contemplations being effectively the repetition of experiments on themselves on the part of the student yogi.

So then the quickest way in, which should be sought if we are to do away with the chronic off-repeated insufficient efforts of many, is for the student to set aside their desires for knowledge and resign themselves to the work necessary to find the real experience that is the source of what they want and can conceive of already.



Since the experience itself is necessarily beyond the ability of the minds' conception as far as its' nature, it is only necessary and indeed only possible to think of it in terms of being the source of what you seek and the work necessary to attain it. Many secondary benefits to health, personal clarity, overall vitality and effectiveness will be experienced along the way as well as on a more immediate basis.

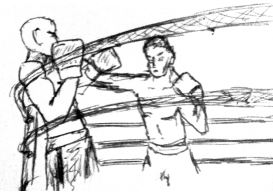
At this juncture the work at hand is to continue patiently building the skills necessary to perform effective contemplation. This weeks exercises will accomplish this somewhat.

### **This Weeks Exercises**

We are going to isolate the mind's capacity to exert effort so that we may apply it toward concentration and then to the development of inner space. Just as an athlete of a sport, a boxer for example, first conditions themselves into the capability for an extremely high level of physical exertion and then, in their moment, applying technique against their opponent conserves their strength as much as possible exerting as little as they can. The student shall condition their ability first to exert mental force. The exercise is as follows:

#### **Effort without Tension**

After performing progressive relaxation and body integration the student shall exert as much effort as possible for 60 seconds at a time without tensing any part of the body or, especially, without interfering with their breathing. Special care should be taken to avoid any catches performing exertion. The effort should be a pure effort undirected into any form but more imagined as being a perfectly invisible- and done to the absolute psychological limit of the of intensity. The student should also avoid any thinking during should not be necessary to make the avoidance of thoughts an the student is truly applying themselves, all of their faculty of completely occupied during this time period. Do this twice a day. This week the meditation sessions need not be longer than five minutes or however long it takes the student to accomplish relaxation. A third repetition in the middle of the day may be added at whim but it is not advised to repeat the exercise any more per day or more than once during a practice at this point as this may cause the student undue mental fatigue and interfere with their mundane tasks just as a person can hurt themselves lifting weights trying to do what an experienced weight lifter can do.



#### **Exercise Summery:**

Twice a day: 5 minute relaxation meditation  
Then, 60 second mental effort

That's all for this week! Good luck in there!

# Preparing to Move More Rapidly

## Lecture #4

I'd like to start this session out on a congratulatory note; by continuing with some consistency for four weeks straight you have far surpassed the vast majority of people who build a notion of learning meditation.

Many people gain surprising insights into their nature and experience states of consciousness that would be considered of the most advanced character when their life situation culminates into a position of such great pressure on the person's health that their inner being struggles to take control and these phenomenon happen almost involuntarily; therefore, the interesting dichotomy of the fact of sickness and despair so often coinciding with this type of experience. However, as we have discussed before it is the consistency of disciplined effort that allows for the real tangible passing through of levels, stepping up rungs of a ladder so-to-speak.

In today's lecture we are going to discuss the usefulness of meditation. It is necessary somewhat to justify the practice in terms of immediate gain to the mundane mentality which in the present state maintains control of the personality and therefore it's' behavior. Often the student will find this true in representing their interests to themselves in the face of a scope of pressures put against them by society at large. It is not uncommon for individuals to have an intuitive sense of something that they are drawn to beyond the edge of their current understanding; something mysterious and with no identifiable goal or reward, and yet pursue it nonetheless with their dedication and efforts and decisions moved by the vague yet powerful feeling itself. These people tend to be creative, feeling types who somehow have found a position in life where in they are centered upon some kind of artistic pursuit. However, in the face of all that the mundane sphere demands of a person to accomplish their own survival much less anything more it is most often a very difficult and drawn out process and rare to accomplish the solidification of major advances without the help of some kind of teacher or system or a major retreat from other concerns on a scale that is simply not an option for almost anybody.

We will be exploring the schism here between different aspects of ones psyche in the near future. Firstly, let's examine the significance of the previous exercise. Many situations of frustration where people become heated and argue with each other are due to an inability to differentiate these elements (of effort and tension) – so that when there is a need for a heightening of mental effort there comes along with it a rise in bodily tension which then interferes with *concentration* and *flow*, resulting in a feedback loop of escalation and emotional turmoil in which conflict with another person is inevitable. As all of life requires teamwork and cooperation, in some fashion- as in the family, the workplace, school, romantic relationships and all else- this ability to regulate effort and tension becomes necessary to accomplish the mundane necessities of life.

In arguments and standing conflicts, an inability to relax and feel causing us to respond to words instead of meaning is the first challenge to get past. Then there is also the case of being attached to a thought: a perception of a situation which is on examination no more than a theory about reality that we are unable to see the correctness of against further information that someone is trying to tell us. This is due to an inability to clear the mind or to know when to do so (Once one has progressed and has started to get hooked on the inner sense it comes naturally in such situations and it is not necessary to think of it or remember). Once these preliminary hurdles to communication have been surpassed we discover incongruence between points of view such that both appear to be true but contradictory (this is one side of a phenomenon referred to in this school as the stereoscopic effect which will be elaborated upon in further works) This is a product of the phenomenon of duality that will be elaborated examined and addressed in great detail from many angles as this course goes on.

Occurrences of these types of conflicts threaten the stability of relationships that are necessary to ensure our survival, subsistence and the entirety of the mundane sphere as long as we are constantly having to go back

and patch the roof, amend the hull, etc we do not have such a platform to stand upon as will enable true progress: only having a frame to your house or a hull to your boat that is of sound design to begin with, true to the natural properties of strength and function, can you use the house or boat for its intended purpose. Once these obstacles are cleared up advancement in the yogic arts comes very naturally and with ease.

You will do well to note that nearly any challenging skill –such as witnessing any professional at work– the tone necessary is a quality of *relaxed concentration*, stemming from an *inner peace*. The conjoining of two seemingly incongruent elements is a theme that the student will observe time and time again in the process of engaging their personal puzzles.

So, in essence the purpose of meditation expounded by its long time practitioners is to gain control over the thinking component that typically runs amuck in the consciousness of ordinary people in order to provide the space for a direct form of intuition to take root.

However, for the reasons stated above, the student shall understand the purpose of meditation as follows: everybody knows a small array of complex skills; it is a common topic of conversation among thinking, observing types to notice certain key elements in common between many diverse skills, topics, studies, etc, elements in how a skill is executed, learned, or taught; meditation can be seen to be a direct way to gain a firm handle on the development of those common elements that seem to apply to all pursuits as well as to apply these elements to the development of certain subtle skills of perception and thought that, though little considered, make the larger impact on one's life as a whole.

### **A Function of Consciousness**

It is the most curious thing that when one examines situations of execution such as in sports, theatrical performance, tense moments of military combat, and other such things that demand a single-minded point of concentration such as archery or target shooting, playing a challenging piece of music, having sex and countless other examples, it appears that the most dire threat to the performance of the critical act is for the person to become conscious of themselves. It seems as though it is almost impossible to do anything truly effectively while being conscious of what one is doing; hence the term “self-conscious” being synonymous with “awkward”. The student will do well to follow up this lesson with reading into scientific literature on this matter. It has been found that by merely suppressing brain function in specific regions with the use of electromagnetic equipment that then savant-like abilities such as drawing with an impressive depth of realism emerge in test subjects that were not previously possessed or demonstrated at any time before. This is most curious is it not? Especially when one considers the wide array of benefits they have experienced from things such as body awareness, being self-aware, aware of their deeper motives, etc, it is my theory that the ability for the mind to inhibit behavior is one of the key things that allow, survivalistically speaking, for developing humans to avoid death by eliminating the repetition of factors that have caused death to others in their group - this is where we see the emergence of morality. This is an idea to be elaborated upon further if the student feels so inclined to read about it.

So, if one in their meditative practice can work directly with these elements themselves and form a relationship between themselves and their awareness of themselves that does not interfere with action they will have formed such a structure in their nervous system that will, by this factor alone, eliminate often months or years of repetitive practice necessary to perform a skillful act effectively allowing them a versatility in what they're capable of doing that will prove invaluable in everything they do. This is a primary allegory held within the traditions of skilled, artful disciplines such as Zen archery.

### **This Weeks Exercises:**

### Controlled and Automatic Breathing

The exercise this week is going to focus on breathing. In the first part of the exercise control your breathing very tightly by breathing in intentional patterns; such as holding midway, at the top of the breath, exceptionally large breaths, etc varying the pattern so as to involve the mind. Do this for 5 minutes or so then switch to the diaphragmatic yogic breathing taking special care to breathe smoothly, refining the movement. Then in contrast to the first part you are to “get” the breathing to become automatic, continuing on its own yet with good form while observing it passively (*a detached yet penetrating clarity*). Continue with this until you develop a personal sense in the quality of your breathing. This should take a few days if practice is consistent. While performing the exercise you will commonly find that your mind has wandered into thoughts or that your breathing has lost its form; in these cases simply regain control quickly and set its form to go properly and achieve the automatic breathing again. It is a lapse of the observing aspect that will cause the breathing to slip. This is the first part of the course where in the student is asked to engage their thoughts. Here in as well *the detached yet penetrating quality of attention* is critical as the student will quickly find that if they allow themselves to enter into thoughts their focus in the exercise will be quickly lost and they will have to start over. However, if they try to will the thoughts to go away in order to gain clear mental space there will become obstinate resistance almost as if it has an independent will like puppy or monkey or something. If the prescribed quality is applied one may simply observe thoughts coming and going without causing much turmoil or interfering with the exercise at all. This mode of operation is the goal and will require practice. One has no idea how much power their uncontrolled thoughts have over them until they attempt this task.

Perform all of the previous exercises at the beginning of each session before going on to this breathing exercise and complete this exercise before going on to the next.

### The Count

Beginning where the last exercise left off, begin counting your breaths as you go. Struggle not to pronounce the numbers verbally in your mind or to think about the numbers. In some cases visualizing the numbers is easiest. Set a goal in the first session of 10, and then 25, and then of 50; move on to 25 after to have achieved 10, wait until the next practice. Breathe very slowly. When you realize that a breath has gone by and you have missed the count the game starts over. This simple, seemingly ridiculous task often proves much more difficult than expected and is included in the preliminary meditative practices of several traditions advancing up to a count of 1000.

### The Radio Knob

After performing the exercises one and two, close each session this week with an exploration of the basic dimension of arousal of the nervous system by means of making yourself (by whatever means you identify) get more awake and more sleepy by a conscious exercise in intention. Increase the range and speed that you are able to accomplish in your response to your intention until you feel as if turning a knob on some piece of equipment such as a radio, having complete mental control over the range that you have established. This will allow your mind to start to perceive this dimension of the state of your consciousness in terms liberated from the simplistic awake/sleep model of thinking that most people live by. There are no qualifying tests for this exercise. Simply maintain your diligence and do not become discouraged.



## **Homework**

Read back over the preliminary lectures slowly and carefully performing a rudimentary contemplation after each one struggling not to think but rather to contemplate more in a direct fashion allowing insights to arise as they may. Do the same for your essay on your motives for learning meditation and the notes in your log so far.

Good Luck in there!

# Philosophy and Technique

## Lecture # 5

Let's begin today's lecture with an analysis of technique and philosophy. Upon examination it is easy to see the uselessness of technique without philosophy, essentially unguided action trying to be effective and create results without knowing what results to create. Philosophy without technique is equally futile. The idea of real functional understanding coming about as a result of mere speculation is laughable. Obviously a process of experimentation forms the guts and substance of any philosophical effort and conversely, the ethic or construct of goals and purpose behind action forms the guts and substance of a technical training endeavor.

If we look at the historical meditative traditions we will observe that a key aspect is that training and technique is inseparably conjoined with a philosophical doctrine threaded in with the practice and it is always with social and political significance to the time and place of its culture of origination. The two are always of a conjoined nature the practice and philosophy carrying symbolism, one indicating the other so as to always act as a reminder.

