

## Chapter 6

### *Concerning Meditation and Disciplines*

#### 6.1 - A Review and a Synthesis

Chapter 3 introduced how everything in physical form is comprised of *BTRs* – Bubbles of Temporal/spatial Reference – within *BTRs*, within *BTRs*, within *BTRs*...; as well as, matrices within matrices within matrices...; mirrors within mirrors within mirrors...

Chapter 4 presented a mental construct – model -- of a mortal mind/matrix *BTR*. Figure 4-4 and Chart 4-4 illustrate the constituent *BTRs*, their matrices, operational flows, and storages comprising the human mind/matrix -- *Focus Control Buss* with elements of the *Perceptual Lens Array* and *Storages*.

Chapter 5 used labels presented in Chapter 4 and presented a formula that enables us to project or predict how effective that mind/matrix construct will be to any given event. And... how any given event will affect us.

The following is a review of Figure 4-4, Chart 4-4, and the formula mind/matrix relationships (Figure 5-3), referred back to the previous labs and exercises. In addition, future exercises will be related to these figures and the formula. Aspects of these drawings (that are relevant to the exercises) will be noted.

□ *Exercise and Lab 1A*<sup>1</sup> exposes you to an automatic response that pertains to hearing something as an event. *Exercise and Lab 1* exposes you to the effect Truth has on you when it is present in your mortal mind/matrix. It helps illustrate the two-way aspect of the formula of effectiveness by how something can affect you. The truth influence enters *Knowledge* storage through the Cognitive input of Figure 4-4.

Hearing involves an audio perception going through the Perceptions/Desires Lens array. It must pass through elements of this array. What does the individual want from the event ( $D_S$ )? What perceptions do they have (how do they see) around the event ( $P_S$ ) and how do these perceptions flow through and how they affect the belief area? All have an effect on what makes it through the lens to the Cognitive input.

Whatever aspect of the event that makes it through the lens and has truth, ends up at the True point, and goes through the Cognitive input into *Knowledge* (Chart 4-4, *E2*) automatically. It is matched by what truth is in *Knowledge*, and adds to or compliments the information flow. The individual (Figure 4-4, [III]) is now receiving a number of inputs: one from

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<sup>1</sup> Chapter 1.1, What to Believe,

the cognitive loop; Chart 4-4, *I1*, and matched by another from the *Knowledge* output (through *Programming*), Chart 4-4, *C6*. This is the two point 'ringing' effect – shown in Chart 4-4, *K2* – that was briefly covered at the end of Chapter 4.<sup>2</sup>

This 'ringing' is an automatic movement through the matrix. Little to no choice is involved (other than to pay attention).

□ *Exercise and Lab 1B*<sup>3</sup> is an exercise that works on a multitude of levels. One level is; it is a crude attempt to keep you, the learner, from making some specific choices. This exercise is a shotgun approach to reduce some programming contamination that can occur when talking. Because this is a science course and your mind is the laboratory, this exercise is a weak attempt at helping you keep a pristine lab environment. Keeping silent is an ancient practice.<sup>4</sup>

To talk is a choice to create. Talking is extending ideas that are in your mind. *Exercise and Lab 1B* is an attempt to keep you from making some ~~true~~ choices ( $\overline{T}_C$ ). It also hinders you from extending ~~true~~ perceptions ( $\overline{T}_P$ ). What ~~true~~ perceptions? If you are talking about your experiences around the information in this book or the exercises and you have not finished the course yet, then you are speaking from ignorance of the completed subject matter. You are making judgments around something that you have not finished yet.

Another level to *Exercise and Lab 1B* is this is an exercise in 'not doing something'. Instead of 'doing something', this is an exercise in restraint. Subtly and in the background, this exercise involves a re-cognition of an event (Cognition) and a choice not to encourage specific events (Choice and Judgment triangle).

□ *Exercise and Lab 2*<sup>5</sup> is an introduction to a one-point focus (*IAt*). In making a mandala in preparation for this chapter, there may have been moments where there was only you—behind-the-eyes, your hand, the pencil, and the paper – no thought. This is a one-point focus on a specific event. Everything else was 'tuned out'.

This particular exercise is an introduction to a focus on an external event, through cognition (hopefully with minimal 'subjective event' interference – no thinking). This one-point focus idea will be used again throughout this chapter.

Again, another aspect to *Exercise and Lab 2*, as in *1B*, is in learning about 'not doing something'. If you make a mandala from one of the templates (*IV*, *V*, *VI*, or *VI*), not making a line can be as important as making a line.

□ *Exercise and Lab 3* (Chapter 3.5) is non-automatic or a deliberate exercise (unlike *Exercise and Lab 1*). This truth perception exercise is where you, the individual, begin to play with your matrix: 'subjective event' loop, lens array, and storages. This assignment has you take an item and jump into inclusive parallels to greater more comprehensive events using focus and storage.

This exercise can increase truth known, truth perceived, and truth chosen ( $T_K$ ,  $T_P$ , and  $T_C$ ). It also works at decreasing ~~truth~~ perceived and ~~truth~~ chosen ( $\overline{T}_P$  and  $\overline{T}_C$ ). In addition, the assignment exercises one-point focus (*IAt*), and it uses the 'subjective event' feedback loop dynamically.<sup>6</sup> (Both operations strengthen the mind/matrix's coordination.)

Truth can enter *Storage* from the *Perceptual Lens Array* from both the Cognitive input and through Choice.<sup>7</sup> Through Cognition, truth goes directly into *Knowledge* and then into *Programming*.<sup>8</sup> Through these various loops, an individual can affect one's own consciousness change and expand the perceptions by increasing the presence of truth within your mind/matrix. This exercise provides a way for you to self induce the 'ringing' change of consciousness of *Exercise and Lab 1A*.

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2 Chapter 4.8, Ring My Bell

3 Do not talk...

4 "Those who know, do not talk. Those who talk, do not know." First line of the Tao te Ching

5 Creating Mandalas

6 Example: Chart 4-4, *L4*

7 Example: Chart 4-4, *J1*

8 Example: Chart 4-4, *I5*

When our perceptions are based on Absolutes (remember that was part of the exercise, to store Absolutes; something you perceive to be always so) this also tends to decrease ~~truth~~ participation within the finite mortal mind/matrix.

What are the desires ( $D_S$ ) for this exercise? Wanting to learn, play, or grow can be the single desire here; or just curiosity works. When the author was a teenager and 'got the exercise down', he found that sometimes doing an exercise was a kind of playing. Look at it as if you are playing with words, and how things can fit together; saying, "this is like this", "this appears like this." Curiosity (want to know or experiment) and a want to play can become useful desires.

□ *Exercise and Lab 4*<sup>9</sup>, this exercise uses a one-point focus ( $f\Delta t$ ) and the one-point focus is continually changing focus. The mortal mind operates in time. Therefore, there are some time constraints on it. This exercise uses the time it takes information from an 'objective event' to pass through the *Perceptual Lens Array*, through Cognition, to *Storages*, to you (Figure 4-4, III), and interrupts it before the route is completed.

*Exercise and Lab 4* illustrates the high priority role that Cognition has within your mortal mind/matrix. It demonstrates how a continual cognition operation over a short period can interrupt other mental processes and can cause these mental processes to start over (re-set your mortal mind/matrix).

□ *Exercise and Lab 4.1*, the imagination exercise (Chapter 4) is another way you actively use of the front part of your lens array. This exercise has you do this in several ways. By getting you to imagine something actual, but not directly seen, it can increase total perceptions ( $P_S$ ), as well as truth perceived ( $T_P$ ), and truth known ( $T_K$ ). This exercise can also decrease ~~truth~~ perceived ( $\bar{T}_P$ ) by preoccupying the mortal/mind matrix.

This exercise involves an additional exposure to a one-point focus ( $f\Delta t$ ). *Exercise and Lab 4.1* also requires a cycle of information flowing through Choice to *Programming*, from *Programming*, through the Subjective Event, into a refocus of the perceptual lens, and back to Choice.<sup>10</sup>

The exercise gets you to play with your Imagination triangle within your matrix. It gets you to use imagination in conjunction with **Actual** realities of Chapter 4.2. Instead of imagining something that is not there, you are trying to imagine something you know or remember is there but you cannot physically perceive it. This exercise has you match your 'subjective event' with 'objective events'. This is an exercise in increasing perception of a reality not directly seen -- expanding your perception of a reality. The mystical term for this is "opening the mind's eye". You are trying to 'see a little further'.

A side effect of doing this exercise is it can decrease the participation of desires for ~~truth~~ perceived ( $D_{\bar{T}_P}$ ) [and therefore decrease total desires ( $D_S$ ) as well as decrease ~~truth~~ chosen ( $\bar{T}_C$ )]. It does this by preoccupying the mind/matrix with a larger picture/perception so the desires for smaller perceptions fall away before it. Remember; desire and perception are one thing.

This exercise familiarizes you with changing your focus and manipulating the front of your mind through the 'subjective event' loop.<sup>11</sup>

□ *Exercise and Lab 5* (Chapter 5.4) addresses the desires/perception area of the matrix, the front lens of the *Perceptual Lens Array*. *Labs 1, 3, and 4* presented direct flows toward truth and toward the cognition area of the matrix array.<sup>12</sup>

*Lab 5* exposes you to your perceptual lens' influence, how the flow of information is to be chosen. The see/want motivational exercise can disclose to you your perceptions/desires or thought/emotion sets. What do you see ( $T_P$  and  $\bar{T}_P$ )? What do you want/not-want ( $D_S$ ,  $D_{\bar{T}_P}$ , and  $D_{\bar{T}_P}$ )? What are your attachments ( $A_S$ )? Perceiving some of your internal relationships of your

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<sup>9</sup> Eye Exercise or 'Surfing' the Mechanism

<sup>10</sup> Example: Chart 4-4, H10

<sup>11</sup> Example: Chart 4-4, H7 or H10

<sup>12</sup> Example: Chart 4-4, J1

perceptions to your desires, perceiving flows towards truth and ~~truth~~, and then to choice, was an aim of *Exercise and Lab 5*.

All the *Perceptual Lens Array* elements can appear in these labs. The flows proceed, depending on where you take it, what you believe in, what you want to work with, or what your faith is (what you apply), to the Choice input. To pre-form intentions or change motivations are choices through refocus (a choice not to accept the current focus and then refocus ensues).

Okay, choice to do what? In the final analysis, our mortal mind/matrix, at any one period of time, is representative of all the choices we have made. Our mind's programming is the net result of the choices or judgments we have made in our lives. There are variations to the hardwiring (i.e., genetic configurations). However, the manner of flows of truth/~~truth~~ ( $T/\mathcal{T}$ ), related to our choices and storages, are much the same.

