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OAM

No Limit Ocean Awareness Meditation

(from www.bentylightgarden.com)

The purpose of meditation is to go into a deep state of pure quiet without holding the attention fixed on any content (meaning) or energy (object or activity).and enter a state of Unified Awareness.

Quiet is the basis of activity (just as silence is the basis for sound) and is the foundation for all achievements. Meditation is not merely quietude. It is a method for empowering your inner potential. Correct meditation will bring you to the Source of Life and unfold powerful energy.

Because this depth of quietude can go deeper than the sleep state, it not only can effectively relieve the fatigue produced by daily activity, but also can dissolve stresses in the nervous system that have accumulated for many years.

Therefore, after regular practice of meditation for a period of time a person generally shows noticeable improvement in various aspects of mental and physical condition.

The meditation technique accords with the nature of life and brings the mind to its state of least excitation. According to the principles of modern quantum theory this state of least excitation is a realm of most complete orderliness. It is also the Source of all Knowledge, the Source of Life.

Meditation is simple and natural.

- * It does not depend on age, level of education, or profession. Just about everyone can learn it.
- * You do not have to change your lifestyle (except to allow a few minutes daily for meditation).
- * There is no required posture or limitations on location. You can do it almost anywhere that you can find a reasonably comfortable place to sit and close the eyes.

Each person has their own unique advantages and abilities. When your mind expresses its full potential, your body will gain deep relaxation, and you will

recognize what is appropriate for you and what will bring the most effective results to your life.

The mantra technology used in this meditation is a special form of the ancient Japa tradition. This method facilitates the enjoyment of real meditation quality, and of being completely with your Self and completely managing your Self.

The simple and natural Japa method calms the thinking mind and allows the body to attain a very special state of deep relaxation that takes you into the Source of Life.

Some Benefits Often Observed with Regular Practice of Meditation

Mental clarity

Strong focus of attention

Wealth of Creativity

Easy living

Dissolving of stress

Sense of fulfillment

Better health

The Technique

The No Limit Meditation can be done at any time.

The basis of the meditation technique is the observation that all aspects of life depend on the attention flow of an individual.

Generally speaking we can divide the dynamic process of the attention into four different stages:

1. A person focuses attention on some chosen topic or object of attention (such as an interest, goal, project, hobby, and so on). This is the attention's creative phase.
2. Attention is distracted from its topic by some phenomena or thoughts that may be positive, negative, or neutral mental wanderings. This is the attention's shifting phase.

2. Oh! The individual discovers that the attention has shifted onto thoughts and experiences other than the original chosen topic. This is the attention's discovery phase.

3. The individual integrates what has happened as "Here I am, now what?" and is then free to shift the attention back to the original chosen topic, a modification of that topic, or some different topic. This is the integrative phase.

If there is no chosen topic, the attention will automatically shift on to phase two and float about on various phenomena and thoughts. If a person starts out with a topic, but then reaches the **Oh! discovery** (stage 3) and integrates that recognition of the shift that has happened (stage 4) as “this is what is happening for me now” but does not direct the attention back to the original chosen topic or some newly chosen topic, then the attention also will automatically flow on to stage 2 and float about on thoughts and experiences that are generally governed by habitual attention flows. In other words, if you do not **deliberately** choose a topic, habit takes over. The automatic thoughts and experiences governed by your environment and habits of attention flow become your default chosen topic.

During the meditation practice it is best to close the eyes and sit relatively upright. (However, do not strain to sit upright if that is uncomfortable or there is a lot of fatigue.)

How it Works

Every experience or thought has content and energy (i.e., intensity) .

During meditation the best topic is a mantra. A **mantra** is a word that serves as a special kind of thought to be used in meditation.

Although a mantra may have meaning (content), the meaning is not important as part of the meditation process, so we do not pay attention to it. Only the energy (i.e. the physical or mental sound intensity) of the mantra is the main point of interest during meditation. During the meditation process we allow the intensity of the mantra to become softer and subtler.

The process of the meditation is that the **intensity** of the mantra thought (how much mental energy it consumes) becomes subtler and subtler until it reaches the "Gate of All Marvels" (a quote from the first verse of Lao-zi).

Subtle means that we softly and faintly repeat the mantra thought mentally without making any sound with the mouth or moving the lips or tongue. Repetition means thinking the thought gently over and over in the mind at a comfortable pace. The pace can vary from quite slow and drawn out to rather fast. The pronunciation can seem to change also. We do not try to think the pronunciation clearly, and as the mantra becomes very faint, the pronunciation may tend to become blurred.

Subtle means that the mental sound of the mantra becomes a small, faint, quiet, soft, tiny thought impulse.

