Discovering Ritual Meditation

Transcendental Healing and Self-Realization

By Carlton Brown

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Print Edition: Published September 11 2015, 2nd Edition.

ISBN: 978-0992775025

Editor: Jon Harrison

Cover Designer: Jeanine Henning https://jhillustration.wordpress.com/

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Introduction

Would you like to know one of humankind's best-kept secrets?

This secret has the potential to accelerate profound psychological healing and your spiritual awakening. In essence, this secret is the sacred ritual process for accessing altered states of consciousness, a process developed by the ancient Sun god religion priesthoods of ancient Egypt, India, and pre-Colombian Central and South America. I discovered this secret through my interest in pyramid archaeology and the biology of altered states of consciousness.

As a result of this discovery, I have been able to reverse-engineer the ancient priesthoods' sacred ritual process, and use it to develop the ***Ritual Meditation*** process for sacredly accessing our higher states of consciousness. I also discovered the ***Transcendental Self-Inquiry*** process for self-realization and profound psychological healing. All of this has been integrated into a ***Mind Transformation Plan*** to help you spiritually awaken and profoundly heal. Transcendental self-realization, through self-inquiry conducted in altered states of consciousness, is the most profound experience a human being can ever have. Upon achieving this self-realization your need to heal simply vanishes, and you come to realize that the perceived need was an illusion of the imposturous and impermanent ego mind and not of the higher self which is eternal.

Many conditions of the mind are known to significantly benefit from treatment with psychedelics. Conditions such as death anxiety and psychological issues consequent to early life abuse and trauma, or posttraumatic stress, chemical addictions, depression, or anxiety, all face limitations with current treatments, and psychedelics are known to

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provide significant benefits to those suffering from these conditions, even without sacred, healing, or self-realization intentions. Additionally, if you meditate but have never experienced altered states of consciousness, then this book will show you how adapt your meditation to access these states of consciousness and spiritually awaken and transform your mind.

Psychedelics in medical research settings have shown the potential to help people better manage the psychological conditions mentioned above. Yet psychedelics are illegal and the subject of much misinformation. This makes it virtually impossible for people to safely access improved treatment options that embrace psychedelic medicaments. The impediments to psychedelic access and their safe use will not, unfortunately, disappear anytime soon.

What do people in medical or spiritual need do while waiting for the lifting of psychedelic prohibition and for medicine to advance?

Simple. Find another effective process for using psychedelics with a level of "validity" in its use, whilst we await medical and legislative progress. By using Ritual Meditation you gain access to a ritual process that you control. This same ritual process was developed and used by the ancient Sun god priesthoods over more than five millennia to support their religions and empires. This book explores the use of Ritual Meditation (and my Transcendental Self-Inquiry method and Mind Transformation Plan) to help people better manage their psychological and emotional challenges, and for those spiritual-meditation-yoga practitioners wishing to explore their higher states of consciousness and self-realization.

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Ritual Meditation involves partaking in a sacred ritual process on the solstices and equinoxes. After undertaking special ritual preparation for a few days beforehand, including fasting, one conducts an eyes closed meditation in sensory silence under the influence of magic mushrooms. Full step-by-step instructions, including how to meditate and how to conduct transcendental self-inquiry, are provided so that you may sacredly prepare and conduct Ritual Meditation in your own home or sacred space. Please remember access to these profound states of consciousness and their experiences are still by the grace of pure consciousness (God), but we can engender that I believe.

Psychedelics work to dissolve our impermanent ego-body consciousness in space and time, shift the seat of consciousness to our eternal higher self, and permit the higher self to merge in Unity awareness with pure consciousness outside of space and time. The ultimate experience is transcendental self-realization in which your window of consciousness shifts to your higher self, and you realize there is in fact nothing that requires healing. Healing, when looked at from the perspective of eternity by your higher self, is seen to be an illusion of the impermanent and imposturous ego consciousness in time.

Transcendental higher self-realization and merging with Unity consciousness, and being able thereby to witness the indescribable bliss-love of Unity consciousness for an eternity, is the most profound awakening and healing experience humans can have. With the seat of consciousness changed to this Unity-transformed higher self, spiritual qualities are afforded their opportunity to innately manifest. By simply resting in the Now, you become effortlessly aware of your higher self's window on consciousness in space and time and the good news is you do not need psychedelics to do this. Meditation is one way to silence the

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mind and bring it to the Now, and only in the Now will you witness your higher self. Holistically these are simply different aspects of the eternal higher self inside (accessed by meditation) and beyond (accessed by meditation and psychedelic ritual i.e., Ritual Meditation) space and time, which is able to witness itself as all aspects of the higher self, and is also able to witnesses itself (as pure I am awareness without form) merged as Unity awareness of pure consciousness in eternity.

Life's experiences effectively program grooves in our minds, and these can make it hard for us to change our beliefs, emotional responses, and behaviors. The partial promise of psychedelics is to provide accelerated self-inquiry and self-revelation, while creating a more flexible-adaptive mind. Psychedelics, if properly used, are not an escape, but offer us a chance to peek deep inside our minds, and they help reveal the three windows on consciousness (ego, higher self, and pure consciousness) that we humans have been gifted as our birthright. Depending on a person's willingness and capacity to view with honesty and humility their ego's self-image, we are offered powerful tools to assist our self-inquiry, self-revelation, and spiritual awakening, together with elimination of the need to heal.

The best way to approach this book is with an open mind and heart. This book will likely shake many of your life assumptions.

One thing is sure. You will receive an education about your human, biological potential to experience altered states of consciousness, as well as your three windows on consciousness (ego, higher self, pure consciousness), how to conduct transcendental self-inquiry, and how you can spiritually awaken and heal. Meaningful knowledge of altered states of consciousness and sacred ritual processes are missing in

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today's world. This book aims to enlighten, provide you with a sacred ritual process, and then empower you to directly access your higher self and pure consciousness. All of this will help catalyze your spiritual awakening and eliminate any perceived need to heal.

