

Introduction to the Way of Meditation

This is an introductory talk on meditation. As you know there are many, many meditation teachers on the planet, a legion almost, there are hundreds of thousands of different types of meditation teachers giving different forms of teachings from different religions. They are not all Hindu or Buddhist, there are Christian forms of meditation, zen forms. They have all adapted to produce relaxation of mind, on the whole to help people cope with life. They are generally associated with yoga asanas.

We teach a very simplified form of meditation that's geared specifically for Westerners and their busy lives. We don't recommend to sit for a long period of time, nor do we recommend Hatha yoga as a whole. We do recommend all that relates to having a healthy body. So whatever you do by means of relaxation therapy, body postures, tai chi, yoga, running around the block is all part of the warm up exercises for meditation.

What we do want you to do is sit for maybe an hour with your spine straight and relaxed and it's obvious for all of you here if you've got pains here and pains there, you are not going to be meditating very well at all. So it's beholden to you to actually do all the things to eliminate the tendencies to any form of pain when you're sitting. For Westerners I'm quite happy for them to sit on a chair or sit with their backs to a wall if they can't sit straight. You don't need to know yoga postures such as the padmā asana though they do help considerably to keep your spine straight and they are recommended. For Westerners their knees often get stiffer and stiffer as they get older and sitting cross-legged in these yoga postures is not really possible for some. I have practised for some years to try to sit for hours if need be without having acute knee pains. The posture as you can see is not important and a straight spinal column is, it's no good slouching or the energy goes to your back – the curve in your back and if they come out there it's going to be back pains for sure and we certainly don't want problems with the back arising. So if you can sit up straight in meditation then the energies will go from the base of spine to your head lotus, or to your heart or throat centre whatever the point of orientation or focus for the energies.

Also with regards to this keeping yourself healthy you have the basic concept of eating healthy food and living a nice healthy lifestyle. Drinking a lot of wine or smoking a lot of dope and those things don't really facilitate the meditative mind. Of course the alcohol (laughs)– there's a phrase from Joni Mitchell 'alcohol gets you there' well it gets you somewhere, but it doesn't get you into meditation. It dulls your mind, it kills your brain cells – you all have heard the medical fraternity give you the low down on alcohol consumption. A little bit is fine but if you are going to drink it to the point of getting drunk or tipsy than you are just destroying your meditative life. Socialising and clinking glasses, and having a little bit at lunch or dinner if that's your habit – we're not talking about that – as a matter of fact your stomach makes alcohol anyway when you're eating such things as white flour and white rice. It digests and ferments in the stomach and it produces some alcohol.

What I am trying to get to is try to be healthy through a correct healthy lifestyle, my meditation book, "*The Way to Shambhala*" gives you the key notes to this and it is highly recommended for all my students to study the whole book. Earlier on we were

talking about Hierarchy and now we are talking about the means to get in touch and communicate with Hierarchy and on the whole that's what today's talk is about.

Of course, meat eating should leave your lifestyle on the whole, it doesn't produce the *prāṇa* s conducive to meditation nor does alcohol. What happens with drugs whether grass or mushrooms or acid they open your eye to lower psychic states, they can also slow your mind down and you can hallucinate on any minutia in this room and lose yourself in what can be compared to a meditative mind and it is so, however you are not in control of it. You don't particularly want to use drugs as a mechanism to obtain higher states because it can't get you beyond the solar plexus centre and the minor chakras and it can easily force those open, which again you don't want. Drugs that are created in laboratories are very good at destroying brain cells and leading to premature death. Speed and those types of drugs, they kill, they destroy any faculty of meditative abilities.

We basically tell everybody in our organisation; eliminate drugs, eliminate animal products, eliminate all forms of toxins in your lifestyle. Live naturally – and that's all in my book so you can read all that and get the details. There are plenty of health food books out there, some of them are useful some of them are not, some of them have a lot of fanatical and distorted and weird and wonderful remedies that are not necessary. The simplest possible way to gaining health is what I espouse; it involves fasting, eating sun endowed fruits and plants and of course it involves breathing in proper *prāṇa* s - the energies. The energies direct from the sunlight, the energy from a nice sane healthy lifestyle preferably in a country environment, or a very quite, peaceful, *shanti* place to live in.