The Gate of All Marvels is the Source of All Creativity. If the attention goes beyond that point (goes in/out/beyond the Gate), it enters No Limit Samadhi, an undefined state of pure awareness with no thought activity.

Allow the sound of the mantra thought to become softer and softer, fainter and fainter, smaller and smaller until it automatically disappears.

Disappears means that you seem to forget it. This happens spontaneously when you start attention moving into the subtler levels of experiencing a thought and is not governed by any deliberate intervention on your part. Your intention is to think the mantra very softly and faintly, not to forget it. The slipping away of the mantra is spontaneous.

The correct process is very easy and relaxing, without any spirit of forcing or manipulation.

When you discover that the mantra thought has disappeared or that you have already shifted into random thoughts (that is, the discovery stage in the process), then you integrate that realization by simply recognizing it as a reality and then very lightly and easily shift the attention back onto the mantra thought that you have chosen. Return to the mantra does not mean a clear pronunciation. It is enough that you recognize the basic shape of the faint mental sound.

The four stages in the cyclic flow of attention are all normal. Thus, finding that you are off the mantra and thinking other thoughts is entirely normal. It simply means that once you become aware of that shift, you recognize that it has happened and then shift the attention gently back to the mantra.

When to Meditate

The ideal meditation times are twice a day, once at sunrise and once at sunset. These are ideal times, so each person fits the meditation period into his or her life schedule, timing meditation ideally before meals and before periods of activity.

Each meditation can be for about 20 minutes. Generally go for at least 15 minutes and no more than 30 minutes, but 20 minutes seems to give the best results for most people. If you happen to exceed that time period occasionally, do not mind.

Twice a day is the usual schedule. However, from time to time it is good to go on a meditation retreat. At that time you leave behind the business of the day and dive deeper into meditation. During a meditation retreat we increase the number of meditations per day with a special supervised schedule of relaxation and light exercise. After such a retreat a person returns to his usual daily schedule with a burst of fresh creativity and energy that often leads to new breakthroughs in achievement and life experience.

Where mantras come from and how you select one

In theory any word or sound can be used as a mantra. In practice we find that the ancient Egyptians selected certain words to be mantras because they represent basic universal archetypes of consciousness. The Egyptians called the major aspects of nature *neters*. Scholars usually call them gods, but they really just represent important aspects of nature -- the rules by which the universe functions. Egyptians symbolized other important qualities of an individual with amulets. The nature gods held the symbolic amulets. The Egyptians also made models of the neters and their amulets from metal, clay, or stone as “yantras” and would carry them about, place them in their houses and temples and lay small ones on the mummies of deceased relatives and friends. They also designed a culture with a yearly calendar of festivals that celebrated the neters and their qualities. Although the culture is long gone, the identities of the neters and amulets survive in artifacts. We also have a

general idea of many of the festivals. Dr. White has designed a Kemetic calendar based on these traditions and that includes an annual cycle of mantras that allows a meditation practitioner to exercise the mind at all levels through all the channels of nature and qualities of the personality. India, Tibet, and other cultures each have their own traditions, many of which derive from ancient Egypt. A person can choose a mantra from any preferred language or cultural tradition. However, the recommended technique is to follow the OAM procedure described above, because it is a very ancient system designed in a holistic manner and used for thousands of years.

Using the Technique Outside of Meditation

When you are not meditating, you may be engaged in many types of activity. The content and energy components of thoughts and experiences may both take on importance during the active phase of life.

The basic method for action is to go for a chosen topic that really **excites** you. In this choice you must be honest with yourself. Your chosen topic becomes a goal.

The attention will follow the same cyclical flow through the four stages just as it does during meditation. Each time you find that the attention has shifted away from your chosen goal, gently shift it back to the goal.

Notice that during meditation the idea is to experience thoughts becoming fainter and subtler in the mind until they entirely fade away. During activity the idea is to guide the attention on our goals so they become more and more **real** until they become perfectly realized in our lives just as we prefer them to be. In both cases the mind becomes increasingly stable and certain in its reality.

In theory any mission, goal, or interest can qualify as a chosen topic for the focus of a person's activity. In practice it makes little sense to pursue mutually contradictory or destructive goals, although many people seem to enjoy doing so. Whatever topic you choose to put attention on might as well be something you find useful, enjoyable, and suitable for you as an individual or you may spend a lot of time in stage two. You will also have to live with and experience whatever choices you actualize. You may find it helpful to consider others in your choice of goals if they may be affected by

the realization of the goal. However, the choice of the topical focus of attention always is entirely up to you and the responsibility for that choice is always yours.

