

On Meditation, its Application and Relation to Consciousness

By

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CERTIFICATE OF APPROVAL

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Introduction

See the flowers in full bloom every day from the moment you plant the seeds. Know that they are on their way. Know them now. View them immediately as they will come to be. See the flowers now. Be with the process, attentive, interested and content from the start. That's Consciousness. The focus and way of being on the path of the flower garden – that's Meditation. One who is deeply interested to understand the true meaning, value, purpose and potential of life and the human condition, should know the art of meditation. It is a tool with which one may discover, explore, develop and ultimately learn to wield Consciousness. Consciousness is the perpetual evolution of the human Self, as well as that faculty that unfolds accordingly, in every direction, dimension, and in direct proportion to one's meditation, subsequently creating the physical reality in which we exist. The ramifications of the above statements, if considered for a moment in good detail, are both startling and boundless in their potential.

Meditation is one of the 'Ways' of Sages. It is known as a path into The Silence. Willful silence, however, is not enough. In the East, meditation is known as one of the methods of attaining 'Yog' or *Yoga*, a Sanskrit idea, meaning the unification of the Mind and Will with the Greater Consciousness that extends the length and breadth of the Universe. Saint Vasishtha taught his disciples that through meditation one comes to

understand the nature of the Absolute. He instructed them in the path of knowledge and advised “concentration and meditation to achieve tranquility and expand one’s intelligence.”¹ There can be no True Silence without tranquility. In that silent space, where the entire universe comes alive in a new and vivid reality, we witness a sensory experience and means of communicating with Self that has hitherto remain obscured. All at once, we are literally bathed in the knowledge of totality. Without tranquility, the experience would soon be lost in the most *complex* web of sensory associations. It is in order to be able to intuit and fathom the web that saint Vasishtha encourages us on the way towards expanding our intelligence.

The so-called ‘complex’ of psychiatric lore is so named due to the complex nature of one’s accumulated sensory experience. Thoughts, feelings, scraps of memory, phantoms, sensations - all roil around together to create a storm of emotion, expressed by a variety of mannerism depending on the proclivities of a person. Meditation helps identify the various strings that create such a complex morass of being. One can hardly expect to be able to touch the background of silence, upon which all of these mind-dramas are being played out, until and unless that which is cluttering the background is objectified and brought into its proper order. See each string of thought and experience as they wind their way through the vastness of the mindscape. Now is an eternity. Follow any conversation of words along each of its tangents, from one moment

to the next. Soon you are completely and utterly overwhelmed by the sheer volume of information. You Will for the Great Halls of Silence and greet the Buddha as you fly past him into the void!

In his book, the *Physics of Consciousness*, Evan Harris Walker says, “The will is the channel that determines what our next move, choice and thought will be. It selects the path our mind takes through the images of things the brain scatters before us. The will is our innermost nature; our being that is there even when the things we might see go blank. It may even be there when all else is gone...but for that, we must await more understanding. It is perhaps this aspect of mind that comes to the fore when one is in deep meditation, a state of consciousness designed to remove thoughts and sensory contact with the world.”²

Consciousness is the blank backdrop upon which all of the mind dramas play out. Meditation is the vehicle by which these dramas may be brought to their conclusion. When the dramas have all but ceased and the mind is no longer compelled to run blindly hither and yon, the Will finds the blank slate of consciousness seemingly for the first time. Now is when life truly begins; for it is total Freedom that is gained from this insight into self – freedom to do with this universe of possibilities what you Will and freedom to be who you really are. Now meditation is a vehicle which you can ride to the furthest reaches of your imagination, observing life’s drama in real time, often times

finding Self to be something like a co-creator with a Greater Will apparently existing of its own volition. Meditation is the avenue of balance. Meditation is the application with which one consciously synchs the mind and the will. Consciousness is the stage on which the Will performs and the creator of scenes in which the mind will play. Meditation is the means of learning one's lines as a conscious actor in the community of nature. Through meditation, we learn who we are and what we are capable of in this life. Through meditation, we reveal the gift of consciousness.



Review of Literature

There is a lot of knowledge available today on the topic of meditation and its applications to life. Literature on the subjects of meditation and consciousness fill entire libraries. National education systems have been built up around the knowledge of meditation and spirituality in ages past. Japan, China and India are just several examples of social systems having the practice of meditation as one of its key foundational supports. Consciousness, on the other hand, is still a widely debated term. There is an accepted definition as regards one's personal awareness. There is another, more controversial definition, however, that would connect consciousness, as a singular phenomenon, with everything animate and inanimate in the Universe.

The relationship and effects of meditation on the physical realm are only relatively recently being empirically examined. This paper aims to draw a clear line between the act of meditation and the phenomenon of consciousness, by examining in some detail the applications of several of the arts commonly referred to under the heading 'meditation'. We will look at how meditation clarifies, crystallizes and amplifies personal consciousness and we will examine the implications this has for the greater consciousness, humanity in general, and the well-being of the entire world.