You can never completely eliminate Truth or truth from your finite mind/matrix. You can only choose to ignore it. Your mortal mind is a very limited version of God's Mind/Matrix – Love's Logic, which in turn, is a result of an Absolute Love. Truth involves the very laws of your existence, physically and metaphysically. To say you can eliminate truth from your mind is like saying you can walk away from gravity. Truth will always be in the 'background' of your mind. It is an element of your existence.

Conversely, ~~truth~~ and the 'truth' that sustains the ~~truth~~ are quite removable; they are dependent. Temporal in nature and un-fed, ~~truth~~ has a specific window of time to exist. In a previous chapter, the cup analogy and how the mind can hold only so much was made. Elimination of ~~truth~~ within your mind/cup will automatically allow more room for truth. Since, "nature abhors a vacuum" truth will fill the space vacated by the ~~truth~~ within a mortal mind.

Given truth are the laws by which something – anything – works, this means any exercise that eliminates or reduces ~~truth~~ not only would be to your spiritual/metaphysical advantage, but to your practical everyday advantage as well.

One way this idea has been traditionally approached is by narrowing the content of the Choice option ( $C_S$ ) within your mind matrix. Reducing what is in your choice will not hurt the truth. However, it can bring about a reduction of the ~~truth~~ reinforcement. Many meditations, chants, and exercises work on this.

When doing future labs and exercises from this book, you will be reminded periodically to look at the formula and see how you are plugged into it. Chapter 5 introduced the idea that when an individual plays around with the exponents of the formula, it can have a major effect.

It has been said, "If you but had faith, you can move mountains." This is a particular case where you may have an infinite amount of Absolute Truth known ( $T_K$ ), to an infinite amount of Absolute Truth perceived ( $T_P$ ), to the Truth chosen ( $T_C$ ), to an infinite amount of faith ( $F$ ) power (application of Absolute Truth -- Creation). The numerator term becomes an infinite figure with a multitude of infinities within it. This, conjoined with a 0 in the denominator, makes for God divided by 0. Your effectiveness transcends the formula and your temporal mind/matrix – mortal mind, and then, you begin to operate with the Precious Eternal Moment of Creation within you. As stated previously, this is the working miracles and high magic area. (See Figure 5-4)

In this book's remaining exercises and labs, there will be a repeated attempt to hold the denominator value of the formula down to as small as it can be. It is encouraged to keep ~~truth~~ perceived and ~~truth~~ chosen ( $\mathcal{T}_P$  and  $\mathcal{T}_C$ ) to one or less. You will be asked to keep desire to one ( $D_S$ ), to a single desire for a single event or for truth perceived ( $D_{T_P}$ ). In addition, you will learn to work on reducing your attachments to zero ( $A_S$ ). Working on all of these variables at once, helps insure the formula's denominator is small and can increase effectiveness of these or any exercises.

How does one reduce these things? One way is at the beginning of each exercise, you will be asked to look at your desires and perceptions. What do you want from this exercise or the whole spiritual trip? What do you want from doing this exercise? What is your intention?<sup>13</sup>

This is important. When you start your meditation exercise (or anything), it is very helpful to establish priorities. "I am going to do \_\_\_\_\_ exercise for \_\_\_\_\_ time period". It may be helpful before starting a meditation, ask yourself some questions. For example: "What do I want when I'm doing this exercise? What do I hope to achieve? What do I want from life?" The more honest you are, the better off you will be when you start.

Remember, "I don't know" can be an honest answer. Recognition of ignorance is the beginning of wisdom.<sup>14</sup>

To help keep  $D_S$  down, it is suggested that while doing these exercises that some kind of time keeping instrument be used. A watch with a beeper, a cooking timer, or a clock that strikes on the fifteen minutes, anything that keeps time and lets you know how much time has passed while your focus is elsewhere. It is suggested that you use such instruments to help prioritize your tasks; "for \_\_\_\_\_ period of time, I only want to do \_\_\_\_\_."

Remembering motivation – perception/desires -- can aid you when you drift. It helps bring you back and it gives a form of prioritizing. For example: "Well, I know I am thinking of this, but right now (in this block of time) I am meditating (or doing this exercise) and it's something I can think about later." Or, "I will ignore these thoughts for the moment. They are not what I want to do in this block of time." You can use this pre-formed "want" to help prioritize and maintain your focus. Therefore, desires are not all bad after all; they can be useful.

As mentioned in Chapter 5, one desire for truth perceived ( $D_{Tp}$ ) could be very effective if truth perceived is large. It is when an individual has many desires at a very high volume (with a lot of passion) and lacks truth (no or very little  $T_P$  or  $T_C$ , and a large amount of  $\bar{T}_P$  or  $\bar{T}_C$ ), they tend to get in trouble.

Desire can be somewhat helpful because, without desire in most things, nothing happens. You will not be effective because you do not want to do anything. It is how much ~~truth~~ is within the desire ( $\bar{T}_P$ ) that determines the nature of the desire, how it will work for or hinder effectiveness.

What are you 'seeing' (perceiving). What do you want? Other ways to frame the question may be:

- "Do I want to learn?"
- "What happens when I do this?"
- "Do I want peace?"
- "Do I want happiness?"
- "How do I work?"
- "Do I want harmony with self, with others, with the world, or the universe, etc.?"
- "Do I want truth, or love, or God?"
- "I want to know what is this truth that I see, or this love that I see, or God?"
- "Do I know what growth is?"
- "Like... I want to be 'One' with the Universe. Dude."

On everyday mundane level, the level where most people work, desires are a necessity. For everyday life, zero desire is not effective because you will do nothing. No want, no work. Ideally, desire ( $D_S$ ) should be one in most situations. It should be kept to desire for truth perceived ( $D_{Tp}$ ).

It has been stated that another way to hold the denominator down is to make attachment ( $A_S$ ) equal to 0. This is doing something just to do it, with no preconceived idea of the outcome. You must cultivate a 'disinterested-interest' in each exercise you are about to do. With  $A_S$  equal to 0, no matter what  $\bar{T}_P$ ,  $\bar{T}_C$ , or  $D_S$  are, the denominator will become one.

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<sup>13</sup> The first triangle in your lens.

<sup>14</sup> This cannot be stressed enough.

For most meditations, it is encouraged that you have only one clear desire when you start an exercise or meditation, with no attachment to the outcome.

One of the many things that has been repeated in this book is how limited our mortal perceptions are; we cannot see all the variables that make up an event. We do not see the whole picture, so there are bound to be holes in our perception. Working with non-attachment allows the holes to fill themselves, instead of filling them with our preferences or our creations ( $\mathbb{F}_K$  or  $\mathbb{F}_P$ ).

For everyday use and for most *ESP* exercises, it is better to keep desire/wants equal to one (or less-than-one) while being totally unattached to the outcome.

There is a 'wholeness' that you can not immediately see – One Mind. There are so many ways you can approach this oneness. It is like a mathematical circle. No matter which way you go, you end up with one. Do you understand? Peace, Love, or God, that is all One anyway. There are just these different names and labels for it. We, as people, have a variety of different attributes that we ascribe to the universe that all relate to this oneness concept – a multitude of philosophies.

In terms of philosophies, it does not matter what you pick that represents this oneness to you. It is the 'oneness' idea that is important. You could pick the universe is on the back of a turtle idea as opposed to the big bang universe concept, as long as the concept involves a Oneness. However, for these concepts to be absolutely non-exclusive (loving), the 'big bang' thinking must not exclude the symbology of 'turtle' and the 'turtle' must not exclude 'big bang' thinking. How is this possible? Working with Absolutes can regulate them both to being 'special case' approaches or perspectives. Outside these 'special cases' the concepts may cease to be relevant.

You could believe the universe could be on the back of a slug, instead of the turtle, just as long as it has the oneness/non-exclusive concept. When working with a non-exclusive Oneness concept, you are working with God's Love whether you know it or not.

In summary, to the introduction to this chapter, what we see is determined by what we know and want. When we daydream or fantasize, our minds tell us what we want to hear (or fear) based on our *Storages*. The mortal mind/matrix is limited. If it is filled with daydreams and fantasies, it does not have room for truth to be consciously present. The opposite is also true. If it is filled with truth, it will have less room for ~~truth~~.

Our conscious mind's focus can only do one thing at a time. There are moments our conscious mind can appear to be busy multi-tasking. It accomplishes multi-tasking by spending a short time focusing here then a short time focusing there, then a short time focusing here and then back to a short time focusing there, etc. In electronics, this term is called multiplexing and gives *FM* stereo radio. We can daydream while doing a physical chore. And...if we do not bring our mind's focus back to the chore periodically, preoccupation in the daydream will make us 'screw' the chore up.

Subconsciously, a part of the mind is constantly maintaining an **Actual** reality condition, breathing, heartbeat, balance, etc. Another working part involves a constant communion within *Storages* (between *Knowledge*, *Programming*, *Memory*, etc.) and the *Perceptual Lens Array*.<sup>15</sup>

Most of the rest of the exercises and labs in this book involve a one-point focus of some sort or another. In many ways our mental focus is like a muscle -- the more you use it the stronger it gets. Asking you to do these exercises, in many ways, is like asking you to do mental calisthenics. Just like any physical regimen, it requires self-discipline. Moreover, like any physical regimen, it may take practice (repetition over some time reference) for effects to become apparent.

Some of the general effects of a constant meditation practice can be:

- Learning some internal coordination and strength

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<sup>15</sup> Chart 4-4, 14 A & B

- Learning some things about yourself
- Learning the value of not doing something
- Setting up blocks of time when ~~truth~~ reinforcement is minimal can promote the reduction of ~~truth~~ with your mind
- Altered states

## 6.2 – What is Meditation?

All meditation can be reduced to a single concept, a one-point focus on an event. It usually is associated with an internal event; which is the traditional perception of meditation. Meditations can also involve an external event, like a candle or drawing. Furthermore, some meditations can involve both as well, like some athletics or martial arts. With both, the meditation may be a one-point focus on the interaction between the internal and external event.

The artwork of *Exercise and Lab 2* serves as an introduction to this concept. When doing artwork, one's focus can be, at times, only on the tip of the pencil and the effect it is having on the paper. This is a one-point focus on an event. All meditations can be expressed as a variation of this theme. In the case of internal events, the focus may be on no event; and, this is still an event.

In addition, meditations involve a one-point focus over a period of time  $f(\Delta t)$  of Chapter 5. Usually, the focus is on some event,  $(x)$ . The consciousness change that occurs with doing meditations (let us say  $y$ ) involves a direct relationship with  $\Delta t$ . The greater  $\Delta t$  is the more it will affect  $y$ . As  $\Delta t \uparrow \Rightarrow y \uparrow$ .

An excellent example of this relationship is how one feels getting out of a car after just finishing some long distance driving; the 'buzzed' disconnected feeling you get. That one-point focus involves a constant return to a form of mental peripheral vision. In addition, there are elements of the eye exercise of Assignment 4 in the driving operation. The effect on you is a consciousness change.

