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# Foreword

*Enlightenment is man's emergence from his self-incurred immaturity. Immaturity is the inability to utilize one's own comprehending without the guidance of some other.*

*This immaturity is self-incurred if its cause isn't lack of comprehending, but lack of resolution and bravery to utilize it without the guidance of another. The motto of enlightenment is consequently: Have courage to use your own comprehending!*

*If asked whether we now live in an enlightened age, the answer is: No, but we do live in a time of enlightenment. As matters are now, we still have a long way to go prior to men as a whole being in a place (or ever being put into a place) of using their own comprehending with confidence and well in spiritual matters, without external guidance. But we do have clear-cut indications that the way is at present being cleared for them to work freely in that direction, and that the obstructions to universal enlightenment, to man's emersion from his self-incurred immaturity, are gradually getting fewer. So here we will have a look at:*

## *From Good To Excellence 6 Steps Towards Enlightenment Transcendence*

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# **Chapter 1:**

*Calming The Mind*

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# Synopsis

*Buddha suggested that his new monks sit at the base of a tree till they were able to calm their minds and attain jhana levels (meditation experiences of great joy and bliss). When their minds were sedate, which means that they were capable of focusing without the encroachment of distracting thinkings and emotions, they we taught further.*

## **Clear The Mind**

Wrapped in mysticism, meditation is an elusive frame of mind for a few of us. All of its deviated forms seem to point to the virtually inconceivable task of voiding our minds of all thinkings. While this is one interpreting, it is not the be all and end all; as luck would have it, there are much simpler ways of getting the peace for your mind.

One sort of meditation can be come across rather often in the daily grind of toil. If you've ever worked on a production line you might have been meditating without even recognizing it! In reaching for economy of movement, our bodies and minds get so devoured with the task of flawlessness that the intelligent part of us has no room for that ceaseless string of ideas we can't seem to switch off.

This is among the easiest types of meditation there is. When you're past the learning stage, seek this flawlessness and notice the feeling of composure that comes with it. You might as well be surprised at how fast the day slips away.

If you're a hobbyist of any kind, you'll as well have had the chance to experience the peace of unity with yourself. Think of it; you gather up those model bits and begin to build the freshest replica of your pet buggy. All of a sudden your partner is rapping on the door asking if you're coming to hit the sack. Perhaps you started working in the garden after lunch and have focused hard on making it beautiful. Suddenly you discover the inspired color variations in your roses only to recognize they're bathed in dusk! This is meditation at its best.

A more traditional technique of meditation is to center on suitable breathing. For this, you need to have an comprehending of abdominal



breathing. What most of us believe normal breathing is when you suck air in using your chest cavity. Take a minute and feel what I am talking about.

Take in a lungful of air; do you observe your chest cavity puffing up, your ribcage extending? That's named shallow breathing. Now let's determine the right way to breathe. Think of the interior parts of your body.

Your diaphragm is placed directly below your lungs. Center on moving it down to take in your breath. Can you experience your stomach swell up? Good. Now push your diaphragm upwards to release the breath. This method, when centered on, can help you slow your mind. If you'd like to delve deeper into the techniques of breathing, there are tons of good books out there on the subject. One of the techniques, Chi Kung, also has the added advantage of massaging the inner organs which helps to drive toxins out of the body.

The significant thing to remember, when ascertaining how to meditate, is to choose your own path. The rewards to this are that along the way you learn some astonishing things about yourself and how your mind works.

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# Chapter 2:

*Jhanas*

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# Synopsis

*There may be some meditation experiences of distinguished joy and bliss. These are called the jhanas. The jhanas have been more or less translated as “states of absorption” or even “trance.” Some called these changed states of consciousness religious raptures. Every reflective tradition has some context for these states. In voodooism religious practices and other traditional shamanist religions, these states are highly respected and utilized regularly in their services.*

## **A Higher Level**

Even in non-contemplative customs there might be examples of these trance-like states. For instance, in some Christian churches and other charismatic type belief systems there are individuals who get so captive in the moment of their prayer. They work themselves into a hysteria of love and devotion which may include singing, jumping, and dancing. They might be able to pray and jump for hours, beyond their normal physical power. This might not be fake. The individuals might really be in a trance-like state.

