

## **Factors advancing a (more) fruitful meditation**

As with everything I write and bring forward, this overview is based on own experience that is embedded in insight into reality – experience first of all into my ‘own’ system, but then also, with a present consciousness and a heart resonating with others, into other people’s energy-consciousness systems; despite difference it is possible to See sameness, too. Basically, I’m a man of practice, not of theory – even though my conscious practical experience and the resulted insight into reality have led to an overview that may seem to be theory. As always in my work, also here I didn’t consult any (spiritual) literature for this overview.

Some points are overlapping with other points, which is a phenomenon that is unavoidable in the Reality in Which everything is connected. It is good anyway to distinguish in this One Great Reality. That’s how we become conscious – which won’t come by simply dwelling half-asleep in ‘the One’ and it all doesn’t matter.

In principle, the points mentioned are beneficial for serious meditation regarding discovering Truth Itself. Meditation can also be used for specific purposes other than Truth Itself, which is and has no purpose – for instance purposes to become more relaxed or peaceful, to become more focussed on your goals in life, to expand your experiences to the subtler spheres of life, or to be part of a community of nice spiritually-minded people (and, in a way, even to become more conscious as such) – and some of the points mentioned may be useful for those objectives as well, but basically that is not what is being addressed here.

Perhaps superfluous to mention, but anyway, the presented overview is not meant to provide and doesn’t contain any spectacular insights. It is rather a sound, sober – sober as by far most of meditation itself is – and handy overview that may be supportive, if only as part of one’s meditation on the extent or depth of the availability of the various factors in one’s own basic or current constellation.

### **- Love for truth**

It is not for nothing that I start with this point, which may be considered the first and foremost basic attitude regarding meditation. Although it could be said that – somewhere ‘inside’ (it is part of meditation to investigate if this is really ‘inside’) – (almost) everybody has this quality in principle to some extent, there is quite a difference among people in the degree to which this stands out relative to other ‘ingredients’ of life. If the love for truth is easily overwhelmed by, for instance, attachment to having good social relations, to having sufficient or a lot of energy, or feeling good, then this quality, the love for truth that may be basically there, doesn’t mean so much in practice, and meditation will be difficult. Well, serious meditation is not easy anyway for 90% of the time, roughly speaking for most people.

Anyhow, a potential (love for Truth) is of course not the same as the actualization of it. If you easily make little lies for your own good that (you assume) do not seem to harm anyone really or substantially, then this will be reflected in your meditation, if with this attitude you would start meditating at all.

Love for Truth is key to inviting depth to meditation. Some are (more) gifted with it by birth, others may be inspired by others – or by one outstanding figure – at a certain point in their life.

It could be said that (the Depth of) Life consists of Two basic ‘magnitudes’: Truth and Love. If they are both firmly present – Love for Truth and the Truth of Love – then meditation will, very probably, flourish. Nothing is for sure, however. True Meditation is Open, fundamentally. There is no guarantee, no fixed method to come from point A to B. In Open Meditation point B is not there, in fact. Point A, where you are now, is all there is. And the Love for Truth acknowledges this, again and again and again.

- **Concentration**

Without concentration it is difficult to distinguish. And, following the natural process of becoming increasingly conscious, distinction is indispensable – between all the forms, all the phenomena, coming on your way during meditation. Without concentration, people are usually sitting for a long time absorbed in thoughts without realizing it. In concentration, the phenomenon of ‘thinking’ is simply seen and let go, as just one of the phenomena in the existential world, albeit a stubborn one, a meddler wanting to interfere in virtually anything. In utter concentration, no thought can come by without being observed by Consciousness. Then the development in meditation can go fast – especially when this ‘extreme’ concentration can be sustained for a longer period of time. In the latter case, it is possible that even in one meditation session – if meditation, the Seeing Eye, can still be stopped anyway during daily life – one may not only come across things that are suddenly clear after a life time of mist around them, whether of a (seemingly) personal or more Impersonal character, but also See various fundamentals of the structure of Reality.