We expect everyone who is a meditator to have a sanctified spot in their room, a place where they can erect a little shrine and where they can sit and meditate. It's quite important to have a magnetised spot when you are moving around like those of you who have come here from overseas. It's often good to take a little statue or something with you, or symbols or bells, something that you can continue to practice in your hotel room. Bring a few pictures of a deity or a Buddha or a Tara or something like that and that can inspire you and symbolise that which you are hoping to obtain. So you make a little shrine and you continue your meditation life therein.

Don't get lost in too much worldly *māyā*, the important thing in life is meditation, that which produces liberation of your mind, expansion of consciousness, not mundane livingness, not getting involved in what we call the *māyā* of *saṃsāra*. It's all illusional, not to be attached to it, understand it, work with it, move on – go into high mind spaces, high enlightenment attitudes, awareness states. Develop a clear mind, open your heart to higher revelations, allow yourself and begin to communicate with Divine entities from sublime sources and learn to distinguish between them and all of the whisperings of dark ones that want to manipulate you to things that don't relate to enlightenment or loving attitudes.

It is the development of the heart above all things that we are talking about in meditation; how to become truly loving, how to become perceptive to all things that are happening to you - externally and internally. So that whatever happens to you in this maze of *māra* in this world of *saṃsāra*, the types of karma that you are flooded with - that suddenly hit you like a bolt of lightning out of the blue to teach you not to

be addicted to things of the form. This is what you are going to become master of, or mistress of, in your meditative lifestyle. You are also opening up to the great dimensions of perception and great realms of realisation, the inner realms of beauty of great vision of astounding and wondrous entities to befriend you with their gift waves of beneficence and great wisdom and joy.

You understand in time this bodily form that you are attached to is a great illusion, it is a transitory thing and to not identify with this form as a human being. It's obvious we're humans because we have these forms but the human unit is not what you see around you in having these forms, it's something far greater than that – it's spirit – soul. It's a child of the universe, it's a traveller in cosmos, it's been evolving and travelling in cosmos long before this earth was and will continue long after the earth disappears into mists of time. You are far vaster, far more expansive, far more multidimensional than these body perceptions, working through your eyes and your five sense consciousnesses tell you. Of course most of us are busy interrelating with these bodily forms as if that was the only reality in life, when it is not so.

So the world of meditation opens you up to these greater realities, opens you up to what you truly are, and lets you let go of your body, you literally die before you die, that's one way of looking at it – you learn to die every day. Like St Paul said – “I die daily”. You are letting go of the attachments to form as you become more and more awakened, more and more enlightened. The concept of what happens in the life after death no longer becomes a mystery; you are experiencing those realms all the time with your meditation mind. You don't have to talk about it much it's just simply your world so when it comes to leaving your body – you simply leave your body. You exit and you go to a very familiar place or places. The more mental you are the more enlightened, the more emotional you are the more you are average humanity and you go into an astral zone - a heaven realm that they've created for themselves, and its vast, vast as the imagination can create.

There are some terrible places - hell states as well that people go to inadvertently because they're selfish, materialistic, attached to form. They take from others and they cause a lot of pain and suffering – and the pain and suffering descends upon them, so if they're selfish and materialistic their selfishness descends upon them and materialism becomes their habitat and it is not light filled it becomes very dark and clammy indeed. Whatever happens during life after death is what you have created in this life through your emotions and emotional attachments.

It's best to let go of all of those things and just give, give yourself to the Lords of Life, to the Sun, to humanity, free yourself from those types of burdens, but of course we are talking about giving wisely. Meditation teaches you how to do that, how to be wise how to be truly loving, wisely loving – so you don't dissipate energies in any field of endeavour. You are instructed in meditation as to what to do. Sometimes you can use this phrase – “renew your batteries”. So you can heal yourself through all forms of sicknesses, you can prevent the oncoming of illnesses; you can cleanse your mind so that it doesn't react to negative impressions.

In meditation – we walk and meditate all the time so we don't really have to sit 24 hours like some of the great yogis had to do in seclusion and in a cave or a jungle retreat or enclosed space like a dungeon where somebody is feeding you every now

and then. Your enclosed space is your body and everything that happens to your body is that dungeon. As you are walking around your meditation mind is alive, awake, vital and communicating with multidimensional space. What we are teaching you to do is to be meditators as you are living your life, as you are breathing the air around you, - vital life, vital breath, you are devoted to it, you are obeisant to the impulses to the Lords of Life and you're joyous as you give outwardly and as you receive inwardly. Everything is free in the world of meditation and that's the beauty of it, it doesn't cost you anything.