At high levels of jhana supranormal powers might occur. There are even accounts of walking on water and other ultra- human feats by gurus and monks who had accomplished high levels of jhana. “You can translate some of it as amplified claims to increase the stature of the leaders of a religion, or you are able to see it as authentically possible, through the might of “mind over matter.”

Mind over matter astonishing feats are examples of jhana. An illustration is a tiny mother who's suddenly able to lift a really heavy icebox off her baby when it by chance falls on the child. The amount of concentration and love for her baby places her into a greater plane of being, to a state of jhana.

The claim of “multiplying” your body 100 fold or 1000 fold might have a scientific hypothesis. An example is a r football g. The game is telecasted around the world. Individuals are watching everywhere. The “images” appear directly on live TV to individuals in their living-rooms on the tv. This is nothing more than transmitting electrical signals from the cameras on the field to a satellite in space and then the signals go to tvs. We recognize that we're not that different than a

pile of energy and signals. An individual who's attuned to every fiber of their body might be able to “send” their electrical signals in the same way a TV camera does this and has the “images” appear in billions of TVs around the world.

Scientists have likewise been working with really small particles and are at the point of attesting that small particles might be able to pass through a solid surface, like a wall. This affirms that highly developed individuals (like those with jhana accomplishments), might actually be able to pass across walls and walk on water.

It is at elevated jhana levels, that one might be able to see one's past lives and even of other people. It's befittingly not discussed much, as these levels are hard to achieve and when you do, who will trust you? The jhana levels and mights are not to be used for amusement purposes, for flaunting, or for profit. Since such utilization would entail attachment to sense wants and other unwholesome desires, the abilities wouldn't work in a profitable-money-making attempt anyhow.

To achieve the jhanic states one must pick a meditation subject and use one-pointedness engrossment. The subject can be a devotional statue, a colourized disc, or merely your breath. As contrary to insight meditation or vipassana, in this meditation you center all your attention on your subject. The backdrop views and disturbances must remain only part of the backdrop. You center on your subject with eyes occasionally open and then shut. While your eyes are shut, seek the after-image of your meditation subject in your mind. In time you'll reach a high state of engrossment.

When your mind is free and your concentration is particularly strong you enter the first jhana of pleasant sensations. It requires much practice and remember forbearance is really crucial. You might not experience your 1st jhanic state till many years of exercise.

As you attain each jhanic level, your mind will be enticed to remain at the former jhanic state. Merely keep a balanced mind without any clutching the pleasant or objectionable and you'll reach the higher levels. The nine levels of jhana are:

1. Delightful Sensations
2. Joy
3. Contentment
4. Utter peacefulness
5. Infinity of space
6. Infinity of consciousness
7. No-thingness
8. Neither perception nor non-perception
9. Cessation

The jhanas are changed states of consciousness which are acquired from periods of strong concentration. Though not enlightenment experiences, they do furnish much needed experience into the course and explain much of the cosmology in an existential way. For instance, each jhana is believed to equate to one or more heavenly realms in the cosmology. By accomplishing different levels of jhana, the meditator increases the likeliness of being born-again to a heavenly plane of being. If you die while meditating at one of the jhanic levels, you'll be born-again to that celestial existence. If you die when you're not in a meditation session, but have accomplished to a

certain level of jhana in the past, you are able to still be born-again to one of those celestial planes.

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# **Chapter 3:**

*Being Aware Of The Body*

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# Synopsis

***Being aware of the body is a fundamental-though often left out-  
opportunity to deepen our meditation and develop our  
enlightenment.***

## **Get Body Aware**

Many enlightenment students view body awareness as just a beginning point for their practice. They tend to jump over it in order to center on their mind states and emotions, trusting that's where they'll experience the deepest insights. But the fact is, your body is the ideal mirror for distinguishing the great truths of suffering, change , and “not self”. All things needed for enlightenment.

There's one thing, that, trained and regularly practiced leads to a deep sense of urging...to the sovereign peace...to mindfulness and clear comprehension...to the accomplishment of right vision and knowledge...to happiness in present moment...to recognizing deliverance by wisdom and the realization of Holiness: it's mindfulness of body.