This has something in parallel with the modern idea of the Sociological Imagination: which is a matter of seeing the correlation between the individual's position and the larger processes of society, culture, government and so on. The difference here is that in modern sociological thought, one is looking for the impact of the larger processes upon their externally visible life-scape and here, we are looking at the impact of inner processes, attitudes, beliefs, etc, at the scope of the larger view of the world at large and vice versa; the microcosm affecting the macrocosm.

### The World

Look at all of the suffering in the world, personal and collective the same, the harm that people do to themselves and each other. What is its root? What can be done? War, famine, racism, classism, sexism, crime, and oppression and corruption in all its forms is there a common nature to all of these things? A common thread that travels through out? A simplicity that we can find in this seemingly impossibly complex world?

If these questions can be adequately answered then so much else becomes simply a matter of chopping wood and carrying water. What is the motivation that draws one into action that harms oneself or another person? What is the root of personal suffering? Are they of similar root or perhaps the same? A yogi must answer these questions in their own contemplation. It is hoped that this course may provide ideas and tools that will aid them.

### The Sublimation of Passion into Compassion

Here we are going to begin our study of the phenomena of identity, and it's subsequent phenomena of attachment, desire, clinging, and condemning (being, wanting, lust, etc all forms of craving, and anger, hatred, discomfort, all forms of not-wanting, avoiding, and pushing away) these may be collectively called *Passion*. This is the field of duality, the experience of good and bad, of wanting some-things and avoiding others. It is a constant magnetism that moves a life form. This force propels the entire world into motion. All seemingly righteous acts, that are done out of the desire for the result that they create, are of no different nature than this. True compassion, however, comes about from the relinquishing of attachment and a perspective of unity between different points of view. So, here we can see that the, at first, seemingly abstract notions of thought and transcendence are incredibly significant from a humanistic and social stand point. Let us examine desire. It is very fruitful game to play out in the imagination one's fantasies; following this fantasy to its end and then continuing on to what would then happen next, what you would then want after that, and then so on, slowly refining the ideas of what we want and our own understanding of the desire itself. Now please examine the pantheon of characters in stories that you know and the characters of real people, whom you know who, in the stories of their various lives, have pursued desire to great success. In almost all cases, once the object of desire is obtained the aim of the desire itself has already moved on to something greater, in a never ending cycle that can eat up lifetimes like crackers at lunch.

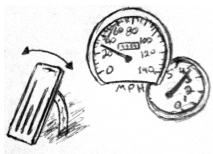
Let's look at the phenomenon of desire a bit closer from an internal perspective. From the above described phenomenon which is playing out constantly all around us, and a bit of insight and a stretch of the mind, we can see that *all actions taken on the behalf of a desire are aimed ultimately at the cessation of the condition of desire itself*. This understanding, and the ability to recognize the delusion that it allows, is like a key to the gate of a prison cell representing the psyche, a metaphor that is in fact completely appropriate in hindsight once one has experienced the new freedom that it creates.

If the student wishes to advance past their present position then please, we implore you to contemplate this deeply over and over again as much as possible. Thousands of equally, greatly, almost indescribably important insights and implications will flow from this.

There are innumerable volumes written about the process of attachment and clinging and condemning, their relationships to each other and the identity and all the intricacies contained therein. To cover this subject in adequate detail is beyond the scope of this particular lesson, but the student is highly encouraged to pursue supplementary reading. Classical texts in Buddhism and Taoism typically suffice. At this juncture it will have to be enough to say that the key lies in becoming intimately familiar through observation with the self identifying process which is of paramount importance in the yogic arts, and to pursue the question of the true nature of one's identity forthrightly and courageously.

### And Now To Resume Our Discussion Of Exercises At This Point In The Course.

The student will do well to become adept at using the effort key that developed in the exercises **effort without tension** as often as possible; thinking of it as being like a gas pedal, pushing in to different degrees as necessary, and always keeping in mind to save gas while getting to where one is going. As the student gains understanding of these different mental states and degrees of concentration and external awareness (balance) necessary for different tasks and in meditation the metaphor of "the gas pedal" may serve them well. Understand that *concentration* is the object to gain from *effort*, which will come easier and easier as it is repeatedly attained and maintained in practice.

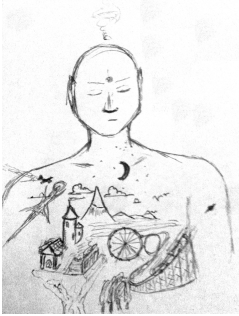


A simple understanding worthy of their contemplation for the student: that with the element of awareness and frequent enough introspection in place, it becomes infinitely more difficult to become in a position that is out of harmony with your health. This measure alone should alleviate the anxiety of realizing the subtle threats of the modern civilized age – gradually developing habits and lifestyle that is not attuned to their nature, gaining momentum like a glacier and acting just as gradually until the inner spark of life has gone out in the still walking person without their realizing it even happened or what to do about it becoming merely a fleshy ghost, driving on in a shadow of what life can be by the force of their years or decades ingrained habits. One can observe no shortage of live examples of this condition in the larger cities among the millions. That is to say this is prevented in the yogi in so far as they are able to create a lifelong habit of awareness and reflection in themselves. If you create a habit of meditating you will be grateful to yourself for the rest of your life.

As we begin to experience, in the mechanistic sense, the idea we have had of ourselves breakdown against the observation of the internal world as being the interaction of a number of parts of the self, many of which seem somewhat independent of the point of view of which we have identified with through out life, it is most likely to experience a sense of everything being simple and obvious, conjoined with an experience of confusion and tiredness when trying to apprehend it mentally. Compare this to the process of learning a second language, becoming more and more natural as it is used. This feeling is merely the first stages of mental conceptuality growing to conform to what is familiar from experiencing constantly, but subconsciously. And will disappear gradually as the yogi becomes more familiar and practiced with the mental vocabulary of concepts and observations. It is best just to experience it as much as possible, subdue the mind somewhat so that it may be comfortable in the process, keeping in mind that it just take some time and repetition for new neural pathways to form fully.

It is part of this course as well to provide the student with a functionally effective delineation of the structure of the psyche in chart form, but this would not be an ideal subject of study this week.

### The Creation of Internal Space



The work thus far achieved is excellent progress toward this goal. Further progress is dependent upon the student ability to engage their thoughts to become relatively silent in order to build room within their mind within which to do their work as a yogi. Learn to withdraw the attention from thoughts. Again, *do not try to forcible stop them*, you will find this to become infinitely difficult at this grade of the experience in the art. In fact it becomes proportionality more difficult the harder you try. Therefore, letting your thoughts go by with out attracting your attention is the much more practical means here. With drawing the attention effectively will often be a matter of understanding the thoughts themselves as being rooted in desire and understanding the role of desire in health and delusion so as to become “disenchanted” or lose enthusiasm for thinking and cluttering up your internal space. It should be noted here that the systematic, disciplined and deeply feeling thinking of the true philosopher is in fact a feat of meditative skill itself and should not be confused at all with what our use of the word ‘thinking’ refers to here as they are in no way similar.

\*\* the part of the self that maintains control of actions will often rebel against the notion of detaching from thoughts and desires, offering up very “important” thoughts concerning obligation and practical matters. And often justifiably so, as forgetting about such thoughts will only create more stress and thus distraction in modern day life.

Historically meditation has been accompanied with such codes and requirements for training as strict celibacy and renunciation of ones ordinary life position and position in society, simply to remove these thoughts that arise in protest against the movement into meditative states.

It is not possible for almost anyone in modern day to take up to position of monk hood, as society demands of us our time and service in compensation for the resources necessary for basic survival. Furthermore, it is the opinion of the creators off the course that it is not necessary but it is actually ineffective, going about things backwards, to approach the matter in this way. It is much more efficient to address the inner factors than the *entire scope* of external factors which they govern over. That would be analogous to trying to cover up the entire ground that a light fixture shines upon when a much smaller cloth could cover the light itself to the same effect (if you will tolerate the odd metaphor). It is much more efficient to affect our inner habits, as this may be done right where we stand without making large life scale changes, turning everything we have done to build a more stable practical life (job, home, etc) to the advantage of our yogic work.

There is a technique we have developed, a sort of short cut, if you will, that will allow the student to bypass this monumental challenge of years in only a few weeks time. We have found that if the ability to remember information is utilized to build confidence in the minds ability to put an object of memory out of the mind completely, “forgetting about it for the moment” so to speak and then to recall it on demand a short time later without a loss of detail, the controlling mind will permit the focus to withdraw from thoughts, abstaining from placing upon you the terrible fear of forgetting something that you will have to do and suffer the consequences of unfulfilled obligations that is so troublesome an obstacle for many would be yogis.

Not only is this an incredibly fast way to gain access to higher states of consciousness, it is absolutely necessary to conquer today’s mental climate. A challenge that was not present in the original cultures of the historical meditative traditions. According to traditional thought of taking on a different life position in order to do meditative work, one would find themselves thinking “I am too busy to meditate”. However, if one engages in an in depth scientific study of human health, they will find that, on the contrary, the more busy you are the more critical it becomes to have this practice. It should be said at this point that the moralistic aspects of codes of conduct and other such ethical doctrine and dogma from the old systems for the student of this course maybe



accounted for much more simply by recognizing that their real purpose is to avoid the disturbance of the psychological constitution and therefore the creation of distraction. Thusly, for each individual it is a matter of recognizing what will cause them mental disturbances that will interfere with their internal space. The feelings of nagging guilt and anxiety will flag such acts and are all that are needed to measure and know what to avoid. The exercise following this lecture will provide some insight into this matter.

The stability of internal space is absolutely critical and tied in with this matter as well in an obvious fashion as we prepare to use internal space to explore and confront the content of the subconscious, or what in Jung's psychology is termed "The Shadow". This is because when an exercise is engaged to encounter such content as would be challenging to the self concept a phenomenon of "jolting out" of the meditative state necessary becomes the obstacle to this work and the stability of internal space the means by which it may be accomplished.

### **Exercises This Week**

The exercises of this lesson are all building upon the previous lessons. Continue with the practice of a detached and yet penetrating mental tone with the form of breathing. This is one of the most important elements to the practice as you will understand more and more with time. The breath count is an excellent test of whether up-keep of meditative exercises to maintain skill is necessary, and should be performed frequently when attempting more complex exercises to ensure that the necessary elements are present to perform those exercises and avoid frustration. As well as a good test to see when meditation is personally necessary. The control of the heart beat is an excellent way of gaining insight into how it is that one can effect their state of consciousness with a mere action of attention. Paying attention to the speed of the beats provides an empirical basis to measure your depth and rate of ability to influence the movement of your state of consciousness. This week, begin as well paying attention to the beating of your heart while meditating and as close to continuously as possible through out the day avoiding frustration and striving for consistency, as well as using the heartbeat as an elaboration to the continuation of the exploration of the "basic dimension" exercise from last week.

### **The Moments Game (7 moments)**

The primary work for this lesson is to learn this game as follows which is titled "moments". It is to perform a clearing of the mind or the breath counting exercise as usual, however each time you have realized that your attention has been trapped in a thought form take note of the content and topic of the thought and add it to a numbered list in the mind, using as small as possible verbal phrases to refer to the topic, struggling to use images primarily. Seven things is the natural number that the mind can account for at once untrained, and so is a logical starting place for this skill development, though with training it is not difficult to remember 12, 20, or more. If the student has trouble with recall they may use the aid of pen and paper to test themselves with at first though as quickly as possible the process should be done completely internally, writing down the list afterward only.

An amazing thing happens upon recalling the list after one has entered into a deep meditative state: the connections between the items of concern that keep you from entering meditation seem strikingly obvious, often resulting in great practical insight into personal psychology and life situation, as a higher form of thought is possible within this space, which the student will begin to experience with continued practice. If one is given to poetic imagery the metaphor of a pilgrim figure carrying a scroll containing the concerns of the towns people up a tall mountain at the top of which a wise man lives, bearded and aged, may be used, though the towns people, pilgrim, and wise man are all yourself.