As you read this "*Way to Shambhala*", and you study it and you practice the teachings then you'll find that you've never been alone. A lot of people seem to think that they are individuals when in reality you'll find that you're part of a brotherhood or a sisterhood or a unity of souls that's travelling in the same direction from past life to future lives. They are a group of beings, some are incarnate some are disincarnate, all in a sense meditating together. Eventually you will discover this entire life is but a meditation unfolding before your eyes, all you have to do is recognise the nature of the meditation and live accordingly. It is wonderful to actually be guided that way according to the way of the meditation mind, according to the way that your soul for instance designed it for you to be before you came into existence. The whole plan was formulated from that little dot in your mother's womb outwardly until you find yourself in a wheelchair or something – it's all been planned, every bit of it – before you came into existence. What you have to actually learn to do is work out what that plan is, in meditation and follow it, without resistance, without hindrance to it and that then produces what might be called a perfect life, a life that you are a meditation mind unfolding.

Have you ever thought of your lives like that? Just simply meditation streams travelling down the path and manifesting the winds of change as all those winds that blow through society move – we call the winds of change in the texts - *prāṇas*. There are five different types of *prāṇa*; the five elements, the five sense consciousnesses, the five wisdoms of the *tathāgata*. I could name the *prāṇas* they have nice technical terms – *prāṇa*, *apana*, *udana*, *samana* and *vyana* and then we could go into them and this would then become a technical meditation treatise related to the five chakras seen from the Buddhist perspective and then we go into the technical law of meditation. It's not so important in our particular path, we're not going to ask you to count your breaths, 1,2,3,4,5 – hold 1,2,3,4,5 - in your mind and release it slowly, 1,2,3,4,5 or whatever the actual numbers some meditation teachers tell you. That is all mind regurgitating mind, its antithetical to meditation, anything that causes your mind to be convolutedly involved with itself is not meditation.

The same in some forms of meditation practices such as the Vipassana that is taught through the Goenka system. What do they do, they concentrate upon the minutiae of the form, and try to cut themselves off from any impression that comes. That's deadly, that's antithetical to meditation, the mind is always active, active active trying to look at the minutiae and then it's active, active, active trying to prevent anything from coming in. If the Buddha wanted to speak to such a person they'd tell it to go away and get lost. How can you gain any enlightenment under such a schema? Of course two weeks of fasting and silence and all of that is going to awaken certain minor *siddhis* especially if your concentrating upon the form itself, but those minor *siddhis* are a type of euphoria that comes with it, it's not the meditation, it's not the

objective of meditation in any way, shape or form as a matter of fact it can be quite destructive. Likewise if your practicing Hatha yoga and your twisting your body around in all of these asana positions and your breathing in and counting breath – you're really lucky if you don't come out of that with an insanity or with a diseased spleen or something like that.

The fanaticism of the mind should not be applied to the body and it's postures and the *prāṇa* s that work through it any way and never, ever should a meditator concentrate upon a chakra unless it is the heart centre itself. Even then until the heart centre is ready to awaken all you'll do is explode some of your minor chakras, like the breast centres and sow the seeds for chest and throat congestion. If you want to spend your time coughing away and having lots of sicknesses of the upper respiratory tract then concentrate on your heart before you are really ready for it. Whereas the solar plexus energy which is water goes there. So we don't really ask you to concentrate on chakras, it's actually a dangerous practice, the heart is the safest for sure but I've just given you the drawbacks of it if you are not ready for it, for the release of energy.

Believe me, when you are meditating properly it always releases energies, the meditator has to deal with the effects of releasing energy. Energy goes to the line of least resistance and until you have an instructor who can actually teach you how to control that line of least resistance, it can go through your sacral centre, into your sexual organs, it can go into your stomach and help produce – goitre or ulcers, it can go into your lungs and upper respiratory tract and make all those coughs and wheezes people have. It can go into the head if it's fused with *kuṇḍalinī* fire being released prematurely and produce insanity- burn away all of the substance that allows you to think properly – the synapses can be destroyed.

It's dangerous to be practicing with these energies arbitrarily and there are many fools out there that think that they are meditation instructors teaching ignorant people how to look at chakras, when all they are doing is sowing the seeds for the lunatic asylums and medical wards of their next life. It's quite logical and any sane book on meditation will give you the warnings of the dangers of premature *kuṇḍalinī* yoga and awakening. Even if you're not practicing this type of yoga and you are living nicely and eating the proper foods and diet and your basically dancing down the street because your full of joy of life – there is still a major concern about the energies that you release. You actually have to learn how to handle them and the meditation instructor actually has to assist you to make sure that they don't burn you out in one way or the other or don't go in the wrong direction.