Applying mindfulness of the body is often neglected as an chance for awakening, even when the body is calling for tending. being aware of the sensations that come up in your body without adhering to them is all-important to spiritual practice. Whenever the body isn't mastered by meditation, the mind can't be mastered. If the body is controlled, mind is controlled.

Some may need to take a fresh approach to meditation practice for enlightenment and realize that a new relationship to body is possible. There are many ways you may make your experience in body the primary object of meditation. You need to begin to use your body as your teacher and if you make mindfulness an ongoing practice at work and in your family life, it will go on to serve you. But body awareness isn't an aspirin you take for pain relief. It's a practice that

frees your mind from suffering, regardless of conditions and brings you to a new point in enlightenment.

In applying mindfulness of the body, it's your direct experience or felt sense that's important, not your judgments about your body, your wishings for what it may be, or even your stories about how your body came to be as it is. This is called “awareness of the body in the body,” intending that your attention has dropped into the literal physical experience instead of your views and concepts about the body.

You are able to experience this sense by the following exercise: Hold your right hand up and start out by viewing the back of it. What do you witness? You may notice the complexion, the veins, and whether there are any creases or scars. Straightaway turn it over and view your palm. You may observe its shape or the length of your fingers. Switch between viewing the front and the back of your hand. You may notice the length of the various finger bones in respect to one another or the size of your knuckles. You may observe the pattern that the lines make in the palm of the hand. Simply see these things. That's a sort of mindfulness, correct? But, because you're a removed observer, it isn't the same as the felt experience. You're not directly experiencing the substance of “hand.”

Now rest your hand for a minute. With your eyes shut, raise your hand again. Begin to move your hand in space. Let the wrist joint move with the hand. You may curl the fingers in towards your palm, then expand them out a bit. With your tending, “feel” the thumb, the forefinger, the middle finger, the ring finger, the pinky, the palm, and the back of the hand. Take down your hand and open your eyes. This is a really different experience than viewing the hand, is it not? This is

the felt sense of the body; it's nonconceptual and lies inside the experience itself.

Awareness of the body includes: Its impermanency, its unattractiveness, its make-up (simply elements of the earth that will someday return to the earth), its death , conversely thinking over the body's well being and joy, its feelings of physical hunger, pain, heat, cold and so forth., and the body's breathing. All of this will lead to a higher state of enlightenment.

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# **Chapter 4:**

*Being Aware Of Feelings*

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# Synopsis

*It's difficult for the practitioner to make progress until he or she's come to terms with feelings and emotions. So we'll consider feelings and emotions conjointly, as while they're 2 distinct contemplations, they tend to immix and overlap.*

## **Getting A Handle On Feelings**

Awareness of feelings pertains to the initial feelings we have when something encroaches upon one of our senses, which is either a feeling of peril, a feeling of attraction, or a feeling of unconcern. This is a strict survival phenomena, which happens just before the mind discovers and judges whatever runs into our senses. It's an initial gut feeling.

An emotion is a roused mind state or disruption caused by firm feelings about someone or something. There are no druthers as to whether they're positive or negative as they're simply mind states. Without judging or valuating them, emotions are supervised throughout the day by tagging or mentally taking note of them. This helps to develop a more non-reactive awareness toward the emotion, without the tendency to identify with them or play back into the associated story. This practice helps one to associate to emotions more dispassionately while at the same time discovering the short-lived nature of mental events.

To make a statement of the obvious, as occasionally the obvious can be missed: we're beings on the sensory plane. We live in the domain of the senses: seeing, auditory sense, smell, tasting and touching. It's through our senses that we receive the world and experience feelings.

Feelings are the source of our liking and disliking. If we're not aware of the rudimentary feelings, we tend to mechanically react to sense objects with liking or disliking, which is what is disciplining us and keeping us in snared in cyclical existence. We 'bring in' and have

adherence to what we enjoy and 'push aside', have averting to what we don't enjoy.

For the bulk of us, we spent our lives in ceaseless effort to step-up pleasant feelings and prevent objectionable feelings; while more pleasant feelings are in demand as they bring the emotional enjoyment we call felicity. Whether we're cognisant of it or not, feelings are all-inclusive in life. So we can treasure the saying: "All things converge on feelings".