Meditations begin as subjective practices. A student of meditation attempts to quiet the busy mind, penetrate beyond the veil of its incessant chatter in order to connect

with the more subtle senses. The student is aiming for knowledge of a Self that is at this moment lost behind a mask of personalities. Swamy Niranjanananda of the Bihar School of Yoga, India, encourages his students to become aware of a life force, or '*prana*', of which the human body is entirely comprised. "Through awareness of prana and using techniques which awaken the psyche, prana vidya (knowledge of prana) leads to an awareness of the spiritual self and the development of latent healing power."³ Under the heading, Meditations (263), he succinctly introduces us to the use of sound, breath, body steadiness and visualization as we proceed along a path of psychic purification which will later enable us to "manipulate the prana as naturally and spontaneously as breathing". To me, the term 'manipulation' sounds anything but spontaneous. It sounds conscious. Perhaps it is not completely out of the question that spontaneity and consciousness are in accord with each other. However, we shall come back to this topic in due course.

In Japan, Zen is the school of Mahayana Buddhism that deals with meditation as its primary practice on the road to spiritual enlightenment. In his book, *The Zen Life*⁴, Koji Sato extols the immeasurable personal merits of Zazen (meditation). "The practitioner's life is given increased vitality, thereby helping him recover from sickness. His nervous system is better regulated." "His will becomes stronger. His thinking process is improved and his creative power is increased." The real reason I like this book, however, is the pictures. The book is more so a photo exposé on the monastic life. The

meditation halls and monks in various pose are visually inspiring where often the simple text book, no matter its profundity of words, is found lacking. Sosei Kuzunishi is the photographer and a full 130pgs from this small 190pg book is devoted to his art. On the other hand, if it is the profound silence expressed in words that one is after, the anecdotes and conversations of the Zen masters found in D.T. Suzuki's series on Zen Buddhism will quickly sort you out. With a forward by the eminent psychiatrist Carl Jung, Suzuki's "Introduction to Zen Buddhism"⁵ gives you more words than you will know what to do with in a concise 99 pages. The good news is that neither of these gentlemen completely set the Word a shambles. And though Dr. Suzuki, a monk and professor of Buddhist Philosophy, does tend towards a pride of place often found in the haughty or elite, his intelligent placement of the occasional *koan* throughout the text makes the reading of his books meditations in themselves. Koan [koh-ahn] means "a nonsensical or paradoxical question to a student for which an answer is demanded, the stress of meditation on the question often being illuminating".⁶

Meditation receives the highest of accolades when Dr. Jill Bolte Taylor⁷ suffers a massive stroke in the left hemisphere of her brain and subsequently goes on journey of healing by teaching herself how to access and work towards her recovery from a right-brain position of being. The methods she outlines, the use of sound and mantra and other meditation behaviors to enlist the aid of intuitive and kinesthetic functions of her

right brain in order to coax and coach herself back to full health, is really nothing short of miraculous. ‘My Stroke of Insight: A Brain Scientist’s Personal Journey’ is an inspiration to any of who have suffered such a brain trauma. It is also one of the more easily verifiable testimonies to the potential of meditative techniques. Healing and meditation work in tandem with each other. It has been recorded so for thousands of years, but only now entering the arena of the quantifiable. In ‘Reinventing Medicine’, Larry Dossey M.D. shares with us his vision of the next era of medical practice. In this era, the medical industry begins to make use of a phenomenon he calls *non-local mind*. He chooses this term used by physicists to describe the distant interactions of subatomic particles and because it has been proven that human minds display similar interactions. According to Dossey, no other term describes consciousness as well as this⁸.

Maya Tiwari says this about meditation in Ayurveda: Secrets of Healing.⁹ “In deep meditation, we are capable of engaging the deep breath of silence and inspiring the subtle body to travel to the far ends of the seven worlds – according to the Vedas, the earth is one of seven worlds comprising the universe.” Maya’s work is pure poetry. Not only is the subject of Ayurveda (Science of Life) dealt with in minute detail, but the overarching theme of consciousness and its ability to cajole the healing process via various methods of meditation, simply adds a wealth of credibility to the science. In Ayurveda, we are left to understand that consciousness is not simply a subjective

experience after all. Rather, it is firstly the objective observation of the subjective experience. Consciousness is the objective observation. It is the observer; it is the observation. It is the very 'stuff' of which the universe itself bases its existence. Indeed the Vedas, India's rich storehouse of wisdom and knowledge from ages past, offer a plethora of insights to modern pursuits on the subject.

It is with not a little hesitance that I proceed now in this review to acknowledge the place of the occult scientists as, dare I say it, one of vital importance in bringing to light the knowledge of the connection consciousness shares at the universal level. The renaissance of knowledge enjoyed during that period in the European revival of the arts and sciences was a harbinger of what would come later. The writings of the period played a crucial part in the development of my own path, too. Israel Regardie, to name but one influential mind on the subject, writes with a lucid intelligence that stands out amongst his peers. In his very brief manuscript, *Be Yourself*¹⁰, Dr. Regardie points out to us the psychic states of inhibition which limit us and prevent us from knowing our true selves. He dissects our tensions and apprehensions and shows us from a psycho-analytical perspective the subtle workings of the mind and body. His primary message, however, concerns the relationship of relaxation to the discovery of self and the 48 pages that make up this concise text are all about learning to do the same. My review, however, is more in recommendation of the author than this particular essay. Dr.