To this end, Chapters 1 to 9 are designed to help you understand the archaeology, art, and science associated with altered states of consciousness. This effectively is an eye-opening and validating exercise that allows you to see the world from which we came, and its awesome achievement in understanding humankind's ability to access higher states of consciousness. And, even more importantly, you will be shown what humanity has forgotten. If science and archaeology is really not your thing, then read the introductions to Chapters 1-9, examine the figures and legends, and then progress to Chapters 9-12 for the Ritual Meditation and Transcendental Self-Realization methods, and the Mind Transformation Plan, and the other important things you need to know about altered states of consciousness, spiritual awakening, and healing.

Chapters 1 to 3 help you see the significance of pyramid alignments in telling sacred time. These dominating solstice and equinox pyramid alignments marked the Sun god religions' most important sacred ritual dates–dates on which sacred rituals dedicated to their Sun gods were performed. Chapters 4 and 5 help you understand how ubiquitous entheogen (psychedelics) use was in the ancient world and you will see how the same sacred ritual process information is symbolically embedded within the pyramid and temple deity art and icons of all these ancient Sun god religions. Importantly, you will come to understand the crucial role that sacredly timed meditation and psychedelics (entheogens) played in achieving higher states of consciousness and in the development of these ancient religions.

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Chapters 6 to 8 then help build a bridge between the Sun's cycles of activity and its brainwave voltage supplementing effect on the human brain. When meditation's brain processes are supplemented via sacred rituals, there is a much greater chance to manifest altered states of consciousness than with just meditation alone. In effect, sacred rituals substitute for that rare devotional experience of the true mystic who can experience higher states of consciousness without psychedelics. Sacred rituals therefore provide a shortcut on the path to self-realization and the witnessing of pure consciousness in eternity.

Chapter 9 shows you what altered states of consciousness actually are, and discusses the profound phenomena that can be experienced during these higher states of consciousness. This is explored from the perspectives of transpersonal psychology and the doctrines propounded by the mystic founders of the global religions, as well as my own views on consciousness, transcendental self-realization, and healing. Chapter 10 then provides you with the entire Ritual Meditation process, including its sacred and safety intended set of instructions for use at the solstices and equinoxes.

Ritual Meditation is then integrated into a Mind Transformation Plan in Chapter 11. This combines Ritual Meditation with a healthy and spiritual lifestyle, and daily meditation to help you heal and transform the mind over the yearly time scale. During this, as you progress in transcendental experience and healing, I will show you how to conduct self-inquiry in altered states of consciousness, so that you may permanently shift your window or eye of consciousness to your higher self upon your return to this earthly realm. In experientially awakening to your higher self outside of space and time and conducting self-inquiry, any perceived need to heal will simply vanish. Achieving transcendental

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self-realization also means that you will escape karmic rebirth after death, and become spiritually immortal. Cognitive self-inquiry, the unlearning of counterproductive beliefs and behaviors, and the learning of new ones are all part of this healing and awakening journey, because you need to know who (ego) it is you will be refuting as your higher self in eternity.

If you do suffer from one or more of the psychological and emotional conditions mentioned above, or if you simply wish to access your higher self and spiritually awaken, then I hope you will find this book of value. If you approach Ritual Meditation in a sacred and safe manner, then positive, safe, and healing experiences should naturally result. That has been my experience. If you would like to explore unique pyramid archaeological discoveries then I hope you will enjoy reading about them here.

If you'd like to explore ***Ritual Meditation, Transcendental Self-Inquiry*** and ***Mind Transformation Coaching*** on a ***One-to-One basis***, then please contact me via my website **contact form** (http://ritualmeditation.com/contact/). **Please join my blog** (http://ritualmeditation.com/category/blog/) and sign up on my **social media platform** (sign up forms at www.ritualmeditation.com). You can also access a versatile **online meditation calendar** (http://ritualmeditation.com/meditation-calendar/) and know the sun/moon rise or set anywhere in the world, or freely download a **Google Earth pyramid tour** (http://tinyurl.com/qyyp93g) of 450 pyramids and temples and be able to view their sunrises or sunsets and alignments.

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Thank you for reading this book. My hope is that you too will be able to realize profound psychological healing and your spiritual awakening, and complete your spiritual journey for self-realization in this lifetime.

My best wishes to you. Thank you.

Carlton Brown

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Chapter 9 Experiencing Altered States of Consciousness

Introduction

The main objective of this book is to create a bridge between the shared archaeological fingerprint I discovered in the pyramid archaeology (sacred ritual processes; chapters 1, 2, 3, and 5) and the science supporting altered states of consciousness (chapters 4, 6, 7, 8, and 9) as part of our natural biology. Why does the book aim to accomplish this?

First, to help you comprehend what altered states of consciousness actually are, without obfuscating dogma. This chapter therefore describes altered states of consciousness both scientifically and through the words of the mystic founders of today's global religions.

Second, to provide you with a sacred ritual process that has been reverse-engineered from this archaeological fingerprint discovery (see Chapter 10). You will then have the choice and the opportunity to access your higher states of consciousness and to conduct transcendental self-inquiry on your own without anyone having control over you. The reasons you might want to do this are detailed in Chapter 11; suffice it to say that a mind-transforming opportunity is on offer, with transcendental self-realization, spiritual awakening and healing, and spiritual immortality being the ultimate prizes.

I've deliberately adopted a more scientific and rational approach to this discussion because I believe religion, at the leadership and sacred ritual process levels, lost its way a long time ago. Our global religions at their simplest level invariably worship a great mystic founder from thousands of years ago who experienced profound states of consciousness, such that the founder's life was

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spiritually transformed. After their deaths these mystics and the examples of great spiritual leadership they provided became packaged as religion.