Feelings and emotions need not be mixed, as they're severable. As a matter of fact, many of the weaker impressions we experience during the day are very faint and brief feelings. So staying with the primary feeling is conceivable and can be done with the help of awareness and self-restraint.

It's essential to work with feelings, particularly one's mental feelings, or feelings affiliated with frames of mind. By monitoring feelings one can maintain one's equilibrium, which lets the enlightenment factor mature.

Like all enlightenment exercises, it's essential that the practice of cognizance of feelings being applied in everyday life, particularly whenever feelings are prone to turn into unwholesome emotions. So by rehearsing awareness of feelings, the advantages will be immediately apparent in one's relationships and dealings with the external world: for instance, an increase in compassion and equanimity, as well as in one's own clarity and serenity.

The Buddha compared feelings to bubbles. If feelings can be seen in their bubble-like, blowed-up and bursting nature, their linkage to



aversion and attachment will be softened until the chain is finally broken. Through this practice, attachment, which is a sort of stuckness to feelings, will be skillfully extinguished.

This doesn't mean that this will make one distant or emotionally taken back. To the contrary, mind and heart will become more open and free from the fever of clinging. Out of this, an inner space will be rendered, for the growth of the finer emotions: loving-kindness, compassion, appreciative joy, and on-looking calmness. All of which are needed for ultimate enlightenment.

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# **Chapter 5:**

*Being Mind Aware*

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# Synopsis

*Awareness of mind calls for all of the various mind states that come up after the initial feeling, for instance, greed, hate, lustfulness, jealousy, and so on. Essentially, awareness of mind involves acknowledging whatever frame of mind we're in at the present moment, how the mind establishes an ego or "I" thought, and how it all rapidly changes.*

## **Understand How To Change The View**

Right mindfulness calls for bringing one's consciousness to center on experience inside the mind at the here and now . By devoting close tending to the present tense experience, people start to see both inside and outer aspects of truth as facets of the mind. Internally, one discovers that the mind is continually full of blabbering with comment or judging.

By discovering that the mind is continually making comments, one has the power to cautiously observe those thinkings, viewing them for what they are without aversion or judging. Those applying awareness of mind recognize that "thoughts are just thoughts." One is relinquished to expel a thought ("let it go") when one recognizes that the idea might not be concrete realism or total truth. Therefore, one is free to keep an eye on life without getting enamored in the comments. A lot of "voices" or messages might speak to one inside the "vocal" mind. It's crucial to be cognizant that the messages one hears during "thinking" are merely rambling habit and that the true point of enlightenment is picking out different forms of experience from the circumstance within which they happen.

As one more intimately keeps an eye on mental activity, one discovers that happiness (for instance) isn't entirely a quality produced by a alteration in outer conditions, but instead that recognizing happiness often begins with undoing and releasing attachment to ideas, predispositions, and "scripts"; thereby discharging "machinelike" reactions towards what seem to be pleasant and objectionable states of affairs or feelings.

All the same, being mind aware doesn't have to be encumbered to a formal meditation session. It's an activity that can be arranged at any time; it doesn't require sitting down, or centering on the breath, but instead merely recognizing what is happening in the here and now in mental content, including merely detecting the mind's usual "comments".

One can be mind aware of the senses in one's feet while walking, of the voice of the wind in the trees, or the smell of soapy water while doing dishes. One can as well be aware of the mind's comment: "I wish I didn't have to walk any farther, I like the voice of the leaves rustling, I wish washing off dishes weren't so tiresome and the soap didn't dry out my skin", and so forth.

Once we distinguish experience as mental content, we have the freedom to stop identification with any discernments/percepts: "washing dishes: boring" might become "The soap smells fresh and lovely, the sun is shining through the windowpane and casting an ever heavier shadow on the dish's clean ceramics." In this case, one might see that washing doesn't have to be gauged "tiresome"; washing dishes is only a procedure of coordinating dishes with soap and water. Any activity done in a state of mind awareness is a sort of meditation, and is possible practically all the time.

