

AN INTRODUCTION TO HIGHER TRIAD MEDITATION PRACTICE

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WHAT IS MEDITATION?

Meditation is an approach to spiritual self-knowledge that uses direct subjective experience as a means of revealing and integrating untapped creative, intuitive, and psychic faculties. It includes techniques that are effective in amplifying and fine-tuning existing abilities or skills as well methods for psychological self-discovery, analysis, and positive transformation. Thus meditation is a kind of "high tech" approach to the systematic unfoldment of human potential.

In early Jewish prophetic mysticism, silent meditation was a means for divine communion. God was to be found not in the fire or the earthquake, but the "still, small voice." The prophet Elijah used a special posture with his head between his knees for a form of single-pointed meditation at the top of Mount Carmel. The Master Jesus retreated into the Judaeen desert. He taught his disciples to "vigil" or "watch" all night on a hill top, where they experienced visions such as the so-called transfiguration in which their eyes were opened to see the Master Jesus in communion with Moses and Elijah.

In later Jewish Kabbalistic mysticism, specific techniques were developed to focus attention on Hebrew letters—not unlike the techniques with Sanskrit letters used by Tibetan Buddhists. They also did days of mantra-like recitations, visualizations, and intoning of harmonic sounds during Psalm rituals.

Here we will learn how to analyze the kind of mind we have to optimize meditation. We will use meditation after prayer as a silent communion with Divine Reality.

Meditation is a daily practice that produces long-term, cumulative effects. Over the years, they result in deepenings, maturations, ripenings, and sequential unfoldments of expanded awareness and self-mastery in mental, emotional, and even physical life. Advanced meditators often develop and can demonstrate conscious control over basic cellular functions of their own physical bodies.

Meditation is not a religion or set of beliefs, although meditative, contemplative, and related mystical and spiritual practices have been carried into modern times through the cultural traditions of religion. But meditation is a tool of consciousness that allows us to work dynamically with direct experience of relatively uncharted human potential that in ancient times was attributed only to gods, and it clears the way for the evolution of a wiser, more expanded human nature not only among individual practitioners, but in all human society.

From the treasury of meditation paths and practices that developed among historical religious, yogic, and shamanic traditions, it is possible to discover, expand, and adapt techniques for

modern people that can develop into fruitful daily practice. Although it is desirable for a meditator to seek and find a skilled teacher who can guide him or her through effective traditional practice, it is also possible for many to follow an intuitive, more interior guidance that draws from readings and encounters with many different teachers and schools.

There is no reason to be intimidated by all the schools, paths, and variations of meditation practice. The countless varieties of meditation technique are simply "skillful means" of integrating increasingly better, more inclusive, more sensitive, and more refined maturation of expanded consciousness (or ego-state, or self-awareness) into conscious, daily life and personality. The choice of technique, or of school, or of teacher (if necessary), is not of primary concern in order to begin a fruitful daily practice. These things may or may not be useful at a later time, as meditation begins to be established in one's life.

Rather, the single most important thing about meditation is simply to do it.

WHAT ARE THE RESULTS OF MEDITATION?

The first result of persistent daily meditation is to penetrate and finally break through the ground of false, limited, 'normal' mental consciousness into what might be called the vast and luminous nectar of awakened consciousness. It is often called a "nectar" because the experience of it is sweet and harmonious, and it is called "luminous" because there is a sense of a kind of matrix of white light filling the space of what was once perceived as the dark void of one's interior visual field when the eyes were closed (thus terms like "enlightenment").

This "awakened" state of awareness lasts for only a few seconds at first, and it is often perceived as a lapse into momentary unconsciousness, but with perseverance in daily practice it becomes a familiar experience that can be generated and held as a kind of "field" of attunement to bring the deeper levels of "self" into greater harmony and focus for the work of the day.

When the meditator is able to evoke this sweet, harmonious, luminous, and greatly expanded consciousness without falling asleep or allowing the mind to wander, he or she discovers a higher, expanded, and more awakened ego-state or sense of "self" that takes much more control over the normal mental and emotional processes than the original, pre-meditation "self." The net result is that one keeps a cooler head and is able to function more effectively and realistically in crisis situations than before starting meditation practice; is better able to concentrate, focus effort, and visualize problems and solutions; is able to think on his or her feet; to tap into spontaneous, helpful insights as needed; is able to approach emotional problems with less worry and mental static. As one begins to develop this new, higher ego-state, his or her mental faculties begin to clear and function in the moment with expanded awareness. The effect might be described as a demonstrable gain in intelligence and mental self-mastery.