Just reflect on this simple fact: the mystic founders did not write the sacred texts of today's global faiths. Other people wrote those sacred texts decades (in the case of Islam) or centuries (Buddhism, Christianity, and Judaism) after the mystic founder's death (Lao Tzu being the sole exception). In my view there are differences between the sacred texts of these religions and the actual teachings and ritual processes used by their mystic founders. This is why I went in search of my own answers. Reflect on this also: why would you worship without question someone who once, millennia ago, had a spiritual experience, when you could have a spiritual experience yourself—and do so while still honoring, following, and respecting the spiritually inspiring leadership of that long-ago figure?

The truth is that all humans have the biological capability to experience these higher states of consciousness, if they only knew how. And that's the problem; we've simply not been taught how to use ritual processes effectively, because these got lost to time, religious assimilation, or quite possibly have been deliberately withheld from mainstream society because they were a source of great power.

By the end of this book you will better understand what altered states of consciousness are, and I will provide you with a ritual process that will allow you to access these higher states of consciousness (see Chapter 10, ***Ritual Meditation***), and to conduct ***Transcendental Self-Inquiry***. Further, I will show you how you can integrate this into a life- and mind-transforming plan (see Chapter 11 and my ***Mind Transformation Plan***) designed to help you spiritually awaken, profoundly heal, and become transcendentally self-

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realized—that is, enlightened. You can then become spiritually immortal after your death.

Altered States of Consciousness

The purpose of this section is to provide some expert clinical insight into altered states of consciousness, and the phenomena one can experience while in these states. This will be followed by a discussion on the unifying theme underpinning the world's global faiths, through the words of some of the mystic founders. Ultimately you will see the overlap between the scientific and mystic-esoteric perspectives, and realize they say and describe the same thing.

Transpersonal Psychology Provides Perspective

Transpersonal psychology puts forth the idea that religious, spiritual, transpersonal, or transcendental experiences are a natural phenomenon associated with one's consciousness development. It promotes the healing, transformative, and consciousness development potential of non-ordinary or higher states of consciousness.

In the late 1960s, a small group of scientists including Stanislav Grof, Abraham Maslow, Anthony Sutich, James Fadiman, Miles Vich, and Sonya Margulies created a new psychology movement that honored the entire spectrum of human experience, including various non-ordinary or higher states of consciousness. The groundswell of interest in Eastern spiritual philosophies, mystical traditions, meditation, ancient and shamanic wisdom, and psychedelic experimentation during the 1960s highlighted a need for a more comprehensive and cross-culturally sensitive psychology that embraced the entirety of human endeavor. This new discipline was named "transpersonal psychology" (the Fourth Force of Psychology).[1]

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More recently, important recognition of transpersonal psychology and its endeavors was demonstrated by the inclusion of a new coding in the Diagnostic and Statistical Manual IV (DSM-IV). DSM-IV is published by the American Psychiatric Association and is used in the United States and other parts of the world to diagnose and manage psychiatric, personality, and other mind phenomena. The new coding via section V.62.89, "Spiritual and Religious Problems" in the V-category "other clinical relevant problems"[2] are now recognized as clinically important but distinct from psychological or personality disorders.

Transcendental Experiences & their Phenomena

Scientific literature associates mystical experiences or altered states of consciousness with different causations, including spontaneous occurrence, entheogen use, meditation, shamanic practices (drumming), religious practices (prayer, austerities), sensory deprivation, holotropic breathing, epilepsy, and near-death experiences.[3,4,5,6]

An epidemiological study carried out by researchers using specific criteria in line with clinical study questionnaires (concerning mystical experiences and altered states of consciousness), which specifically defined these states of consciousness, found that less than 1% of those surveyed reported having had a profound experience. The profound experiences defined were characterized by "awesome emotions, a sense of the ineffable, feelings of oneness with God, nature, or the universe, altered perceptions of time and space, and a feeling of 'knowing' coupled with a reordering of life's priorities".[7] So we can see that the incidence and prevalence of these experiences in humans is rare.

A principal characteristic of these experiences is the transcendence of one's personal identity and the dissolution of the primary consciousness grounded in one's ego. Another frequently described experience is the

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perception of merging or identification with the source of being, known as God, Unity, Absolute, Lord, Divine, etc. Accordingly, this experience is most commonly described as both transpersonal and transcendental. In such situations, ego identities disintegrate and one's awareness can expand to encompass the entire universe. It is possible, paradoxically, to perceive all forms as emptiness pregnant with form. Ultimate wisdom and knowledge of the cosmos such as the creation of the phenomenal world and concepts of karmic rebirth are imparted.[8]

Such experiences are said to have a profound impact on one's life thereafter. According to Stanislav Grof, one of the founders of the transpersonal psychology field and a leading expert in the use of psychedelics for accelerated psychological healing, these transpersonal experiences are the province of the world's shamans, founders of the world's great religions, spiritual teachers, mystics, and saints. Mystical literature the world over describes these crises as the hallmark of the spiritual path and confirms their transformative healing potential.[9]

Grof paints a most vivid picture of the transpersonal realm from LSD sessions with subjects undergoing psychotherapy. These realms can include the reliving of various life events, psycho-spiritual (ego) death and rebirth, episodes of mystical rapture, sense of oneness with God, and feelings of cosmic unity. Encounters with suprahuman spirit entities such as spirit guides, teachers, and protectors represent one of the most valuable transpersonal experiences. Spirit entities perceived on higher planes of consciousness are a source of light or energy. In this context, the subject's ego identity is preserved, relating dualistically to these spirits with varying degrees of fusion and unifying awareness.