Regardie offers many more works of value to the genre I currently write under.

My biggest quandary in writing this review is precisely the fact that there are so many masterful pieces of literature on this topic. The works listed above are by no means the best of what's available, but they make up a very worthy few. The last book I would like to mention in quite candid excitement is *The Physics of Consciousness* by Evan Harris Walker. Walker takes us on a thoroughly readable journey along the timeline of the development of physics, connecting it along the way to that most vital of questions: what is consciousness. He shows us quantitatively the relationship of Will to Consciousness and lets us understand in scientific terms that the art of observation, both internal and external, is directly tied to the creation of every potentiality. He shows us unequivocally that our consciousness and the Will of God are one in the same. Although he does not use the word meditation often, the conclusions he leads us towards consistently invoke and involve the responsibility of the observer. And that after all, is what meditation is all about.

Finally, I must mention the Institute of Noetic Sciences whose research is now lending itself broadly to the understanding of physical and metaphysical reality, technological possibility, and human capacity. I have neither interviewed IONS staff nor read their works beyond anything that is published on their website. However, the website makes quite clear their intention and the direction in which they're moving. The

institute seeks to enable and support a great shift in the collective awareness of humanity via the development of consciousness through a wide variety of application. Given the opportunity I could write thoroughly on their mission, methods and goals, but for the purpose of this essay let me suffice it to say just this one thing. By the Grace of this institute, the science of meditation and the application of consciousness, or is it the other way around, has made its way squarely into the mainstream of modern thought and I whole-heartedly applaud their intention and the great work they have set about doing for the well-being of themselves, humanity, the planet and yea the entire universe.



Methods:

The first time I heard the word meditation, I was 12 years old, sitting on my knees in a Karate Dojo in South Miami. I only understood that the act we were engaged in was something designed to benefit our mental balance and somehow translate into our physical performance. In any event, it was a 3-minute ritual we did before and after every practice. The first book in which I would find reference to meditation, 'Autobiography of a Yogi', appealed to me more for the details the author wrote of his journey and meetings with various masters along the way. The art of meditation did not attract me much at that time. I was too distracted by my dreams, which is another conversation altogether. Upon graduating high school, my interests brought me to live on a small Kibbutz in the Negev Desert in Israel. In Jerusalem I found conversation, teaching, exhibits and behaviors of the One God Consciousness and understood something of which the sages spoke about, when they referred to the Truth as words and numbers and paths and states of being in a great Cabala. They didn't speak of meditation, per say, but communion, conversation, prayer, and indeed, observation. It wasn't until I reached Japan several years later, however, that I was fated to stumble across a gentleman calling himself the Jupiter King, in a small bookstore he had established and named 'The Witch's Home'. When he agreed to allow me to relieve him of his very attractive library at about a dollar a book, I fully believed that it was because he was

going out of business as he quite matter-of-factly told me. I brought home boxes of tomes and charts and scrolls and pictures and all manner of artifact that caught my fancy, being very attracted to the smell and feel of such things as I am, and never looked back, that is until 10 years later when feeling nostalgic one day I would go back to that place and find the old man sitting in the same place I left him. I was 22 years old when I understood from his collection of works that there is a connection between the arts of meditation and the movement and direction of something called Consciousness.

In a treatise entitled *The Book of the Sacred Magic of Abramelin the Mage*,¹¹ the devotion of Abraham to His Lord was perhaps the single-most influential observation of Love in such Conversation, beyond my own personal experience at that time. Love of the Lord was mine since early childhood. Truly did I know Him as my Father. It was only vocabulary and the ability to link the phenomenon of that relationship with anything observable in my environment and present education that eluded me. I read the mage's book with deep interest, but the Will to follow the procedures of ritual and meditation outlined within was not mine yet. Neither could I afford to take off 40 days from work to properly prepare my abode, my body and mind. Consequently, I settled on a primer called *Path-working on the Tree of Life*, or something to that effect. Within this text I found my first 'real' meditation routines which I employed in conjunction with a routine of breathing that I only intuited at the time, but was to find out much later was actually

one of the ways such exercises are traditionally carried out.

Meditation was always an intense, visual experience for me. It was also a very hot experience. Sitting into a relaxing pose upon my bed, I often employed the following pattern of breathing. Slowly I inhale, counting to 4. After holding the breath, also for a 4-count, I exhale slowly for the same count of 4. Sometimes I held the breath on the exhalation as well. I followed this pattern until it became easy enough for me to progress to a 6 count. Over a period of 15 to 30 minutes, depending on the day and my condition, I would gradually bring myself to a state of relaxation that would allow me to use patterns of up to 32-32-32-(32). By the time I reached this point in the meditation every night, I was inevitably covered in sweat. As a matter of fact, I became so hot during these sessions that I found it comfortable enough to remain seated completely naked even in winter. In Japan, we have no central heating! Upon reaching this point in my routine, it was common for me to feel physically light, almost as if I could float up from my position on the bed. Perhaps it was the play of oxygen in my blood that gave me such a feeling, however this was not the goal of my routine and so I paid the feeling little attention. At the time, my goal was the awesome visuals.