Everything that a meditator achieves becomes a permanent asset, because this "interior" kind of growth, which activates and brings what was hitherto unconscious, subconscious, or superconscious into the field of expanded consciousness, is cumulative in nature. That is, although the meditator may "ripen," complete, and then leave a specific practice, the effects it has produced remain as foundation and building blocks for more advanced practice. Thus the

meditator, once firmly established in the kind of attunement that enhances his or her daily work in the world, can deepen practice for more comprehensive self-evolution by expanding into advanced practices such as those of the Tibetan Vajrayana, or simply choose to focus on work in daily life, using meditation as the morning springboard for that.

After meditation has begun to produce the kinds of effects described above, regardless of whether the meditator is moved to undertake advanced practices, he or she may become aware of an even higher ego-state that seems to offer a kind of telepathic guidance--never compelling, never speaking in words, yet existing as a kind of voice or inner prompting. It appears as octave upon octave of successively "higher" or more expanded and universal "selves" or ego-states ascending from a close and accessible field of consciousness to one that seems more than remote--one that is infinitely universal and contains all ego-states.

It seems impossible at first to integrate even the nearest and most accessible of these "selves" as the "I" of the meditator, who instead might develop an attitude of reverence or prayer towards this Self, this Other. In meditation he or she might approach this Teacher, Guide, or Source at first as a child would a parent.

But through the myth and allegory of daily life, and in the fiery crucible of life's trials, this Source of interior guidance reveals subtle and spiritual realities to the very heart of the meditator, and a new level of effect from meditation begins to unfold: an awareness or identification of other beings (not necessarily human) as "self." This is known by the mundane term "compassion" in the mystic Christian, Sufic, and Bodhisattva traditions of Buddhism, and it is the beginning of higher psychic development in all spiritual traditions--an awakening in sleep unto "lucid dreaming," with various developments that eventually lead to a continuity of waking and sleeping consciousness such that one "works" at night while the body rests as well as during the day; a refinement and extension of five-sense reality beginning with more intense experiences of taste, touch, smell, hearing, and sight, then developing into spontaneous manifestations of psychic faculties (not necessarily under personal control) which tend to cause the meditator to take seriously and examine closely the more subtle parts of perception; a radical intensification of emotional experience which causes the meditator to undergo indescribably profound initiations of high bliss and cleansing agonies; and much more.

Finally, as the meditator is able to identify with, then integrate, successively higher ego-states, meditation itself becomes continual without necessity of sitting or closing the eyes. At this point the meditator rarely prays or seeks guidance from an even higher unintegrated "self," but instead takes his or her place as a co-worker with the One Self that is always beyond self and all ego-states. The meditator yogically oversees what to most people are involuntary bodily functions, using intuitively-grasped techniques to correct many illnesses and disharmonies at a cellular level in his or her own, and even other's, physical bodies. The meditator enters into intimate dialogue with the treasury and profundity of subtle, invisible, esoteric reality hidden from normal minds and works for the greater good of all other beings, which the meditator feels and empathizes with as "self." The meditator gradually makes telepathic and even physical contact with other highly developed brothers and sisters living in human bodies on the planet who have made similar achievements and are doing similar but coordinated work under the same higher, planetary guidance as part of an orchestrated whole selflessly promoting the higher evolution of human consciousness and the various fields of human activity.

This is a very abbreviated summary of the long-term effects of meditation. While the more advanced effects may seem totally out of human range, they are in fact very real.

There are many human beings world-wide who quietly function at superhuman levels. They do not reveal themselves under most conditions, and they do not usually offer their wisdom or guidance on the market places or in books. Many of them no longer inhabit remote mountains, but live near population centers. Some, like the Tibetan Rinpoches, have recently become quite accessible.

It is much easier today to find a good teacher than it was a century ago, but there are also more fraudulent or self-deluded "spiritual teachers" in the world than ever before.

HOW DO I BEGIN?

The first approach to meditation is simply sitting and focussing in order to discover how your particular mind operates to distract you and keep you boxed into normal mental consciousness. There are many time-honored techniques for this, but we suggest sitting in three sessions on separate days for a period of five to ten minutes to do the following sequence of three exercises--one each day in the order given.