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Encounters with coexistent universes and their inhabitants are also possible. Bizarre physical forms, incomprehensible laws that defy our Cartesian-Newtonian paradigm of understanding, and fundamentally different body functioning may be experienced. Ultimately, the hallucinogens catalyze the experience, which reveals unconscious insight into pure consciousness. How these hallucinogens generate such intricately-changing imagery or such rich philosophical, universal, and spiritual insight is unclear.[10,11]

Most deities appearing in LSD sessions fall into two main categories: those associated with the forces of good and light, and others associated with darkness and evil. Blissful and benevolent divinities such as Isis, Osiris, Bodhisattvas, Krishna, Ahura Mazda, and Apollo are widely represented. Wrathful deities such as Set, Satan, Huitzilopochtli, and Hades are equally well known and still feared to this day. Occasionally, subjects act out and recount entire culturally-inspired cosmological dramas, such as the creation of the Universe and the Earth, global deluge, and Armageddon. Sometimes experiences will range from ecstatic rapture and divine bliss to metaphysical terror and feelings of being insane. [12] This is a very important reason why hallucinogens must be treated with the utmost respect, and only used within a broader context of accelerated spiritual development and psychological healing.

Consciousness of the universal mind is considered one of the most transformative and profound experiences observed in spiritual crises, as well as in patients undergoing LSD psychotherapy. The illusions of space, time, matter, and infinite subjective realities are completely transcended to experience this boundless, unfathomable, and ineffable cosmic awareness of divine unity.[13]

According to Stanislav Grof, in normal states of consciousness we experience ourselves existing within perceptive boundaries facilitated by the ego. These boundaries include one's physical body and mind as the subjective

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self. In so doing we are discreetly separated from the rest of the world through our perception of subject-object dualities and the belief that we are separate from everything. This happens because of the way in which the ego mind interprets the sensory inputs (sight, sound, smell, touch, and taste), mixed with our feelings and perceptions, which in turn have been impacted by our previous experiences. We become aware of the space we physically occupy, how we interface with the external world, and our body image and boundaries. Our perception of our environment is largely confined to our external five senses. Internal and external perceptions are subject to specific space-time limitations. Transpersonal experiences, on the other hand, are experiences involving an expansion or extension of consciousness beyond the usual ego boundaries and beyond the limitations of space and/or time.[14]

Organizing the Phenomena of Transpersonal Experiences

Two main categories of transpersonal experiences are derived from Stanislav Grof's pioneering work in LSD psycholytic therapy. Here, transpersonal experiences occur "within and beyond" a framework of objective reality.[15]

Transpersonal experiences within the framework of objective reality have three subgroupings:

(1) *Temporal expansion* of consciousness to include prebirth (being in the womb or birth canal), ancestral experiences, evolutionary memory, previous incarnations, precognition, clairvoyance, and time travel;

(2) *Spatial expansion* of consciousness in which one experiences ego transcendence in interpersonal relationships, identification with other persons, group consciousness, animal-plant-matter identification, a feeling of oneness with all life, planetary, and extra-planetary consciousness, out-of-body experiences, traveling, clairvoyance, space travel, and telepathy.

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(3) *Spatial constrictions* of consciousness at the level of organ, tissue, and cellular consciousness.

During transpersonal experiences beyond the framework of objective reality people can encounter spiritual entities, or travel to other universes and have encounters with their inhabitants, experience complex mythological and archetypal sequences, have experiences with deities, gain intuitive insight into universal symbols, experience the activation of various chakras, or the arousal of Kundalini energy, or consciousness of the Universal mind, or achieve awareness of the metacosmic void.[16]

Spiritual Emergencies as a 21st Century Fact of Life

Spiritual emergencies represent crises during which the process of spiritual growth and change becomes utterly overwhelming for the person experiencing it.[17] Included in spiritual emergencies are spiritual emergence, mystical experiences, near-death experiences, meditation and spiritual practices, psychic and visionary experiences, shamanic crises, and demonic possession experiences.[18]

Spiritual emergencies can also be viewed as a natural part of the process of human development, albeit in an accelerated fashion in which the subject moves beyond ego identity into the transpersonal realm. This involves an increasing awareness and connectedness to a higher awareness or pure consciousness (God). It has been suggested that many conditions which were/are diagnosed as psychotic in the West and are treated with suppressive medications are not psychotic at all. If correctly understood and supported, these psycho-spiritual crises can result in emotional and psychosomatic healing, remarkable psychological transformation, and accelerated consciousness evolution.[19,20]

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Clinical Questionnaires Capture Mystical Experiences

Spiritual, mystical, exceptional, or peak experiences are a recognized occurrence in the human population, according to scientists developing mystical experience questionnaires.[21] Researchers studying mystical and transpersonal experiences have empirically defined and validated broad categories of mystical experience using a number of tools, particularly mystical experience questionnaires such as the Hood's Mysticism Scale, Mystical Experience Questionnaire, and APZ questionnaire.

These questionnaires quantifiably categorize important experiential aspects of mystical experience, including concepts of unity, transcendence of time and space, and noetic qualities like sacredness, peace-joy, ineffability, and paradoxicality. Others capture similar parameters within different categories like oceanic boundlessness (positive aspects of ego-dissolution), anxious ego dissolution (negative aspects of ego-dissolution), and visionary restructuralization, which is defined as illusions of sense and meaning, such as hallucinations.[22]

While we may not fully understand or even appreciate mystical experience, science can empirically define its phenomena and consequences and can objectively say these are "real" human experiences that should be considered normal rather than pathological.

Knowledge Acquisition

We can obtain information about the universe in two very different ways. First, as we do today, we can use conventional means of learning by deploying our sensory perceptions and scientific methods to accumulate data from which we generate knowledge, innovation and construction. Or, secondly, we can find awareness, knowledge, connectivity, and insight into our world as well as the divine universe within altered states of consciousness.[23] When we marvel at the

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accomplishments of our ancient ancestors and their apparent knowledge, we should acknowledge the fact they may have accessed knowledge and know-how in altered states of consciousness.