In the moments game scoring is actually in how long it takes you to accumulate seven moments so that for the generation that grew up on Nintendo games thinking of it as being like a "life bar", would make sense. The student may, of course, begin with less at a time doing three moments at an instance, then four, or five.

That's all for this week, Good luck in there!

# Knowledge and Experience

## Lecture #6

At this juncture, having understood the more important basic aspects of this venture into the study of meditation the student of this course should begin their supplementary reading into meditative traditions and related philosophy. If possible this week, research the basic tenets of Buddhism, a wonderfully simple and direct system. If they enjoy poetic works the Tao Te Ching will do as well, as it explores the phenomenon of duality in an artistic fashion that is particularly given to creating impacting and lasting imagery in the mind of the reader. As the student gains direct personal experience of the realms beyond the cage of thought limiting their mind esoteric symbolism will become increasingly useful as mnemonic device, allowing for the integration of otherwise difficult to express ideas into the mundane thought and activities; an excellent source of suggestion. If the student is not very familiar with the basics of the science of Psychology, and particularly the idea of the Shadow and of Projection, it is advised they begin their research into this subject as well.

Let the student be reminded that all knowledge that can be gained through supplementary reading and research is of great value, but what is absolutely essential is the steady progression through the necessary exercises to gain real ability, which is more a matter of cultivating the behavioral habits that will allow this than of gaining any knowledge.

Let us look at preclusion: experience and ability without knowledge still stands as effective and allows knowledge to become highly useful. Knowledge without experience and ability is not effective and therefore one should obviously precede the other. However, beating ones' curiosity down into submission is equally as harmful to their practice as it will build resentment toward oneself, just as much as allowing their thirst for information and second-hand knowledge to run wild and supplant their disciplined practice.

This week, the information introduced in the lecture is light; the understanding gained from continuing practice on part of the student will be great. This week, there are a few points of focus, and it is necessary to incorporate these inquiries into day to day life of the student as they handle their affairs, allowing the study to ride along with them in the back of their mind, not interfering with tasks, ever vigilant for clues. This should come with out too much difficulty as per the practice that has been done thus far in the course.

This inquiry will have three subjects. Firstly, this week the student will begin a serious on going study into the nature of the self.

### **Living in a Body**

Mystics of all ages agree, along with creative thinking people, that the common unexamined perception of identity on the part of people who act on this perception without investigating it is rather false or misunderstood, and that the real self actually resides within the body and mind as a sort of inhabitant of the body and mind as a house. There is not a culture in the world that lacks the element of the spirit or soul or both in its language and culture, along with some sort of religion, and God. Why is this? In today's' mechanistic approach to science, where atheism is common and it is easy to survive practically off of an attitude of cynicism and apathy toward such matters, being able to take care of ones day to day concerns perfectly well off of the knowledge, resources and organizations, and tools and technologies that have been created by others before us, we can get by just fine without ever thinking of original thought, it is easy to say that these elements are "unnecessary, un-provable assumptions". However, although these elements are not necessary in order to perform the mathematical calculations that are used to create useful technologies, buildings, architecture, businesses, etc, this does not account for the question of why these ideas are so universal. There must be some common factor to give rise to and preserve these elements in all these diverse groups of people. Let the student ponder upon this.

We have stumbled upon the philosophical puzzle of **essence and aspect**. As the student works with this concept they will see it more and more around them. Let's consider our current topic. Consider person, in their youth, they have many ideas about who they are what has shaped them in their life, and what they are going to become. Only later in life though, can we look back and see what was really going on, what was true and not, and what was only an impression resulting from circumstances. But who can say at the beginning what that person is or isn't? Aspects will fall away to reveal the essence of their personality, that which holds through out shifting interests and practical arrangements. If someone says "I am to be a master of such and such". It is common for them to be scoffed at for their lack of achievement in the regard they have named, but whether or not in truth they are a "natural" is largely a product of whether they stick with it or not. When we look at peoples entire life spans, we begin to see less and less significance in factors of employment and profession, status and wealth, friends and associations, accomplishments, education, and so forth, and see more significance in the principles by which they have lived. "So and so was honest and true to his word" "so and so was a bad father and ruined it for me from the start", and so on and so forth. It is the philosophy and the discipline to embody it that grabs our attention more. Even their physical body and looks seem to be an inconsequential matter of circumstance.

If we read the works of mystics we see that some have gone even further back or in and seen something more behind even that. So, when we close our eyes, we feel that we are an array of sensations and thoughts and things that we are experiencing. Is this the case? The student will quickly understand that there is an assembly program going on in their mind that we will refer to in this course as the self identifying process that on-goingly creates the functional ego that accounts for their survival. Now, going about this course or before, one starts to begin experiencing this content of the mind ceasing, and yet the experiencing perspective persisting in consciousness even as the rest falls away. What does this imply?

Here we would like to present to the student with a thought that may stimulate them into insight. If I am observing myself, then the observing element that is perceiving myself must somehow be separate in order to be seen. It is the authors feeling that this is worth sometime on the student's part in thinking, reflecting, and contemplating in meditation upon this.

### **The Light**

The second topic is Light. This is a multi fold subject, for it encompasses the physical phenomena light and energy transmuting forms, the energy that one feels psychologically and physically in their body, and the inner-light of the mind. The entire ecosystem is sustained by the light of the sun, by chemical miracles that are worthy of life times of study on the part of scientists, this energy is captured and stored in plants, eaten by animals, that keep themselves in a balance of predator/prey relationships from the microscopic up to large animals, and then the world of humans where in this energy id formed into currency and ecosystems of humans forming predator and prey relationships among themselves are constructed, the ecosystem bellow managed so that we have convenient food available to replenish our physical needs for energy. This food is eaten, and with those mysterious chemical processes in conjunction with the mysterious processes of motivation and personality, become the light that we experience in our mind illuminating the forms created by our thoughts. Let the student contemplate these matters until they attain a feeling of deep understanding into the nature of things around them and themselves in these terms.

### **Psychomotivity**

The third topic of inquiry is the students own attraction and repulsion. Struggle to understand these as being two sides of the same coin much as the positive and negative fields of an electro-magnet are both the phenomena of electro-magnetism. These are the outwardly visible aspects of a persons core drive which manifests in a myriad of ways. The real essence of what makes us tick, as far as motivation, and how the psycho-sexual drive is channeled through social frame works, etc, lies beyond and thru the shadow, a journey that is highly recommended to be very well prepared for. For now, the study of what one wants and does not

want, and what one is actually attracted and repelled by when they are actually “out in the world”, which are quite often incoherent at first, will be the task at hand. For our purposes what we are trying to do is accomplish the harmony in one’s life that allows for progress in yogic science. One will do well to observe that in Buddhism and Taoism the initial themes are renunciation and simplification. These are consistent with the Hindu yogic systems and Raja Yoga in particular, in the stage of Yama and Niyama. As said before this is a concern of morality and codes of ethic. Seeing as this is a topic that can occupy years, decades, even centuries of endless debate, here we will only concern ourselves with the student themselves and what does or does not cause them disturbance to their concentration. Thusly, in this process of observation take special care to note when major disturbance to the student’s concentration and rhythm of study occurs and how it is related to the objects of attraction and repulsion. Gradually, an image of the identity-construct and key objects of attachment will emerge and greatly aid the student in their work from within meditative space.

Let it be said here that if such emotions as those rooted in anger or aggression are viewed as “*bad/ conflict/ don’t*” and suppressed one may quickly find that emotional suppression can be just as harmful as allowing yourself to become unnecessarily angry, and that the emotional release of reasonably expressing anger that one is honestly experiencing, which always has a legitimate need at root, can be a great alleviation itself that can allow concentration to resume.

### Exercises:

The framework put in place in previous lessons should be practiced over and over, going back and doing meditative sessions on individual exercises as necessary, referring back to the previous lesson transcripts if needed. This series is the “room” that we will work in most of the time in future lessons and exercises, therefore, when beginning any exercise, begin first with sitting still, then progressive relaxation, and body integration, then refine the tone of pure effort without tension apply it to a somewhat passive yet penetrating mental tone of attention, engage in automatic but guided breathing in the diaphragmatic yogic form, extend their attention span to be unbroken by thoughts allowing them to pass as they may, and using the moments game to bring coherence to the interruptions that do occur. Use the heart beat control to adjust your state of consciousness to be suited to whatever work is necessary, and use breath counting to build up your attention span if you find an exercise too challenging in light of the condition your days or weeks’ events has left your mind or emotions. This is your workshop, or gym- a garage in which you repair and upgrade your vehicle.

#### The Labeling Exercise

While meditating, and while doing activities with a low demand of concentration such as walking or driving etc, the student will practice labeling the activities going on within their attention. For example, if a thought is in the mind the student will note “*thinking..thinking...*” if they are talking they will note “*speaking...speaking*”, if they are feeling and emotion as their object of attention, they will note to themselves “*feeling...feeling...feeling...*” and so on and so forth. The goal of this is simply to create an ongoing awareness of what one is doing and that they are doing that. Struggle as much as you can without interfering with your relaxation to do this without saying the words in your mind. Develop an ability to think and take a note in your mind without using the words and forms that your’ other thoughts are occurring in.

#### The Senses Exercise

In this exercise, the student shall perform the exercises necessary to enter into meditative space and then, after having achieved clarity, perform contemplations of each of the senses, so as to account for all of the ports of input of experience into their inner medium. A slightly different model of the sense will be used here than the five sense one taught in the American school. It is as follows: visual, auditory, tactile/kinesthetic-accounting for both touch sensation and ones special sense, olfactory-accounting for both the sense of taste and of smell, the sense of emotional feeling and the sensation of the passing of time and its associated mental phenomenon. Each of these accounts for not only the raw sensory data that is coming in from the external world, but their

reproductions within the mind-scape by the mind in the form of memory and of situational modeling, which all occur within this vocabulary of sensation. Let the student become so intimately familiar with each of these, one at a time, and the relationship between it's mode of input into the consciousness and the observing/experiencing element itself, That each of these contemplations becomes as though as microcosm of the way romantic relationships occur between individuals, that while together each can think of none other than their partner in the same way. And that each of these contemplations will become a pivotal node in the life of the yogi and the way that they experience reality. Then, the student will begin to understand the playing field upon which they stand in approaching their work. Do this exercise in conjunction with the labeling exercise. Both should become but an aspect of the same practice.

There are two accompaniments to these exercises. One of the first insights typically reached by Buddhist meditators is that accompanying each thought form that arises in the mind is a sensation of the body. Let the student see if they can observe this phenomenon and draw any insight from the connection between the content of the thoughts and where in the body and of what quality the sensation occurs in.

The second is a repetition of mnemonic linking. The student should work to associate very highly emotions sensations experience, and reflection itself, etc with their practice and the ideas contained within such that all of the things happening within their life-scape link back in an inescapable web to their own process of personal evolution. This will take some time to say the least. So it is good to get started on it immediately. Let it be said that this method alone is powerful enough that the medium and motive of thought and perception itself can be harnessed to create much the same results as deep meditative practice if enough is encoded with their study of symbols and symbolism such that all is deeply connected and points back to the one object of the practice.

### *An Altered State of Consciousness*

It is important at this point for the student to give themselves ample opportunity to attain peak experience of heightened states of consciousness with their exploratory meditation. Have faith in the exercises that you are doing and allow your intuition and deeper sense of things to guide you to where you need to go. There is something deeply instinctual about this experience perhaps something that was culturally lost that is essential to being human, something we experience at certain times in life, special moments in love, in warfare, or danger, or emergency, when solving a seemingly impossible puzzle, that point toward this place. It cannot be easily defined, but can be acknowledged and the opportunity for it to take place arranged. Further progress in the course as it goes on will begin to hinge more and more upon the attainment of these experiences however infrequent they may be.