MEDITATION POSTURE

Sit comfortably in a chair with feet on the floor and touching each other, palms up on knees or thighs with the tip of the thumb touching the tip of the forefinger. The head should be tilted slightly down (too far down will cause drowsiness), with the eyes gently closed, positioned straight ahead, and facing a window or other source of slight illumination. Don't sit in darkness, which promotes drowsiness, or use candle light alone, which flickers and distracts. Sit in a quiet place free from interruption and physical distraction or discomfort.

The idea of sitting with spine perpendicular to the ground (not slouching or held in an artificially stiff position) is to achieve mental focus through benefit of a kind of sensory deprivation. Thus physical comfort is vital to assure that the physical body doesn't become a distracting battleground of aches and itches.

Unless a meditator is used to sitting in yogic postures comfortably, it is best to either sit in a chair, or to use some sort of high cushion or cushion-and-box combination. To keep the body happy, the knees should be lower than the hips. Purchase a proper meditation cushion or devise something else that will keep your buttocks six to twelve inches above the floor if you want to sit cross-legged.

FIRST DAY'S EXERCISE

Sit in meditation posture, take a few deep breaths, and then relax. With eyes closed, focus your attention onto the tip of your nose and begin to "watch" your breaths. Inhale and exhale slowly through your nostrils, and count each cycle of breath as it comes and goes: 1 ... 2 ... 3... Don't allow your mind to wander or be distracted by anything. Simply stay on task counting breaths. When you lose count, start again from the number one. Do this for at least five minutes.

When you finish, write on a sheet of paper how many breaths you were able to take before

losing count, and record what things seemed to be distracting you—sounds, thoughts, worries, uncomfortable physical sensations, etc. It is vital that you remember and record everything you can remember about your distractions.

SECOND DAY'S EXERCISE

Sit comfortably in meditation posture, take a few deep breaths to relax, and then with eyes closed imagine that a pure, soft, white illumination is slowly permeating your cranium, and you are aware of this soft brightness slowly increasing. Focus on the increasing illumination and don't let your mind wander. Whenever it does and you suddenly realize you've strayed off task, imagine the deep, rich, resonant voice of your best and highest self authoritatively commanding, "Mind, be still and seek the Light."

When you finish, record your distractions and any visual hallucinations or vivid mental wanderings you experienced, noting especially if they were visual, auditory, or tactile.

THIRD DAY'S EXERCISE

Sit in meditation posture, making certain that your meditation environment is as completely silent and without sound distraction as possible. Take a few deep breaths, then focus on your ears and the sense of hearing. Listen deeply into your ears until you can hear a thin ringing of sound. It may sound like the subtle movement of a gentle wind through trees, or like the sixty-cycle hum of an electric speaker, or like a very high-pitched ringing. But it is the subtle, ever-present "background field" for every sound you hear, and it fades or modulates every time a sound intrudes from outside. Be still and focus your attention on hearing that "soundless" sound, and when you hear it listen even more intently with the idea of bringing it closer, louder, and more fully into your consciousness.

If your mind wanders, bring it back into line by commanding, "Mind, be still and listen to the soundless sound."

When you are finished, record a description of the soundless sound as you heard it as well as any mental wanderings or other distractions you may have experienced, making special note as to whether they were visual, auditory, or tactile.

ANALYZING YOUR RESULTS

By now you will have become familiar with which types of distractions most effectively impede you during meditation—whether they are visual, auditory, or tactile. In other words, are you most distracted by outside sounds, by mental imaginings and wanderings of a mostly visual nature, or by tactile bodily discomforts? At the same time, note whether distractions tend to pull your consciousness into the past (worries, rehashing the day or the week), into the present (outside sounds or motions that are happening at the time of the exercise), or into the future (visual or auditory hallucinations, mental wanderings concerning "what comes next" or plans in process). Note also whether your mind tends to wander into day-dreaming fantasies (active imagination) or night-dreaming, narcoleptic lapses into sleep (unconscious imagination).

Now from the subjective experience of your own mindscape you can find useful answers to the following questions: How does my mind try to keep itself attached to mundane, five-sense reality, perpetuate its individual illusions, and resist expanding into the greater awareness that is, for it, a kind of fearsome unconsciousness? Which dimension of time does my mind prefer? Which of three basic modalities does my mind prefer--visual, auditory, or tactile--or which two does it favor and in what proportions? Which of the three exercises seemed most fruitful to me--that is, which did I enjoy the most and gave me the feeling that I was good at doing it and could go on for a long time with it?