Mysticism and Divine Unity as Religion's Unifying Theme

There is a common core of mysticism shared by Buddhism, Hinduism, Islam's Sufism, China's Taoism, Christian Mysticism, and Judaism's Kabbalah. A unifying principle places the transcendental divine, as divine Unity, in the midst of genuine mystical experience.[24,25] There is a near-universal human desire and an unmistakable human potential to experience union with the divine. A seeking and longing for divine unity is the keystone of mystical experience.[26] The interrelationship of all things derived from a single reality implies total interconnectedness, everything in totality imbued with God's essence and consciousness.[27]

It has been said that no words can adequately describe divine unity, yet a single word would suffice: One. Mystics have described it as the One underlying the many, the real within everything and yet beyond any of this apparent reality. This dimension of unity is one of the most common characteristics of mystical experience. Even though the experience may be short-lived in this realm, one's life will never be the same thereafter. The mystic usually reevaluates his or her life; there is a life before and a different life after one has experienced Unity in altered states of consciousness.[28]

Religion and Mysticism Basics

True mystics live in the radiance of divine love and the unity of divine reality. They were not chosen; rather, they *chose* themselves to study, practice, and actualize the divine in their lives. Spiritual liberation is said to be the ultimate objective across all religions. It is sought in stages, bringing together meditative-based ritual, spiritual wisdom, and appropriate ways of living and

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conducting one's life in harmony with all. Our ego attachment to the outer world is said to blind us to our unconscious ability to experience divine unity.[29] Without attaining enlightenment, one will continue in the karma-samsara cycle and experience karmic rebirth again and again. So, ultimately, we have a choice to make in our lives: this one, or another...?

Buddhists see spiritual enlightenment as the realization of Buddha mind; in Hinduism, it's known as Moksha; in Taoism, it is the Tao; in Sufism, enlightenment is called the Fanaa; in the Kabbalah it's known as Devekut; and in Christian mysticism it's called Unio Mystica. The word God is used in Christianity, Brahman in Hinduism, al-Haqq or Allah in Islam, Dharmakaya or Nirvana in Buddhism, the Tao in Taoism, and Ein Sof in the Kabbalah of Judaism.[30] Most commonly, God is referred to by a number of other names—the One, Absolute, Almighty, Deity, Lord, Supreme, Divine—and is described as omniscient and omnipotent.

Most religions speak of God as a spiritual omniscience or an all-pervading life force. Beyond today's global religions we see this in Native American, tribal African, aboriginal, and shamanic traditions, as well as with other faiths like Confucianism, Shinto, Sikhism, Jainism, Bahá'í Faith, Cao Đài, Cheondoism, Tenrikyo, Wicca, Church of World Messianity, Polynesian spirit worship, and many others. Global religions, like smaller regional religions, all have their origins in mysticism. Ergo, all of us are linked via the house of divine Unity, each faith a different path to that same house.

Eight major esoteric traditions have been previously identified: the shamanic traditions, Eastern mystical traditions, Western mystical traditions, mystery school traditions, Kabbalistic tradition, gnostic traditions, brotherhood traditions, and new age or neopagan traditions. These traditions are said to preserve secret wisdom on transcendental themes.[31]

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The Indian mystic Shankara (8th century) and others, including the Germans Rudolph Otto (1926–1971; a Lutheran theologian and scholar of comparative religion) and Eckhart von Hochheim (1260–1328; a theologian, philosopher, and mystic) differentiated between the soul-mysticism of Eastern spirituality and the God-mysticism of the Western theistic traditions.[32] Theistic mysticism seeks union with God, whereas Eastern soul mysticism seeks a disintegration of ego boundaries to experience divine unity and enlightenment. Whatever the pathway, the outcome is the same: a unitive or mystical experience.[33]

Mysticism's History of Challenging Religious Dogma

Throughout the history of the three monotheistic religions (Christianity, Islam, and Judaism), autotheistic language has been used by mystics and frowned upon by these religions' institutions. This autotheistic language, such as "I am God, God is I," has caused periodic tension and debate. Frictions occur between religious authorities and mystics associated with those faiths.[34] Every major global religion's primordial roots were in mysticism; yet somehow they grew into or ended up as politics, dogma, law, and ethics.[35]

In the beginning, a religion's doctrine more closely represented the mystic's earliest words and interpretations. Over time, religion reinterprets its mystic founder's words to fit life's changing context. Iterative doctrinal commentaries were amassed and with each new interpretation, religion moved further and further away from its primordial experiential source (the mystics' teachings). The result is that the ancient mystics' doctrines became fossilized into mainstream religious dogmatism, law, ethics and ceremony in other words the religious world we experience today.[36]

Islam and Sufism yield no shortage of such instances of public rebuke of important mystics. For example, Al-Hallaj was martyred in Baghdad (10th CE)

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for his insistence that, ultimately, he and God were one. Meister Eckhart's writings invoked condemnation by Pope John XXII as heretical (1329) for their use of autotheistic language.[37] Mystics experience communion with the ultimate reality, and subsequently may begin to sense discrepancies between their version of the ecstatic religious experience and the dogma preached by their religious institutions. Look to your religion's mystic foundations if you wish to understand the potential of your faith, as well as that of your journey in life.

All religions have an exoteric (outer) and esoteric (inner) path. The exoteric is religious dogma: formal religious doctrines, ethics and rituals, or the public face of the religion. The esoteric, on the other hand, is concerned with the hidden, mystical, symbolic, and/or initiatory ways of communing with pure consciousness or God. Esoteric religion comprises meditation, gnosis, secret teachings, initiation, and physical austerities. It embraces the mystical, transcendental, or unitive states of consciousness experienced by its mystics.[38]

A mystic and scholarly insight holds that while exoteric paths differ immensely, their esoteric paths converge to common principles and outcomes, namely primordial sacred traditions, secret wisdom, forgotten knowledge, ancient theology, ageless wisdom, and a life-living pathway to divine unity, enlightenment, and the escape from karmic rebirth.[39]

Our Great Religions' Mystical Traditions Converge on Unity

Mystical death is the esoteric concept that one must experience ego death and spiritual rebirth in order to experience divine Unity. To "die before you die" is one of the most important common denominators of these great mystical traditions.