What the energies that are released do to all of us is that they throw out your sicknesses, they throw out your *saṃskāras*, the negative aspects of your past lives, it's more of this life, it's quite simple and just to give you an example of this. If you think that all is energy and science agrees, and we meditators and scientists are in accord that all is energy, and we say that energy is controlled by consciousness by mind. Then just think about it as you are going through your spiritual development and you are starting to improve your lifestyles and your getting rid of all those drugs, your no longer smoking dope or drinking alcohol, you're no longer debauching yourself with base foods and you're no longer watching the TV. But what is there when you start to get into the regime of meditation is all of the energy, all of that substance, all those toxins from when you were doing all of those things. They have

to go somewhere and you're putting into your body much more healthy vital fluids, more invigorating and high-octane energy.

So that high energy, that type of prāṇa, that new lifestyle that you are putting into your body whacks that old base substance, your sedentary, dissipative lifestyle substance that comes to the surface and it's no longer welcome. It's grey, it's brown, it's grey-green, it's sickly and it's a source of sickness now, it's no longer that which caused you joy or happiness. It comes out to the surface and it goes out through an organ of your body and as those prāṇas come out – you are going to get sick. It's essential, it's part of the process, there's no way of avoiding it. You've put all those sickness prāṇas into you through that dissipated lifestyle and they have to come out. So enjoy a process of having a really painful spleen and stomach problems or headaches coming to the surface and lots of them, because your new lifestyle has done that.

This is about the time a lot of prospective meditators leave - they don't particularly like the idea of getting these - what we call – cleansings. There's level after level after level of cleansings – of sicknesses, subtler and subtler and sometimes quite gross – sometimes some heavy thing from a past life, some really base past life that you lived. Out whoring and drinking, gambling you know that type of lifestyle you've read about in books, you are not doing it this life but there in some stupid life you were involved in those sorts of things. That saṁskāra may be driven through you because the whole art of meditation is to cleanse you of all your past misdeeds.

Most meditators don't know anything about that and don't teach you this, but we do because we're always looking at your past lives and we're always looking into the now – what needs to be cleansed. Meditation in reality is the primary, the only real healing technique on this planet, there's no other way of healing yourself of your true sicknesses and diseases, of your past forms of debauchery. Makes sense to you? You're going into higher and higher energy states therefore gross energy forms have to come out of you and they can only come out as sickness, disease, ailments, unpleasantness, and backaches – it's a legion. So we are healers, we look at everybody's problems as they come to the surface and we try to heal them, fix them up or we let the amount of time ride, it's not that easy to fix up one whole life time's of debauchery within a short period of time within this life.

So the meditation teacher first of all is a healer of this form and everyone is healing themselves because they are working to become enlightened and enlightenment – believe me literally in the end you have to be able to hold in consciousness a thermo nuclear explosion – that type of energy – that's what liberates. That's what causes the high awareness states of what in a yogi text is called a siddha, those with real psychic powers, those that can fly in the air or whatever, the true alchemists. Of course, not everyone is necessarily at that stage, we are talking about the attainment of the 4th initiation there – there are lower initiations that most people are at. Whatever level of initiation that you are aspiring towards there must come the cleansings of this life plus former lives that you have not yet cleansed the saṁskāras from.

Different types of nadis carry the elements; earth, air, water, fire and ether. Depending on the type of element that you are cleansing, whether it's watery – which is for most people, mixed with fire to produce various forms of steam, that comes to the surface

and the various nadis and the chakras that are associated with them and you are dealing with the unpleasant side effects. Does that make you want to become meditators? Does that inspire you? Or are you fearful of the side effects? Perfect health is the objective here, this is what will happen over time, but between now and perfect health there is a process of getting rid of sicknesses.

Question: What is the focus in meditation?

The focus in meditation is nothingness essentially, what you are doing is eliminating your mind of its own concepts. So, in our meditation technique – I’ve just given you a bit of background – backdrop to our process, what you’re generally doing in our meditation technique is you let go of your concepts of mind.

First of all when you sit, you do your sadanas your asanas, your ritual, if you have prayers it doesn’t really matter what religion you’re at – you start with them, anything to make you nice and devotional and feel joyous inside. You can do your half hour asanas to limber up your body because you are going to sit, you’re going to actually go into that room at some time and sit after you’ve done all this ritual. I don’t mind if you do all your prostrations as part of your warming up exercises it’s all part of the process but eventually you’re going to sit after you’ve prepared your mind and body.