To reinforce concentration, or to get a glimpse of its power, its potential, it is possible to concentrate on concentration itself, being aware of being concentrated, apart from any possible content, apart of any ‘self’ interfering.

- **Courage**

You may very well meet hell during your meditation, much deeper and realistic than you have met before, even though from outside it seems so innocently safe to just sit on a cushion or however you’d meditate. Without a fair amount of courage it will be difficult to meet and slay the dragons and demons that will come on your way, whether they seem to be of an energetic nature or rather mind nature. In life when you meet ‘dragons and demons’ you may be able to hide in unconsciousness

to some extent, in meditation this will be difficult. You must face them. You won't be the first one who makes an attempt to meditate and stops at a certain point, sometimes after one session already, since not only the suffering that shows up during that first session is shown to you, but also, intuitively, what a huge burden is lying ahead still to meditate through.

Generally, if you, as many have, have an aversion to the feeling and emotional level of life, then meditation is not impossible but it certainly will provide a great challenge to face and thus to overcome (or rather transcend (the attachment to)) the aversion. Meditation without feeling is in the best case a very limited form of meditation. If it makes sense is something else. True, holistic meditation helps integrating feeling in your life, instead of dissociating from it. I dare say that without facing and integrating the feeling level of life, you cannot truly manifest your Being into this earthly realm – not saying by this that your life would be worthless in that case.

- **A sufficient level of energy**

Energy is like a car. In itself it is not interesting, not worthwhile. It doesn't make sense to drive around the whole day in a car. Perhaps one or a few days this is nice, when you're not used to it, but then it becomes boring. The function of a car is rather to bring you to another place. Or to bring you faster. Without a sufficient level of energy it is difficult to meditate, to concentrate, distinguish. Your system is rather (partially) busy surviving.

Then again, meditation also provides energy, even though this energy, sparkled with consciousness now, is, in principle, of a subtler kind than the normal 'bulldozer' energy that most of us are more acquainted with in daily life. After a longer period of meditation it can be even difficult at first to get back to the 'normal' daily bulldozer energy with which you do your things – although this will naturally come back and then it appears that, usually but not necessarily, you have more energy to act practically instead of less.

Then again, life being dual, it is far from improbable that, also, in your more conscious state after serious meditation, you will soon lose energy again when your system boosted with consciousness is being confronted with a large fog of Unconsciousness around you and that is impossible to avoid in society – and that will surely affect your state, from the beginning in fact, but in your still enlarged buffer you may notice it only later more obviously so.

Lastly, briefly, about this point for now, there is of course a relationship between energy and health – at least 'health' as it is normally considered from an earthly perspective observing one's physical-energetic state, for there are people with a bad health condition who are, viewed from the perspective of the Depth of Life, much more developed than average and can be called Healthy from that respect. A 'normal' earthly-based healthy condition is in principle advantageous, but certainly not a prerequisite, for meditation. If one is not in a good health,

meditation can be very helpful, inspiring, too. It won't be the first time that one's weak points turn over in one's strength when one lets the Light of Consciousness shine on them.

- **Humbleness**

One thing that is important here is being willing to observe all kinds of details that seem not relevant relative to what you're used to in daily life, that seem not interesting or plainly boring from the normal perspective. Your attachment to doing relevant things or even *being* relevant is being challenged in meditation. This includes one's goal oriented attitude in life.

The meditator, in the course of the meditation process, will undoubtedly come across the phenomenon of (increasing) loss of (sense of) self. Without humbleness this is difficult to handle and it may make you scared. In itself no problem, also this kind of fear or worry is simply part of the meditation. But for quite a few people the loss of (importance of) your presumed 'self' will be a step too far to allow, and they will quit 'pure' meditation or turn to safer forms of meditation where the ego is not challenged too much and is not in danger of being destroyed in the long run.