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# **Chapter 6:**

*Being Aware Of Truths*

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# Synopsis

*Being aware of truths implicate contemplation of certain principles (that we should never take as truths till we prove them truthful for ourselves), for instance, that the five hindrances to meditation are; sense desires, hostility, laziness, unrest/restlessness, and doubtfulness.*

## **What Is Truth**

The ultimate aim of this book is achieving a higher state of enlightenment. The enlightenment has a lot of degrees. The question which is often being asked is how to accomplish deeper enlightenment. The answer is rather simple: in order to accomplish deeper enlightenment you should learn to love the truth more profoundly. The truth is the very core of man, and can be comprehended only if we're open enough. There are few individuals on earth who can pick out the entire truth about themselves and the world in which they live. Uncommon are those who are open and easy. The truth should remain firm high above any ego-game. If you are able to see the truth and are able to choose, then pick the truth. The truth is better than any additional hypothesis, even better than the thought of attainment.

We understand that our ego helps in bottling up the truth in various effective ways, for example, by tempting our senses. Moreover, our ego makes us walkaway from the current situation in order not to face up to the truth of it. Therein, the ego utilizes our intellect, even without us being cognizant of it. Consequently, protect yourselves consistently. You should be easy, and open, at ease and conscious, alert and centered, and be higher up than any ego-game. Let the truth forever come 1st.

The truth isn't harsh or atrocious as it's often conceived of. Instead the ego-game can be awful. The truth is unmixed and glitters like a diamond. Every thought is a limitation with regard to the truth. Even musing on truth represents a limitation of it. The truth is a Divine



prize. Everybody has to find his/her own reality. One should be able to comprehend, guard, and love the truth. Truth, simply like love leads to enlightenment.

Even the shallowest enlightenment - direct experience of the truth - is more of value than the most mystifying intellectual insight. An ounce of exercise is worth a pound of hypothesis. You ought to take part, and be cognizant of you process of individualization and endeavoring for personal growth. A lot of individuals come to the very door of consciousness but they're not able to open it. This isn't by chance, as nothing in life comes by luck. The biggest accomplishment is the fulfilment of one's destiny. We ought to listen to ourselves, in order to discover what our inner integrity, wants us to attempt in a given state of affairs.

Moreover, it's crucial to know that the true power of positive changes rests in acceptance. Say "yes" to everything which is materialising. To our "lower I" occasionally it appears unimaginable to equally accept good and bad, joy and trouble. Nothing in the Universe is nonmeaningful. You're one with the world around, one with the Universe. You are able to reach enlightenment, cosmic consciousness, in which love is the biggest quality.

Stating "yes" even to dreadful experiences enables us to understand the meaning of those experiences, and run through them intensively. If you're able to view what brings you suffering, the change is already occurring. The greater your ability to experience intensively, the less forceful is the distinction between good and foul, pleasant and objectionable. Begin every sentence with "yes". Out of a confident "yes" a constructive attitude for the time to come is being worked up, which, in turn, opens new paths for evolving our personality.

We're used to good and confident things. Being afraid of damaging experiences, we have lessened our capability of feeling, and consequently closed ourselves even with regard to positive things. Our aim isn't only to live better and easier, but as well to live in harmony with the Universe, to be one with the total creation, and with our "real self". What we're going to do with our own lives counts only on us. Whether we're going to enter the world of enlightenment, new-age meditation, top mystical cosmic experiences, and realize the Truth, it counts only on us. Everything is in us. The enlightenment can come for an minute or permanently. Consequently, make a step toward your "true self".

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# **Chapter 7:**

## ***Consciousness And Enlightenment***

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# Synopsis

*Surely your activities will bring forth results in your life, but which activities should you do? Logic and reason may help you determine how to get matters done, and they may help you break big projects into little steps. If you recognize the questions, reasoning may help you determine the answers and acquire more enlightenment.*

## **Be Aware**

However logic and rationality have no context for choosing which questions to ask. Your rationality can't tell you why one question is any more or less significant than some other. Attempt proving with logic that bearing more income is better than bearing less.

Demonstrate that treating individuals with forgivingness is better than controlling them. Demonstrate that a career in medicine is finer than a career in law. Apparently smart, practical individuals don't see eye to eye on these matters.

