

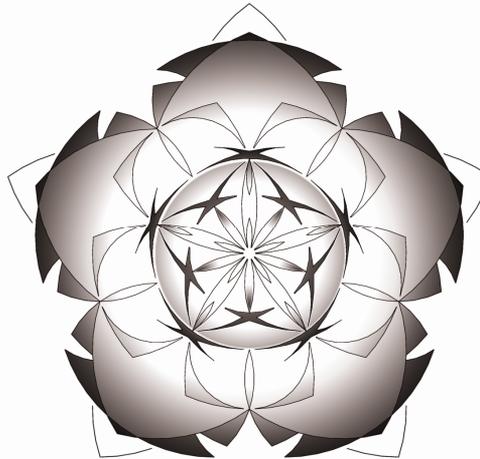
flavor of the thoughts (if any) you have afterward. Sit with (and notice) how you feel – physically, mentally, emotionally -- after doing each exercise. This other block of time is to observe how you feel after doing the exercise – the effects. Again, observe your current state. Just observe, for about 2-5 minutes.

*This application consists of:*

- ***You are to set your priorities or intention before doing an application and notice your physical, mental, and emotional conditions.***
- ***You are to add on extra time before and after an operation to observe the changes the application produced in you.***

These two operations (pre-forming intentions/attachments and observation of current state) are an integral part of many of the following exercise applications in this series and are to be performed before and after doing each operation.

If you want, enter these perceptions and/or changes into a notebook or journal for future reference.



## **Application #8 – Meditation 101**

The core concept to all meditations is introduced with this breathing tool. This application consists of an exposure to basic meditation using breathing exercises.

### **Introduction to meditation mechanics and breathing**

All meditation can be reduced to a single concept, a *one-point focus on an event*. It can be an internal event, which is the common perception

of meditation. It can involve an external event, like a candle or drawing. Or, meditation can involve both, like some athletics, dance, or martial arts. With the case of both, the meditation may be a one-point focus on the interaction between an internal and an external event.

The artwork of *Application 3 -- Artwork, getting artsy-fartsy* -- serves as an introduction to this one-point focus concept. When doing artwork, one's focus can be, at times, only on the tip of the pencil, brush, or pen 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, meditation periods involve a one-point focus over a specific period of time  $f(\Delta t)$ . The consciousness change that occurs with doing meditations (let us say  $y$ ) involves a direct relationship with  $\Delta t$  – change of time. The greater  $\Delta t$  is the more it will affect  $y$ . As  $\Delta t \uparrow \Rightarrow y \uparrow$ .<sup>49</sup>

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. In this example, the one-point focus involves a constant return to a form of mental peripheral vision. In addition, there are elements of the eye exercise of *Application 5* in the driving operation.

The effect on you is a consciousness change; you are 'buzzed'.

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## Exercise 8 -- Breathing exercises, a navel operation

There are many methods of doing breathing exercises. There is a complete yoga<sup>50</sup> around breathing exercises (Pranayama Yoga). One of the reasons breath is covered first is that in later series entries, when mantras and other exercises are introduced, some of them can be done in conjunction with your breath.

In addition, these breathing exercises introduce to you the consciousness changes that can occur with breathing. This, in turn, can help with the accurate perception of effects of mental exercises you are doing afterwards – *Application 7B*.

Being aware of the effect breath has on you, can help you see what elements of the effects of an operation are due to breath and what elements are due to the mental exercise. At the same time, with this application, you also learn to breathe into whatever you are feeling.

All meditations involve a one-point focus on an event. Breathing exercises are an excellent introduction to meditation -- focusing on an

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<sup>49</sup> *I AM A I*, Chapter 5, Formula of Effectiveness

<sup>50</sup> Yoga means 'union'. Yogas are approaches to union with the Divine.

'event' -- breath. Your one-point focus is on your body movement, feeling the air movement, the sound, etc.

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. Watch and wait.

Wait until the allotted time period is over with. Accept no thought or make 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 – *Application 7B*.

To begin this exercise, 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 fall fully asleep in.)

The three different exercise applications 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. This first exercise uses only your chest, and of course, the diaphragm. The only thing moving when you breathe is your chest and the top part of your shoulders – your right hand. Slowly breathe deeply in through your nose. Feel the air flowing into the upper part of your abdomen. Perhaps, pulling you 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, while your stomach is not moving whatsoever. Exaggerate the body movement if you wish. Your one-point focus over a period of time ( $f\Delta t$ ) 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 and maybe rotate your pelvis so you can do this. Notice how it feels as this exercise pulls air deep into the

bottom of your lungs. Again, your one-point focus over a period of time ( $f\Delta t$ ) for this application 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 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 effects that are very interesting.

One of the goals of these breathing exercises 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.

As mentioned in *Application 7B*, when doing this application (and applications 9 and 10), set a specified block of time aside to perform the operation. Use some objective time reference, like a cooking timer, a clock, a makeshift sundial, mala with one bead/breath, etc. This can help you maintain focus. This clarifies your intention and creates a specific window for that intention.

Your focus over this time period -- ( $f\Delta t$ ) -- is only on breathing for a specific block of time. Feel the air going in and out of your body. With no thought, the idea is to just wait and observe. Watch the air movement and yourself.

And...if you drift, remember your original intention; what are you doing this for; and gently bring your awareness back to doing the exercise. Remember your pre-formed intention.<sup>51</sup>

In terms of the mind's mechanics,<sup>52</sup> these breathing and latter meditation exercises deal predominately with the *Perceptual Lens Array*

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<sup>51</sup> Like, "I am going to focus on doing this breathing exercise only, for the next 10 minutes."

<sup>52</sup> *IAMA I*, Chapters 4 and 5

and 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 ( $F_C$ ), ~~truth~~ perceived ( $F_P$ ), and total desires ( $D_S$ )<sup>53</sup>]. It does this by preoccupying the mind with an internal event -- breath.

At the same time, this application 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 as well.

*This series entry consists of:*

- **Get into a comfortable position.**
- **Do a pre-form of your intention and/or establish your priorities, notice how you feel at that moment, and cultivate a 'disinterested-interest' in what you are about to do – Application 7B.**
- **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 – Application 7B. Observe. This part of the assignment and it is for you to just sit and feel what changes -- if any -- have occurred inside you.**
- **Perhaps enter perceptions or feelings into your workbook or journal.**
- **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 different exercises. (just so you can see the difference in application effects)**

As mentioned previously, these breathing exercises can be applied with other applications. Once you as an individual get this breathing down, you can do breathing while putting your focus somewhere else. (Breathing patterns can even go into an automatic mode, where no effort is made to sustain that breathing pattern.)

In some of your future personal applications, you may be using the breathing in conjunction with focusing on something other than breath (one-point focus on a 'subjective event' in conjunction with an 'objective event' – air movement).

You can see that this exercise is an excellent introduction to meditation. In addition, this application introduces to you breathing into what ever is happening to you or what you are feeling at that time.

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<sup>53</sup> *I A M A I*, Chapter 5 Formula of Effectiveness