One purpose of doing these exercises is for you to observe some of the consciousness changing effects that these meditation exercises can produce. One way of doing this is:

□ Before doing an exercise, pre-form your intention, cultivate a disinterested-interest, and just sit and notice how you feel: physically, mentally, and emotionally. What does your body feel like? What are your emotions right now? Notice the flavor of the thoughts you have been entertaining before the exercise. Also, establish your priorities for this coming time window; what is your intention.

□ After doing each exercise, again, notice how you feel. What does your body feel like? What are your emotions right now? Notice the flavor of the thoughts (if any) you have afterward. Sit with (and notice) how you feel after doing each exercise.

These two operations (pre-forming intentions/attachments and observation of current state) are part of all the rest of the exercises in this book. One is to be performed before each exercise. Right after each exercise, set aside a block of time, and observe how you feel after doing the exercise – the effects. Just observe, for about 2-5 minutes. These activities are a part of every exercise from this point forward.

If you want, enter these perceptions into your notebook for future reference.



## Exercise and Lab 6: Breathing Exercises

There are many methods of doing breathing exercises. There is a complete yoga<sup>16</sup> around breathing exercises (Pranayama Yoga). One of the reasons breath is being covered first is because when mantras and other exercises are introduced some of them can be done in conjunction with the breath.

In addition, breath exercises introduce to you the consciousness changes that can occur with breathing. This can help with the perception of effects of mental exercises. It can help you see what elements of the effects are due to breathing and what elements are due to the mental exercise.

Breathing exercises are an excellent introduction to meditation -- focusing on an 'internal event'.

Of the many methods of working with breath, this book will focus primarily on three basic methods. (All these methods are breathing through the nose only, and not through the mouth.)

When doing these exercises, your attitude or focus is to be watching and waiting. Watch your body move. Hear and feel the air moving through you. No thought is appropriate or desired. And...wait. Wait until the allotted time period is finished. Accept no judgment. Just watch your breath and wait. When you are finished with the breathing exercises, you then enter a reflection period; you are to extend your watching and waiting period an extra few minutes.

To begin with, make your self comfortable, but not comfortable enough to fall asleep. Sit upright in a chair, sit cross-legged, lie down with your hands behind your head, or any position that allows you to be only partially relaxed. (Any position that is difficult for you to fully fall asleep in.)

The three different exercises you will be doing are:

- **Upper abdomen** → To learn this exercise, place your right hand on your chest and your left hand on your lower belly. The first exercise uses only the chest, and of course, the diaphragm. The only thing moving when you breathe is your chest and the top part of your shoulders. Slowly breathe deeply in through your nose. Feel the air flowing into the upper part of your abdomen. Perhaps, pulling your shoulders back to increase the intake. Then, slowly exhale through your nose. Only your right hand should be moving in and out. Your left hand should not be moving. The only thing moving is your chest and upper torso. Your stomach is not moving whatsoever. Exaggerate the body movement if you wish. Your one-point focus over a period of time ( $t\Delta t$ ) is the air moving through you.
- **Lower abdomen** → The second exercise is just the opposite. You do not move your chest or your shoulders at all, and just breathe in slowly, deep from the pit of your abdomen. With this breathing version, only your stomach and the lower part of your abdomen are moving. Only your left hand should be moving in and out. Your right hand should not be moving. Make an effort not to move anything else. You may have to exaggerate your stomach movement so you can do this. Please notice how it feels when this exercise tends to pull air deep into the bottom of your lungs. Again, your one-point focus over a period of time ( $t\Delta t$ ) is the air moving through you.
- **Both** → The third method is a combination of the previous two done in sequence. It is done like this. When you inhale, you slowly and deeply inhale with the stomach; only your left hand is moving at first. As you get close to the end of the inhale, you expand your shoulders and chest with air, bringing the air to the top of the chest, your right hand begins to move after the left hand is almost done. Then, begin exhaling from your stomach, your left hand goes in first. As the breath finishes, you exhale with your shoulders and chest

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<sup>16</sup> Yoga means 'union'. Yogas are approaches to union with the Divine.



collapsing. Again, your right hand begins to move after the left hand is almost done. It is as if you are filling your lungs up from the very bottom first and expanding your body all the way up to the top. Then when you exhale, you are squeezing it out from the bottom first and, finally, you squeeze the top.

You may get dizzy after doing these exercises for a few minutes. These are altered states of consciousness. When you couple this altered consciousness from your breath with some of the other mental exercises, it is possible to get interesting effects. One of the goals of this breath exercise is to get you to learn to maintain focus through consciousness changes ( $f\Delta t$ ) by watching your breath. Breathe into what you are feeling. Just remember to breathe through your nose slowly to avoid hyperventilation.

When doing these exercises set a block of time aside. Use some objective time reference, like a cooking timer, a clock, a makeshift sundial, etc. This can help you maintain focus.

Your focus ( $f\Delta t$ ) is only on breathing; you focus on the air going in and out of the body. With no thought, the idea is to just wait and observe. Watch it (air) and yourself, and if you drift, remember: what you want; what are you doing this for; and gently bring your awareness back to doing it again. Remember your pre-formed intention.<sup>17</sup>

These breathing and focus exercises deal predominately with the *Focus Control Buss* and somewhat limit the amount of ~~truth~~ that goes through choice in the matrix of Figure 4-4 [temporarily reducing ~~truth~~ chosen ( $\mathbb{F}_C$ ), ~~truth~~ perceived ( $\mathbb{F}_P$ ), and total desires ( $D_S$ )]<sup>18</sup>. It does this by preoccupying the mind with an internal event -- breath.

In addition, it involves a manipulation somewhat of the 'subjective event' loop in your matrix. This exercise can also help you to foster an awareness of your body.

This assignment consists of:

- *Get into a comfortable position.*
- *Do a pre-form of your intention or establish your priorities, notice how you feel at that moment, and cultivate a 'disinterested-interest' in what you are about to do.*
- *When doing these exercises, do a breathing method for an allotted period of time (10-15 minutes for example), and then stop.*
- *Sit for 2-5 minutes after each period of breathing. Notice how you feel. No judgments; just kind of childlike; notice how you feel. Observe the change within you. This part of the assignment is for you to just sit and feel what changes -- if any -- have occurred inside you.*
- *Perhaps enter perceptions or feelings into your workbook.*
- *Do each breathing method three separate times (this makes for 9 total sessions). If doing a number of these exercises in one sitting, allow a period of 15 minutes between exercises.*

As mentioned previously, these breathing exercises can be applied with other meditations. Once you as an individual get this breathing down, you can do breathing while putting your focus somewhere else. You may even use the breathing in conjunction with focusing on something other than breath (like focus on a 'subjective event' in conjunction with an 'objective event' -- air movement).

In addition, this exercise introduces to you the concept of breathing into what ever is happening to you or what you are feeling at that time.

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### ***Exercise and Lab 7: Mantras and Chanting***

With mantras, the application of the mental focus -- ( $f\Delta t$ ) -- is you focusing on a word, and you are using the words for a vehicle to the exclusion of everything else. More specifically

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<sup>17</sup> Like, "I am only going to be doing this breathing exercise for the next 10 minutes."

<sup>18</sup> Example: Chart 4-4, C19

the focus is on the word and nothing else. You can also use a set of symbols – words and concepts words imply -- as vehicles to ‘cruise’ around in your own head.

As with the previous exercises, before you start some kind of chant or mantra session, or any other exercise, ask, “What am I doing this for?” Pre-form your intention; set your priorities. “I am only going to do \_\_\_\_\_ for this period of time.”

Question your current paradigm, programming, or perceptions; “What am I seeing? What do I want from what I see? I want to know what happens when I do this.”

For any new paradigm or perception to be taught, the old paradigms or perceptions are usually called into question.

As stated previously, some of the goals, reasons, and/or desires for doing these exercises are: God, union with the universe or Divine, love, kindness, harmony within yourself or with the world, truth, understanding, knowledge, a sense of ‘there’s something else’, or just curiosity and experimenting. “What happens when I do this?” Just doing this to observe your own mechanisms is a very valid motivation – recognizing your ignorance. “I’m doing this to know me, to figure out how I work.”

Any answer that revolves around the concept of ‘One’ or recognition of ignorance is no problem. It is clear sailing, pretty much.

What mantra syllables – words -- you use can reflect your perceptions and motivations. The author met a man who taught meditation and biofeedback in a college.<sup>19</sup> He said, you can use any word for a mantra, and he is right -- you can use any word whatsoever for one-point focus. He used the word hamburger. His mantra was, “Hamburger, hamburger, hamburger, etc.”<sup>20</sup> However, what word/s you choose may reflect in the change of consciousness because your previous perceptions and desires influence it – your associations with the words

Different mantra exercises can produce different results, changes of consciousness. This is because your desire/perceptions<sup>21</sup> focus is in separate areas. When varying these mantras, the different desire/perceptions involved produce varied changes within the individual. The change of consciousness feels different with this mantra than it does with that mantra, and different with this other one.

That is why this book is going to give at least three different mantra forms to introduce three variations of changes of consciousness. The purpose of these exercises is to expose you to the forms and the variations in consciousness change; how you feel afterward.

When you use a mantra, you are altering the flows through your perceptual lens array. Your one-point focus over a period of time ( $t_{\Delta t}$ ) will be one perception – the words or the perception related to the words. An effect of this narrow focus is ~~truth~~ perceived ( $\mathcal{T}_p$ ) and ~~truth~~ chosen ( $\mathcal{T}_c$ ) will have a reduced participation within your mind/matrix.

### *Exercise and Lab 7A: Passive Chanting*

The first mantra to be introduced many people know -- *OM*. It can be pronounced long  $\bar{o}$  and with *m* or it can be pronounced as *Aum*. This chant is conjoined with breathing, one *OM* per breath. You may want to learn to say it aloud at first.

So, inhale through the nose. Then exhale and as you exhale say, “*Aaauuummmmmmmmm*”. (or *Oooooommmmmmm*). The vowel part, ‘*aaauuu*’ or  $\bar{o}\bar{o}\bar{o}$ , is relatively short. The last part, ‘*mmmmmmmm*’, is long and let yourself vibrate to it. Let yourself vibrate or resonate to the ‘*mmmm*’ part. Learn to ride the “*mmmm...*” part into yourself.

One *OM* is stretched with each exhale of a breath. Then, take another deep breath and *Aaauuummmmmmmmmmm*.

There are three basic ways to chant *OM*.

- ◆ Aloud like mentioned in the example (one *OM*/breath).

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<sup>19</sup> When not teaching, he was doing biofeedback research for the Naval Postgraduate School in Monterey, CA

<sup>20</sup> This is the basis for Transcendental Meditation (TM); the one point focus is on the repetition of a specific word.