As mentioned briefly earlier in this paper, dreams witnessed in the night caught my attention from very early on. This led me to a path of introspection that would have me journaling, referencing and discovering for many years. The images that this mind of

mine could conjure up for me to view seemed to hold answers to the questions I entertained concerning my existence, where I came from, what I was doing here. The literature I had begun to consume only served to enhance those visions, perhaps even confusing what may have been originally mine, lurking in conscious or sub-conscious spaces, with that which had no place living in my sight. Fantasies were gifted to me by the many authors whom I read during those formative years, and in meditation I would go to seek those fantasies out. I would seek and find the symbols and sigils, go backward and forward in time, see people and places that seemed to offer me clues of my origins and relationships. For me, meditation was a tool to a.) Make myself warm in winter, b.) Dream lucidly and discover my mind, c.) Expand and extend my attention to various time points and locale. Sit on the bed, breathe with closed eyes, alternately opening them to gaze at the flame of a lone burning candle set upon my altar, passively viewing within and beyond, sometimes proactively going in search of a particular vision, piece of information or personality – these were my methods of entering the path of meditation. In my excitement at the many wonderful discoveries of myself, I even went so far as to write it all down as a book. It was never published, but the writing itself also served as a very good way for me to keep track of what I was doing and where I was going. However, my perspective was to change dramatically one morning when not-so-precisely following the methods outlined in the path-working book. It was written

that upon bringing myself to the point of meditation, I was to enter a 'Tree of Life' within my vision. I was to create a conversation with a Guardian of that tree, request permission to enter, close the door behind me once granted entrance, and proceed to travel within and do what I please. The only warning I was given was that I must make absolutely certain that any door I enter or leave from must under any and all circumstances be closed behind me. The author of the text implied that this was a 'grounding' exercise. I had no idea what this meant, but I followed the prescriptions in that book for a few months, going here and there within the tree and really not doing much at all of consequence, but always making sure to close the doors behind me wherever I went. The author was adamant. This was mentioned in every chapter. It was mentioned so often, and so vaguely actually, that I was compelled to curiosity. I began to wonder in earnest what would happen if any of these doors were *not* closed. Would I suffer a mental breakdown? Would malicious 'entities', written about in the darker texts, follow me from the halls into the physical world of being? On Jan 17, 1995 I made the conscious decision to test the boundaries, more out of incredulity and curiosity than out of any particular motivation. It was midnight when I entered into meditation through my channel of breathing technique. It was 1am when I finished my candle gazing and relaxed into that space that allowed me to visualize the Tree. And it was only a short time later that I retreated to the real sleep, leaving the tree, neither waving goodbye to the

guardian nor closing the big entrance door behind me. I went to sleep. When I was awakened several hours later by the rocking of the world, I did not know how to interpret the experience. My room was suddenly a shambles, the glass balcony doors broken, curtains billowing in the early morning breeze. Panicked, I tried to locate a towel in the chaos to wrap around my still naked body. The hallway was warped and it seemed an impossibly long distance to the front door of the apartment. It was like a bad dream and I wondered at the humor of one's consciousness. I stopped wondering about all that when I arrived at the front door, opening it to discover that the entire world around me was on fire. My first thought was of war. A few minutes later when I learned that the Great Hanshin Earthquake had just struck, I wondered in earnest for the first time about what the innate power of consciousness might really be. I was a spry lad of twenty-four at the time.

Findings

Today I am still only forty years young. I do not feel as if it has been such a long road since I first began to look at this subject of meditation, yet indeed, these past 25 years or so have really been packed full of experience. The single most powerful, life-altering experience I currently lay claim to is a simple one really. It is the discovery that saints and sages, as mentioned in that very first autobiography I read, really do exist. If anything, they are far more magical and significant, however, than Yogananda reported them to be. In 1995, several months after the earthquake, I had the opportunity to travel to India for the first time. Meeting with such personalities as Mother Theresa in Calcutta and the Dalai Lama in Daram Shala, a completely new world of spirituality was opened to me. Here in the land of meditation, I had the opportunity to witness firsthand how an entire country interacted with the concepts I write about now. For several weeks I discovered the more populist avenues. Then I went north into the Himalaya to meet the Master of Life, a saddhu (ascetic monk) whom I would find to be the very embodiment of anything and everything I had ever read about. 'Anything and Everything' – if present necessity didn't indicate the need to further explain myself, I would surely end this essay right here.