Traditions such as Hinduism, Buddhism, Taoism, Kabbalah, Sufism, and Christian mysticism all describe the long and arduous road to enlightenment. Mystics describe how we can deconstruct our empirical world to unveil a

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spiritual or unitive reality. Mystics in different traditions describe ego death and spiritual transformation as the goal of their physical life. These spiritual practitioners use a wide array of spiritual practices or techniques to alter their field of awareness and subdue the ego mind, such as meditation, prayer, isolation, fasting, and other austerities or combinations thereof. These techniques lead to an inhibition of the ego's adaptive, defensive, and mediating functions whereby higher states of consciousness can be experienced.[40]

Moksha and Nirvana (liberation) are key life goals for Hindus and Buddhists alike. Liberation is sought from the cycle of rebirth (samsara) and suffering. At physical death, it is said that the unrealized self passes diverse after-death experiences where karmic debts are reflected, with rebirth occurring in the form and context generated by one's previous life karma. The karma-samsara cycle continues endlessly until moksha or nirvana is attained.[41]

It has been said that the nature of Nirvana is a great challenge for Buddhist philosophy. Buddha himself refused to speculate on it, saying that if you want to know what nirvana is, then attain it. Nirvana is probably best characterized as the realization that there is no "self." Buddha was said to have described nirvana as "consciousness without distinguishing mark, infinite and shining everywhere, untouched by material elements, and with obeisance to no power".[42]

Meditation and/or other ritual techniques are required to disintegrate the ego-self boundaries. It is said that the "perfected one" who has attained Nirvana is as deep, immeasurable, and unfathomable as the mighty ocean.[43]

For Buddhists, consciousness is conditioned, and arises due to the five aggregates coming together: the physical form, feelings, perceptions, mental functions, and consciousness. The self and our reality are an illusion of interaction between these aggregates. In attaining Nirvana one achieves liberation from samsâra (karmic rebirth) and becomes enlightened to the

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unifying truth that there is no separate self. One's own existential suffering ceases and compassion for others becomes paramount. This is a defining characteristic of enlightenment.

The ineffable nature of Nirvana arrived at through insight and meditation is the ultimate goal of the Buddha way. Following the Noble Eightfold Path, which operates within the elements of wisdom, ethics, and morality (as well as meditation), one can attain Nirvana. By negating the existence of "I" or "self," a horizon beyond the confines of individuality can be achieved, offering the ultimate possibility of Nirvana.[44]

Hindu's Shankara (Advaita Vedanta) stresses Brahman as an infinite, omniscient consciousness that transcends subject-object duality. Brahman (absolute God) is the One without a second, for there is nothing outside it.[45] Satcitananda represents the subjective experience of Brahman, literally meaning "being consciousness bliss." This sublime blissful experience of boundless, pure consciousness is a glimpse of divine unity.[46]

Moksha is associated with self-knowledge and ego-consciousness disintegration, whereupon the veil drops and one realizes that Atman (oneself) has always been Brahman.[47] Enlightenment engulfs one in a transformed world that encompasses nondual awareness of one's self as Brahman. No longer is "I, me, my, myself" the locus of consciousness; rather, the self-luminous nature of reality is unveiled as non-dual consciousness. There is no longer a duality between an observed object and a conscious subject that observes it, or between the external world and the self that experiences it.[48]

The Tao is the undivided Great One who cannot be named or known but can be experienced through mystical union. The Tao embraces both the source and the driving force imbuing everything that exists, and is ultimately ineffable. It is said that by clinging to quietness and pushing out into the void,

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practitioners of Taoism can uncover the layers of consciousness so as to arrive at pure consciousness, seeing the inner truth of everything.[49]

Sufism, a form of Islamic mysticism, seeks to attain union with God through the suppression of the ego and special insight into mystical processes. Sufi doctrine teaches that in addition to the rules of religious life there is another level of spiritual meaning, revealed to those who have been instructed in its secrets.[50] Ibn 'Arabi (1165-1240 CE) was a remarkable man whose stature in the Sufi-Islamic world is such that he is renowned as al-Shaykh al-Akbar, or the Greatest Master. The term "Oneness of Being" was Ibn 'Arabi's primary mystical philosophy.

In Sufism, God's manifestation is described as a self-disclosure in which the real discloses itself to itself. The disclosure by the One to itself in the form of a singular other reflects God's beauty and grandeur in what is called the perfect human, or the insān i-kamīl. Ibn 'Arabi constantly reminds us that every human is possessed of the potential for a "complete heart." The heart is considered the epicenter and the only faculty able to unify and integrate the incessant succession of states and revelations. When the heart has been opened, all faculties seamlessly align to it in complete conformity with the One's revelation. Ibn 'Arabi suggests the usurper that oppresses the heart is one's ego: a simple lack of knowledge, ignorance of the real situation, and a failure to recognize duality's illusion.[51]

While Christianity and Judaism differ greatly, they are both theistic mysticisms. Both are grounded in a reality that the union between humans and God results from divine grace and God's initiation of the mystical experience. The common ground is said to be the experience of a divine entity consummating a self-giving love, and of being saved by this love. This divine

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experience is the response to the deepest yearnings of the human spirit for transcendent meaning, purification, and illumination with the Savior.[52]

Coptic codices discovered in Nag Hammâdi (Egypt) provide insight into the beliefs and practices of various groups of early Egyptian Christians whose heterodox, gnostic views about God, Jesus, and the nature of the world and of humanity contrasted starkly with the ancient hegemonic Church of Rome. These Gnostics were typically ascetic and contemplative and affirmed the real possibility of mystical insight into our higher nature, the nature of God and of creation.[53]

My Personal Experiences of Higher States of Consciousness

The words of Stanislav Grof, Ron Krumpos, and those of the ancient mystics fully resonate with me. These writings have helped me comprehend my experiences of altered states of consciousness. This comprehension is particularly important when you are new to altered states of consciousness, as you have no language or conceptual framework to help you describe or comprehend the wide array of phenomena experienced. If you decide to explore altered states of consciousness, then you might wish to review the following referenced books.[54,55,56]

I have used the Ritual Meditation process, reverse-engineered from the ancient priesthood ritual fingerprint, on numerous occasions since December 21, 2012. In so doing, I have experienced Unity awareness of pure consciousness a number of times. I'd like to share some of these experiences with you.

