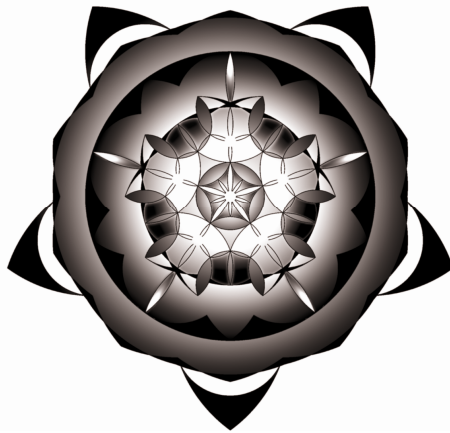


exercise. Meaning, do not change from chanting *OM* to *Nam-Myo-Ho-Renge-Kyo* in one sitting.

Additional note: those who have a problem with the Divine or Divine concepts can do a devotional with a reference toward the concept of Oneness, a Unity, the Universe, or the stars. You can also facilitate this exercise using a verse from a love song, any love song you want, as a mantra.⁶⁸ The important points of this exercise are: holistic motivation/intention and perception, the breath, the mantras, and everything is focus, focus, focus, focus....you drift, refocus...

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 that *Something Else* is.



Application #10A – A Non-action Action

This is a mantra-less silent meditation tool. This application is an extension of the previous exercises and involves the idea of having your one-point focus on an event being no ‘subjective event’ – no thought.

Exercise 10A -- Empty mind exercises, drawing a blank

Series 9 had you focus on a specific ‘subjective event’ with in your *Perceptual Lens Array*,⁶⁹ like a mantra. This particular exercise is to produce a one-point focus $f(\Delta t)$ on maintaining a no ‘subjective event’

⁶⁸ St. John of the Cross used secular love songs and made them prayer songs towards the Divine.

⁶⁹ Figure 4-4, Mortal Mind Matrix, back of book

condition.

This application 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"⁷⁰.

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 get injured. In this case, your 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 -- *Application 13*.

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 your 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.

Momentarily, do your prioritizing – remember your immediate intention, 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.

Again, perform *Application 7B* and set a specific time, a time with a beginning and an end to it with a timing device. This is a tool to help you return and not drifting while you are doing this.

In terms of mental mechanics, this is another application using a one-point focus with desire. The desire is, "There's only one thing I want to do for this period of time." You are bringing desires (D_S) to 1, 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 this window of time. When you find yourself drifting, remember your purpose and correct. You are just

⁷⁰ No truth chosen (T_C) or ~~truth~~ chosen (\bar{T}_C) minimizing choice total (C_S) -- *I A M A I*, Chapter 5, Formula of Effectiveness

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 third application 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. Just focus, wait, and be empty; no thought is appropriate.

(See *Optional Exercise* in this section)

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.⁷¹ You are to get into a comfortable position.***
- ***Do a motivational analysis – what is it you want, establish your priorities or intentions, and cultivate a disinterested-interest – Application 7B.***
- ***Notice your ‘state of mind’ before the exercise.***
- ***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) – Application 7B again.***
- ***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.***



Toying with theme, tempo, and time

After attempting having an empty mind, you will find that it is hard to keep a blank mind indefinitely. It is difficult. Your limited finite temporal version of the Creation Matrix -- your mortal mind -- is constantly working, creating.

However, using exercises of mantras and music, you will find that the mind can be emptied with 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 worked with is a continual repetition of the initial effort.

Instead of exerting an effort of maintaining a blank while waiting an

⁷¹ If you wish to do this longer than five minutes, you are welcome to try.

extended period of time, 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. Mentally, this is a similar operation of constantly changing cognition, but without the eyes.

Application 5 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. The eyes do not 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. The *Eye Exercise* 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 operation with each movement of the eyes.

Instead of physically using the eyes as with *Application 5*, you use the distinct bursts of emptiness exercise and refocus cognition consciously with your mind -- blank, blank, and blank -- bypassing the eye 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 can not only used with emptiness alone, it can be used in conjunction with music and mantras. Music is perfect for short periods of blankness -- blank, blank, and blank: an emptiness on each note.⁷² 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.

As with some of the other applications in this series, there is a direct relationship between length of time of emptiness -- application -- to effectiveness.⁷³

The longer you have a blank mind, the more significant the consciousness change. For effectiveness (if one element of effectiveness is measured as a change of consciousness), the change of consciousness will be directly proportional to how long the exercise is done over a change of time -- Δt . The expression Δt has a directly proportional relationship to consciousness/effectiveness; there is a direct relationship of change of time to change of consciousness.⁷⁴

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

⁷² *Application 13*

⁷³ This can also apply to accumulative time as well, meaning repetition. That is; how many times you have performed that particular operation.

⁷⁴ *I A M A I*, Chapter 5, Formula of Effectiveness

The longer the operator has a blank mind, the ‘heavier’ their consciousness change is going to be.⁷⁵ This concept is not that complicated. As mentioned earlier, there are many different ways we have a blank mind and we do not know it. Athletics was used as 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’.⁷⁶

A significant part of the ‘euphoria’ of athletics can come from maintaining an empty one-point focus – having an empty mind for an extended period.

Your mortal mind/matrix is limited. With most things, the perceptual lens focus (your control of the array) cannot do two things at once. The mind’s ‘subjective event’ must be empty or still to fully allow an ‘objective event’ to pass through it. 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. With sports, it is usually an ‘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 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. As stated in a previous series entry, this is why our minds can be in an altered state after doing a long drive. You feel ‘buzzed’ when you stop driving from a long distance.

Another variable of this consciousness change is dependent on your motivation – intention -- when you focus or perform the application (what truth and ~~truth~~ are perceived [T_P & F_P] and desires total [D_S] is in your mortal mind/matrix).⁷⁷

To summarize, the major variables that influence your change of consciousness with an empty mind/matrix exercise are:

⁷⁵ To the limit of what your mind/matrix’s current programming is capable of.

⁷⁶ An example of focus being split by ‘subjective’ and ‘objective’ inputs is *IAMAI*, Chart 4-4, *N2*

⁷⁷ *IAMAI*, Chapter 5, Formula of Effectiveness

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

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.

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Optional Application, 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 or object. This is a simple exercise in maintaining a physical focus only.

- **Perform Application 7B**
- **Sit in front of the mandala or any object as in exercises 9B or 10A**
- **Do this exercise for twenty minutes, on at least three separate occasions.**
- **Sit and observe for 2-5 minutes afterward -- Application 7B.**
- **Enter any thoughts or feelings into a workbook or journal.**