Consciousness is asserted to be alive in itself, as itself, everywhere and in all time. Consciousness is asserted to interact with the mind. Consciousness is asserted to be

that which we incorporate, and become, via the mind. *Self*-consciousness is asserted to be awareness of oneself under various circumstance and state of being. *Self awareness* is asserted to be that objective consciousness of the inherent union of one's personal self, regarded as '*me*', and the greater consciousness asserted to exist in all things and beings. Meditation is asserted to be that way of interacting consciously with the object of one's meditation. Meditation is asserted to be a living way of consciousness. Meditation is asserted to apply to many behaviors and as such, take on the form of the behaviors it enacts. Meditation is the change of focus from the physical eyes to the inner one. Meditation is neither affirmation nor negation, but it can be used like that, too. Meditation is neither thought nor focus, but it can be that, too. Meditation is the entire life. Meditation can be everything we do. One reason why it is not thought, is simply due to the speed at which we do things, often acting unconsciously, simply not aware of this or that. Sometimes it is the opposite. Sometimes we are just all too aware of this and that for our own good. Meditation is what brings us to a center point from which we might gaze out at all that lay before and around us.

Meditation is numerous things to numerous people. The online etymology of the word, according to dictionary.com states that the word meditation comes from Latin, Greek, Gothic and Welsh sources indicating: "discourse on a subject, to think over, consider, measure, limit, or to advise". Words with similar root beginnings are "ruler,

modus, measure, manner, moderate, modern, to heal, judge or estimate, a physician, the mind.” Meditation has most often been understood to mean “continuous calm thought upon some subject” since the late 14c.¹²

In a small village deep in the Himalayan mountain range, the master’s meditation begins each morning at approximately 4:30am depending on the season. The timing is understood in many cultures to be of particular importance. It is said that the physiology behaves in synch with the rhythm of a day; this period of the day in India, belongs to *Brahma*. Brahma, Vishnu and Shiva form the Holy Trinity of the Hindu mythos. This correlates to the *Ain* (limitless light) trinity of the Hebrews, which in turn manifests as the Father-Son-Spirit Trinity of the Christian mythos. This is neither here nor there for the moment. Suffice it to say that the hour of twilight is recognized by tradition as very conducive to meditation. There are many reasons – far too many to go into here. Though would it be revealing to mention that there is a mysterious audible animation, akin to music, gliding along the weave of that particular moment in the day? The soul interacts with that vibration in a very peaceful, harmonious and intelligent way.

Simultaneously, the master plays a different music on his cassette player. These are the *bajans*, the hymns or devotional tunes of the Hindu tradition. According to Bhakti Yoga, or the ‘Path of Love and Devotion to the Lord’; this alone is sufficient meditation to bring one to full Consciousness of God. It is a path of Grace and its meditation can be

nothing but constant. Think about it. When you really love anything, is that love ever anything but constant? If it is fickle, it is something else entirely. It is a good and worthy meditation, this Bhakti Yoga! It feels good and it is good and the path gives you everything you could possibly want from a life. The path of devotion, however, is only for someone with an image or belief system to be devoted to, and the master's meditation neither begins nor ends here. He is alive in all time and space. His vision does not extend and expand forever. It simply encompasses all that is. God-Consciousness implies an intrinsic oneness with Nature. A feeling of devotion quite naturally then courses through one like a wellspring. I recall one morning when I gazed at his eyes, themselves looking somewhere within now and beyond as we warmed ourselves next to the fireplace, and I saw quite clearly his pupils glowing the most incandescent hue of emerald green I had ever witnessed this side of a good fantasy novel. These are just the little things I remember. Morning meditation was always one of the finer points of a day in the village.

While sitting in the early hours, the master often spoke to me of the Way of Knowledge, encouraging me to know myself while giving me insight into all manner of existence and occurrence in the worlds. His consciousness seemed to reach forever as he looked into the affairs of various nations or traveled further to speak with the angels. I observed conversation with state ministers and internal physicians. Messengers and healers were sent out on missions. I saw a different kind of conversation sometimes and

recalled what the Hebrews spoke about communion. Sometimes I saw him pray, too. I witnessed many aspects of a consciousness in many different dimensions, all existing as Harmony incarnate in the guise of this man. And I understood what Man is and what man can be.

