



Meditation

A guide for a discovery journey to the heart of life

The goal is not to become a Buddhist or to lament yourself in order to reach a state of ecstasy or to struggle for enlightenment.

The goal is to find profound peace by discovering in yourself that all existing ideas, including your own view of yourself, lack a solid foundation. Because you will never find profound inner peace when you forcefully concentrate on a goal, even when that goal is believed to be divine. The more you struggle to attain this goal that way, the bigger the distance will become between the goal and you.

The goal, profound inner peace, can only be found when you do not let yourself be distracted by anything, not even by the goal...

The Suññataphalasamadhi website offers you keys for introspection and meditation exercises to find the real source of birth of the idea of yourself, your soul, and with that the chance to create yourself a more enjoyable and pleasant life.

I wish you a pleasant journey.

Before you start,

to minimise the chance you will get lost on this trip, I have to redress today's commonly accepted idea of religion. It is said that Buddhism is a religion, Christianity is a religion, Islam is a religion, Hinduism is a religion, etcetera, etcetera. But, 'Religion', what does it mean. What is its real signification. What is its real heart. What is its real goal.

'Religion' is a word derived from Latin; re-ligare, which means to reunite. Its heart is the experience of unity and with that, the experience of profound peace.

What can we reunite to obtain its real goal. One obtains its real goal by reuniting ideas that are joined in alliance from the moment they were born.

For example, the idea 'High' is allied to the idea 'Low'. The idea 'Wet' is allied to the idea 'Dry'. The idea 'Feminine' is allied to the idea 'Masculine'. These ideas are born from each other, and for that reason they are related to each other. There exists no other source of their becoming than their allied component. When one is born, the other is born; when one ceases to be, the other ceases to be.

By an error of thought, one loses one's sight on their liaison. By this error, the ideas that are originally joined in alliance are being separated from each other, and each of them starts to live a life on its own.

This separation of originally joined ideas is called 'division'. The idea 'Division' is born from - and lives in alliance with - the idea 'Religion'. With 'Division' the real Devil shows up on stage. Tatataaa! No, the Devil is not a cruel monster or something else terrifying. The Devil signifies the error in our train of thought that, in time, will make us lose our sight on some of the ideas that we have created.

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When we lose our sight on the idea allied to the idea which has our full attention, this will nourish the conviction that the idea of our full attention lives in an absolute way. If we do not realise that the idea of our full attention has no other base for its existence than its allied component, this idea we are so focused on can turn into an obsession if we continually make the same mistake.

For instance, when we separate the union of the ideas 'Feminine' and 'Masculine', we neglect the fact that they are mere ideas, born from each other, being able to dissolve into each other and to die together into each others arms. From the point of division, these ideas are given their freedom to develop and crystallize and start a life of their own. It is by this way that an idea like 'Feminine' develops and changes into the idea 'Woman'. From the moment this mental metamorphose is completed, 'Woman' is born (and not from physically extracting a rib from someone called Adam).

'Woman' has now become a fixed idea, that pleases us for as long as it lives according to our personal taste, and we'd rather get rid of when it does not live according to our personal taste. This whole creation can give us a lot of pleasure, or a lot of frustration, maybe by chance the brief experience of unity, but never profound peace. (Do you still follow me?)

The physical body (baby) is created (an explanation on how to do this is beyond the goal of this scripture).

The consciousness in this body develops in the following way:

There are eyes and there are forms. From those two, visual consciousness is born.

There is a nose and there are smells. From those two, olfactory consciousness is born.

There are ears and there are sounds. From those two, auditory consciousness is born.

There is a tongue and there are tastes. From those two, gustatory consciousness is born.

There is a body and there are touches. From those two, bodily consciousness is born.

There is a mind and there are mental objects. From those two, mental consciousness is born.

The next we do is combine certain phenomena from these different spheres of consciousness. A certain form and a certain smell and a certain sound, and so forth, are being combined. The magnificent idea developed this way is given a name. For instance 'Dog'. Now the idea has got its proper name, we can juggle with this idea (and play with the dog).

In the same way, the idea of your-self is born.

In the universal consciousness a division (the Devil!) is made by an error of thought. By this wrong view all the phenomena in the body are separated from the phenomena outside the body. The part of the universal consciousness that is connected with the phenomena in the body starts a life of its own (at least, that is what it thinks). The individual consciousness is born, the idea of 'my-self' is born, so you are born.



The goal of religion is to return from individual consciousness back to universal consciousness. The individual consciousness gives you the idea of living separated from all other life besides you. It gives the idea that you are here and all the other is there. That you have a body, or when you identify with it, that you are a body. That you have a soul, or when you identify with it, that you are a soul.

The idea of your-self can even convince you that you can own things, or that you can own people.