The trick to reaching the state again and again is to acknowledge to yourself, speaking from the cognitive faculty or ego, that the experience is unknown to you even if you have experienced it before and to return to it but gut feeling. Feeling is the part of memory that can preserve intact an aspect of its' nature, whereas thought tends to distort and prevent the returning leading one to experience **about** it rather than experience it.

That's all for this week, good luck in there!

## ***Recommended Reading List for this week***

Blink- by Malcolm Gladwell

Look into scientific research that has been done on the matter of effectively performing an act and the inhibiting role of consciousness.

A book on Samurai Zen, to investigate the historical practice developed from this understanding.

# Language and Reality

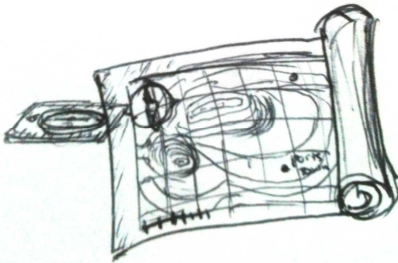
## Lecture #7

Let's examine that the role that language plays in our lives. Most people are almost constantly carrying on an internal dialogue with themselves, which can be likened to a song, as it has a consistency or pattern or rhythm to it. Most people as well, most of the time, are not even aware of this. Most of the content is of a nature of self-command, reminders of self-command, internal commands that are reminders of commands from external sources and so on and so forth. Of the remainder, a large part of the content takes the form of reinforcing standing commands through venerating things as being better than oneself or being something that one needs in order to be "good enough", condemnations and expressions of displeasure against things that go against this pattern, a continuous rhythm of clinging and condemning. A large part of the remaining content is an **internal labeling process**, where verbal identifier tags are given to most consciously experienced phenomenon. Even these identifier tags themselves point back to the web of commands, which actually compose the substance and content of the names that we give the myriad things we experience in terms of good and bad, such that even this reinforces the rhythm of the song itself. This is called a construct.

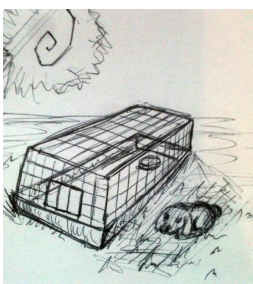
For almost everybody, internally or externally verbalizing has become so reflexive along with thinking that it has become synonymous with thinking itself; in fact this is the common definition of the word thinking. Let it be known here that the nature of thought is something much deeper, one with the nature of sentience, intelligence, and consciousness itself. Having seen what a role language does play in our lives it would seem the next step to examine the nature of language and its role in our selves.

### Maps of Reality

It is useful to think of language as being a map of reality. Let's look at the idea of a map. A map is a symbolic representation and simplification of a territory, be it land, the human body, history, a field of science, the psyche, or anything else, and thus is a construct. A map of a territory is not the territory itself. This seems like a simple and obvious point, and it is, but there are some situations where it is an easy danger to miss this. A map is not useful if it is the same size as the territory it represents, as the function of a map is to be used to navigate a territory. Let's look at the creation of maps as related to their usefulness. When a person sits high up on a mountain, it is easy for them to see down upon the territory surrounding them, and the easiest route to get from one place to another. However, when they have gone down into the territory amongst forests and hills they may lose track of the landmarks they identified and become lost. As the elements of the territory become unfamiliar because they do not know the relationships in position to each other. If our traveler is to draw a map before hand while still on the mountain they can use it effectively to navigate, however, if they are to start drawing maps every time they are lost or confused and trying to refer back to them to find their way out, they would be caring around so many maps that it would be better to burn them all and warm themselves by the fire. This is an apt analog to what people do with their use of language.



### The Rabbit Box



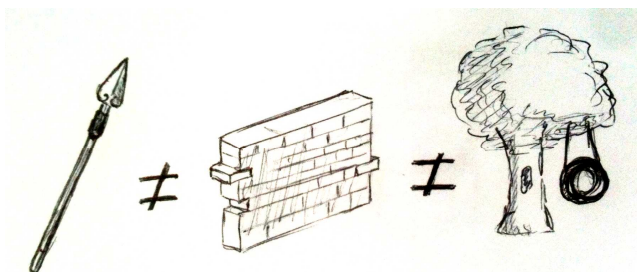
Seeing as by the above discussion we have identified that language and the constructs that we create through it are basically a control pattern that we are programming ourselves with constantly, and can surmise determines to some major degree an influence upon our behaviors and choices, I would like to illustrate the relationship between the contents of the construct and the needs of the bio-organism of the human as being like a rabbit box. A box for keeping rabbits generally has some sort



of fence around the rabbit in the box that keeps it from running around and pooping and peeing all over everything behind and under couches, etc, wood chips on the floor, to absorb the poo and pee, a water bottle, food, and a salt lick. This accounts for all the rabbits needs, or so we hope. Humans are very similar except that we carry our cage around with us in our mind, in how we control and monitor our behavior and the behavior of others (social normative influence), and also very different in that the needs of humans are very different. The capacity for our mental/emotional climate to influence our health is immense, to the point that a psychological complex can actually take over somebody's life in the manner of the old legends of demon possession. The purpose of this metaphor is to recognize that health issues, of the most common types, and psychological suffering are due to the incongruence between the map and the reality, or rather the program and the needs. Imagine a robot, (in the old school 50's style of predicting what the year 2000 would look like) it needs oil and maintenance periodically, and to recharge, etc, but if it's makers do not program it to include these things in it's activities it will get rusty and become ineffective or shutdown completely. So it is with people.

### Three Blind Men and an Elephant

Let's look at the phenomena of duality in language. The human mind almost entirely constructs its experience of the world through its interpretation of sense data in terms of concepts and conceptual constructs pre-existing the sensation. The way that language develops and functions in humans is that it is essentially impossible to comprehend a new term without simultaneously comprehending its opposite, because the only way we can create a new definition for something and know what it *is*, is in terms of terms of what it is *not*. Therefore, the phenomenon of duality and language, for the ordinary individual could almost be said to be the world, as it is the nature of experiential reality itself. For the individual, the question of "true reality" that lies outside of their experience is a moot point except in so far as it affects their experience, because everything in the universe you will ever experience in your entire life is within your experience. There are some interesting effects that come from this that are highly pertinent to the yogi, namely those of the contradictions that are innate in language and rational thought. Let us turn to an old story to illustrate this.



A King invites three blind men into his kingdom to see one of his royal elephants. The blind paupers are amazed at the experience as they have never come in contact with an elephant before. They thank the king profusely and after the night ends leave the palace. When talking about the elephant they begin to argue angrily, as one blind man says that "the elephant is like a tree", and the other says "nay, it is like a spear, hard and sharp.", and the other says "you are both wrong, for I touched the elephant and it is like a wall, broad and firm". Obviously, all three are correct, and yet they believe that the others are wrong and only they are right. They have constructed statements that are all true and yet contradictory to each other. The student will do well to study the verse of the Toa De Ching in which it is said, "and the truth is cast down as a hypocrite". What would happen if we tried to make the elephant conform to the map we have created of it? It would cease to be an elephant, a disturbing thought. The elephant here represents the world and life, as it is too large to experience all but a tiny part of at once. The blind men are both people in general as well as different perspectives of ourselves over time which might as well be as different people who are as shifty as we are. Here we can see that if the world we experience is duality and language and that we can only experience a tiny part of it the contradictions inherent in logic can become more and more obvious as this is contemplated. Note how it is a common philosophical exercise to prove a false notion. It is an exercise in the art of debate to advocate a position which you are against using the information you already know supporting the other side. Note the ability for lawyers

to use logic to construct or deconstruct any position manipulating the law as necessary even though its wording remains the same, and that the same applies to scriptures and religious language. When we look at the world of politics and how it wields our collective resources to create the world around us we can see this phenomena at play in the large as well as the small. When *logic* is guided by *understanding* it is a powerful tool to penetrate deeper into reality, or to intentionally distort reality and achieve an end dishonestly, but when logic prescribes one ends up with a complex contradictory mess that will prevent understanding. Thusly, the mind makes a poor master but a powerful servant.

### **Exercises This Week:**

#### *The Struggle for Truth*

*Cultivate the will to be free.*

#### *The Bucket Dump*

For this exercise we are re-examining the first exercise introduced in this course of progressive relaxation/ body integration and what form it takes when you have improved your skill with it.

Repeat the pro-relax/ body-int exercise until it becomes faster and faster, until it becomes as if pouring a bucket of relaxation over your head.

#### *Channeling the Light*

Upon reaching the state of silence and peace within the framework of the Moments Game, and you would like to make a change to your internal space, instead of thinking about it (creating an object) channel the clear light into it to make the change; it will more deeply impact the outer circumstances.

Hidden action = a great way to affect shit, and it has a limited barrier to the outside world.

#### *Getting Beyond the Parade of Clattering Thoughts*

Work to get beyond the clattering thoughts in your mind, this is absolutely necessary in order to create an internal workspace.

#### *Keep the Inner Clean/Clear*

Work to keep your internal space clear and clean. This means your thoughts and emotions as well as keeping good daily habits of diet, hygiene and exercise.

#### *Body-Thought*

Think with the whole body; think of the whole body as a receptor and think about it often in order to enact this change. (Body = radar dish)

#### *The Opposite Truth*

Think of something that you think is true, and then think of the opposite until you can see the truth in that too.

#### *Believe in Something*

Let yourself entertain your imagination by believing in something, anything, to where it becomes a real sensation, an experienced reality and then pull your self out of it. For instance, that the Easter Bunny is hiding

just around the corner with a basket of colored eggs, or that Santa Claus really is real, or in any such notion that you normally disregard as being false or silly.

*Resonation: Attraction and Repulsion*

Through out your day keep a log of the things that you encounter that you are attracted to or repulsed by and when you go into your meditative space resonate these objects within. This is a key to unlocking your inner motivations and feelings about yourself and the world.

*Resonating upon Resonating*

Like Meditating upon a mediator (a mirror reflecting another mirror)

That's all for this week! Good luck in there!

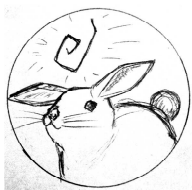
# Absurdity

## Lecture #8

By now you've noticed that if you don't really care about your work and feel motivated and invested in it there seems to be no progress. If you do not see the reasons in the actions they lose meaning and become disconnected and dry. If you are not already familiar and have not puzzled over the content of the ideas of this course then you may feel a creeping suspicion in the back of your mind that there is something funny going on here. There is a sort of paradox to the practice itself that will inevitably become apparent to the student if they are to continue in earnest. Listen closely, as this singular factor is often the reason why so many people and religious systems fail in what they are intended to do. You think to yourself, "If my progress into meditation is determined by my efforts and practice, and the result of meditation is the exiting of dualistic reality by my consciousness, but all of my efforts and desires are inherently of a dualistic nature themselves and thus reinforces duality and the constructs that ensnare me, how is that supposed to work?" And there it is. When it comes to transcendental experience, seeking prevents finding.

So long as one desires to arrive at the result they seek, they are prevented from doing so. This should illuminate the credo Buddhist and Taoist *Modis Operandum*; accomplish more by doing less (or "nothing" depending on the source). Therefore, ironically, to be successful, the "results oriented approach" must become the "not-results oriented approach". Have patience, this is an exceedingly difficult one for the modern accomplishment-driven individual to wrap their mind around. It is an idea whose roots are complex and significances many. The phenomena of paradox and dichotomy, as they relate to sensibility, will become understood more and more as they are experienced phenomenally, for example, by meditating as this creates a new point of view from which the phenomenon can be observed objectively by the self. From lecture 7 remember the danger of language and conceptual thought is in when it becomes prescriptive or contradictive and this can be negated by simply recognizing that these faculties are merely a system of communication that can be harnessed in expressing the needs of the organism to oneself, in memory and intention, and to other people and institutions through communication and interaction. The more direct experience of yourself you have, the better you will be able to communicate your needs, actually knowing what you are talking about, and thus create an environment around yourself in your life that is suited to who you really are and your process of change.