In our group meditations we use a bell and it’s rung three times. The first time it is rung is for you start to pacify your physical body to make it relaxed, the second time is for you to calm your emotional body and the third time it is rung is for you to start to eliminate all thoughts in your mind. Most people when they do this meditation, they’ve done all their asanas, they’ve come home from work, there full of all sort of chattiness in their minds, they’ve just watched a movie or whatever. They have to eliminate all of those things, so first of all you’re observing this mind, getting rid of all the junk that is in it. Then you’ve watched this, you’ve eliminated that, you’re mind is now calm, its clear of these types of images, then you say the OM.

On page 94 of “*Way to Shambhala*”, I have a prayer, and before we do this prayer we also have the Great Invocation, which we also say, and which all of you will learn.

May my Heart awaken to planetary purpose and the need to
ameliorate the sickness, disease, and distress therein.

May I evoke the will to overcome all hindrances to enlightenment.

May I humble myself before the great Lords of Love and Light, so
that I may learn to properly serve.

Om Maṇi Padme Hūm

There’s a shortened version of this as well, this type of prayer is something that you say in order to visualise, to focus, it’s no use just mumbling something with your mouth. You’re actually trying to visualise it so that you’re whole mind is rightly orientated to what you’re meditating on - planetary purpose, to ameliorate or fix up sicknesses and diseases, to overcome all hindrances to enlightenment and to proper true humbleness. So that you can properly serve or give to Humanity and then you can say - Om Maṇi Padme Hūm - but you should properly learn the meanings of these terms. “*Foundations of Tibetan Mysticism*” by Govinda is a good book for this.

Though Om is sufficient. There are three different ways of saying this; there is the A, the OM and the AUM. One crystallises and causes the congestion of substance, which is AUM, so the M is resounded. One produces liberation of consciousness - the OM, where the M is not resounded. The other one produces a piercing ability to cut through high all the glamours and illusions which is the A sound, and there is a silent sound which happens in meditation.

So there is a basic form of mantra saying that we give and once you've done that; you've said your mantra then you produce a clear, calm, quiescent state. You are breathing naturally, you're not counting breaths; just in and out until you forget about it, the breath takes care of itself it does not need to be thought about, wherever the mind is whenever it is projected upon breath, there you have tension. There you have a possibility for congestion, congealing of substance, a negative affect within the body. Let the breath take care of itself, forget about it, forget about everything.

You're emptying yourself of yourself and then you do the visualisation, this is called seeded meditation. We have a visualisation which I've given to many hundreds and hundreds of people over the years and it is written about in all my books so it is quite well published and well known, but it is effective. We have another meditation that I sometimes give to women and others which is geared specifically to a particular meditation, sometimes I give a particular geometric meditation to those that have very, very scientific minds and so forth. The seed of meditation is relatively irrelevant though it must be correct and proper for the symbolism associated.

The seed that we give once you have emptied yourself of yourself is the 'Journey to the Sun'. The sun itself is the symbol of your own soul, your own higher self, of the heart centre itself which you are entering into; the heart in the head which is the higher version of the sun. You go from the heart centre into the heart in the head and that awakens a whole twelve-petal lotus. Above that is your soul and above that is your monadic or spirit aspect of you, and that is an integral part of the Kingdom of Souls, an integral part of the Hierarchy of Light, which is another sun and that which is an integral part of Shambhala of which the Hierarchy of Light is the heart and head of. So the sun is an appropriate symbol to enter into.

Of course it's the source of all life and light on this planet, without the sun there is no life. That is what we eat when we eat food, it all starts with captured sunlight, that's what plants do, they capture the sunlight and turn it into protein, store it into starches, capture it into vitamins, which is this pure sunlight. That's the difference incidentally between vitamins that are derived from plants and vitamins that are made out of chemicals in test tubes. One is pure sunlight the other is a coal tar derivative that has got no life in it, is a skeleton, it's dead. So, if you are going to take vitamins, please take the sun enriched source not the skeleton, the corpse.

After you have calmed your mind you begin the "Journey to the Sun" meditation, the OM has had its sound it's pervaded the space of your mind, there's nothing there but this meditation. Your body is relaxed and you see a deep indigo ocean as vast as the eye can see - every which way you look is this indigo blue. Why indigo blue? Because this is Love - pure love - Cosmic Love, and if you get absorbed in this properly and you experience it you will experience the very heart beat of cosmos; all

sentiency all consciousness is absorbed into it – pure Love – a wonderful experience, exquisite.