<sup>21</sup>  $D_s$ ,  $P_s$ ,  $T_c$ ,  $\mathcal{T}_p$ , and  $\mathcal{T}_c$

- ◆ Another way is to say it softly to yourself, the word gently coming out with your breath.
- ◆ The third is no vocal whatsoever, and do the word inside your mind (one *OM*/breath).

Generally speaking, the more pronounced consciousness changes occur when the *OMs* are done in stillness; there are no body applications splitting focus. You may have to learn to ride the vibration by saying it aloud first though.

Once get the hang of riding the vibration concept, say *OM* in your mind to the silence, in the stillness of your being. As you are doing that one-point focus on *OM*, you turn your awareness and everything 90 degrees away from your thought/emotional sets, away from everything and jumping into yourself with this 'mmmmm' vibration/sound.

As with the other exercises, before you start this exercise, set a specific block of time. You have the cooking timer (or ?) out. Do this exercise for 20 minutes.

Remember that this is the only thing you are going to do. If you start drifting, remember: "I don't want to do that now, I want to do this." And...go back to the exercise. Kind of like; a person on roller skates thinks, "I got to remember to write something down for the report. Oh, but I don't want to do that right now, I want to have fun and finish doing this."

Maintain your focus!!! Growth comes from bringing yourself back.

As presented earlier, the third method, the silent one, can be the more powerful one. This is true for most mantras (with a few exceptions). A deeper trance can ensue when the body is not involved.

A number of swimming and water analogies can be made with meditation. One trick of doing an exercise can be similar to a swimming stroke. When teaching swimming, the usually recommended action is stroke, glide; stroke, glide; stroke, and glide. This translates as work, rest; work, rest; work, rest...

With this exercise, the operators can do this inside themselves. The stroke can be in the inhale, in the 'Ooo', or 'Aaaaa' part, and the glide is in the 'mmmmm' part. You can learn to stroke and glide concept in your own head. Burst of focus, rest or glide, burst of focus, rest or glide, burst of focus, rest or glide, etc. Move deep inside yourself. Stroke, focus, glide. Go back deeper. Stroke, glide.

On the other hand, letting go and entering your being can serve as the glide. It is shutting everything down and riding the sound (or vibration), while empty. The stroke in this instance is the inhale and the initial sounding 'Aaaaa', the glide is the exhale and the vibrating 'mmmmm'.

Stroke-glide can be considered more active while dropping into yourself can be considered more passive. *OM* is one of the passive chants that is being introduced now; along with the stroke-glide aspect which, can be more relevant when we get into active aspects of focus as with music.

The idea that is being presented here is that there is more than one way to do any one of these chants. One way is like swimming, while another is equivalent to floating in the water, exhaling, and sinking rather than stroking.<sup>22</sup> Nevertheless, no matter which way you look at it or do it, whenever you drift, recognize it and re-evaluate or remember priorities: "What do I want? Why am I doing this?" Gently bring your focus back to doing what you want, in this case, the exercise. Your growth occurs when you catch yourself.

Remember that if you just ask yourself that question ("What do I want to do right now"), this can help you stay focused. This idea of "what do you want now" can be applied to anything. It is prioritizing your actions in the moment. The process of doing this involves the basic mechanics of refocusing your mind/matrix.

The *OM* exercise consists of:

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<sup>22</sup> An exercise taught in swimming class that shows the student that as long as you have air in your lungs; you will float.

- *Get into a comfortable position (but not too comfortable).*
- *Do a motivational analysis or establish your priorities/intention for the next block of time and cultivate a disinterested-interest.*
- *When doing these exercises, do an OM chant for an allotted period of time (twenty minutes for example), and then stop.*
- *The next part of the assignment is just to sit; after each period of chanting, sit with what you are feeling for 2-5 minutes. Notice how you feel. No judgments; child like, notice how you are feeling. Observe.*
- *Do a chant method three separate times with each of the three methods – aloud, softly, and silently -- (9 times total). If doing a number of these exercises in one sitting, allow a period of 15 minutes between exercises.*
- *Enter any thoughts or feelings into your workbook.*

### **Voluntary and Optional Exercises**

- *Do the above exercise using I Am,<sup>23</sup> 'Iaammmmmmmm'.*
- *Something else can be added onto the chant that can alter its effect. Take the OM, together with your breathing, and go through your mind and remember a musical chord that gives you 'goose bumps'. Some musical chord or transition from some favorite song that gives you a goose bump reaction. Then you say that OM to that chord. ♪Aaauummmmmmmmm♪ (breathe). ♪Aaauummmmmmmmm♪ (breathe)...*

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### **Exercise and Lab 7B: Affirmation Chanting**

The second mantra to be introduced is an affirmation exercise. An excellent example that is already out in world religions is the Nichirin sho-sho Buddhists chant: *Nam-Myo-Ho-Renge-Kyo*. Affirmation chanting also appears in many shamanic practices.

Essentially, *Nam-Myo-Ho-Renge-Kyo* means, "I will follow the chosen way to peace and enlightenment." (At least, that was what people who taught it told the author.) Still, it is an affirmation/reaffirmation chant. An affirmation chant can be done with or without devotions. It is an affirmation of a direction you want to go in chant. Affirmation chants are also known as power chants.

However, because *Nam-Myo-Ho-Renge-Kyo* happens to be a mouthful for non-Japanese speaking people, you may want to develop a chant that has meaning for you in your native language. Like:

- "I'm going to do this, I'm going to do this, I'm going to do this." ...
- "I will \_\_\_\_\_.", "I will \_\_\_\_\_.", "I will \_\_\_\_\_.",...
- "I will follow the chosen way", "I will follow the chosen way.", "I will follow the chosen way." ...
- "I will go to peace", "I will go to peace", "I will go to peace"...
- "I will go to God", "I will go to God", "I will go to God"...
- "I will be one with Creation", "I will be one with Creation", "I will be one with Creation"...

When doing an affirmation chanting session, say a number of your chosen affirmation phrases with one breath. When you run out of breath, inhale. It is even possible to say one chant phrase while inhaling. With this chant, as with the others, you may develop a rhythm with breath. Affirmation exercises can be the exception to the 'say it in silence' rule mentioned in the previous exercise.

Recognize the "I" element, using breath, along with the choosing element in the chant, and expressing it physically produces the effect. This chant is tweaking aspects of the human mind/matrix (decreasing  $D_S$ ,  $\mp_P$ , and  $\mp_C$  while attempting to increase  $T_P$  and  $T_C$ ). An affirmation chant is playing with desire, perception, choice; desire, perception, choice; desire, perception,

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<sup>23</sup> Doing the above chant with the name the Nameless Desert God gave Moses on the mountain.

choice loop. The use of this exercise with constancy can affect your total *Programming* through the exercise of choice using repetition.<sup>24</sup> Again...it is also exercising your focus 'muscle'.

Again, you do several affirmations in one exhale and perhaps one affirmation with the inhale. Part of the effect of this chant will be due to breath.

When you do this exercise with eyes open, it is recommended to have something for your eyes to converge on in order to have a one-point physical focus. Your one-point focus over a period of time ( $t/\Delta t$ ) for this exercise is with the words and the mandala or yantra you made in *Exercise and Lab 2: Creating Mandalas*.<sup>25</sup>

This is only one of the ways the mandalas created in *Homework assignment 2* can be used in this course. Your eyes are to stay on that yantra or mandala (or, what ever is in front of you) as your mind stays on the words.

It is also strongly recommended that whatever you are focusing on be in black and white.<sup>26</sup> No other thought is appropriate. The idea is you would keep your eyes on the center of a mandala while saying something like:

- ◆ "Nam-Myo-Ho-Renge-Kyo, Nam-Myo-Ho-Renge-Kyo, Nam-Myo-Ho-Renge-Kyo"
- ◆ "I will do this. I will do this. I will do this. I will do this."
- ◆ "I choose peace. I choose peace. I choose peace. I choose peace."
- ◆ "I will follow the chosen way to \_\_\_\_\_. I will follow the chosen way to \_\_\_\_\_. I will follow the chosen way to \_\_\_\_\_.", etc.

It is strongly advised, for this exercise, that there is only one thing to look at and that 'something' does not move. Do not let your eyes drift from that object while chanting. There are a couple of advantages to doing it this way -- one is you are maintaining a physical focus as well as a mental one. In addition, there are less visual distractions this way and it decreases 'objective event' perceptions at Choice.

You may want to experiment with different chants. Then, pick one you like to do constantly. You are also encouraged to experiment with this type of chant with the eyes closed as well as open. Just to notice the difference of effect the chant has on you.

Again, doing this exercise exerts your focus over a change of time [ $f(\Delta t)$ ]. It can strengthen your focus and resolve. All of these exercises do in the end. They are applications of the formula and the matrix. The stronger your focus is, the more effective the chant is going to be. No thought (perception) is appropriate while chanting except the chant.

This exercise is to:

- *Get into a comfortable position (again, not too comfortable). When doing the exercise with eyes open, hang the mandala/object on the wall at eye level and position yourself before it about 3-4 feet (1+ meter) away from it.*
- *Before each session, pre-form intention, cultivate a disinterested-interest, and establish your priorities.*
- *Perform an opening ritual like bowing before the mandala/object three times, one mantra and one bow per breath. Emptying your mind, except for the words, as you do so.*
- *Do the affirmation chant for at least 20 minutes.*
- *When done, perform a closing ritual like the opening one; again, bowing before the mandala/object three times -- one mantra and one bow per breath. This time in emptiness. (The before and after bowing ritual clearly marks a beginning and a closure to this exercise.)*
- *Do the affirmation chant session aloud at least three separate times.*
- *Do the affirmation chant session softly to yourself three separate times.*

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<sup>24</sup> Example: Chart 4-4, *H10*

<sup>25</sup> Chapter 1

<sup>26</sup> This way less information – no color – is coming into the mind from the outside. *Nam-Myo-Ho-Renge-Kyo* uses a gohonzon – a black and white calligraphy scroll.

- *With both ways, develop mantra rhythm with your breath. If the eyes are closed, focus behind the eyes, go all the way back in. With eyes open, focus the eyes on one specific thing (like the mandala) and do not let the eyes drift.*
- *Sit for 2-5 minutes after the chant session; this is in order to get a perspective on how it feels afterwards.*
- *Enter any thoughts or feelings into your notebook or journal.*
- *Do both methods with the eyes open looking only at the mandala or yantra three times. Then, do both methods with the eyes closed three times (making 12 separate chanting sessions).*

One of the reasons why this specific type of exercise is chosen is, it is an example of an active affirmation whereas *OM* is a passive and a dropping in. They are almost opposites. This exercise, instead of a dropping in, is going out, involves a participation in a specific perception/desire, and a one-point focus on the words as well as the object.