USING THE RESULTS TO DESIGN A MEDITATION STRATEGY

Minds that are most easily distracted by sound are also most open to inspiration through sound, and do best to start meditation with auditory techniques. The same applies to visual and tactile approaches. The first exercise has a tactile orientation, the second a visual, and the third an auditory. Whichever of the three seemed easiest and most productive is the one that should be used for the first stage of meditation practice, which is all the scope of this pamphlet is intended to provide.

If you felt that the meditation on light was most effective for you, but found that your most serious distractions were auditory, still use the light meditation as your base. As you concentrate upon light and get more skilled at stilling the mind, you may experience auditory mental wanderings that sometime bring flashes of insight and guidance. Later on you may want to work with the soundless sound and find yourself experiencing visionary insight and guidance through that focus. Most of us have active tactile, visual, and auditory components for meditation, though we may be most developed in one or the other, and through meditation all three will unfold into a unified field of consciousness.

If your mind tends to move back into the past when it wanders, you may be able to do well in one of the traditional paths or schools of meditation. If it tends to be distracted toward the future, you might do better in a New Age or nontraditional system of meditation. If your mind is distracted by conditions existing in the present, like sounds, and if you are able to overcome these distractions by strong will and devotion to practice, you may be able to make great progress without an incarnate teacher by developing an ability to follow telepathic guidance that comes through higher octaves of self. You may be able to develop great intuitive faculties and razor-like discrimination that allow you to stand apart from schools and systems.

Determine which of the three forms of meditation exercise you want to use and read over your notes about how your mind was distracted. See the patterns, and then knowing the patterns, determine how you will provide for recognizing them as they try to manifest during meditation. Just as the prudent driver learns to recognize his own symptoms of drowsiness and pulls off the road before falling asleep at the wheel, the meditator who has studied his or her mental tendencies will be increasingly better able to compensate for wanderings and distractions by nipping in the bud whatever begins to arise to pull the mind off task, and thus will achieve increasingly longer periods of focus.

Finally, if you find that your mental wanderings seem to be more of the active imagination day-dreaming sort, then tip your chin down and lower your eyes to decrease mental stimulation. If,

on the other hand, you find yourself having a tendency to get drowsy and fall into fits of vivid unconscious "night-dreaming" while attempting to meditate, try tipping your chin up more and raising your eyes to the horizontal or even a bit higher to stimulate your conscious mental process.

THE FIRST STAGE OF MEDITATION

Having chosen one of the three meditation exercises and made an introductory analysis of your particular mental tendencies, knowing that the channels and modes through which your mind is most easily distracted are probably also the same channels through which your highest and best inspiration comes, you are ready to take up your first meditation practice.

SUGGESTIONS

1. Meditate for no more than five or eight minutes once a day in the morning after awakening from sleep, but before talking to anyone or otherwise engaging or stirring up your mind. Go to the bathroom, but don't eat anything. Don't meditate in the evening unless with a group. It will be much harder to meditate fruitfully later in the morning or afternoon because your mind will no longer be inwardly focussed, as it is for a short while after awakening, but outer-directed to the exterior world. So do it first thing in the morning.
2. Create a special and private meditation place, perhaps in your bedroom, and designate a chair or cushion for meditation that no one else is allowed to use. Cleanse your cushion or chair using a little eucalyptus or sandalwood oil diluted in water and sprinkled, or as incense with the smoke wafted into the fabric, and then consecrate it for your exclusive use with left hand over heart, right hand extended, and the breath of your blessing. Set up an altar of sacred objects as they come to you and keep it in your meditation spot. If possible, face East when you meditate, and wear a white garment used only for this purpose.
3. Do not use candles or recorded music. Your place should be quiet, and you should allow natural light into the room. Never meditate with sunlight on your face, but face a window or white wall to create a dim field of light in your closed-eye vision, or hold the eyelids just slightly open--not enough to see any objects, but enough to admit a little light.
4. If you pray or carry on any ritual, do it after meditation unless it contributes to a quiet mind with a non-discursive or non-verbal focus.
5. Meditate as close to sunrise as possible and do it daily. Rhythm and regularity greatly empower the cumulative effects of meditation.
6. Regularly attend a meditation group if possible. This will potentiate your individual practice.
7. Don't expect anything from your meditation. Treat mental wanderings as what they really are---psychological manifestations, not divine revelations. Don't feel superior to non-meditators. Don't adopt any special diets for meditation unless they are already a part of your life. Don't meditate with a headache, and don't meditate immediately after sex (many suggest separating

the two by several hours as they each draw similar energies).