In one of these experiences (on the winter solstice of 2014) my ego-body-space-time boundaries dissolved and my awareness appeared in a field of kaleidoscoping, colored energy waveforms as a meditating Buddha-like entity.

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My heart chakra opened, radiantly filling me with the most indescribable awareness of bliss-love, and in addition the awareness of being healed and forgiven left its impression in my consciousness. This Buddha-like awareness then dissipated into the black expanse of infinite nothingness (the metacosmic void) as my higher self's consciousness merged into Unity awareness with pure consciousness. After being aware of myself as the infinite void, this transitioned to my witnessing the birth and expansion of the Universe, also in Unity awareness. The experience of the metacosmic void and Universe expansion were imbued with the most indescribable feeling of bliss-love, witnessed for a seeming eternity. That was a truly mind-blowing experience.

In experiencing the birth and expansion of the Universe I was made aware of our species' destiny to evolve its consciousness and spiritually awaken en masse one day. This is a destiny we share with innumerable sentient species across the Universe. During my Unity awareness of pure consciousness I witnessed other species collective awakened consciousness, as the universe was shown to me in I am awareness. I know I'm part of pure consciousness' game plan to bring ancient, sacred ritual processes back to life so that we may fully realize our biological capability for accessing our higher states of consciousness. That was imprinted in my consciousness during the Ritual Meditation I conducted on the winter solstice of 2014.

Upon returning to this reality, all my unresolved anger from an abusive childhood, and all life's accumulated emotional traumas and their negative impressions simply vanished. That very day I reconnected by phone with my mother after decades of her being absent from my life, with love, compassion, forgiveness, and a deep gratitude in my heart. Two days later my mother came from the UK to visit me in Guatemala. I also mentally reconnected with my father, who had died in 2009. The same feelings overwhelmed me, and I knew that his spirit was responding in the same way. This experience opened a door

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and kindled a committed desire to heal and make progress in my life and relationships in a good and spiritual way.

On another of these experiences (summer solstice 2015) I began my Ritual Meditation by using my “I am” mantra. After some period of time, and a humble prayer asking for entry to Unity awareness of pure consciousness and to be healed and feel bliss-love, my ego-body boundaries dissolved and I emerged into a vista of kaleidoscoping, colorful waveforms with awareness of my eternal, higher self beyond my body and this earthly realm. In this higher self-awareness I asked, “Who am I?” This question arose automatically upon entry to the transcendental realm. An apparition appeared before me (ego consciousness) and I emphatically answered, “I am” (as awareness of my higher self) and “that is not I” (“that” being ego consciousness). This ego apparition dissolved before my higher self awareness, which then merged in Unity awareness with pure consciousness as the "Universal I am" for a seeming eternity (see section below: Consciousness, Self-Realization, and Healing).

I’ve experienced myself as the Universe and metacosmic void a number of other times as well, and Satcitānanda (Hindu Sanskrit; sublimely blissful experience of the boundless pure consciousness which is a glimpse of ultimate reality, or what I call bliss-love-awareness). I’ve witnessed a host of other phenomena including: chakra and kundalini activations, ego dissolution/death, mystical flight, time and space expansions, and awareness of my body energy field. On numerous occasions I’ve been aware of myself as a Buddha-like entity meditating with one or several chakras opening multiple times. I’ve communicated with Mayan spiritual forces at el Mirador (in Guatemala). I’ve also experienced an awareness of spirit entities wrapped in serpent coils, an unknown spirit being (deity?) inside the King’s Chamber of The Great Pyramid, and other transcendental phenomena.

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I've conducted Ritual Meditation where no transcendence has occurred, but in which deep revelations about my life have been provided. All this has catalyzed profound changes in my life, including transcendental self-realization, spiritual awakening, and profound healing. Most importantly, I've been able to forgive those who caused the abuse and deep pain I experienced in my childhood and struggled with and suffered from during my adulthood. Consequently, I have reopened doors to family and friends, and in turn I've felt the uplifting and healing impact of that in my life. I've eliminated the negative emotions and mind chatter from my mind. I rarely drink alcohol nowadays, whereas before I sometimes drank to excess and by myself.

Consciousness, Self-Realization, Healing, and the Meaning of Life

As a Ritual Meditation test pilot I have been fortunate to gain useful insight into consciousness and the mind, and I have witnessed profound states of consciousness, and I have made numerous journeys into the infinite and eternal realm of pure consciousness. This has given me an awareness of the process for accessing higher states of consciousness, and it's been impressed in my awareness by pure consciousness that I should share this so that you too may know. Sharing this insight is the purpose of Chapters 10 and 11.

I've been able to witness consciousness and its transformation — experiencing myself as pure "I am" awareness in and beyond space and time. Transcendental self-inquiry is how we answer the paradoxical riddle to the meaning of life. At some stage in the innumerable incarnations of our human spirit (higher self) we all have to come to understand who we really are. If I were to sum it up, I would say we must somehow create the opportunity via these karmic rebirths to transcendentally inquire as to "Who am I?" Because, unless you've self-realized, you're not who you think you are! This self-realization is done from the perspective of the higher self i.e., what some may

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call the soul, holy ghost, Atman, with ego dissolved, outside of space and time. In my case the question arose spontaneously upon transcending and I answered, "I am" my eternal higher self, and I profoundly felt this from my very core. My prior prayers and ritual intentions programmed my higher self. My I am mantra proved useful for answering the question! This was then followed by profound awareness of "that is not I," i.e., my ego apparition and consciousness is not who I am. You come to see an apparition of yourself as your ego self-image, and you witness this from your higher self (I am) in eternity and infinity while your awareness is bathed in this divine bliss-love-consciousness. Of course you can't help but be changed by such a profound experience!