A Special Situation

Interestingly, if your topic becomes *everything*, it will not be possible for the attention to become distracted by anything during the shift phase, nor will it be possible to discover any deviation from the topic in the discovery phase.

If at any time you find the attention distracted by something, then that means you have not chosen *everything* as your topic (or perhaps you once did, but then changed your mind and abandoned that topic). Then you will return to the cyclic flow of attention through its four main stages.

Another Situation that Arises

After meditation becomes stable as a regular practice, stage two of the attention cycle begins to change in its nature. Instead of giving rise to distracting thoughts and experiences caused by imbalances in the mind-body system, thoughts that arise spontaneously during stage two attention may begin to be mostly creative ideas. This happens because there is less stress in the person's body. When intense creative thought flows start to happen during meditation, be sure not to jump up out of meditation to go act on them even though the impulse may be there to do so. Patiently continue and finish the meditation. If the ideas are creative and useful, they will still float into the awareness after meditation.

Creative thoughts are fun, interesting, energizing, and inspire exploration to see how to actualize them. They signal that the process of integrating the deep quiet of meditation and the dynamic activity of daily life is proceeding well.

As the mind grows clearer, an individual becomes increasingly aware of a **life mission**. This is a mode of activity that inspires and energizes a person and also spontaneously contributes to the quality of life on the planet. Meditation becomes the time when the mind grows quiet and sees clearly new creative ideas and viewpoints. Activity becomes a time when these ideas can be tested, refined, and put into practice. Soon a person is fully living a life that brings happiness to self and others. The spontaneous

creative flow continues both during and outside of meditation periods, frequently "interrupting" the focus of attention on a chosen topic with surprisingly new and better options. The frustrating thoughts of the small self transform into the creative thoughts of the Higher Self.

(There are some special variations in the flow of attention that are mostly addressed below in the FAQ section.)

FAQ

Q: Is No Limit Ocean Awareness Meditation a religion?

A: A religion is a belief system that a group of people decide is important for them. **No Limit Meditation** is the process of recognizing the cyclic flow of your attention and learning how to manage it in such a way as to calm and clear the mind. Because the attention endlessly flows in cycles, we can say that it has **No Limit**. Meditation is simply the process of experiencing subtler and subtler thoughts. Samadhi is a state in which the mind is very stable and balanced. Transcendental Samadhi is a state of no thoughts. Many followers of various religions have discovered that meditation can help their religious practices. However, non-religious people likewise enjoy managing the cyclic flow of attention and increasing its focal power so as to expand their understanding and enjoyment of life. Attention flows, but we can manage how and where it flows or just let it flow willy-nilly. Either way is OK as long as it does not cause you problems that you would prefer not to have. In that case you have problems. Therefore, it does not matter whether a person follows or does not follow a religion. Faith is an aspect of using the attention to believe in the reality or non-reality of something. This may or may not have anything to do with religion. (Faith is a kind of trust, and we can have all kinds of trust in things that we may not consider to be matters of "religion".) The content and intensity of attention is up to the individual to choose. Meditation can assist a person to strengthen his ability to direct attention toward any object of faith and actualize that faith as a living reality. That may be why many religious people like to practice meditation.

Q: When I meditate, I have lots of disturbing thoughts and can not settle down. What should I do?

A: Thoughts that spontaneously appear and pull the attention away from its chosen topic are a natural part of stage two in the attention cycle. Therefore,

it is a normal phenomenon for unintended thoughts to appear during meditation. If you have already discovered that thoughts are disturbing the mantra, then you have already reached stage three! So each time this happens, just gently and easily recognize where you are and then shift the attention back to the main topic -- the mantra (or your goal at the moment if you are not meditating). If stage four (integrate by honest recognition of where you are and then go back to the mantra or the goal) is not easy, then do not strain, because the whole process should be light and easy. A powerful string of disturbing thoughts indicates that your body is dissipating some stress and/or fatigue. So put some attention on the state of your body and let your body for the moment become your chosen topic. Notice what is going on in the body. In a few moments or minutes ordinary thoughts will let you know you have forgotten that the body is your topic, so the attention will become free again to float about in stage two. When you recognize that has happened, then you already have gone through stage three into stage four and you are ready to go back to the original main topic (your mantra or goal).

Q: When I meditate I tend to feel sleepy. What should I do?

A: A feeling of sleepiness indicates that your body has accumulated fatigue and needs more time for rest. Do not resist. Your body knows what it needs. Go with the sleepy feeling and let your body rest. You can even lie down and go to sleep. Then when you wake up, sit up again and meditate for a few minutes. This will more thoroughly dissipate the fatigue and let the mind become clearer.