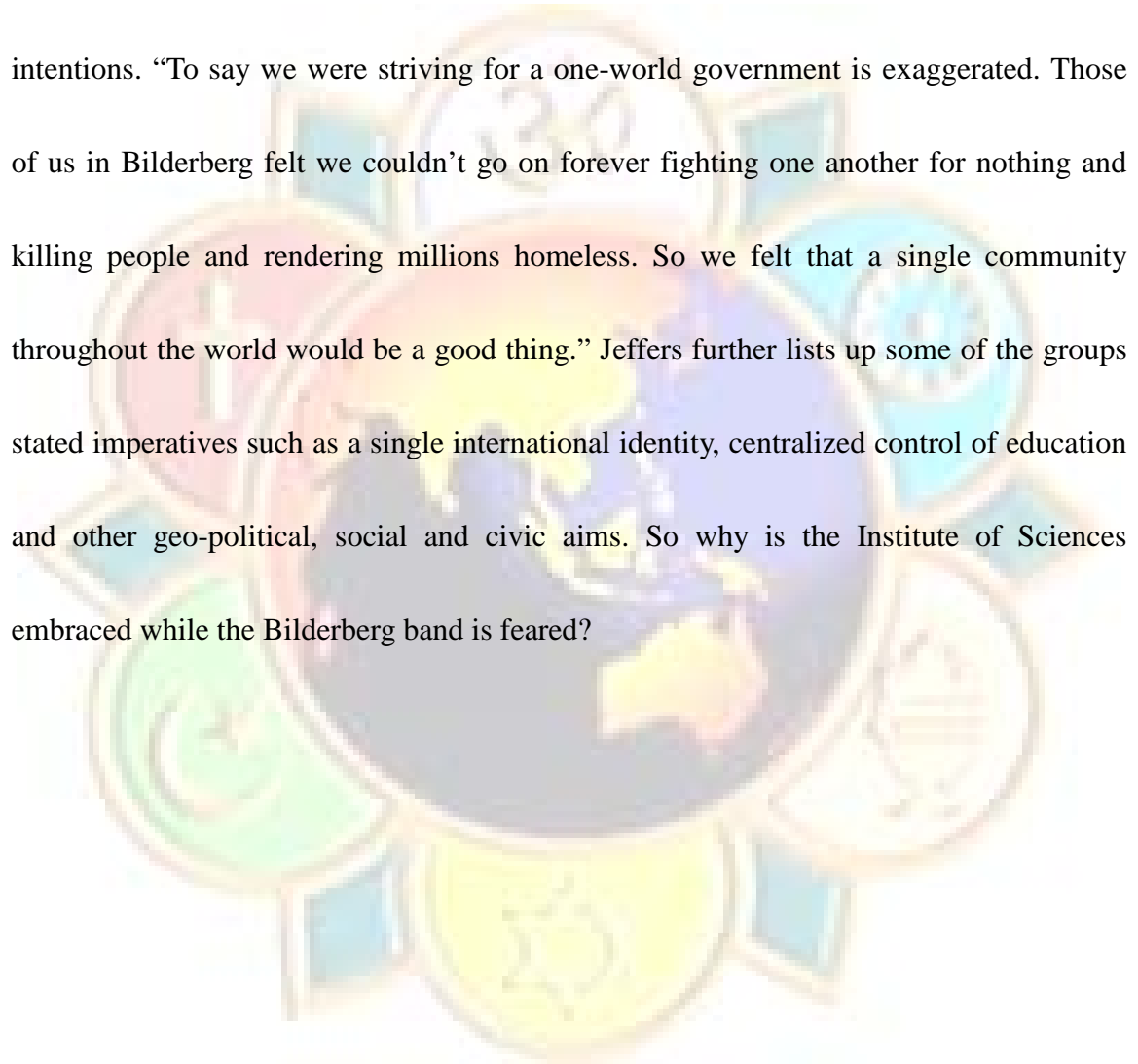
Some say that knowledge of the Self is enlightenment. Enlightenment is what is called that state of being in which we have understood clearly what is. The term is applied to all manner of endeavor, including the knowledge of reality. Meditation is said to be that path upon which one embarks when they are seeking the truth to the question of what is reality. The answer is Consciousness. It's a broad answer to a broad question. When I begged my thesis advisers for a clue as to what to write this paper on, I was told to keep it simple. Write on the 'fundamentals of meditation and its relationship to consciousness', they said, as if such was really a fundamental undertaking or could really be accomplished in a truly fundamental manner in such a short treatise as this. It has been the most trying of tasks to keep this paper basic. How is one to treat the topic of meditation, its application and relationship to consciousness in such a brief and concise manner as I treat it now? Meditation is the way one lives the entire life! The paths of knowledge and devotion bring one into synch with the ever-real. Consciousness is being. Two of the master's favorite quotes are "Do what you are doing and be as a being", given to Adi Shankara¹³, and, "wait and watch", which I think is his own.

The evolution of humanity appears to be a sure thing as can be determined by simply observing our growth and change over the millennia. Human consciousness evolves along with the time. Meditation is a good way to monitor one's own personal evolution. After breakfast and bath, the master and I would often walk into town. There I sit with cup of tea in hand and look at all the people walking around doing their jobs. The master says to observe them is a very good way to know my own self. Observation will tell all. Experience will synthesize. A good analysis of the observed and experienced will reveal much more still. Meditation and analysis work together hand in hand. A lot can be divined when the eye is turned inward. It seems as if the universe itself is written on a skein that only the inner eye can view. The master often says that the mind is something which runs like a laser here and there, to America, Africa or deep below the earth into the CERN laboratories. But he cautions me as well, not to run behind the mind wherever it goes, but maintain some semblance of calm and learn to be the director of my own drama, not a slave held by the whim of a mind's collective habits.