## Map Incongruence and Health



Let us return to the rabbit box analogy, illustrating the relationship between psychological constructs or maps and health thru behavior. What follows from this line of thought is that the problem arises from an incomplete "rabbit model/ rabbit concept" (rabbit being yourself/human being). So our concern here is in map generation and how to generate an operationally effective model of the human being and its needs that gives rise to a healthy life.

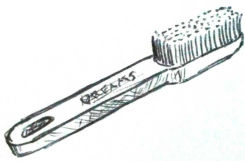
As a resource we have the wealth of accumulated medical knowledge up to this point in history, exploring all of the chemical needs of the body in addressing nutrition, the intricacies of the function of the organs at cellular level that allows for medicinal treatment of illness, and so on and so forth. And we also have a wealth of accumulated knowledge from the science of psychology, and its crossover, psychiatry wherein can be found numerous approaches to the treatment of pathological illnesses of the mind and many neuroses plaguing people these days; these are all very useful resources. However, if you spend some time hanging out with somebody who is in the middle of a medical school program you will find very quickly that the process of attaining to this body of knowledge is one that entails an enormous investment of time and money, and is only appropriate if your goal is to become a medical doctor as your profession. Thusly, all of this is a little bit out of

reach for our purposes other than what is handed down in simplified terms by those concerned for the ordinary man, but even among that, one can spend the amount of an entire life trying to find out what they need to know.

Psychological science is a bit more forgiving for the layman but is still a huge body of knowledge, and even for a practicing professional psychologist, the common complaint is that the education and training of their doctrine is concerned primarily with getting the sick man back up to operable condition to where he's "good to go" until the next breakdown, and does little to account for the common person who is at a level of basic functional health and to provide insight into the puzzles of everyday life. Furthermore, we are even more hard pressed to find a model of the higher growth processes of the human that we can use to guide our efforts, or an ascension system that can be practiced to move through such upward developmental stages. So we are left to our own means to devise a pragmatically effective model to guide our efforts.

Lucky for us, it is not very difficult to see that the basic idea of the set of human needs - that are so innate to culture and upbringing that it rarely is even addressed directly- has one glaringly obvious gap in that it fails to incorporate the psycho-spiritual dimension into the medical model of health. We can do quite a lot for ourselves by creating and resonating simple models illustrating principles that we can derive from epiphanic insight in meditation and by decoding the symbolism and teachings of traditions of the past. Recognize inspiration as the "breath of life" and you have a good start; engineer your habits to reflect this important principle and you are well on your way. Every extraneous variable that you eliminate makes the next easier.

### **Behavior, Habit, Ritual, Life, Health, and Culture**



The toothbrush: there are certain habits of basic hygiene and health that must be imparted to a young human offspring by its parents lest it die young, fail to reproduce, fail to raise its own offspring well enough that they in turn continue the process, etc. this adaptive dimension, if you will, is culture. The way that mankind primarily has split off from our animal ancestors is through the point where our primary means of survival cease to be our instincts and became culture, or imprinted conditioning: rituals of diet, cleanliness to keep one disease free, stretching and exercise, and then further meditation (and philosophy) which can be considered mental hygiene.

Creating the ritual for transcension starts at the toothbrush and goes to the yogi. Ancient yogis could go outside society and live perfectly well, develop an outside perspective to see the puzzle and understand, and be able to go back into town perfectly well. The ability to see the incongruence between the culture and the organism's needs is what created the yogic system of health and religions. Now, in today's society, the problem is that you can't go outside; we practically have barcodes on our necks when we're born, all land is owned and culture is everywhere.

### **Scoffing at the Upper Dimension: Society, Culture, and Cynicism**

An in depth examination of the structure of our social arrangements of the sense of the commercial interaction of the array of institutions and in the distribution of power is beyond the scope of our present engagement. Suffice it to say that the cultivation of mass addiction by the media-industrial complex being one of the most profitable endeavors of the modern world has, over the course of several generations, left us with a culture of cynicism toward the idea of an upward dimension in the potential development of human consciousness. The effect of this state is that nothing will be promoted through social infrastructure and resources unless it can be sold to you for a reasonable profit. Therefore, self-sufficiency and its roots are the enemy of commerce and the economy. A series of empty promises and big let downs has left people with serious doubts as to the existence and importance of transcendence, and rightly so. Furthermore, an embedded tone of egotism in science and academia chooses to take a position of apathy and ambivalence toward these matters because of the threat of Status; that the idea of another person having advanced further than I in their maturation innately poses to my status in another regard. It is Status Holders, largely, that create culture and stabilize definitions, and so on. The significance of this should be obvious. Again, let the student tolerate our

brevity here for this is a topic that can be expanded upon, seemingly, to any length, however this topic is key to our discussion in the next lecture.

The position of doubt and cynicism is rapidly shattered by simply looking to the effects of, for lack of a better term, visionary-states on history and society. Look to the great scientists, athletes, yogis and sages, adventurers, explorers, warriors, masters of all like, great artist and musicians, and it is clear that a human is capable of incredible things, triggering a sense of awe and aspiration in even the most hardened mind and heart. Here we have the phenomenon of genius, the source of invention and therefore technology, leadership, the vision that drives change, allows us to conquer boundaries that, henceforth, are no longer solid. Observe the focus and discipline of an Olympic athlete, in light of the intense training they endure to arrive at that peak, understand it as being the outward sign of their vision. What can be brought into being through such a vessel has no limit beyond our own imagination (sci-fi and science/tech).

### **Absurdity**

If the student has engaged reading into Existentialism they will have a crude familiarity with existential angst and absurdity, which they should be able to understand and define in terms of the concepts of this course to some degree at this point. Absurdity is a central phenomenon to the newly endeavoring yogi trying to break into a new stage and way of life, and thusly will be addressed as a central theme here.

### **Stages of Absurdity**

The experience of absurdity brought about by ones inquiry into the world and themselves progresses in stages initially, they come to identify a creeping feeling of falseness that they may have felt for a very long time as being the discrepancy between their outward identity, persona, or external construct, and the reality of their internal state. The director and filmmaker David Lynch describes this feeling as “the suffocating rubber clown suit” that held him back before he became a meditation practitioner, a step that caused the “suffocating rubber clown” suit to disappear.

Then, as the experience of oneself progresses from an internal point of view, they begin to identify a correlating discrepancy between culture and social constructs and the world created reality versus the reality of nature and the human being. Here, arises the classic question of what is sanity versus normality, and the theory commonly posited that everybody is insane, society is insane, and/or that in a society of insane persons the only person that is sane will appear crazy. This can be a difficult and alienating stage.

Then at the point of understanding the relationship between duality, vision, and higher states of consciousness: that to seek is to prevent arriving, (that is, that in seeking reality, which is already there, one busies themselves with an unnecessary task that then prevents them from progress in experiencing reality itself), it becomes increasingly striking that doing something without wanting the result that you intend to gain from it or even knowing what that is, is completely ridiculous; of a similar feeling to the Easter Bunny. This may engender despair, as, from a logical standpoint, this is an impossible task. However, as we have established already logic in extension inherently overlaps into flaws of contradiction, and this juncture leads to logic being transcended altogether.

When a person realizes that the suffering they experience, due to “map incongruence” of their personality construct, that they’ve struggled and struggled and struggled to attain to with successful embodiment of their ideals never actually in sight, when they could simply investigate their true nature and adjust the map/construct/programming/life situation, and be done with it, the absurdity of the seriousness with which they have pursued their past grid and the pain they have caused themselves and others in the process can be really quite strong or wholly overwhelming. Unfortunately many, at this point, will reject this insight, out of embarrassment and shame at wasted time and past deeds, attachment to the “investment” they have made in

their identity, or fear of the unknown, if not for the simple fact that the basic reaction of the mind to absurdity is to reject.

This is why it is essential to enact an approach that is *gradual* and based on *practice*. The process of build up followed by a cataclysmic dissolution of personality structure can be quite dangerous and chancy; however, this is unfortunately the route that most have to go for lack of an effective resource pertaining to these matters.

So, what of man's ability to better himself through diligent effort, are we to abandon our ambitions to peaceful self-acceptance? Let's not slip into dualistic thinking with a touch of reductionism this late in the game. A human life is a complex multi-faceted system and rarely conforms to simple rules of thumb. To build skills is our nature.

What we may find great relief in is the abandoning of internal conflict rooted in self ignorance, that is, the incongruence and incoherence (i.e. falsity or inauthenticity) that inhibits us. This will give way to a somewhat profound sensation, as in felt experience, of truth, as the outward structure of personality aligns itself to express the inner condition.

This question of efforts and ambitions may be resolved simply by aligning the conscious faculty to cultivate what is innately emergent in the self, and cease to work against oneself in suppression, harnessing your energy to cancel out and negate yourself. This opens the door to the unfolding of the authentic self into an identity and a life and lifestyle, to an intrinsic and meaningfulness and worthwhile quality tones work that is not constructed by the mind but experienced by it.

### **Exercises this Week**

At this point in their training the student will switch to sessions of at least 1 hour at a time, 3 times a week, supplemented by momentary relaxation and concentration exercises employed as necessary for practical purposes, such as to prepare for or recover from challenges.

### **State Shifting**

While continuing to integrate a mental connection to the heart-beat in day to day affairs, for state shifting we are going to employ the curious phenomenon of the tones audible as ringing in the ears when there is silence. This is one way of reading one's state of mind in terms of the resonant frequencies of the nervous system. Observe that the tone is different when in different states of mind such as concentrating upon a problem, after physical activity, going to sleep or waking up, extreme fatigue, and so on and so forth. The oscillations and sub tones, there harmonics are diverse and fascinating, a world in itself. Once the yogi has familiarity of different meditative states, they will find that they can rapidly return to them by thinking of the accompanied tones, raising or lowering the frequency of the ringing much like, literally, turning the dial on a radio, as we analogized state shifting to earlier. This skill is critical in the exploration of altered states of consciousness, without it, some choose to turn to the use of chemical aids, a rather clumsy and haphazard approach, completely lacking the precision necessary in the yogic arts.

### **Expanding Body Integration**

This week, when you perform body integration expand the exercise to include the sequential activation of the internal centers of the body. Do this before the other exercises of visualization etc. these centers are outlined well in the Hindu system of Kundalini yoga it is advised that the student avoid being puzzled by the vagueness of tradition and symbolism and mind primarily the location of the centers knowing that each is a major plexus of the nervous system and endocrine center. The consciously directed action of where attention is focused seems to directly influence the behavior of the endocrine glands residing in these centers. There is a chemical aspect to meditation. The endocrine system must be engaged in order to create the chemical climate necessary for visionary trance, without turning to manufactured drugs, as the development of the nervous system takes a natural path with many aspects, and to induce one aspect without the others in place causes or

prevents unpredictable effects. Patient mastery of the nervous system is in reality the quickest path. Pay special attention to the “third eye” as it is especially relevant to the development of intuition and establishment of proper psychological hierarchy, and to the heart, which seems to be overshadowed by the solar plexus, where emotions of worry and stress are felt. The heart seems to be the center key to the development of compassion, whereas the solar plexus, logic.

### Resonation

Now in resonation we will begin refining the ability to visualize simple objects, struggling to achieve stable, clear, images as though solid, able to be enlarged, shrunk, rotated, or altered at will. This is the exercise known as Dharana in Raja Yoga, and you will find it is no easy task. The more you develop the ability the more your creative power expands. When you can achieve stable clear images with relative ease, move on to the images of what disturb you that you have collected in you observations in the past weeks, of attraction and disgust/ fear, do not engage these images with thought, use the detached tone of attention to maintain stability and your state of concentration.

That's it for this week, good luck in there!