How are you arriving at the largest decisions of your life? What calling should you choose? Should you get married? Should you bear children, and if so, how many? What's most crucial to you in life?

Do not kid yourself into believing you're making these conclusions based on what's most pragmatic. In the end you're pushed to go with intuition. Regardless how practical you feel you are, you're all the same making the largest decisions of your life from a context that goes past reason. In the end it all comes down to a gut belief.

What allows for this overall context for how to exist? What's presenting you the questions to ask? Those are arriving from your awareness. Your level of consciousness will ascertain the huge questions and answers in your life. Everything else dribbles down from there. Your reason lives only to serve your intuition, regardless how pragmatic you think you are.

So what does it stand for to become more effective or productive and more enlightened? If you get finer and finer at doing what you're

doing but never advance your level of consciousness, are you truly being efficient? Are you capturing optimum results? Does it add up to become finer and finer at doing things if you're vexed at the level of anger ... or pridefulness?

If you're a human being living the life of an anthropoid, does it add up to vest your time to become a better aper, or is it worth the sweat to attempt to awaken up to your mortal side? What if everybody else around you appears content with living like anthropoids? It's so simple to fall under the trap of averting these sorts of questions, but you'll never recognize true happiness till you muster up the bravery to ask.

What if your total life has been a error?

How would you recognize it?

What if you've passed your whole life up to this level with all the huge decisions being arrived at a much smaller level of consciousness than you're capable of? What if you've been arriving at the huge conclusions out of fright because you didn't recognize how to exercise your true bravery? What experiences are perpetually refused you because your awareness operates at too modest a level? If you had no dread, would you yet live your life as you do today? If not, what would you alter?

Greater levels of consciousness and enlightenment stand for access to higher rewards. You do not have to settle for palm leaves as the high spot of your day. Rather than being alone, you are able to savor fantastic relationships. Rather than working at a boring job, you are able to assume a career that fills you profoundly. Rather than feeling

defeated or stressed, you'll be able to experience pervading inner peace. If your level of awareness is too small, these rewards will forever be refused you, and it will appear like an enigma why other people are able to draw them so easily but not you.

Continuing with your current life will only get you thus far. But what if it's the incorrect path? Averting that question and throwing yourself into the routine of enduring further and further along the same path lowers your awareness. It forces you deeper into dread and away from bravery.

Even if you've gotten deeply seated in your current path you still have to inquire what additional is out there. Just inquiring that will bring your concerns to the surface, where you are able to start addressing with them consciously. And curbing dread is the heart of raising your awareness. Regardless how unbelievable your current path there's forever a better one. Existing consciously means ascertaining how to feel comfy moving from path to path without getting overly bonded to any of them. That's the gist of personal growth.

Who's at a greater level of consciousness — the individual who has everything but is deadly afraid of mislaying it or the individual who has very little but bears no fear of departure? Who will be more pleased? Who will be able to pull in and nurture the most enjoying relationships? Who will have serenity?

The more connected you are to your current path, the less conscious — the less liberated — you are. And with higher freedom comes far higher personal growth as you'll acquire access to fresh experiences that you'd differently be too cowardly to try.

Ask the huge questions. Then face down all the “what if” concerns that rise up with as much bravery as you are able to summon. When you do that, you get more conscious and enlightenment.



# Wrapping Up

If it is enlightenment that you seek you'll need to enlist in existential practices. These are actions that will calm your mind so that you are able to comprehend directly. Spiritual customs around the world each have their own techniques. They quiet the inner dialogue by extinguishing the fallacies, dismissing personal importance, and they coach you to center your attention into a mum world. Meditation and prayer are exercises that take you toward direct experience.

Do the practices along with reading books because words alone aren't likely to direct you to the experience. The more you read the more you occupy your head with conceptions, descriptions, interpretations, and anticipations that form the matrix that entraps perception. Reading conceptual thoughts makes our analytic mind more dominant rather than more silent.

Text can help you with little epiphanies, but don't await them to take you to your final destination of direct sensing. Use what you study to provide you some guidance and fresh views if you like however more significantly practice something directly.

***Hopefully this book has given you the tools to have  
a different look at acquiring a higher level of  
enlightenment.***