Basically, meditation is not about you – even though Consciousness will be humbly busy peeling off all the layers of the onion of what at first seemed to be a (strong or weak) 'you', a 'self', one by one by one. Without at least Intuitively Understanding this, without this humbleness, meditation will blow too hard in your face to continue at a certain point, or already very soon after you started. If only in this sense, meditation is a good test, as to where you stand, who you are, your basic attitude, not only towards meditation but towards life in general: are you rather into Truth, or rather into your 'self'. Being able to laugh over all the discoveries about your (supposed) 'self' may be a sign that you are suited for meditation, not speaking of easily laughing away the revelations, but 'seriously laughing' from a detached Place looking at your funny or even absurd 'self'.

- **Determination**

Meditation is, in principle, not a practice for quick results, or at least when we talk about reaching the depth that can be achieved by serious continued meditation. A fair amount of determination is required or at least very advantageous for still continuing when meditation gets really difficult. In fact, the meditation itself is not per se what is getting difficult, but the content of what you come across during meditation and certainly also the Force of Unconsciousness Itself (appearing in many variations like sleepiness, drowsiness, boredom etcetera) trying to keep you away from Consciousness is a tough one to deal with.

It gets easier when you have already been in touch with the fruits of meditation, so that the factor of determination is being reinforced, and you won't give up so easily when it gets tough(er) at a certain point, or in fact at many points. But also

every possible ‘beginner’s enthusiasm’ – not bad in itself – will be ‘punished’ sooner or later, when the other side of the coin is being shown, how hard it gets, how drowsy, boring, painful, resistant, confusing, etcetera.

Just as often in practical life, determination in meditation, too, bears fruit at a certain point, even though it is not unlikely that, unlike in practical earthly life, this fruit will taste differently than you hoped or expected or intuited. It can be said that (allowing) even every little drop of Consciousness bears fruit, whether you like the taste of it or not, whether you are conscious of the fruit or not. Even in the latter case, people with at least a strong Intuition based in Reality, will be determined to continue meditation, not too easily discouraged by difficulties showing up in the course of meditation, or even when one’s life suddenly seems to be much worse than one assumed it was. The art is, then, not to blame the meditation itself for such a revelation, but surrender to the reality of the revelation. And go on, meditate further, for the revelation is (just) a station on the way, not the end result, not the whole Picture.

- **A fair level of pain enduring capacity**

You must have a live relationship with pain – or allow it to be developed. (True) meditation without pain doesn’t exist, to put it euphemistically – unless you turn to the more popular forms of meditation in which you focus on something specific, something that usually belongs to the other side of the coin, where it is often intended to, more or less, conquer pain. In what I call True (open) meditation, you allow both sides of the Duality of Life – which becomes Clear in Consciousness. You don’t focus on the easy, painless side, and therefore you will meet a lot of pain in many forms (including physical) during meditation. If you are basically against ‘pain’, then you may forget about meditation – although, with an open attitude, such a basic position towards ‘pain’ can also be investigated, in principle. It is possible, however, and even likely to occur that during serious meditation practice your pain enduring capacity enhances more and more. Needless to say that this alone is very handy in life. Everyone meets a fair dose of (different kinds of) pain in life; to practice dealing with this in a mature, conscious way can surely be one of the fruits of meditation.

- **Experience with life**

The drive to fully live should be distinguished from the drive to find out the deepest truth, although these are in the end not to be separated from one another. If and as long as the natural drive to live, to manifest yourself – or what seems to be ‘your’ ‘self’ – is still overwhelming the drive for Seeing, then it is not bad to first rage out the drive to live, to become ‘sufficiently’ frustrated in life itself so that space is created for the depth of life. The switch from – or at least change in balance between – a horizontal to a vertical approach of Life.

Life itself, experience, is the *content* of meditation. Meditation without content doesn't make sense, in principle, or at least not when that is all. Without content you'd just be sitting there as Pure Seeing Force, and that's it, till eternity – even though, it is true, it is great in itself to experience this Great Power of Pure Consciousness, and this one-time or repeated experience may contribute to the impulse of using this Power in daily life; hopefully in a decent way, for the Power of it can be misused as well.

Anyhow, for meditation it is necessary to let's say take a step back or aside to be able to observe life. In the end, when meditation has become like a second skin – if not the first – life itself (energy) and observing life (consciousness) can become one. The Duality of Observer and Object can become – or appear to be, Ultimately – One. But this is something for the very advanced.