There seems to be a lot of strife in the world today. There's a lot of strife within me, too. Ideas battle each other for supremacy, within and without. Verily does that which is below mirror that which is above. I think the point of consciousness is to understand the relationship of our own selves with this something called the greater, vaster Self, or Human Nature, that resides within all. I think the point of consciousness is

fundamentally as a cohesive device. It is that which connects us all to each other and to the living system that birthed us and supports us. It is through consciousness and with consciousness that everything is accomplished. It is through meditation that consciousness comes to be gradually understood. The Institute of Noetic Sciences' states in the Vision of their research portfolio, "*We believe that consciousness is essential to a paradigm shift that will lead to a more sustainable world*".¹⁴ They are devoted to the exploration and development of consciousness. Their mission is to further a transformation of the human awareness, aid the healing arts, help advance technology, and engage the community in a host of other self and globally harmonizing projects. A quick search of the site by entering the key word 'meditation' reveals a cornucopia of resources and knowledge devoted to disseminating the ways and benefits of the art beginning with "A Guided Meditation of Forgiveness" with Azim Khamisa . The sub text explains that "when Azim's only son was murdered, he found that his practice of meditation had given him the compassion and grace to practice forgiveness. Azim offers this meditation as a way to cultivate forgiveness, as it is through forgiveness that we can create a culture of peace." Reading down the list of search hits on the IONS site tells us all we need to know about the focus of the group's intention. On the other hand, conspiracies abound regarding the intention of other groups who appear to manipulate consciousness for personal profit only, polarizing the people against each other, using the

knowledge of consciousness for untoward purpose. In his book 'The Bilderberg Conspiracy: Inside the World's Most Powerful Secret Society'¹⁵, H. Paul Jeffers laments the new world order apparently in the making within the hands of an elite few. He quotes one Denis Healey, instrumental in the founding of the group, as saying this about their intentions. "To say we were striving for a one-world government is exaggerated. Those of us in Bilderberg felt we couldn't go on forever fighting one another for nothing and killing people and rendering millions homeless. So we felt that a single community throughout the world would be a good thing." Jeffers further lists up some of the groups stated imperatives such as a single international identity, centralized control of education and other geo-political, social and civic aims. So why is the Institute of Sciences embraced while the Bilderberg band is feared?



Discussion

The question naturally follows, what is one to do with the knowledge of the universe if such is something actually attainable. 'Knowledge of the universe' or 'knowledge of Self', both labels are quite vague really. If one is said to be conscious of reality, for what then is such knowledge useful? The occult texts stipulate that one ought to strive for conversation with 'the True Will'. Yogic texts state that there is no other creator than the Lord and one ought not to try to usurp that authority. Biblical texts encourage us to give good thought to the topic of sowing and reaping and take a good look at the Nature around us. My own experience has shown me that there is a very direct relationship between the Nature I witness and the voice of the Will I hear call me to attention. Physics seems to confirm that it is indeed the Observer who is responsible for anything observed at all. Zen tells us not to think of any of this, while at the same time acknowledging that if indeed it can be thought about, it probably isn't what you think it is.

The question really is 'what is a conscious man to do'? How far does the consciousness extend? The yogis encourage us to learn of the life force and manipulate it to this or that effect. My own master would have me observe the laws of universal justice and live as a protector of the innocence, keeping this earth as a great guest house to come and go from. He has taught me to use my understandings to help relieve people of their

fear, introducing them to the joy of freedom. He bids me teach the people how to love one another. At the same time, I engage my meditative eye on the goings on in the world. When there is war, I am there. When a new president is very much needed, I am there. When there is suffering in Darfur I am there. When the miners are trapped in the earth or when disease begins to creep into the flood-ravaged, I am there. When a good shake up is needed, I am there, too. But, of course, it is not I! So what is that voice that calls from within rousing me to Washington DC to simply touch the ground for a moment and offer a prayer for a candidate's win? Dossey's non-local mind theory tells me that I should not have to move from my house to do that job. Surely it is so. I am just acting. I am just a puppet. None of this is my idea. I am empty. Through meditation and the contact with consciousness and the individuation of my own personality with the greater personality that is Nature itself, 'I' am no longer. I just Am. And the Word is with me. And the Word is Me. The creations do not belong to me, but I to them. We are One.

What is the moral obligation of consciousness? Can there be said to be something like moral obligation in anything like human terms? Who are the king makers with their rituals, succeeding through the ages, moving the empires here and there? Who are the keepers of the Word today, the manipulators of the public consciousness? What is one free man's responsibility in this life? Meditate on this. Let the greater consciousness answer that question for you. For I suppose that consciousness is really going to manifest

itself in each of us just a little differently, according to our star or our position in the greater scheme of life. Isn't it telling, however, that so many of us who embark on paths of meditation end up in the healing arts? There is a natural inclination towards the service of humankind that surfaces readily when one has realized the end game of meditation. At that time, the suffering of the world can no longer be idly watched, rather one is compelled to do what one is capable of in order to aid the Great Mother in the nurturing and tender administration of Her creation. I wonder sometimes about the motivations of the original alliances, whether they are from the Indus, Greek or Nile valleys. I wonder at the condition of human consciousness that reaches the conclusion that freedom is not a birthright for some, that society's awareness should be controlled and molded to fit political definitions of reality whose only design is power. I think the American forefathers had a very good idea when they brought the empire and the teachings to the new land, with a new dream and a big hope. I think that in this new day and age, we as a race of people are doing very well and are on a good path towards realization of our true identities. It would behoove us bring our education system back into accord with Nature at some point and stop hiding so much. I am willing to bet that education in the reality of consciousness exists at the higher levels, in various college societies and classrooms, particularly those that pride themselves on turning out leadership. I wonder how they use meditation.