# Breaking the Cultural Shell

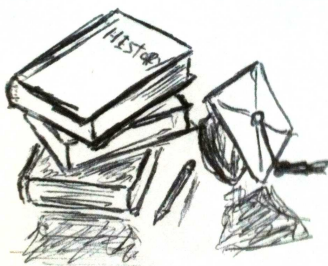
## Lecture #9

In the last lecture we left off on the point that it is the more effective choice to end the conflict between one's nature and construct by shifting the construct into alignment with their nature. (Let it be said again that this does not necessarily lead to ascetic renunciation of work, but frees one up to actualize their potential for real. Then it is simply the struggle to live up to it by conditioning their nature.)

Now let it be said that this is no trifling matter. For most, culture, acting through the identity and personality is as solid as an iron cage. The cage is held together by metaphorical bolts, though, observing and becoming intimate with the instant and process of identification is the unbolting. But the cage in this case is also a home, to demolish the home and live in the cold is truly better, worth it still, but lets leave that to the romantics among us. Identity is key here- the self-identifying process. A person will go to any lengths to do something necessary to maintain their identity. Identity is determined by culture, prescribed by the underlying duality composing all ideological systems necessary to maintain civilization at this point in our evolution. Shift your self-concept and your behavior will follow\*. One cannot arbitrarily shift their self-concept; however the philosophical person finds it impossible, also to arbitrarily disregard something once it is discovered to be true, therefore it is the investigation into the true nature of the self that then opens the door for a major shift. We are also going to enable the student to more rapidly improve their condition by means of what they have already built so far in the course with their exercises, which is intended for a functional purpose that will be outlined here.

Trying to change habits is a big deal. Talk to anybody who is quitting smoking or alcohol, or trying to stop procrastinating, get in shape, lose weight, stop cussing, or any of the like and you will find that it's not easy and it takes a lot of work. Most people, when trying to change their lifestyle in some regard, end up giving up on it. Micro-managing all of the behaviors that make up a habit, noticing and preventing all of them, is extremely difficult. Furthermore, when it comes to habits, all of them seem to be of the nature of addiction in that one feels that it would be a good idea to change them and wants to on some level, but when it comes to actually not doing something or doing something different, they honestly don't want to. It is very difficult to be motivated against a habit, as motivation and the force of habit go hand in hand.

## Reliance upon Institutions



Socially and culturally sanctioned institutions manage to, consistently, produce a different person than enters them, in the case of colleges that turn out a professional such as a doctor or an engineer, a teacher, or whatnot, the person is a “doer” of something that they would not have been able to do otherwise; they become a different creature. The problem is if one is dependent upon the external stimuli provided by such a circumstance one is then also limited to its scope. A person who grows up in a cultural system of external motivation and external accountability will find it very difficult to do anything purely of their own volition without it being monitored and enforced. For example, let somebody walk on crutches for years and then take them away and see how they do.

For us in the modern day, this leaves us in the frustrating position that if there is no institution, let alone that if what one is trying to do is either directly contrary to or entirely outside the realm of the instructions or even common knowledge of their society and culture, they are left high and dry suffering the consequences if

their endeavor has something at-stake behind it. Often people settle for a 'fit' that is left wanting, taking second choices in what they learn or do to fulfill their needs.

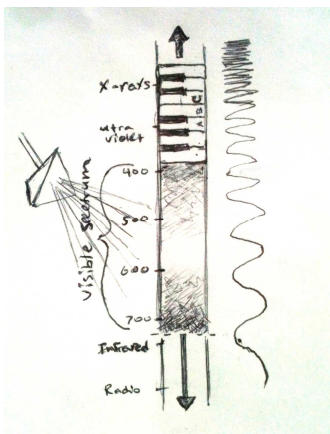
If one is to accomplish the work presented in this course, this condition is almost entirely alleviated. Then one is just left in the position of having to deal with people, if their views or behaviors are contrary to the expectations of those around them.

## The School of Hard Knocks VS. The School of Training

### Understanding Life

Among the people around us in our lives, we encounter those who would have an impressive quality, of wisdom and learning that comes from experience in life, something beyond mere knowledge about things. Typically, the people that have this quality are old, and it is decades of living life and rising above its challenges that engenders this learning. Its defining quality is that operant ability increases; they can do things, solve problems. Things like, managing a family, a business, a farm, negotiate, communicate, see what's really going on, see why people are having the problems they are. These skills involve much more than knowledge about how things work, putting it into action involves empathy, encouragement, cajoling, humor, giving support, being honest when it is difficult to talk about something, and a thousand other things that are difficult to identify directly, because they are so subtle. When a person starts to grasp the patterns in life, events that rock others that don't grasp the patterns in life, seem not so serious them. People in general want and need this and the people who have it, they are pillars of stability in our lives, they are the ones who teach us the things that really matter, and who we can rely on to help us figure things out, who seem to have a confidence that things will work out when others panic. They set up structures that help provide for people. Why is it that this type of person is not more common? Why is it that this quality is not guaranteed with age?

### The Spectrum of Consciousness



When we look around at all the people that we know we see that there is a spectrum of an aspect of advancement in the skill of living (that we don't have good words for in our language, but never the less it is unmistakable), at its baser levels, we call it maturity and immaturity. But once one makes this an object of focus in their observation it is easy to see that maturation is not a process that is anywhere near over at the onset of adulthood. What further stages of maturation are possible in the human, we can only imagine at this point.

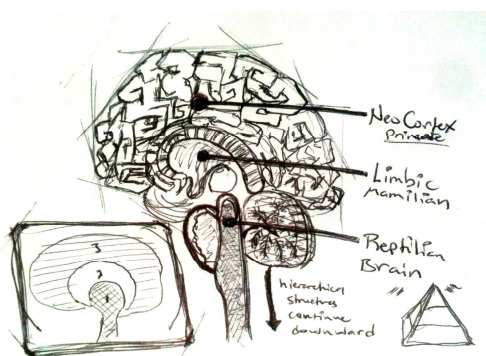
How are these "real" understandings of such value obtained? They are not taught in school, or gotten by reading books, so then how do we get them? If it is these gems, these aspects to character, that help everybody then this should then be a primary concern, should it not? If you ask people who have this quality they will often reply "that it just comes from living life" and you almost always find out about stories of hardship and cataclysm that they had to go through to get there.

This is the School of Hard Knocks: one lives their life, going on as best they know how, until factors converge into a situation of dire qualities and then they are forced to find a way to survive it and avoid it in the future, and at each step of the way what is gained is knowledge of a principle. If the person fails to recognize it or remember it, they are doomed to repeat the process and learn it all over again. Each challenge or cataclysm

gives way to the next over a process of years and decades. Is this the only way? We think not.

### Types of Learning

There is a hierarchical nature to the modes of learning that the human nervous system is capable of. Each of the new biological structure that has emerged with each stage of our evolutionary process



has given rise to a new mode of learning that enables a circumventing of threats to survival that the older mode of learning could not account for, increasing our survival rate up to the point where we have concurred every predator and threat from the ancient eco system and now we are faced with a whole new set of challenges stemming from threat from each other in the face of scarcity of resources and the challenges of entering our next stage of evolution, unknown to us until we resolve the issues we are faced with now as a species.

Raw Instinct is at the bottom. This is a species-level learning that takes hundreds of thousands of millions of years to adapt biologically. Next on the stage is Classical Conditioning. This is the foundation of the School of Hard Knocks. Life provides you with a shock, and you adapt. These changes take place almost instantaneously in comparison to the biological shifts of the previous level of instinct, they are, however, still very sluggish in comparison to the higher forms of learning and ways of adapting that we have since developed. The next level is learning by mimicry, “monkey see, monkey do”. The point of departure of Mankind from the animal species was when Instinct ceased to be our primary adaptation and Culture became our primary means of survival. Culture is passed on largely thru mimicry but is altered by and includes the higher forms of learning as well. People at large get by mostly by mimicry because as mentioned before most of the challenges to primary survival have already been solved long before the individual has already been born and thus it is easy to get by without ever having to really think for your self, let alone invent anything. The next level after mimicry is learning by observation – a phenomenon is seen and a conclusion is then drawn from it that results in a new technique or tactic to solve a problem. Then a step further, inference – a step past wherein something observed allows for a conclusion to be drawn based on what is already known before hand. And still further synthesis, wherein new ideas emerge from the interaction of understanding already in place; the churning cauldron of the generation of solutions has moved beyond crude experience itself entirely, allowing the person to draw implications from what is already known and from it construct experimentation to investigate matters at hand. This higher stage is the source from which we gather the wonders of invention and technology in the world around us. It is very easy to get used to seeing things around us everyday such as cars and computers and miss their significance habitually until we’ve forgotten about the upward dimension of consciousness almost completely, day to day. But realizing this, all such works become a symbol and a name for the phenomena.

*Raw Instinct → Classical Conditioning → Mimicry → Observation → Inference → Synthesis*

When we look around at the array of people we know, relationships we have, seeing a spectrum of maturation and advancement of personality, certain things can become striking. You meet people much older than yourself whom you realize have never reached a high level of maturity, who maintain a lifestyle that is frustrated or harms others, and who will never will reach further maturity or advance their personality because they have become too set in their ways to change within their lifespan. Likewise, we see young people who have struck upon some vein in life that gives them maturity and wisdom beyond their years. Why is this?

There is no reason why such incredible technologies and advancement of understanding should be possible in some regards, such as in improving the state of cars and computers, but not in understanding personality and life itself. This is the realm of the yogic sciences. The groundwork has already been laid in our culture in the science of psychology and mental health through the vast extent of medical science and a centuries old tradition of philosophy in academia.

In witnessing this spectrum in its representative specimens, if we are to embrace our higher functions, it is a harmonious next step to see **factors** underlying the conditions. We can see pitfalls and avoid them. We can see what has advanced those who exemplify it and arrange those circumstances necessary to create the result. We can identify questions and unknowns obscuring a clear picture of this dynamic and investigate using experimentation to then answer them. Human ingenuity knows no bounds. By harnessing this it becomes possible to get much farther in as lifetime, which is what everybody wants, as an individual and what everybody surrounding an individual wants for them. It benefits all and harms none. This is the School of Training.

**The Challenge of Internalization** (added July 16 2013)

The gold nugget that this lesson was getting to was to shift to an internal rather than external source of accountability, thus alleviating the crutches of institutional sources of external discipline, allowing the individual to advance on an evolutionary path that is outside the narrow scope of the options provided by society, getting back on track to the ineffably incredible, mind blowing evolution program that is innate in all of us accessible simply by tuning into the feeling of goodness and rightness and contemplating deeply, becoming inspired; biologically kicking into gear and discovering genius-mode; i.e. Getting Activated.

Internalization means making something a part of yourself, like a guitar technique or staying on tempo, until it becomes effortless, that's when we got into *self-influencing* along with *internal accountability*; "autosuggestion" is the psychology term for it, or things like affirmations, mottos, goals to keep in mind, and for us mantras, visualizations, etc.

Then, there's the artists' challenge: the translation key. Taking emotions and images and using their frequencies to translate them, connect those various brain regions, and then you've got the language of the subconscious to affect yourself and communicate with your higher-self that is in connection with the Infinite and get little goodies to help you.

The advanced part of this is where it gets really trippy, that Carl Jung has this model that the projection of the whole self is "God" the same way that the projection of the femininity of a man is the anima, or the magical quality of an attractive woman.... think about that for a minute!!

The reason this is a sensitive trippy subject is that the experience of the conscious ego-identity learning to communicate with the awesomely vast cognitive powers of your own whole-brain function feels like or would give you the impression of being in connection or communication with God. You experience "visions from God" instructions, insights, things beyond description, and on the sending end you would ask questions via a state of consciousness that would feel similar to praying. And that this would in theory be sort of inevitable as you engage your own evolutionary blueprint innate within yourself, provided that we're of the idea that personal evolution involves integrating brain regions and developing innate potentials....

So it's a hot topic because actually having that experience is taboo and you can't talk about it or it might make you feel ashamed, kind of like how our culture can make you feel shame about your sexuality when you're a kid.