A reminder of what you are being exposed to are chants that can induce different changes of consciousness, when done over a period of time. Just like the breathing exercises, chanting can have varied effects on your mind/matrix. That is why these three types of chants exercises were picked. They have different effects.



### *Exercise and Lab Chanting 7C: Devotional Chanting*

The third mantra category is devotional, also known as a heart chakra chant. There are all types of devotional chants in world religions -- the Psalms in Judaic and Christian traditions, Hari-Krishna from India; they are all devotional. The rosary is a devotional form of mantra.

To help you understand devotional chants, one reference is that it involves a desire for union with something greater than yourself; devotional chants involve a recognition of 'something' grander than you. The earlier mantras are more steering in, steering out, this way, that way. They were dealing mostly with steering -- manipulating mental direction or operation. *Exercise and Labs 7A & 7B* can be done without any concept of a Divine Being. Throw in the concept of a Divine Being and now the chant turns up the drives, turns up the fire. You are working in conjunction with the fire aspect of the spiritual, the emotional, the desires.<sup>27</sup>

As long as there is some sense of a Creator/Creatrix in an operation, it has a devotional element. Devotional can go so many directions. Devotional can carry in to Shamanism as well as Islam. Devotion is an element that is at the core of almost every religion. The whole concept -- recognition of something greater and the desire to be with or at one with -- is used different ways. It is the same concept; just the individual perceptions and philosophies of what that One may be change.

Devotional may also involve a degree of contemplation of the God's Glory.

Devotional mantras are also known as prayer vehicles. Psalms are prayer vehicles. Prayer is a 'heart song' communion from the Created to the Creator. The bible's psalms are very old 'heart songs' to God.

Some heart songs have words and there are others that are wordless. With this devotional chanting exercise, you are being introduced to the 'heart song' through a set of mantra/words. It is encouraged that you to develop your own 'heart song' to your Creator.

The 'heart song' music begins in the heart and mind -- intention, not the voice. The heart is singing, guided by your intention -- perception. The voice is only expressing what is in the heart.

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<sup>27</sup> The perception/desire analogy of how perceptions steer, while desire/emotions are the gas, Chapter 4.5 - The *Perceptual Lens Array* Matrix. Staying in that parallel, what happens when an engine floods; it gets too much gas. The gas/passion must be in the right proportion to the necessary operation.

One of the nice things about devotional mantras is that they tend to pre-form your intentions automatically.

In the previous two mantras, desire was kept at a low volume to little/no-strong desires at all. We kept desires singular and low volume -- one perception and one desire. When you begin to perform devotional chants, you start turning up the volume of your desire a bit (along with, introducing numerous perceptions). This is the desire for the One ( $D_{Tp}$ ), and it is made stronger, more specific, or cultivated.

With this exercise, as with the previous ones, you are using words (or a series of perceptions) as vehicles. You use these word vehicles as vectors for your one-point focus. With this exercise, unlike the previous exercises, you are not only using words where the words do not mean anything, or have very simple meanings. Instead, you are including whole concepts involving perceptions/desires into the words. You are 'pumping' specific concepts through your mind.

You are turning up the volume on desires, and perceptions are increasing. And...you are still doing a one-point focus. For example, one devotional is a simple 'Glory Be'. *Glory be to the Father, Son, and Holy Spirit. Glory be to the Father, Son, and Holy Spirit, etc.*

(The author has found that many people have trouble with popular Christianity and a Christian God, due to some bad experiences. If this is the case with you, it is encouraged that you develop your own devotional mantra. You can use a mantra that is already established in a religion or something that fits with your perception of the Divine. Just saying, "Glory be" can work.)

The problem with most existing devotionals is they tend to be long and there is a large amount of memory work with them. Like the Rosary beads, or the prayer of St. Francis, or any one of the Psalms. It is usually a long wordy thing. You know: "*Yeah, though I walk through the valley of death, I will fear no evil because God is with me, etc.*"<sup>28</sup>

Hari Krishna is done as "*Hari Krishna, Hari Krishna, Krishna, Krishna, Hari, Hari, Hari Rama, Hari Rama, Rama, Rama, Hari, Hari*". Most devotionals tend to be long and wordy.

Whereas a one word devotional like Amen -- "♪A...men, a...men, a...men, amen, amen...♪" -- can be useful. That one is relatively easy. And...as mentioned previously, most existing devotional chants involve a lot of memory work or use a book as a tool.

Like the other mantras, this chant can be coordinated with breath. This mantra is to be done with the desire at medium or low volume within yourself. It is better to avoid a devotional at a high desire volume, because it can be somewhat counter-productive if perceptions are not 'one' or focused on the whole (of which, you are a part). (To be 'one', is to unify a number of perceptions into one perception. It means to be inclusive or non-exclusive.) When perceptions start being skewed or divisive and the one desire starts getting at very high volume that is when the individual may start getting into fanaticism.

This is a condition where a person's perceptions tend to be divisive or exclusive (limiting truth perceived [ $T_P$ ] and truth chosen [ $T_C$ ]). When perceptions and desires are many and at high volume -- without any exercise of choice control -- is a condition where the individual may also enter the psychotic realm. (Which, may not be that far from a being a fanatic.)

This assignment is:

- *You are to get into a comfortable position (but not too comfortable).*
- *Do a motivational analysis or establish priorities along with cultivating a disinterested-interest.*
- *You are to do a 20-minute sessions.*

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28 23<sup>rd</sup> Psalm

- *The assignment is for you to use 'Glory Be', create your own, or find an existing devotional mantra (Hare Krishna, Lord's Prayer, Allah, rosary, Amen etc.).*
- *Do the chant for 20 minutes.*
- *Then, sit with what you are feeling afterwards for 2-5 minutes.*
- *Perhaps, enter how you feel in the workbook.*
- *Do this on three separate occasions.*

Additional note: those who have a problem with the Divine or Divine concepts can do the devotional with a reference toward the concept of Oneness, a Unity, or the Universe. You can facilitate the exercise using a verse from a song, any song you want, as a mantra. The important points of this exercise are: holistic motivation and perception, the breath, the mantras, and everything is focus, focus, focus, focus....

Those of you who feel there may be a Divine and you do not know what this Divine is, good. Use this; use the sense within you that there may be Something Else and you do not know what.



### *Exercise and Lab 8A: Blank or Empty Mind Exercises*

The previous exercises had you focus on a specific 'subjective event' with in your *Perceptual Lens Array*. This exercise is to produce a one-point focus  $f(\Delta t)$  on maintaining a no 'subjective event' condition.

This assignment takes what you have been previously introduced to the next logical step. The exercise is in 'blankness'. No thoughts, zero, nothing, blank.

*"null + 0 = hold that thought."*

This essentially minimizes the 'objective' and/or 'subjective event' input of your mind/matrix. With this exercise, the choice is, "make no choice".<sup>29</sup>

At first, this idea may seem intimidating. Yet, there are many times in your life that you have had an empty mind and not recognized it. In athletics, this condition can occur in many different ways. In fact, when doing some athletics, focus must be maintained to such an extent on an 'external event' such that, if you think, you usually 'mess up', or are injured. In this case, the individual's perception becomes preoccupied -- focus becomes split -- by a 'subjective event' at an 'objective event's' expense.

Many times, listening to, or playing music can help one be devoid of thought.<sup>30</sup>

No thoughts or perceptions -- that means attempting a zero for  $P_S$  and  $\mathcal{F}_C$ . (Remember the Truth in your mind -- *Knowledge* -- cannot be hurt by 'no thought'.) In reference to Figure 4-4, *Exercise and Lab 8* is an attempt to exert control of, reduce, or ignore the *Perceptual Lens Array*. This means no, or very few, ~~true~~ perceptions are chosen ( $\mathcal{F}_C$ ) with 0 attachments ( $A_S$ ), conjoined with an extended one-point focus (an increase of  $\Delta t$ ), with little or no 'subjective event'.

In doing this exercise of a blank mind, you as the operator must recognize that no thought is acceptable whatsoever. This is an effort to shut down or step out of the subjective feedback loop. If you think of something you feel is important, set it aside and think of it later. "Not now, I'm going to do this exercise". And...bring yourself back to the exercise.

Remember your priority for the moment; then, return to the exercise. Know what you want. All perceptions are approaching 0 in this exercise, and still there is a one-point desire for doing the exercise.

This practice reduces the overall activity of the human matrix -- mortal mind . You are making only one judgment or choice -- no thought. Reduce perceptions and there is little to judge.

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<sup>29</sup> No truth chosen ( $T_C$ ) or ~~truth~~ chosen ( $\mathcal{F}_C$ ) minimizing choice total ( $C_S$ )

<sup>30</sup> Chapter 8



When you set this exercise up, as with the others, set a specific time limit at first. "I am going to work at having a blank mind for this period of time."

The idea is for you to set a specific time, a time with a beginning and an end to it, a timing device. This is to help you return and not drifting while you are doing this. Again, this is an application of a one-point desire. "There's only one thing I want to do for this period of time." This way, you bring desires to 1 ( $D_S$ ) as perceptions ( $P_S$ ) approach 0. This will help facilitate the reduction of the participation of any ~~truth~~ with in your mind/matrix.

Everything should be empty or blank for that window of time. When you find yourself drifting, remember your purpose and correct. You are just sitting and waiting, empty. It is not as if you have to do anything; because, there is nothing you have to do. You just wait; sit and wait until the time has passed and be empty. This can be done with the eyes open or the eyes closed.

With the eyes open, it can help if the eyes focus on only one thing. This narrows or simplifies the 'objective event'. Again, that is where the mandala that was made in the second homework assignment can come in handy. Hang the mandala on the wall, sit in front of it, and focus on the center of the mandala, not letting the eyes or mind to drift. You can also use the flame of a candle, a blue sky, the ocean, the sand of an egg timer, etc. The idea is to just focus, wait, and be empty (no thought is appropriate).

After attempting this, you will find that it is hard to keep a blank mind indefinitely. It is difficult. Your limited mortal version of the Creation Matrix is constantly working -- creating. However, using exercises of mantras and music, you will find that it can be done in distinct short bursts for a relatively long time.

When emptying the mind, there is the initial effort and then an effort to maintain the condition. What can be tried is a continual repetition of the initial effort.

Instead of exerting an effort of maintaining a blank while waiting an extended period, it is *blank, blank, blank, blank*; and doing a series of 'blanks' while waiting. This exercise can have a similar effect to the exercise of moving the eyes very quickly.

That particular eye exercise consisted of moving the eyes, in such a manner, that the eyes would rest on something only shortly. Then, they would move to something else momentarily, then to something else, then to something else, etc. Your eyes were not to linger on any one thing. This was to be done for a specific window of time (one minute).