Q: My body is uncomfortable (sick or injured). What should I do?

A: When you are sick or uncomfortable, that is the most appropriate time for meditation because the body already tells you clearly that it needs more rest. We often find it easy to get too busy and do not consider that the foundation of health is to live a balanced life. However much activity we engage in requires a corresponding amount of rest as its foundation. Most of the time when you are uncomfortable you do not lose the ability to think, and so you can easily let the attention flow to the topic of meditation -- i.e., the mantra -- without paying too much heed to the uncomfortable feeling. If you really are too uncomfortable, do not strain to meditate. Let the uncomfortable places in your body become your chosen topic until the attention begins to flow again, and then you can return to the easy meditation process.

Meditation is not a substitute for professional medical care if that is indicated.

Q: The mantra is a sound. Can you use other media for meditation?

A: Of course this is possible. The general practice is called Trataka. Hearing is the most convenient and simplest method for meditation because thinking is basically a way of talking to your self. It also is open to all directions and thus most conducive to slipping into unbounded awareness.

The method of using vision works with a simple drawing called a yantra. Different cultures draw yantras in various ways and often arrive at very similar designs for certain basic yantras. The technique of managing attention is the same. During meditation the content (i.e. meaning or interpretation) of the yantra is not important, only the shape of the drawing. Contemplation of the symbolic meaning or interpretation of a yantra takes you right into stage two with the attention wandering about in thoughts that differ from the shape of the yantra.

You can look at a physical drawing or image of the yantra for a minute and then close the eyes. You will usually see an afterimage when you close the eyes. The afterimage gradually will fade away. However, keep looking at the space where the afterimage was and imagine the faint image of the yantra. That mental image will also fade away. When you find that it is gone and you are thinking about other things or visualizing other images, gently shift the attention back to a very faint mental image of the yantra. (You do not have to open the eyes and look at a real image again. Just go back to the faint mental image that you recall.) The yantra can have detail and color or just a bare outline.

The Egyptian mantra for managing the breath is *sekhem*. The Sanskrit version of the same mantra sounds almost the same: "So 'ham". Breath is produced from the belly muscles manipulating the diaphragm to generate a vacuum in the chest that draws air in. An opposite motion pushes the air out. Breathing is a subtle form of touch. The air passing in and out of the lungs generates an internal sense of touch. By placing the attention on the touch of the breath as it flows in and out the breath becomes increasingly subtle and soft. The attention is right in the present moment because that is where the touch sensation of the breath resides. Eventually the breath may come to a complete stop for a period or continue at an extremely quiet level. From time

to time the attention will wander away to other thoughts and sensations. When we realize this has happened, we gently bring the attention back to the very soft sensation of the breath. The process is the same with regard to the flow of attention. We simply choose a different channel of experience.

Most humans have allowed the sense of smell and taste to atrophy to the point that these senses have lost much of their sensitivity. However, a little attention and a little practice may reawaken our sleeping olfactory and gustatory potential. In the subtle realms of smell we awaken to perception of pheromones and numerous other exquisite subtleties.

Special Courses

The Sacred Scarab Institute from time to time presents one-day basic courses, three-day weekend courses, and seven-day residential retreats. During these courses a person can deepen and stabilize his or her meditation experience. Such courses are also a good opportunity to gain a deeper and clearer understanding of the processes and experiences associated with meditation.

The Sacred Scarab Institute also recommends highly the Avatar Course as a means to quickly gain a profound understanding of attention management. Visit the official Avatar website <http://www.avatarepc.com/> for lots of details about these materials. You can download many articles and exercises from that website.

Meditation and the Egyptian Shedy Training Program

In article 35 “The Chakra Energy Court Cards” I introduced the 8 disciplines that are central to the ancient Egyptian Shedy Training Program. The Ocean Awareness Meditation described in the article above specifically develops all of the disciplines in an easy and effortless manner.

1. Healthy physical body
2. Creative vital energy
3. Deliberate will power
4. Balanced feelings of compassion
5. Clear and effective communication
6. Intelligent flow of thoughts
7. Restfully alert meditation

8. Immortal light body

The meditation process also strengthens each of the four “suits” of the Tarot.

1. Will (Wind)
2. Attention (Fire)
3. Priority (Earth)
4. Happiness (Water)

Furthermore the technique moves a person directly toward the 8 Ultimate Engame Outcomes.

1. Shared satisfaction and community celebration
2. Independence and diversified companionship
3. Leisure for spiritual growth and discovery of unlimited wealth
4. Exploration of Life questions and fulfillment with the answers of Heaven.