Also if you're a person of religious faith it sounds like another attempt to explain away religious experience as some epileptic brain region phenomenon explainable in physical terms. ('reductionistic materialism' - a logical fallacy identified in the course). Also certain religious sects see it as inappropriate for a person to hear the voice of God, and secular society sees it as reason to suspect schizophrenia. (Along with generally anything that you see or hear in your mind, if you ever forget to refer to it as your imagination or memory...)

So how do we get along with this? Well for me I just stick to my original position on religion which is highly Agnostic - which is the healthy position of admitting you don't know.

We know about dreams; that crazy shit happens in them and they're really real and sometimes you feel like stuff actually happened and it did in your own experience and memory, but we know they are dreams... Is the "whole self" able to connect to God? What does God mean anyway? The idea of the "supernatural" is more abstract the more I think about what the idea means.

Aleister Crowley had it right when he said that if spiritual awakening and its powers of Genius to transform whole societies and ways of life were some curious form of epilepsy, it would simply be a reason to cultivate that epilepsy...

Who am I? And what am I capable of?

# Overcoming Complexity

Lecture #10

## Irony Invisible until Futility Experienced

(The mediator has two contradictory problems in his life sphere..

The solution is always a synthesis of the two

To join the two into one and to understand the connections inherent in both the mediator must begin by creating a visual mnemonic chain and then resonate upon it within meditative space. This is done by representing each desire, object, problem what-have-you as an image in the mind – the simpler, and more natural the better – and then overlap these two images for 6 seconds; this will allow the two disparate feelings to unify to where the common elements of both can be seen and your true inner feelings about the situation can be observed objectively; your attraction and fears can be noted and then sorted and separated to observe which are projections, which are desires, until you can get closer to the truth of the reality. (my interpretation of “overlap images for 6 seconds, visual mnemonic chain, solution is always a synthesis”)

Simplicity or handle of complexity? “What why how?” map...

## Gears of the Mind

(Using esoteric symbols for personal resonance and image mapping)

(Use your shadow work to find answers and images for resonance)

Ask yourself the question: “what is noble, virtuous, and worthwhile?”

(*What is beautiful is true, what is true is good, what is good is beautiful*)

Investigate your emotional patterns, these should be seen through your note keeping in your log

Lateral and vertical disparity creates abstraction

A loss of context and no reference point for mental mapping

(The mental tree of context conversation- “you can only learn what you already know”

Lack of lateral and vertical integration...

Vertical movement is:

Lateral movement is:

Side note... “Animal magnetism” old term from psychology..(the force, chi, universal fluid)

Meditate upon fear and attraction, “feel it out” pull out a list of images and link them together, link them in analogy. Apply efforts with the mind to carry out principles in daily life. Use personality constructs already there as subservient to the Will’s goal.

Translation: symbol of sun next to female

Artists challenge (heaven) down to (mind) down to (earth) diagram

Image can stay in the mind while doing daily actions

What principles produce – resonate content of lectures

Feel the “why”

## **Exercises for this week**

### *Meditation on the Artists Challenge: Contemplation*

#### *Image Chaining*

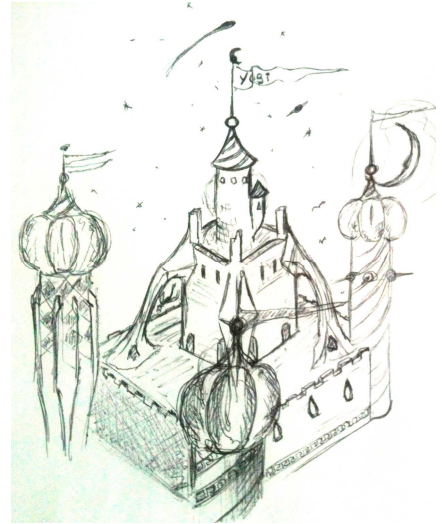
Spend some time meditating upon your personal fears and attractions; dig down deep, feel it out, and create a list of images that represent each one of these.

# The Playing Field, Frustration, and the Hypnogogic State

Lecture #11

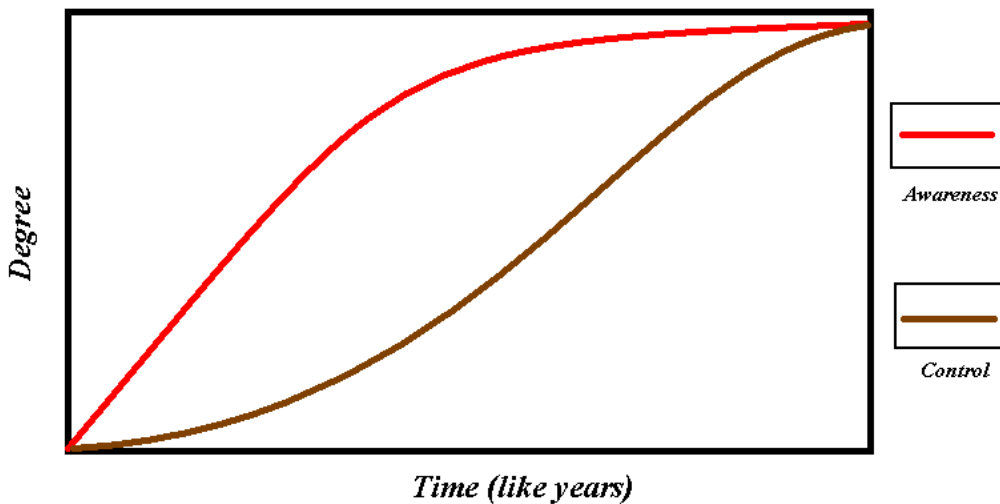
## The Playing Field

- 1) Imagine the coolest castle you can possibly imagine.
- 2) Keep visualizing the castle
- 3) Keep visualizing the castle, do not attempt until step 2 has been preformed
- 4) Contemplate the castle as a metaphor for yourself, there are layers internal and external and deep inside is an inner sanctum or temple.
- 5) The castle (temple) has six gates; each of these is one of the “modes of input” of experience from the sensory awareness and mnemonic integration exercise.
- 6) Place at each of these gates a temple guardian that will be aware of and monitor who and what passes through the gate that he is assigned to.
- 7) Meditate upon the symbol of the vigilant watchman assigned to each gate, emphasizing the vigilance and the connection of communication with the king and priests, that they provide alerts.



Repeat the exercise, but this time the inner sanctum has 7 floors, each of which contain a precious treasure, each treasure is the sensory loop that maintains activation of one of the primary centers each having a similar guardian to protect this treasure, watching over it (symbolizing mnemonic integration)

**Frustration:** Death of a Yogi



$$\frac{\text{Degree of Difference}}{\text{Attachment factor}} = \text{Frustration}$$



Frustration as a phenomenon: Awareness precedes control

However, self-judgment (attachment) is rooted in ideology (construct) and can be decreased through cognitive restructuring (thus increasing tolerance of frustration {i.e. discomfort})

When the degree of difference X attachment factor > tolerance, your yogic work will break down.

### **The Hypnogogic State**

The hypnogogic state lies between the waking consciousness and sleep. Its onset occurs right between the first stages of sleep into the second stage of sleep which is comprised of dreaming. It is a hallucinatory state where the imagery is erratic, referred to as hypnagogic imagery or “hypnogogia”. Normally this state is aware of by very few people due to “forgetting” the state once one enters into sleep. It is referred to as the breeding ground of epiphanies; when you tend to jolt awake realizing a solution to a long standing problem. The reason for this is that the two brain hemispheres are switching active states (one from daytime consciousness to the other in sleep time consciousness) transferring the days stored information into the language of the other hemisphere; during this time both hemispheres are active and can give a better balance of the brains processing power (different ways of information interpretation {language vs. image}) equals a powerful synthesis of the two hemispheres.

This state contains the simplest most fundamental elements of a visionary state, that being visual phenomenon. It is an ideal training ground to familiarize yourself with the visionary state. Meditative visionary state could be considered “waking” hypnogogia. The imagery tends to be a bunch of incoherent gobbled-gook in reflection of waking thought patterns, until the element of meditative focus is introduced. The valuable insights are most often not apparent as such until they are remembered from within normal consciousness, because the parts of the brain that understand what is being seen are shutting down. Thusly, it is necessary to awaken yourself after a period of hypnogogic immersion for at least 5 minutes, if not writing down the ideas on a note pad, though if one has a bed mate this can be exceedingly difficult to arrange, hence this exercise being introduced only after mnemonic integration techniques has been briefly touched upon in the course already. A relaxed yet penetrating tone is the most absolutely critical element in this exercise; it is the key to sustaining the imagery and allowing it to develop into coherence.

One of the primary reasons for this exercise is that it is a fool proof way to develop and test the student’s skill at using this tone. Do not try to control the imagery or “focus on it” the way that you normally do as this will cause it to dissipate and your state of consciousness to move back toward waking. Do not allow your attention to become broken and completely diffuse or you will fall asleep. Waking up isn’t that bad because you can just go back in, however, falling asleep will be a big problem for you as you try to do this, so using a stick or a spoon that will alert you when you have fallen asleep is very useful at first. It’s going to take you a few nights, at least, to get it so be patient with yourself.

That’s all for this week! Good luck in there! ☺



# Return to Simplicity

## Lecture #12

The reason that we started with the details is because that's the hard part. So we recommended a course of study of materials to see how \_\_\_\_ played out in the world and course in history.

The answer is useless without the question; without the need/energy built up to see where the answer fits. What we've done is to point the student along the direction of study to create questions faster. And we need a frame of reference; otherwise the mind becomes lost in a web of abstraction. This context/frame of reference is what the ancient systems of mythology provided for people; they maintained a culture and a society and gave a mental map to know where one fell into that society, as well as the consequences of actions deemed outside the social norm.

### **The Post-Modern Age**

The post-modern age, brought on by the "deconstruction" of reality/society

Why: without church power to enforce a myth system, all myths became subject to critical analysis. Then everything became a "roll of the dice", "let the chips fall where they may", and the cookie crumbled such that we have a basic mythology enforced by the government which has a monopoly of force through the military and police.

### **Where We Are Now:**

*The rise of hyper-reality and the age of simulacra.*

That is, through various media sources we are building a reality APART from reality that is super-vivid and that causes over stimulation that dulls your sensitivity. Once people started to realize how many applications and sources of power could be derived through the development of new technologies science gained the sanction of government and of finance of commerce and surpassed the influence of religions on collective thought. In the past, the most important technology was organizing human effort into collective endeavors. This is what religions accomplished. Religion and government were one and the same. Now, we have a new religion of the state that revolves around money as the determining factor of social status.

Religions and cultural frame works broke down crumbling against the force of the rise of modern science. What was left was a void- a big open space-what that leaves is a big open doorway into the collective human psyche. And that gap has been filled by commercial interests, marching right through that door. As the new power structure of industry rose to support religion and soon government, a new mythology or cultural framework developed, ever changing to hold its place.

This point in history is an awkward stasis point in the evolution of culture where in a highly infectious/corrupt pop-culture of materialism fills the gap as we have not developed a new collective cultural framework based around the new understandings of the universe to emerge in the last hundred years. This leaves the individual with a lot of work to do. So, obviously, the old frameworks crumbled against an expansion of human understanding, therefore indicating inferior critical aspects opposing the principle of truth. So, we cannot go back to them. A main idea in this course is generation of a new personal mythology or framework that consists of an understanding of health, states of consciousness, and the 'anatomy' and 'mechanics' of the psyche; a map that is rooted and generated from, and tested against, one's own emergent experience of reality.

At this point the student has completed the lecture series and regimen of homework, but the course itself is only halfway complete. The remaining half takes place in a discussion and practice format that focuses on guided meditation and one-on-one addressing of the students individual specific difficulties and talents. The reason for this structure is that the other part is to engineer one's own practice at home or whatever the choice of setting is. The tendency is for students to grow to rely upon the presence of their teacher or practice group or other external mechanism of context. This is opposed to the ideal of expanding one's practice to influence all walks of life, it moves in the opposite direction. Therefore, at this point having practiced and completed

assignments on your own for a minimum of 12 weeks, this tendency has been counteracted. What you want is a practice that is portable (one that is not influenced by the social sphere, i.e. austerity, holding space).