The movement of the eyes tends to blank the matrix automatically as the eyes and mind work together to establish focus and re-cognition. *Exercise and Lab 4* takes advantage of the brief moment that the mortal mind/matrix takes to focus to Cognition, and moves before the process is completed, restarting that moment with each movement of the eyes.

Instead of physically using the eyes as with *Exercise and Lab 4*, use the distinct bursts of emptiness exercise and refocus consciously with your mind -- blank, blank, and blank -- bypassing the eyes/matrix mechanism, and doing it inside the head without using the eyes. This can be done in short bursts for a significant amount of time.

This 'quantum burst' type of approach cannot only used with emptiness alone, it can be used with music and mantras. Music is perfect for short periods of blankness -- blank, blank, and blank: an emptiness on each note.<sup>31</sup> You are not really thinking anything, just listening to the note. There is little or no subjective event. With mantras, an emptiness can be injected with each word.

Again, the longer you have a blank mind, more significant the consciousness change. For effectiveness (if effectiveness is measured as a change of consciousness and individual growth), the change of consciousness/effect will be directly proportional to how long the exercise is done over a change of time. The expression  $\Delta t$  is directly proportional to consciousness/effectiveness. There is a direct relationship of change of time to change of consciousness. Please be aware that the  $\Delta t$  variable also means how many 'sessions' you have done in total as well.

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31 Chapter 8, Concerning Metaphysical Tools and Music Use

(The quality of the consciousness change/effectiveness will also be in direct relationship to how much Truth has been programmed in the mind/matrix – *Storages* – at the time of the exercise.)

The longer the operator has a blank mind, the ‘heavier’ their consciousness change is going to be.<sup>32</sup> As mentioned before, there are many different ways we can have a blank mind and we do not know it. Again, doing athletics is an example; specifically, when you have to focus on a ball. If you think about what you are doing, you are going to ‘blow it’.<sup>33</sup> A significant part of the ‘euphoria’ of athletics can come from maintaining an empty one-point focus – empty mind/matrix.

The mind’s ‘subjective event’ must be empty or still to allow fully an ‘objective event’ to pass through it. As mentioned before, your mortal mind/matrix is limited. With most things, the perceptual lens focus (your control of the array) cannot do two things at once. If you are busy thinking, then you are not watching your physical situation. You can open up your focus to allow both events to occur, to come through the array (a form of mental peripheral vision). However, when it comes time to act, the focus must be on the event that is to be acted upon – the ‘objective event’.

Driving a car is an excellent example of this. A detached awareness can occur where we are aware of traffic and the ‘chatter’ in our mind. Our mind’s eye is open enough to ‘see’ both. When driving, awareness does not need that much attention, we listen to the chatter/thoughts. However, when the car needs our focus, the chatter and thoughts must recede into the background.

Along with this, sometimes in driving a car, we create a long-term focus situations. The longer we do it; we get a consciousness change. Again, this is why our minds are in an altered state after doing a long drive.

As mentioned previously, there is a direct relationship between the time of focus ( $\Delta t$ ) and consciousness change.

Another variable of the consciousness change is dependent on the individual’s motivation – intention -- when they focus (what truth and ~~truth~~ are perceived [ $T_P$  &  $\bar{T}_P$ ] and desires total [ $D_S$ ] is in their mortal mind/matrix).

So...the major variables that influence the operator’s change of consciousness with an empty mind/matrix exercise are:

- $f(\Delta t)$  focus over change of time...This includes long term as well as short term; how much you have done this exercise previously.
- How much Truth that is already in your *Storages (Knowledge, Programming, and Memory)* specifically).
- Your intention in doing the exercise – perceptions and desires.

This is a great exercise if you have to stand around and wait for something. Waiting. Blankness and empty. The author did this exercise a lot in the army. “Hurry up and wait”, is the military credo. In waiting, the author would be empty and allow no thoughts to be entertained.

That is one of the interesting things about doing mental exercises in a crowd. No one has any idea what you are doing. True, you may appear a bit ‘spacey’. And...doing mental exercises is a lot subtler than doing jumping jacks or hatha yoga in a crowd.

This exercise consists of:

- *Because for the beginner it is hard to keep a blank mind indefinitely, the assignment is only for three to five minutes.*<sup>34</sup> *You are to get into a comfortable position.*

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<sup>32</sup> To the limit of what your mind/matrix’s current programming is capable of.

<sup>33</sup> An example of focus being split by ‘subjective’ and ‘objective’ inputs is Chart 4-4, *N2*

<sup>34</sup> If you wish to do this longer than five minutes, you are welcome to try.

- *Do a motivational analysis or establish your priorities/intention and cultivate a disinterested-interest.*
- *Notice your 'state of mind' before hand.*
- *Do the blank mind exercise.*
- *When done, You are to sit and notice how you feel for 1-2 minutes (extending your watching and waiting time).*
- *Then afterwards, perhaps make an entry in the notebook or workbook.*
- *This is to be done on at least 5 separate occasions with the eyes closed and 5 separate occasions with the eyes open.*

\*\*\*\*\*\*\*\*\*\*

### ***Exercise and Lab 8B: Maintaining A Physical Focus Only***

This exercise simply involves sitting in front of a mandala or any object and not let your eyes leave the center of a mandala. This is simple exercise in maintaining a physical focus only.

This exercise is for you to:

- *Sit in front of the mandala or any object as in exercises 7B or 8A*
- *Do this exercise for twenty minutes, on at least three separate occasions.*
- *Sit and observe for 2-5 minutes afterward.*
- *Enter any thoughts or feelings into the workbook.*

\*\*\*\*\*\*\*\*\*\*

### ***Exercise and Lab 9: A Possible Combination***

The last exercise to be covered is a combination of all three previous mantra types and the empty mind. The idea consists of doing blank bursts (*Assignment 8A*) at relatively high frequency, at heartbeat speed or twice your heartbeat (using your own internal rhythm). Blank, blank, blank, blank, blank. This is very similar to using any word or mantra repetition introduced in previously.

The word or concept that your focus is on should be one syllable and very short such as: God, God, God, God, God... You can use the words Love, Jah, Allah, One, etc.; any short word that connotes the Divine for you can be used. As you are doing this mantra, bring the attention or focus (*fΔt*) inside, 90 degrees away from everything. The power or stroke part of it is focusing and saying the word 'God' the rest is the short space between words. (God...God...God...God...) Again, this is very similar to transcendental meditation concepts.

This is another exercise where the use of power and rest, power and rest, power and rest...may be applicable. These rests however are for very short periods.

Alternatively, you can also float, gently float back into it, and flutter into your being; riding the word repetition – empty -- with no rests.

Here again, because a God/Divine concept is involved, a devotional element is involved this exercise. Use the love that you may feel for God or... You can use both mind bursts and love bursts as you do this mantra.

At first, try it rapid, twice your heartbeat. Later, on your own, you can do it at whatever speed you want. That speed was picked because it matches some of your internal rhythms. You may prefer to do it with each heartbeat. You, as the operator, may have to learn to experiment on your own; and play in your head with this to see how it feels.

However, if you do any degree of experimenting, stay with one general action per sitting. Meaning, do not change from chanting *OM* to *Nam-Myo-Ho-Renge-Kyo* in one sitting.

To repeat, this exercise can also be applied to instrumental music as well.<sup>35</sup> Remember that as you are doing any of these mantras or exercises, you are just existing -- being. Your whole attitude is just sit and wait while doing them. You have nothing to do but

wait and do the chant/exercise. The intentions of introducing all these exercises are for you to explore yourself and to play with your mental mechanism.

You can use these presented mantra exercise types in a multitude of applications. That was one of the goals of the chapter, for you to custom design your meditation approaches along 'some' Eternal principles. Usually, mantras tend to involve you in relationship to some of your perceptions of the outside and yourself. And...it can go the opposite way, too ("null + 0 = hold that thought"). It is totally up to you, which way you want to take it (intentions/motivations). When you are 'playing' with these ideas and concepts, observe that there are different directions, vehicles or modalities, and ways you can take it.

In addition, remember, no matter what you do: if you do anything over an extended period of time with one point focus, there is going to be a consciousness change within you. You may not understand this change or even recognize it.

And, you do it to yourself. Done in conjunction with regular breathing or deep breathing, this can augment the consciousness change/effect. As stated previously, the consciousness change/effect will be proportional to time of focus; the longer the focus, the more significant the change.

Remember, always with these and other meditations, you set a beginning time and an end time. When doing a deep meditation, use a clock or a cooking timer. See what time it is, and wait until the clock rings the quarter or the half or the three-quarter or the hour or do the exercise until the cooking timer 'dings'.

An objective time reference keeps things clearer and cleaner for you. Use time. Although from the Divine's reference, time is non-sequitar. The Divine uses it to approach us – those who experience time. You can use it also.

*"Okay, I'm doing this right now.  
"OOPS, I drifted. I forgot."  
"I've got to bring myself back."*

This can help keeps things clear. The time to stop is when the timer thing goes off. Afterwards, you can start thinking about some of the things that came into your mind while you were doing the exercise. When doing the exercise though, do not think about any thing. You can always set the distracting thoughts on a shelf and say, "Later. I'll think about that one later."

For this exercise you:

- *You are to get into a comfortable position (but not too comfortable).*
- *Do a motivational analysis or establish priorities/intention, and cultivate a 'disinterested-interest' in what you are about to do.*
- *Notice how you feel and how your mind feels.*
- *You are to do three separate 20-minute sessions. Do this exercise three separate times*
- *As with the other exercises, sit and observe yourself 2-5 minutes afterward.*
- *Enter any thoughts or feelings into the workbook.*

\*\*\*\*\*\*\*\*\*\*

Up to this point, these assignments have been playing with the perceptual lens related to what choices we make. The meditation/mantra forms are manipulating the flows through the lens array. Our perceptions and our desires (motivations) are part of this manipulation with available choices -- to make choices based on truths of the whole and unity.

Many exercises using imagination, perception, and focus have been introduced. Imagination exercises today are called visualizations. Which are just other ways to play with the *Perceptual Lens Array*.

In addition, what has been touched upon previously is using the brief moment in time the *Perceptual Lens Array* takes to focus. The eye exercise was an example of doing that. It constantly caused the matrix to refocus and in doing so, no or few choices (a decrease in ~~truth~~ truth

chosen [~~T~~<sub>C</sub>]) were made, which directly affects *Programming*. Other exercises can use this as well.

“Now, for something completely different”.

### 6.3 - Additional Study: Zen and Slipping Between Thoughts: Options, Options, Options...

Again, it is brought to your attention our mortal mind/matrix is very limited. This makes stepping out of the mind a ‘gilt edged’ priority for anyone who is serious about growth in metaphysical or spiritual studies. (It also offers a mental coordination approach to physical studies as well.) In order to explore that which is beyond our normal perceptions we have to leave those perceptions behind.