The most important rule about meditation is very simple--JUST DO IT! AND KEEP DOING IT!

WHERE DO I GO FROM HERE?

Do your five-minute meditation practice faithfully every morning. After many weeks, months, or even longer, you will begin to see many positive cumulative effects and the beginnings of even more extraordinary interior developments.

During the first few months you may have certain kinds of mystical experiences. Merely observe them, record them if you want, and let them go. There may be negative by-products of the meditation, such as the unearthing of unsettling psychological elements, nightmares, or self-confrontations. Note them and let them go.

Don't get the idea that you are a meditation teacher or guru after your first six months. You're still in pre-school, or maybe kindergarten (if you are extremely talented). Don't fall victim to mystical "inflation."

As time passes and you become better at keeping on task, you can extend your meditation period to ten and even twenty minutes, if you want. By then you will start being aware of short, seemingly 'unconscious' periods of the meditation when your mind is not wandering but time seems to stand still. You may emerge from these little episodes with a feeling of great peace, harmony, and resolution. When this happens, you are beginning to break through the false ground of human mentality and briefly touch the luminous nectar of what the Tibetan Buddhist designates as *rigpa*, and what Paracelsus called the *iliaster*, the universal ground of consciousness. The purpose of this first stage of meditation practice is to lead you toward that interior reality.

As you begin to recognize the luminous state and enter it every morning, you will find that even a brief contact of only three or four seconds establishes an inner attunement that empowers the work and activities of your entire day. You will increase your ability to make this break-through by fits and starts--some days doing it almost effortlessly, and other days only with supreme effort. But you will not quit your meditation each morning until you achieve it, even if only for a few seconds, because you will now finally understand for yourself why people meditate, and how it is that the greatest treasures in life are the most hidden. You will feel doors opening for you that lead to unimagined and undreamed-of potentials for human good and dynamic transformation.

As you continue your daily dialogue with *rigpa*, the Holy *Iliaster*, or the Holy White Light of Christ, it will teach you and lead you into the next stages of meditation--perhaps through a teacher, perhaps not. But from this point on, your break-through will stand as a foundational oasis of nectar to which you can return again and again.

END OF INTRODUCTION TO MEDITATION

EVENING CONTEMPLATION PRACTICE

Dr. Lewis Keizer

“The unexamined life is not worth living.” Socrates.

Each night before sleep it is important to spend two or three minutes reviewing your day from a spiritual perspective. This is not to be self-critical fault finding. It is simply to take a somewhat objective view from a higher perspective for the purpose of allowing your conscious mind to take a second look. Just that process alone will do more to help you drop bad habits and develop new and better ways of dealing with life than any expensive psychological counseling or training will ever do.

In the Catholic and Protestant churches this process is done with guilt through private or public “confession.” But in the Home Temple we use the far more effective technique taught by such people as Krishnamurti, in which there is no need for guilt—simply reflection. This was an ancient method of Eastern and Western philosophers. It was also handed down taught by European Rosicrucians for many centuries.

How does it work? By removing the emotional static associated with self-evaluation (i.e., guilt and regret), we are better able to consciously understand and subconsciously assimilate transformative insight. Thus our self-examination produces natural interior change not by guilt, but by insight and slow illumination. But if we don’t take the time to examine our lives, we cut ourselves off from self-improvement. That is why regular evening self-examination is vital.

Think about this—do you react more positively to negative confrontation about your mistakes, or to kindly and interested suggestion? An ancient biblical proverb tells us that one word of reproof goes more deeply into a person of wisdom and sensitivity than “a thousand stripes” (with a whip) into a fool. If you are a Home Templar, you are not a callous, insensitive brute. You will work much better with the gentle methodology of the wise than the brutality of the fool.

Method of Contemplation: NACHAM MUDRA

Begin with a brief sitting as in meditation to relax, focus, and clear your mind of thoughts.

When ready, extend your right arm across your chest with palm flat on the left part of the chest over the physical heart, and extend your left arm over and on top of the right arm with you left palm flat over a corresponding part of the right upper chest. Bow your head slightly.