The whole process itself comes down to cultivating awareness. The aware person is rarely victimized or does harm to others willingly, and thus has little to hold against others or for others to hold against them, and there-by is able to have a clear mind with little interference to concentration. With the seed of awareness knowledge and ability naturally flow.

### **The Yogi's Trick**

This was touched upon earlier in the course, mentioned in passing, but it is so simple and so powerful that it has been saved until the end so as to make a more powerful lesson.

#### **Part 1: Desire**

Contemplate upon desire by asking yourself “why do I want what I want” or rather “what do I want”. This is not an invitation to engage in philosophical speculation of what would be worthwhile to want, it is an opportunity to be honest and acknowledge whatever it is that you have observed yourself wanting. So ask yourself “what do I want to have?” by having this or that circumstance. Then, once you have received a clear answer ask yourself ‘what do you want by having that’. Repeat the algorithm for as many cycles as you can until you run into a recursive answer that stabilizes to be the same. Repeat the process for each surface desire that you observe in your cycle of desires. Investigate if there is a structure; do the various starting points converge to a common ground?

#### **Part 2: Fear**

As above, enter into an emotional state of fear. Select an object of your fear to begin with. Ask yourself, “What am I afraid of happening because of this having happened”. When you have received a clear answer, (an image having stabilized) ask yourself then, ‘what are you afraid of having happened because of this having happened’. Repeat the algorithm for as many cycles as possible until reaching a termination point. As above, investigate the range of starting points or triggers in your cycle of fear. Discern if there is a structure, a common point of convergence. Through this process you will come to know your true root fears and root desires, the means or handles by which factors in your environment can gain control over you, your attention, your time, your energy, and your actions.

That's all for this week, Good luck in there 😊



**- Appendix -**

# Journal Example

Justin Zabrowski

03.19.2010

The Formula -

Meditate; keep the Moments List as you go.

Write a brief description of the session, and then recount the list with brief descriptions of the items.

Write any notes or reflections. Identify what weak points inhibited the meditation or strong points that enabled it. Identify the exercises that would strengthen the weak element and the exercises or experiences that are responsible for the enabling strengths. Plan and execute the necessary drilling to augment the inhibition and maintain the strength.

Example:

Thursday, 3/18, after midnight (technically Friday except I don't believe in that)

At the beginning I begin to think that it is too late to exercise the focus necessary to enter into meditation, as I feel tired from the day. However, quickly I realize that a burdensome set of mental gymnastics has never been the nature of meditation as my head begins to emanate waves over and through my face and down into my body where they meet with the heart which sends its own waves back up and around the rest of the body (my subconscious already knows what to do from previous practice if I will just sit down long enough for my internal dialogue of self command and debate to lose its grip on my brain). I then begin to send the waves through an area of my shoulders and upper back that was hurting mildly on the walk home from my Muay Thai workout, which was apparently either a notch too high in intensity and-or was not followed up with adequate hydration and-or stretching. The emotional tone is a feeling of pleasant, mild euphoria, followed by a refreshment and ensuing energetic clarity which I use to perform a cursory period of concentration and self-inventory. I feel tension on the front of my chest release and dissipate my jaw and arms as well.

Here is the "moments list" of the session (it is a mnemonic list except for #3 and #4)

- 1.) The notebook that has my logo design that I need in it; a stored intention from earlier in the day coming to the surface, I almost jump up to grab it, but decide to save it on "slot one" instead and continue meditating.
- 2.) Insight meditation and tranquil meditation - what are the ancient terms? I need to look them up on Wikipedia for the course. Thought of this when I was reflecting on how the moment's game becomes a wallet of valuable items to carry back with you once you have sufficiently grasped the continuity of attention necessary to not let your meditation be broken by your thoughts
- 3.) A palm change trapping move; I become absorbed in as a possibility of a counterattack I had not thought of arises in my mind as I spend a moment planning out tomorrow's wing chun kung fu lesson, the palm change is the solution, perhaps so quickly arrived at because of the visualization capability allowed by the meditative state
- 4.) The reflective bubble; as the appropriacy of continuing the session wanes I notice that I am spacing off and becoming absorbed in a dense feeling of worry arising in my solar plexus and growing as it is reinforced by my unreflective attention, I quickly resume the awareness and reflect upon the effect that it is the awareness that one is spacing off and worrying, etc. that makes for meditation and alters the experience. Just being aware that this is what one is doing and acknowledging it to oneself completely changes the substance and significance of the experience. This, as opposed to self judgment, which only makes a negative experience worse, especially if one is supposed to be meditating, brings us back to the meditative stream of moments instead, which is the whole challenge. The rest happens fairly naturally. It is this principle which was encoded into number four. (whew... that was a lot easier to think than to write, jeez....)
- 5.) The walk home; reminding myself to remember about the walk home, setting the awareness of breathing into automation, and every time I caught myself drifting mentally after beginning the walking meditation, due to my attention coming back to my breathing, I congratulated myself on an effective automation instead of saying "oh dangit, I lost the concentration again...", because that's what the mnemonic automation was supposed to do..... Redirect my attention to my breathing. This allowed the meditation to progress more naturally and easily as I walked, again, because of eliminating condemnation-moments.

It's not an ego boost (which would be nice...) that I get when I'm meditating and thinking about how to make this course better, it's more like a mirthful humility at seeing the ridiculous absurdity of my own thoughts. It's enough to laugh out loud sometimes, that if the moment is just drawn out a little bit, then I can see that the impulsive bleeping thought generation of my mind consists mostly of thoughts that do not stand up to reflection, and that only by seeing this can the holy light of

reason enter into influence upon me, and further still, that before this shift in mental state occurs, I often prevent myself from entering into it by feeling embarrassed because subconsciously I know that this is the case, and know that the embarrassment and humility inevitably accompanies the onset of this self awareness, even though it is only the company of my own private self reflection with whom I share it. That is Irony.

*Weak point:* body comfort. The long walk home, I think, and the cold on my scooter made it less comfortable to sit. Next time in this situation (most of the time when I get home), some asana work beforehand might be effective.

*Strongpoint:* The "reflectivity bubble" effect definitely works really good, the automation-autosuggestion exercises being the key.

Oh yeah, when constructing methodology, think of everything that can go wrong and account for it, and you will arrive at a method that is "foolproof", and can't go wrong.



# List of Exercises

## *Lecture #1*

### **Uninterrupted Sitting for Predetermined Intervals**

(x5 @ 5 min; x5 @ 10 min; x3 @ 10 min; x1 @ indef)

## *Lecture #2*

### **Body Integration and Progressive Relaxation**

## *Lecture #3*

### **Effort without Tension**

## *Lecture #4*

### **Controlled and Automatic Breathing**

#### **The Count**

#### **The Radio Knob (arousing the nervous system)**

## *Lecture #5*

### **The Moments Game**

## *Lecture #6*

### **The Labeling Exercise**

### **The Senses Exercise**

### **An Altered State of Consciousness**

## *Lecture #7*

### **The Struggle for Truth**

### **The Bucket Dump**

### **Channeling the Light**

### **Getting Beyond the Parade of Clattering Thoughts**

### **Keep the Inner Clean/Clear**

### **Body-Thought**

### **The Opposite Truth**

### **Believe in Something**

### **Resonation: Attraction and Repulsion**

### **Resonating upon Resonating**

## *Lecture #8*

### **State Shifting**

### **Expanding Body Integration**

### **Resonation**

## *Lecture #9*

### **No Exercises Listed**

## *Lecture #10*

### **Contemplation upon the Artist's Challenge**

### **Visual Mnemonic Chain (image overlap for 6 seconds)**

## *Lecture #11*

### **The Playing Field**

### **Frustration/ Discomfort Response (Neurological cond. vs cognitive rstr.)**

### **The Hypnagogic State**

## *Lecture #12*

### **The Yogi's Trick (Desire/Fear)**



## **Notes and Discussion Threads**

## **Suggested Reading List**

Some of these books may help your progress into meditation, they have been read by the course facilitators and some of the material has been incorporated into the lectures.

“Flow” Mihaly Csikszentmihalyi

“Outliers“ Malcolm Gladwell

“The Biology of Transcendence” Joseph Chilton Pierce

“Autobiography of a Yogi” Paramahansa Yogananda

“The Way of the Superior Man” David Dieder

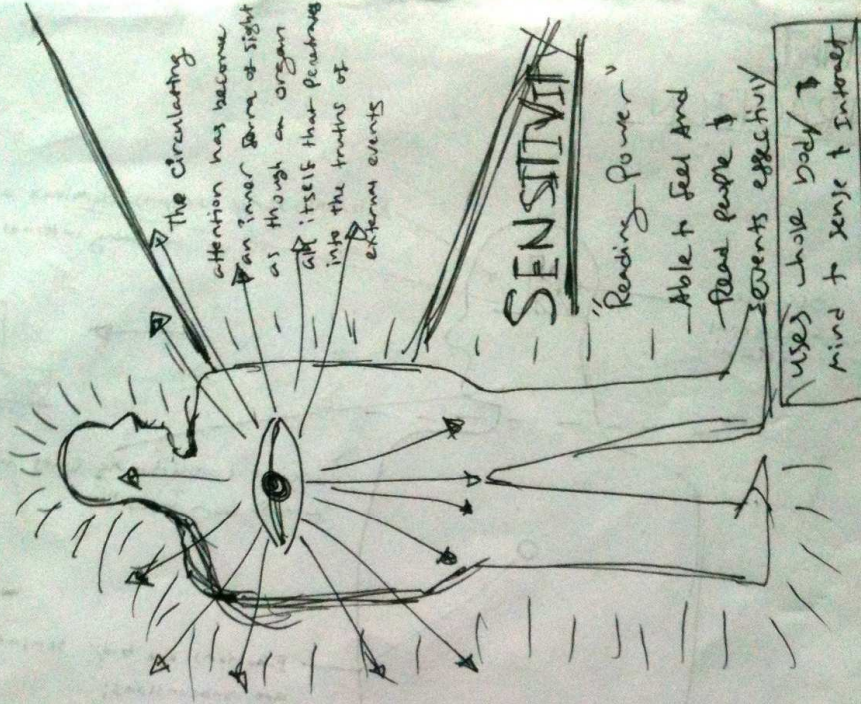
“The Hero with a Thousand Faces” Joseph Campbell

# Constant DISTRACTION

simplify



# UNIFIED BODY MIND SYSTEM



The Circulating attention has become an inner sense of sight as though an organ at itself that peering into the truths of external events

## SENSITIVITY

- "Reading Power"
- Able to feel and read people
- Events effectively

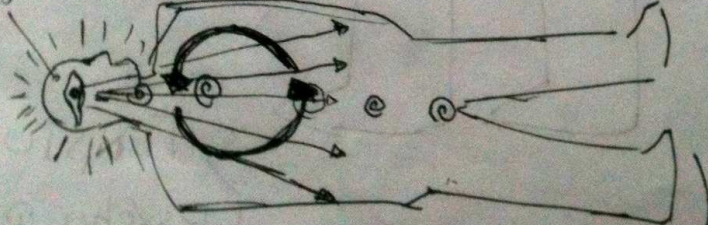
Uses whole body mind to sense & interpret

High Psycho physical Energy  
Ease of action and joy

Control is gained over thoughts as person becomes reflective. Attention turns inward

An inner sense develops as primary object of focus

The Heisenberg effect in action creates a continuous circulation of attn, an internal rhythm.



Sensations of the body/mind system become clearer, enabling chosen action

## INTENTIONAL BEHAVIOR

## RELAXATION

Psycho Physical Comfort, Contentment

Vital mind scripts drop off like flies