Convinced of the idea of being able to own things or being able to own people gives birth to greed in case you want whatever you do not have.

Convinced of the idea of being able to own things or being able to own people gives birth to aversion in case you want to get rid of whatever you do have.

Here you see how greed and aversion are born with individual consciousness. And individual consciousness is born by a mistake. Individual consciousness is born by the separation from and the ignorance of the reality, the truth and the goodness of universal consciousness.

Universal consciousness will be found when you dissolve all ideas. That does not mean that ideas do not exist anymore, but in view of universal consciousness all ideas lose their significance and their value. They are empty.

Why hold on to ideas and emotions that - by their true nature - are empty?

From the view of universal consciousness all judgement ends, love is unconditional; the reunion is completed and the experience of peace is profound.

This is the heart of religion, the heart of life.

When the house is on fire

one will not be able to extinguish this fire

by thinking 'I will extinguish this fire tomorrow'

And you surely mustn't wait for the death of the physical body to attain this goal either. You'd better start your voyage of discovery right now. Like you need ego, you also need the physical body to read and practice meditation to study this ego, your self-created idea of your-self. There exists only one way out from where you are now to the goal of this enterprise.

On this journey you will find many stumbling blocs and pit holes, and it can be very slippery from time to time. You will be faced with all your own difficulties. Trying to ignore them or to avoid them, signifies that you ignore the chance to spiritually mature and develop yourself and will avoid that you will reach your goal. Luckily all your own difficulties you can conquer by your own talents. Like all ideas joined in alliance, when the difficulty arrives, the talent needed to overcome this difficulty can be found close to it. During your voyage it will become clear that these difficulties you stumble on carry the necessary lessons for your spiritual maturing and development. So take well advantage of them!



The exercise

Anapanasati - Concentration on breathing in and breathing out.

Meditation means absorption by a subject. The state of real meditation is when you let yourself completely being absorbed by the subject and you do not let yourself be distracted by any thought or emotion that comes by. Always mind the fact that all ideas and all emotions are - by there true nature - empty. The main subjects of this meditation exercise are the breathing in and the breathing out. When you remark a thought or an emotion during your exercise, be aware that you are not in meditation and return your attention immediately to the subject of your exercise.

Do not use any perfume, make-up or aftershave on the day of your exercise. Be aware that when you consume anything that influences your natural concentration, this will have a negative effect on all your efforts.

Dress yourself comfortably, put aside all your jewellery and your wristwatch, take off your shoes and find yourself a quiet place.

Sit yourself straight on a small cushion of about 4 to 6 inches high. Cross your legs, put your feet under your knees (or if you are comfortable with it you may put your feet on your knees, or the left foot on the right knee and the right foot under the left knee). Find the natural balance of your spine and your head by balancing your body slowly backwards, towards its point of natural balance. This point is found when all is nearly tensed. Relax your shoulders. Put your right hand into your left hand, the thumbs slightly touching each other. If during the exercise the thumbs press against each other, it means that you make a wrong effort to concentrate. The only effort you have to ask from yourself during this exercise is not to have yourself distracted from the subject of your meditation.

When the thumbs loose contact from each other you are dozing off. You'd better wake up before you tumble over!

Before you start your Anapanasati exercise, you can meditate on the following text:

Universal consciousness

All sensations are like air

There is air in the house

There is air outside the house

Even as in the house and outside the house, there is air

All sensations are like air

There is air in the body

There is air outside the body

Even as in the body and outside the body, there is air



All sensations are like air

There are sensations in the body

There are sensations outside the body

Even as in the body and outside the body, there are sensations

All consciousness is like air

There is consciousness in the body

There is consciousness outside the body

Even as in the body and outside the body, there is consciousness

Close your eyes during the exercise to minimise distraction.

Take a full breath in, filling your lungs completely - feel the belly rising, the chest rising, the shoulders rising - and breath out well. Repeat this two more times.

Follow the natural breathing in and breathing out. Do not force anything, be confident that the body always finds its proper cadence of breathing.

Have your attention on the inhalation,
following the inhalation on its natural course,
from the tip of your nose to the bottom of your lungs.
Go with the inhalation from outside to inside.

Have your attention on the exhalation,
following the exhalation on its natural course,
from the bottom of your lungs to the tip of your nose.
Go with the exhalation from inside to outside.

Please note the small pause between the exhalation and the next inhalation.
Stay there well concentrated during this pause to experience this phenomenon well.

Repeat the piece written here-above, continue this for 15 to 30 minutes.

You close of the exercise by taking a full breath in, filling your lungs completely - feel the belly rising, the chest rising, the shoulders rising - and breath out well.

Repeat the piece written here-above two more times and come slowly out of the meditation.