You now have your arms crossed over your chest with the left arm on the outside, with head slightly bowed. This is called the Nacham position (Aramaic “Submission”). We refer to this and other liturgical positions as mudras--sacred attitudes or postures that have inherent geometric, morphological, and thus emotional and energetic characteristics.

This mudra greatly facilitates evening contemplation. It is the mudra of a learner, a chela and child of God. In this mudra one is in the ego-state of a “lower self” in submission to the Higher Self. It is the mudra of humility, as opposed to (for example) the Osiris Arisen mudra of divine self-identity used in Golden Dawn rituals, which is exactly the same except the right arm is on the outside. It is appropriate at times in Priesthood to stand in the ego-state of the High Self--but not in the grade

of the Diaconate. We do not use the Osiris Arisen mudra in Home Temple Priesthood, but we do work theurgically in the ego-state of the High Self during the Liturgy of the Chalice.

From the calm attitude of the Nacham Mudra, offer this kind of prayer to God Sabbaoth (God of Hosts or all Archangels, Angels, Arisen Masters, and Saints) and to the invisible Divine Hierarchy, Beings, or Hosts of God Who protect, guide, and illuminate all souls:

O' Eternal LORD God, Adonai Sabbaoth, Whose Sacred Hosts guide and protect us, help me to review my day and my life. Help me to see clearly how I have succeeded and how I have failed, and assist me to grow and mature in Thy Holy Will and Way. I ask this in the Name of my own Heart. Amen Amen Amen

Now remain in the Nacham Mudra. Let your still mind present images or reminders of the day that has passed, or of earlier times. Allow your mind to recall events without judgment—simply to refer to scenes and experiences. When something comes forward that you want to examine, allow yourself to think about it. Very often there will be only one thing or focus. Spend about three or four minutes this way.

Then give thanks in this way and bow forward:

*Thank you LORD, Lord Christ, Lord Spirit, and all those around us who guide and protect us.
Amen Amen Amen*

Now go to your Spiritual Diary. Write or type a brief dated summary of what you have learned or experienced. If you feel inspired to write more, do so.

Channeling Your High Self

A good way to find excellent advice is to pray or speak to God, Christ, or your High Self. Ask for guidance. Then pick up your pen or sit before your keyboard, put yourself into the identity of the Advisor, and begin to write a letter of advice to yourself. This amounts to “channeling” your own High Self, and it can result in some incredibly helpful advice. (I look at things I wrote for myself this way nearly thirty years ago and am still amazed at the wisdom and relevance of what I wrote to myself!)

Preparation for Sacred Sleep

Every night you spend many hours in what can be a highly productive spiritualize state. We call it “sleep.” Most of us enter it by simply crashing into bed exhausted after making ourselves sleepy with TV, pop music, or pulp novel images. But a few wise ones use sleep not only for high spiritual communion, but for the development of interior tools to offer invisible spiritual service.

Many great saints spend very little “unconscious” time, day or night. They maintain continuity of consciousness whether awake or asleep, and they travel far beyond their physical bodies on missions of service. In the Diaconate we begin sleep preparation practices that open possibilities for advanced interior development.

The sacred way to enter into sleep involves preparation of the body, soul, and spirit. Observe the following prohibitions and any others that logically follow from them:

- Do not eat a heavy meal or over-indulge in alcohol or other substances for at least two hours before bedtime.
- Do not watch violent television or saturate your mind with negative images immediately before sleep.
- Do not go to sleep with headphones on or pop music playing.
- Do not try to sleep without resolving any emotional conflicts you may have with a close family member or friend, if at all possible.

Here are suggestions for preparing yourself for sleep:

- If you are hungry, have a small, bland snack or a cup of warm milk.
- Keep your bed room as dark and quiet as possible—turn off telephone ringers, etc.
- As you lie drowsy awaiting sleep, keep your mind in a still, meditative state and focused on the White Light if possible. Otherwise keep your attention on a sense of ascending into Light.

All these are essential elements of the Evening Practice. Development your own way of entering sleep based on the model offered here.

OPTIONAL MID-DAY SPIRITUAL COMMUNION

If you have time and opportunity, keep a mid-day period of meditation and stillness. A good time is before a meal. If not, let your grace before the noon meal serve for a moment of stillness.