Failing in life is certainly not strictly necessary but being aware of ('your') failure is certainly an advantage for meditation. If you're (too) successful in life, the motivation to go into the depth of it may be lacking. The wish to also still add 'depth' or 'truth' to your already successful life is usually a bad motive to start meditating. Your 'successful' life will be crushed anyway during (serious) meditation, and that thoroughly. Nothing will remain of success. Reality is naked.

- **No taboos, open 'mind'**

Not many people start meditating without any (subconscious) taboos. In itself no problem, but to advance in meditation, in becoming increasingly aware, it must be obvious that taboos will show up and then it's up to something Bigger than you if you let go of them and face the truth or stick to your taboos, no-go zones. For example, if you're attached to the idea that life is or should be peaceful and that you are peaceful yourself, you for sure will meet aggression in yourself during meditation. Are you willing to let go of the picture of yourself that you are not aggressive, but only others are?

Truth is ruthlessly fair. It doesn't consider your petty taboos relevant in the least.

In the header I wrote 'open mind'. In fact, the openness required is not about your mind. I've met many people with a supposedly open mind, but they will not (seriously) meditate, not approach the Truth. For it is, indeed, only their 'mind' that is open. Nothing substantial is allowed to happen in their whole system. Everything happening in life is interpreted by the mind, put in certain boxes of (seeming) understanding. True Alive Understanding will not happen that way, and is not wanted by these 'mind-people' anyway, although they are in the illusion that they do want the truth. They may want to *see* the truth, it is true, but not actually live it – which is subconsciously deemed (far) too painful.

- **Basic willingness to let go of any form of attachment**

One of the ways to describe meditation is the process of meeting and facing all of your attachments, and by this, by the Force of (the Light of) Consciousness

shining on them, to let go of them, naturally, without your will being involved, to become thus, in due course, detached from even everything in life, from life itself in its manifested form, from Form – and, also, ultimately, from attachment to Something beyond this life, from the Formless. If you are attached to your attachments it doesn't make sense to start meditating, in principle – although, it is true, once you start anyway, it is possible that you start seeing the value of letting go of your (at first hidden) attachments, if you start sensing a new kind of freedom beyond them, a freedom that is hard to describe in earthly terms and not to be measured in anything we know.

If you are, for instance, attached to (the borrowed idea of) oneness, the chance is less that you will properly face and feel (and possibly value) the actual reality of Duality. Without facing, meditating Duality, you can forget about serious meditation in depth. There are other forms of meditation that will suit you better in that case, forms that reinforce certain qualities in you, instead of going Beyond all qualities. To go Beyond Duality, one first has to Enter it, thoroughly – not with your little toe, but with the Whole Body.

- **A fair amount of intelligence**

A high level of Intelligence is not needed for meditation, but starting with a fair amount of intelligence is certainly an advantage. What you will come across during meditation is easier processed when a let's say stable form and decent level of intelligence is present already.

(But) in principle, meditation helps the Universal Intelligence to 'settle' in your physical-energy system. Despite the fact that somehow quite some people still assume that you get spaced out from meditation, it is often, and basically, though not necessarily, exactly the opposite. If you have a tendency to be spaced out, meditation may very well help bringing you down, into the Body – Body in the broadest sense of the word, including all your (subtler) 'bodies' not only the physical one. What you can see in quite many respected scientists is that they are not able or willing to let the 'higher' form of intelligence they are associated with settle in their Body, and so they are and stay split, and therefore stuck, often without ever really realizing this.

But anyhow, (allowing) a basic level of intelligence is certainly an advantage if you'd feel *something* in you wants to if not needs to become Conscious – which is, in itself, 'just' a Natural Force, it is not 'you' desiring this.

The Intelligence is needed – and it is related to humbleness – to see or at least intuit that it is Intelligence itself that is to be allowed and it is not 'you' who is or needs to be intelligent. Generally speaking, people most attached to (the interests of) the 'self' (the self of themselves and the self of other selves), have more difficulty allowing intelligence to take them over.