Conclusion/Summary/Implications

In the Old Testament of the New International Version of the Holy Bible we can find amongst the Psalms¹⁶ these quotes: “May the words of my mouth and the meditation of my heart be pleasing in your sight.” “Be still, and know that I am God.” “May my meditation be pleasing to Him, as I rejoice in the Lord.” And in Psalms 4:4 of the King James Version¹⁷, “Commune with your own heart, upon your bed and be still.” Jesus taught that the Kingdom is within each of us as is mentioned in Luke 17:21. He taught us to pray within our hearts and speak to our Lord as a child speaks to his parent. The apostle Paul tells the saints in Philippians 4:8 of the New Testament, “Finally brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is admirable, if anything is excellent or praiseworthy – think about such things.” And in Luke 11:34 (KJV) we read, the light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light.” In Romans it is mentioned, “Do not conform any longer to the patterns of this world, but be transformed by the renewing of your mind (12:2). Joshua (1:8) is admonished to remember that ‘this book of the law shall not depart from your mouth, but you shall meditate on it day and night.’” The bible is replete with reference to meditation, self-discovery, self-development, conscious interaction with life and nature. This book that guides the lives and behavior of hundreds of millions of people on the planet is one of the earliest compilations of advocacies for

meditation and awareness of the truth of the reality of our existence. It reveals the knowledge of brotherhood and the fundamental unity of the major western religions. It reveals the Law of Nature. However, there are old confusions woven within the writings as well. Take for example that article which would have us execute someone for working on the Sabbath. How easily misinterpreted that one might be. Further, a lot of truth about the developments of the time has been omitted. A lot of teachings have been stricken from the record. Take for one instance that which is purported to have been covered up and created at Nicaea, Constantinople! And what was King Richard doing 12 centuries later delivering the law of the fathers with the edge of his sword in something he likened a holy crusade at the behest of an entity calling itself a church of Christ? And what of George Bush using similar phraseology centuries later to further yet another agenda in Iraq?

Knowledge, wisdom, understanding, consciousness and agendas – these have all been developing for as long as man has been meditating. We have always sought after the truths of our existence. We have all striven to model our lives along the lines of awareness we have gained. When knowledge of the workings of consciousness is duly gained from meditation, the freedom to express that knowledge in wonderful and myriad ways becomes quite the enticement. It is the responsibility of our leaders and teachers to invest the younger generations with the truths of being. If the scriptures are indeed

revered, in any culture, they should be known to be communicating truths that are there to unite the races, not divide them. The meditations have been given to us to grow and nurture our collective consciousness. Meditation means to focus on something, to ponder it, to be slow and calm, still, in tune and in touch with the greater consciousness that knows nothing but itself, because it is all things. It is God. Meditation is one of the ways in which every human being may communicate directly with the Lord. Just knock on the door. Surely it will open. As long as the empires are still supporting the system of religion as one form of civic control, surely they realize that it is in everybody's best interests, including their own, to simply tell everyone the truth concerning their birthrights, capabilities, potentials and possibilities in this life. Surely that way is easiest, most sustainable, and most joyous. There is still confusion all over the world concerning what is and what is not valid and real. Physics and Metaphysics are only now beginning to meet in earnest, each respecting the others' views and learning from each other. Tolerance and diversity are leading to a merging of cultural awareness and people on a global scale are meditating on visions of a Golden tomorrow. Let the leaders and the educators be enrolled to help encourage the people of the world to meditate on the golden *now*! What a fantastic world this is. What a glorious world this can be - a really, really nice guesthouse, with beautiful flowers always in bloom.

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Meditation is a practice where an individual uses a technique — such as mindfulness, or focusing the mind on a particular object, thought, or activity — to train attention and awareness, and achieve a mentally clear and emotionally calm and stable state.228—29:180:415:107 Scholars have found meditation elusive to define, as practices vary both between traditions and within them. Spiritual meditation is used in Eastern religions, such as Hinduism and Daoism, and in Christian faith. It’s similar to prayer in that you reflect on the silence around you and seek a deeper connection with your God or Universe. Essential oils are commonly used to heighten the spiritual experience. Popular options include Definition of Meditation and its Original Purpose. Etymology. Further Analysis on Meditation. You can dismiss the capabilities of consciousness I have evolved to understand altered —meditation— simply because I do not —meditate— your way every day, which is your choice to ignore the understanding I have gained through indirect experience. Many of the things we learn about is through secondary indirect experience, through television, movies, books, art, etc. I will present information on meditation. Anyone can learn about other people’s conceptions if they want to learn about it, it only takes time to read, contemplate and understand what this concept of popular secondary —meditation— involves.