Anyway you're sailing on this, some people find that this particular ocean is quite choppy, it's indicative of the state of their emotions, they haven't controlled them – it's OK. Some people find themselves actually underneath the ocean because that's where they are emotionally – it's OK. The visualisations are part of the process of getting there. On this indigo ocean you find yourself on some boat getting to the sun, and as your travelling towards this sun there on the horizon, far in the distance is a sun that is starting to appear and getting larger and larger and you're getting closer and closer until you get and see its warmth. When you get right up to the sun a door appears in the centre and you enter in to it, and inside the sun, certain things happen.

You record what has happened to you, what you experience, beings might come to teach you something, you might find something symbolic, some symbolic teachings, and maybe nothing will happen at all. I've seen people go into one sun and then another sun appears for them to go into. I've seen students get into the sun on a surfboard – that's OK, others find themselves in magnificent dragon ships flying over the ocean to the sun, others in rowing boats busily rowing there - dragon galleons- whatever, these are mechanisms - the symbolism how to get there and they do tell me something about where that person is at and sometimes their spiritual age.

So, you've experienced what's in the sun and then you know internally that the meditation is over, you say an OM, you come out of your meditation and you record what you've experienced. If you do a group meditation then you explain it to the group – we don't hold our meditations sacred unto ourself. As a matter of fact there is often someone in the group who can explain to you or help you to explain what has happened.

Meditation is group meditation, there is no such thing as the 'I' or 'the me', and you're travelling with a group. Ultimately you'll find this journey to the sun is also something that is travelled by all the members of your group. There is group meditation, group evolution, group initiation as well as individual initiation and somebody like me who is looking at group initiation just as much as I'm looking at the initiation of individuals. Now the whole object of this exercise is not to just make you feel good or give you a wonderful experience but actually we're trying to connect you to the Masters of Wisdom, with the Hierarchy of Light. So doing this once is not going to do much, you actually have to do it continuously for quite a while, learn to listen to what they say and learn about them.

Which is the main reason I've given this information in my "*Way to Shambhala*" book and early on in my second volume of "*The Revelation*". Most essential stuff, so all of our teachings relate to you learning about yourself, to give you knowledge about where you have come from, where you stand on the inner realms, what you are doing on this planet, where you are going to in the future. This particular journey to the sun, you can do it, somebody else can give you a teaching but if they can't follow it up it's really not that important. So eventually you will learn about Hierarchy, you will learn about the Masters of Wisdom. You begin to understand which one of the masters you have the closest affinity to; they'll telepathically instruct you.

From then onwards you no longer think in terms of you as an individual in command of your life, you are a son, or daughter, or child of the Master and he is directing you to what needs to be done in terms of the field of service. You have found your guru, your Lord and you don't need to go any further in your spiritual quest – you've come home, you're part of his ashram, you've been travelling with this group, this ashram and evolving through it for generations of lives, you are going somewhere in cosmos and you are being directed there.

So you become a vehicle of service, it's all got to do with how to better help humanity, a Master of Wisdom is not going to be interested in you if you're fundamentally only interested in yourself, your petty concerns, your selfishness, your environment - how to get a better job. These are not concerns of a master, it's how you can be trained to help humanity – how you can be trained to serve your group. It's only because you have the capacity to help humanity, only because you have the capacity to serve the group, will a Master of Wisdom or a great Deva or an inner plane great entity other than the Dark Brotherhood interrelate with you and take the time to educate you.

Every meditation experience you get is not so much what you are doing because all you are doing is manifesting conditions that allow you to journey to the sun, that allow those images, those visuals that are coming into your mind to be seeded there. It's not *you* doing it, it's coming into your mind because there is some entity projecting them there. You have emptied your mind and you are standing there empty of all thoughts, you sow the seed in meditation getting into the sun, you're not even capable of sowing which way you get there, whether it's on the surfboard, whether your swimming, whether you're on a tugboat, on a golden dragon ship or whether you just find yourself flying through - that's also given to you. Do you understand? So from then on you're guided and the Masters of Wisdom will look at you, look over you, give you what you need, give you the symbols that you have to learn through and eventually when you are ready – when you are actually really ready they will start communicating with you, telepathically – awakening your heart – sending energies into you – blessing you, interrelating with you and your brothers and sisters, encouraging you.