Still, many people who can easier dissociate from their own interests, from their self, are often attached to what should be called ‘separate intelligence’, intelligence not connected to the Feeling level of life.

True, Holistic Intelligence doesn’t allow separation to rule, it Perceives the Truth directly, and doesn’t call non-feeling consciousness truly intelligent. It may value but is not impressed by science.

(not strictly necessary but certainly advantageous:)

- **(Living) Connection to one or more masters or humans who have realized (a substantial Part of the) Truth before.**

A master or person developed in consciousness can function as a vessel through which it is easier to reach or at least approach the same level of consciousness. To ‘do’ everything by yourself is not impossible, but if you make use of a wheel invented and created in the past you may go quicker to your destiny. This should not be confused with blindly taking over that developed person’s consciousness, the content of it. No, the whole truth should be found and investigated in your ‘own’ system, you cannot copy anything from a teacher just like that. With a ‘wrong’, lazy attitude, taking over that person’s views, insights, may often function as an(other) obstacle for meditation rather than an advantage. Faculties in yourself may be awakened, reinforced, by your relationship with a developed person, by resonating, vibrating with that level of development, but the content of reality still needs to be ‘ploughed through’.

I wrote that it is advantageous to have a living connection with a human developed in Consciousness and/or in Heart quality – not going into detail at this place about the difference between these two sources of inspiration. The downside of claiming this is that most people cannot well, if at all, distinguish between a conscious, more developed person and one who is perhaps claiming to be and is even giving satsang, lectures, workshops, seminars, retreats but who is actually not so developed as it may seem to be on behalf of their popularity for instance. It should be clear that popularity doesn’t say anything at all about a teacher’s level or depth of development. In principle, everyone can become a teacher, take up the *role* of teacher, although usually not be a good one, self-evidently, when the content of what is being taught is not integrated in his or her Being, when direct experience is lacking but the mind assumes it understands (parts of) life. There are even spiritual teachers who are put in place, on a pedestal, by the powers that be, to infiltrate in the spiritual spheres of life, just as they are active in the profane sphere of life and put politicians as their tools in the limelight to do the dirty work of manipulating people in a certain direction.

- **Fire** is beneficial.

This should be distinguished from having sufficient energy as such. Energy is not the same as fire. You can sit in a seemingly endless pool of or (experience your

self as a) ball of energy – some people have this – but not much may come out of that, in itself, in terms of an evolving Consciousness. If there is fire, there is a drive to cut through lies, pierce through confusion, obscurities, to pinpoint facts, reality. A fire that also says: no, I won't give up, not when it gets hot, difficult, and never anyway. Being in touch with the fire I'm speaking of, there is, besides pleasant sensations, no true satisfaction to be found in merely dwelling in nice energies. This faculty of fire may be subtle and strong at the same time.

As with other qualities, not everybody is gifted with the same amount of fire, but it is certainly an advantage for meditation. Meditation itself *is* a fire, a fire that burns you up completely, and thus provides a second birth, if 'you' go that far, allow the process to take you that deep. It is easier to (allow to) be burned up in the fire of the Light of Consciousness if you recognize this same fire existing in and as yourself already. Your 'second birth' is rather a home coming then. You directly experience Consciousness as a Presence of a burning Fire in which no 'you' can be found any more, even if you try.

Equipped with less fire you can certainly also meditate, but it will very probably go slower, your advancement. With a lot of fire you may become a 'stream winner', as it is called, one who goes very quickly through all the levels of consciousness, as happened in my specific case when I got in touch with meditation.

Fire Recognizing Itself makes its flames go higher and wider and hotter. To get a glimpse of that, you may want to stay as, to Look and experience as, to identify for a moment or however long with Being Pure Consciousness – not look as your self, through your own lenses and distortions, but as Consciousness Itself; not look at Consciousness as a phenomenon, but as Consciousness. If this happens on an Earthly Level, if it is Integrated in and not separate from Energy, then you know the Fire I'm speaking of.