*“Get out of the house and go out on the street all alone.”<sup>36</sup>*

All the meditations that have been covered, including the mantras, the breath, and everything that has been introduced have passive and active elements in them; yet, they are still dynamic in nature. They are doing something. Some are efforts in reducing ~~truth~~ (~~T~~) within the mind while others are efforts that increase truth (T) within the mortal mind/matrix. All the exercises up to this point in the book -- except for the recognition exercise of truth, the ‘ringing’ -- the operator is doing something actively. The very act of meditation is an act. Even if it is to non-act, this is an act.

With most of the previous exercises, this is a manipulation of the mind/matrix operation. These exercises use the mind’s operation to alter what truth or ~~truth~~ it contains at any given moment. Essentially, the operator is setting a block of time to do ‘something’ within their head. What if that block of time is set aside to do absolutely nothing? Instead of manipulating the mind/matrix, recognize the limits of the mind and ‘step’ outside those limits. This, in turn can reduce the participation of ~~truth~~ within the mind.

You are not your mortal mind. You are God’s Creation. When you leave your mortal mind behind, the only thing left will be who you really are.

#### Option #1

This introduces a very passive form of meditation; that was touched on with the watching waiting part at the end of each exercise. An excellent image of this meditation is the Zen or the Taoist picture of a heron on a lake. A functional stillness occurs with the passive operation of watching and waiting – being relaxed and paying attention.

St. Romuald said, “Sit in your cell as if in paradise.” You do not know there is a paradise around you (or in you for that matter), but there is. (The heron is probably more cued into the paradise aspect than any human is.)

This next exercise is for your mind to be as a heron on the lake; watching and waiting in the whole paradise that is around you.

This exercise is to cultivate a functional stillness or non-action arising from just being relaxed and paying attention. While paying attention, you are to be like the heron and watching your thoughts as the heron watches the fishes, without judgment or choice, and no action. You are watching your perception/desire or thought/emotion mechanism, which is reflected by the ‘subjective events’ that are created by your mortal mind/matrix.

Be an objective observer of these thoughts, daydreams, and fantasies. You are watching it all inside your head as if they are fishes. You are just watching the movie go by. As one thought passes by, another one arrives. The thoughts follow each other, and you are watching them from above. Like a bird, that already has had dinner. Be like the heron watching the fish below it.

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<sup>36</sup> *Trucking, Grateful Dead*

Here is an analogy to fixing a record player. After the author got out of college, He started working in analog electronic repair places: TV and stereo repair, p.a. systems, alarms, etc. The first three jobs (the very first chore) the author got in those electronics repair stores would be; they would give him a box full of parts and say, "This is a record player; fix it."

After putting it together though, the author would see the record player is not working properly. It was not doing what the author knew it is supposed to do. It is supposed to eject, it is supposed to play, etc. Because the author did not know what made a record player eject or play, the author would have to watch it go through the eject and reset cycles maybe 40 or 50 times. He would just sit and watch it, not doing anything except recognizing connections. He was just watching. (The author was being paid the same -- minimum wage.)

Finally, as the author observed, he saw 'this' connects to 'that', he saw that this notch goes there, and the wheel comes back. As said, the author may have had to do this at first -- watch it 30 or 40 times -- to digest what is happening with each part. Most of it was just watching, and finally in the watching; a cognitive jump occurs. "Oh, I got it! I see it now!"

Doing this inside -- watching yourself, watching the mechanism of the matrix inside you -- is a truly passive form. By not taking any active control anywhere here, you are using the focus/cognition mechanism of the mind/matrix on the mind/matrix itself, using the Cognition input only.<sup>37</sup> You are just watching with no judgments.

You are watching your thoughts. You are watching your reactions to thoughts. Watching what you are feeling. Watching how you are sitting. Watching the car go by. Watching your reaction to the car go by. The whole idea behind doing this is that certain reoccurring mechanisms will begin to appear to you as you are doing this. Start watching yourself, looking at your mechanisms. This exercise addresses the old Oracle of Delphi adage, "Man, know thyself". This is a beginning.

An excellent example of watching and waiting, in everyday life; is to watch yourself watching TV. Watch your reactions to watching TV. The TV itself is totally neutral. The reactions within you are what you have created through your previous programming to the TV programming. Whatever meaning the TV (and what is on it) has for you, is what you give it.

The value of this exercise is that it exposes you to your parade of thoughts. Like the TV, whatever meaning these thoughts have for you, is what you give them. Outside of you, these thoughts have little to no meaning.

*"Redwoods talk to me.  
It's all the same,  
By the human name,  
It doesn't mean shit to a tree."*<sup>38</sup>

Once you cease giving these thoughts any meaning, you begin to step 'outside' of the mind's operation.

This exercise is for additional study. The exercise is to watch your thoughts. If you find yourself becoming involved with a thought-desire set, pull back and disengage. Remember why you are doing this -- your intention. It may be just to fool around or explore your own head.

Breathing exercise can help the operator relax into this exercise. Instead of watching the breath, you are watching your mind.

You are to:

- *Set aside three separate blocks of time (15 to 30 minutes) to watch your thoughts or reactions.*
- *Find a partially comfortable position.*
- *As in the other forms of meditations, before the one starts this passive exercise, you still should look at what are you doing this for; what do you want? What do you want? What attachments do you have on the results of the exercise?*

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<sup>37</sup> Chart 4-4, B5

<sup>38</sup> Jefferson Airplane

- *Watch your thoughts and wait.*
- *Enter some of your perceptions of the operation in to the workbook.*

You will find the chatter -- the mind/matrix chatter -- is endless. That was brought up in earlier chapters. The human matrix, like limited mortal mirror version of the Truth Matrix that it is, is constantly creating. One is on a temporal level, and the other is on a Eternal level. Most of the time its creations are meaningless chatter, flitting from one perception/desire set to another.

One of the things this exercise is addressing is for one to see it and just watch the parade of thoughts going by. To re-cognize it is there, that it exists, and to watch it. You will begin to see some reoccurring themes within them as you are doing this. In seeing these themes, a re-evaluation may occur. In re-evaluating, perceptions, desires, and attachments may change; this may include being attached to your own mind.

The next logical application of this is to learn to ignore your thoughts; ignore the chatter. Again, this is a passive application. The reasoning for these type of actions are:

- Given: whatever meaning your thoughts have is what you give them.
- Given: whatever the thoughts say to you is going be limited by what is in your mind – programming – and are liable to be inaccurate representations – ~~true~~ – based on limited perceptions.
- Given: truth is laws by which something ‘works’.
- Given: the more you work in truth of an event, the more functional you will be in the event. And...conversely, the more you work with ~~truth~~ – not in the laws of an event, the more dysfunctional you will be in that event.
- Then: learning to ignore your thoughts is can contribute to your function – effectiveness – in an event.

This exercise is more personal than the previous ones. Everybody has to learn to do this on his or her own. The author does not know how to show a person how to watch his or her own thoughts.

## *Option #2*

Another method of meditation is used in *Lexio Divino*.<sup>39</sup> This method steps out of the free flowing thought-desire sets that come through the subjective input, to use mentation to get out of mentation (like mathematical operation of division by zero leaves mathematics). An easy way to do this is to use the writings in a spiritual or meaningful book – something that impacts you. Use a spiritual text, read it, and sit with it afterward.

Referring to the ‘ringing’ of the first exercise, it was mentioned that if Truth is perceived constantly, it could alter states of consciousness through this ringing.<sup>40</sup> The speaker is ‘weaving’ truthful symbols, and the listener is interpreting the symbols.

In that interpreting, the listener can make a mental ‘jump’ and leave the separate elements of the ‘weave’ and start to appreciate the ‘cloth’ of the subject matter. Kind of like seeing the curved sphere, that is implied by the straight lines of the geodesic dome. (Pardon mixed metaphors.)

The listener can leave mentation (mental constructions) and enter the presence of Truth through the mentation. The mentation in itself is limited and temporal in nature. It is being woven to imply something beyond (behind) it -- an Eternal.<sup>41</sup> Just as, a one-dimensional thread is woven to produce a two dimensional cloth. It is the listener that makes the jump.

Try this idea of *Lexio Divino* on your own. This idea is a method of ‘weaving thought forms’, pumping truths (with as much Absolutes as possible) from *Knowledge*, through the subjective event, via the *Perceptual Lens Array*, into Choice, thereby altering *Programming*;

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<sup>39</sup> A monastic Catholic exercise

<sup>40</sup> Chapters 1, 3, and 4

<sup>41</sup> Again, a logic system creates ‘something’ alien to the logic system.

and then, going around again.<sup>42</sup> Usually reading something that affects you, spiritually or inspirationally, can do this. This can start a ringing in the mind/matrix, especially if the truths are augmented/increased each time it goes through the lens array. Do this for a short time; and sit with what you feel for a short time.

In order for this to be effective though, there must be a measure of truth within the mind/matrix *Storage* to start with. A specific amount of truth applications must be present within *Knowledge* for this to work.

This exercise is to:

- *Establish: What do you want? What is your intention? What attachments do you have on the results of the exercise?*
- *Pick a piece of spiritual writing that impacts you*
- *Read it*
- *Sit with how you feel, or sit with what that writing means to you for 15 minutes*
- *Do this on 3 separate occasions*
- *Write perceptions in the journal or workbook*

### Option #3

There is another way to use mentation to leave mentation, still using the weaving cloth analogy. What if you are following some threads of thought or symbols within an idea weave, and all of a sudden, there is nothing there; a hole with nothing else to grab or to follow? A Zen koan can do this, "What is the sound of one hand clapping?"

*OOPS.* All of a sudden, there is nothing there. It causes the mind/matrix to refocus or reset. Every time the mind refocuses, there is still a hole that prevents full operation of the array, even to cognition. The mind recognizes the words; and the words 'do not compute'.

In doing this, it is possible to slip between the threads of thought to enter another state of consciousness. A kind of slipping between the temporal thoughts and leaving temporal thought behind. As stated previously, because eternal and temporal are mutually exclusive, when an individual leaves the temporal in any way, the only thing left is the Eternal, in one 'form' or another.

Playing with these particular exercises/mechanisms are more of an auxiliary assignment to this chapter. Each individual's mortal mind/matrix is different.<sup>43</sup> It is totally up to you. This book is just putting it out there -- to you -- that it can be done.

An example or a spin-off of the koan idea was introduced in Chapter 4. That is, when a series of unrelated cognized perceptions (with their subsequent reasoning and logic) are put in a semi-logical order to produce a new independent irrelevant cognition.<sup>44</sup> This condition can cause the mind/matrix to reset completely. It is similar to pressing *Ctrl*, *Alt*, and *Delete* on the computer keyboard.<sup>45</sup>

As stated earlier, when the mortal mind/matrix is resetting, an element of the eternal joy of God/Creation manifests in the matrix. We experience that moment as laughter.

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<sup>42</sup> Examples: Chart 4-4, *I10-12* or *J10-11*

<sup>43</sup> Due to the choices they have made and the subsequent mind/matrix programming these choices have produced.

<sup>44</sup> As opposed to a series of unrelated cognized perceptions put in a semi-logical order -- there is no cognition, and the matrix refocuses, Chapter 4.

<sup>45</sup> Pressing *Ctrl*, *Alt*, and *Delete* at the same time on a Windows operating system will cause the computer to bring up a screen with all programs that are running -- if pressed again, the computer will restart -- resets.



## 6.4 Road Signs

In this chapter, some common signs, states of consciousness, or experiences are introduced. Many of these 'signs' that can occur are an effect to some of your exercises. Some can occur shortly after you start do exercises and be like a quantum leap. While others are results of long-term mind/matrix reprogramming.

All are like road signs on a journey. All should be 'looked' on as such and then keep 'moving on'. Preoccupation with a road sign can detract from the 'trip'. If you are busy watching a road sign, you are not looking where you are going; you may not see the cow in the road.

Some of these 'signs' are such that if you change your focus from what your exercise is to the 'sign', the 'sign' disappears.

Everything that has been presented in this chapter and previous chapters can initiate changes in the mortal mind/matrix operation and you may experience consciousness changes or have effects from them. Every mortal mind/matrix is like a snowflake. Even though every snowflake may be different, there are numerous elements they have in common.<sup>46</sup> Alternatively, your mortal mind/matrix may experience variations of such changes.

These changes/signs have been arranged into three specific categories. These categories are, basically, reflections of postulated qualities of Chapter 2. The second postulate (God's Love) forms one category and is 'heart' related. The third postulate (God's Logical Mind) forms a second category and is 'mind' related. And, since they are One, a third category is formed as a combination of 'head' and 'heart'.

Most of these may mean nothing to you. Some of these signs you may understand only after you experienced them.

### I. Head

#### A. Epiphanies or sudden quantum mental jumps into metaphysical or spiritual subject concepts

1. An intense sense of beauty related to the 'whole'
2. These also can instigate heart states
3. Mount of Transfiguration' a major epiphany that involves exposure to the Absolute Power of God.

#### B. Deep meditation states

1. A perceived light that appears while doing a mental exercise for a period of time
  - a) A light forming in the mind while in a deep meditative state
  - b) A light forming in the mind while in a deeper meditative state than a. This light has a dark spot or 'door' in the center of it.
2. Derivatives of the 'Precious Stillness' within the Eternal Moment of Creation
  - a) Several forms of a peaceful contemplation
  - b) The "velvet monkey wrench" – you are incredibly soft surrounding 'that' which is still and immovable.
3. A visual blackout that occurs while doing an exercise for a period with open eyes and all 'visual' perception disappears (or maybe just the peripheral).

#### C. An introduction to the 'Dreamtime' or psychic education (*ESP* validation)

#### D. A blinding white light

1. Getting "knocked off your ass on the way to Damascus"
2. Usually associated with some initiation or initiatory process

### II. Heart

#### A. A 'bliss-out', a variety of states that comes with maintained prayer (heart-song)

1. The Bodhisattva Choice

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<sup>46</sup> Water matrix (molecule), the nature of solid matrix created by a series of water matrices (molecules) when at a specific conditions: temperature, an impurity, relative humidity, etc.

2. The Absolute Love behind the 'Mount of Transfiguration' – The Power
  - B. Bodhisattva heart flame
- III. Combination
- A. A 'bliss-out' that comes with an epiphany
    1. Compassion
    2. Intense 'heart' spaces accompanied by holistic perceptions
  - B. Bodhisattva tears

Remember it is a mistake to look for these or after experiencing them give them excessive meaning. These are effects of the 'work' and should be looked on as such. "Oh that's kind-a neat!" Then, move on. Becoming preoccupied with the 'effects' can cause you to be distracted from the work that is the 'cause'.

Or, as it is written, "My Father's house has many mansions." You can get lost in the 'rooms'.

## 6.5 Conclusion

All of the previous exercises and material of this book involve playing with the flow mechanics through the presented mortal mind/matrix model. These exercises help demonstrate the logical operation of the mechanism. There are many different ways to play with your mortal mind/matrix mechanism.

Some of the ways mentioned in *I AM A* so far are:

- a) To use a logic system to exit that logic system
  - i) Logic creates illogic as with a Zen koan
  - ii) Mortal mind logic enters into Eternal Mind concepts using truths
- b) To use the effect the presence of Truth has in your mind
  - i) Connects you to your source
  - ii) Reduce ~~truth~~ re-enforcement
- c) To preoccupy the mortal mind with predetermined tasks
  - i) One-point focus on an event
  - ii) Exercising the mind
- d) To use mortal – temporal – limits of the mind to interrupt mental operations
  - i) Preoccupying the mind with cognitive input
  - ii) Using the 'can only think of one thing at a time' limit
- e) To ignore or not allow the 'subjective event' – mentation
- f) To manipulate the 'subjective event'
  - i) Changing desire – what you want
  - ii) Changing perception – what you see
  - iii) Changing attachment
  - iv) Combinations of the above

A word about ritual, ritual is many times necessary for people just learning. Typically, ritual is a tool of the beginner. Chapter 8 will cover tools a little more deeply. However, for now, ritual will be touched upon here. This is because you may develop some rituals as you do some of these exercises.

The purpose of a ritual is to perform a specific operation on a regular basis. This is so that the operation becomes programmed into the mortal mind/matrix to such an extent that the *Storages* can take care of the operation with little or no effort from you in the *Focus Control*. Once the operation is programmed in, the ritual may become redundant. You do not keep going over the math flash cards after you have the numbers and the math operations down.<sup>47</sup>

Accordingly, for an increase of effect, you may have to set up or work with some rituals to learn some of the internal operations that have been presented in this book. You may have

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<sup>47</sup>  $2 \times 2 = 4; 2 + 3 = 5; 6 - 4 = 2$ , etc.

to (or want to) setup specific times and establish procedures to learn some internal coordination or principles. These rituals are tools, like the flash cards.

Do not mistake the ritual for the operation. It is the operation that is important. The ritual is only an aid to perform the operation. Rituals can help remind us to perform the operation and give the operation form, but they are not the mental operation itself. They help you array or arrange a block of time to enter a meditative or mystical state -- to perform a particular internal operation.

A goal is to be able to enter that state at any moment without the ritual. Just like, you can be able to do a multiplication operation without flash cards.

A number of swimming analogies has been made. This is because the author did a lot of swimming when young. Consequently, the author's mortal mind/matrix has been programmed with swimming concepts. To some degree, these analogies are well suited for we as beings are swimming in a Sea of Love.

Physical form is a 'precipitated' version of this Sea. Through the God's Logical Mind and the Truth Matrix it contains to a sea of *BTRs*, the Infinite Eternal Sea becomes a finite temporal sea. What we know as form can be considered condensed versions of the sea of *BTRs*, ice flows.

In order to swim, we do not have to know intellectually the truths that make up the swimming condition (fluid dynamics, laws of motion, specific gravity, etc.). It is their usage and applications are things we do need to know to keep from drowning. It is the stroke and how you move yourself in the sea that becomes important -- the applications.

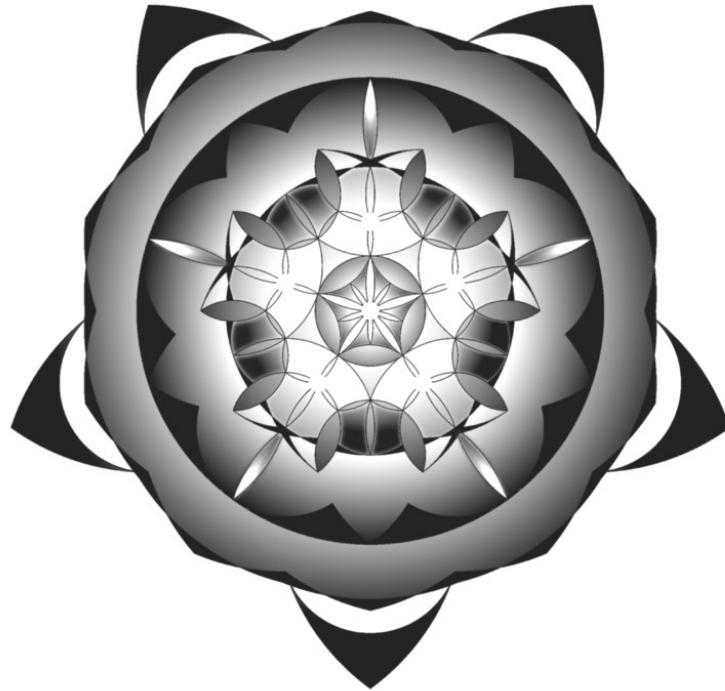
Just as the blood within the sea creatures -- and us -- is a specialized version of the seawater, so is our mortal being a specialized version of God's Love. It is an intrinsic part of our very being and makeup. We cannot escape it. A fish cannot escape its own blood.

As Chart 4-4 attests, there are so many different ways Truth can enter the awareness of our mortal minds. We just need to make room for it. We just need to remove a degree of ~~truth~~ for truth to make itself known. As was said in the beginning of this chapter (and book), we just have to set up the proper conditions.

This ends this chapter on exercises. The purpose of this chapter is to expose you to things you can do in your head. Once the basics are learned, experimentation is encouraged. At the same time, this brings to a close all the information of the previous chapters.

It has been shown that the mortal mind is limited and some of the aspects and the complexity of the details of its own operation may elude it. That is all right; it is the general principles and their applications that are important. You can get lost in the details. In addition, a preoccupation with details may interfere with the actual mental operation.

God is such a fundamental simplicity; your relationship with your Creator should, in time, become simpler and not be cluttered up with excessive details or rituals.



## 6.6 - Questions

- 1) What were the three basic categories of mantra chants that were introduced?
- 2) These exercises are aimed at reducing what elements, in the formula; and how?
- 3) The meditation exercises are playing with the flows through and focus of \_\_\_\_\_.
- 4) All exercises involve a \_\_\_\_\_ over a change of time.
- 5) For most of these chapter exercises, effectiveness is presented as equivalent to:
  - a. the matrix
  - b. consciousness change
  - c. choice
  - d. laundry service
  - e. a change of time
  - f. all of the above
- 6) All exercises are to be preceded by what?
- 7) All exercises are to be followed by?
- 8) Reductions of ~~truth~~ within the mind will do what?
- 9) \_\_\_\_\_ can never leave the mind.
- 10) Name one benefit from doing a meditation practice over an extended period.