When you experience transcendental self-inquiry and self-realization, however old you may be (age of your ego), you as an ego awareness pale into insignificance compared to your higher self as pure I am awareness in eternity. With this self-realization you become permanently (perhaps) transcended, that is, the higher self becomes your default window on consciousness instead of the ego, but your ego is still there albeit differently. You experience life through two windows on consciousness! Your life is never the same again, and in the most profound and peaceful of ways.

This is all still new to me, and is evolving week by week. What is obvious is that I am in the Now moment-by-moment, effortlessly silent in awareness. A deep joy, inner peace and tranquility, and a calmness and emptiness of the mind fill my day moment-by-moment. My crown chakra activation buzzes between my ears all day long, and in turn brings me effortlessly to the present moment. This chakra is where my awareness now seems to emanate from.

So, when you read about Ritual Meditation in the next two chapters, see it as a means of supplementing your own meditation (which, remember, is a gateway process), so that you may more readily access altered states of

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consciousness. You then have a choice: to conduct transcendental self-inquiry and become self-realized and healed, or just witness its teachings, healings, and profound experiences until you're ready for transcendental self-inquiry.

What is consciousness? According to my experiences it is single pointed self-reflective "I am" awareness within and beyond space and time. We are given three windows for witnessing consciousness; two inside this earthly realm (higher self, ego) and two beyond space and time (higher self, pure consciousness in Unity awareness). The higher self can be witnessed both inside and beyond space and time. You witness your higher self's window on consciousness in space and time by being present in the Now. It's always there and you do not need psychedelics to witness it, just effective meditation. Sacred rituals were a means of accessing higher states of consciousness beyond space and time, and the purpose was to use these experiences to transform and heal the mind. The concept of spiritual immortality is what transcendental self-realization is really about, in that you eliminate your future need for karmic rebirth after death.

The ego can be seen as a counterfeit window on consciousness, which overshadows the higher self from a young age, i.e., from about 2-3 years old. The higher self's consciousness exists silently alongside our ego consciousness, but we forgot this, and therefore live out the consequences of our ego until we awaken and shift the seat of consciousness back to the higher self (this *is* self-realization). Our higher self is our deep intuitive self in the Now, and its observing awareness simultaneously coexists alongside the pervasive ego consciousness. The higher self awaits our awakening, either in this life or a subsequent one. The higher self and pure consciousness are knowingly interconnected and eternal, whereas the ego is finite and perceives itself as separate, and is confined to this earthly realm.

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When the seat of consciousness rests with the higher self in this earthly realm, consciousness is finite, but it is intuitively aware of its infinity, eternity, and capacity for unconditional love. When the seat of consciousness resides with the higher self upon ego dissolution it is deeply aware of its infinity and eternity, and connection with pure consciousness. The ego consciousness is impermanent, and only as old as you (that is, the corporeal you) are. So, when the ego consciousness' impermanence is reflected against the eternity of the higher self's consciousness outside of space and time, the higher self automatically regains the seat of consciousness and the ego realizes its days of pervasive influence are numbered. In relative terms, everything that happens in space and time is an illusion when reflected against eternity outside of space and time. Until you experience this, these are only words that I'm using to the best of my ability.

Our ego, in reality, is an impermanent window on a counterfeit consciousness, which develops early in our infancy and vanishes when you die. This ego consciousness obscures our coexistent higher self-consciousness, which will continue to exist after you die and seed your next life. The fragile ego of the very young child can be hurt by early life experiences (bad ones, at least), which shape our ego consciousness and its journey through space and time. Fortunately, the child, whose species prime directive is to survive, was gifted an inbuilt, self-healing capability triggered by transcendental self-inquiry. Our species' biological need to survive and our self-healing and transcendental self-realization capabilities are all linked to promote the evolution of consciousness to the higher self. Spiritual healing is in reality our doorway to spiritual awakening, i.e., discovering who we really are at the level of eternal consciousness. And who we *think* we are is a fundamentally different thing from who we really are!

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Conducting sacred rituals allows us to know who we really are. We do this by dissolving our ego consciousness, which permits our expanded awareness to transcend the boundaries of our body-brain in space and time. This process exposes your coexistent, higher self-consciousness as the new primary window on consciousness.

The higher self is also awareness outside of space and time, and it can be more readily witnessed when the ego consciousness is dissolved. This higher self beyond space and time can merge with pure consciousness as Unity awareness. This fills your awareness with a deep sense of I am Oneness, and one and all in infinity and eternity, all bathed in bliss-love-awareness. This is experienced as the most profound thing that can be witnessed by your consciousness, and experienced in your heart, by your new seat of higher self-consciousness (crown chakra), and indeed by your entire being. You are Unity awareness of pure consciousness, and it is impressed upon you like no other experience that this is real, the truth, and when the short-lived or impermanent ego, with all its fictional dramas, is compared with this pure I am consciousness in eternity it simply dissolves, and you are liberated.

So, if you wish to become self-realized or enlightened, then you are going to need to ask, while in altered states of consciousness, "Who am I?" This is the most important question we can ever ask ourselves in this lifetime, and the question needs to be asked by your higher self when the ego consciousness has been dissolved. You will undergo this profound self-revelation of who you really are. You realize you are your higher self as I am awareness, both on earth and in eternity. Our bubble of counterfeit consciousness, propagated by the ego mind in space and time, must come face to face with the higher self. That higher self witnessing the ego from outside of space and time, and the transcendental self-realization (Who am I? I am my higher self), is what one's innumerable karmic rebirths have all been about. By asking, "Who am I?" the higher self is

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able to reject the ego consciousness and say "That is not I." In rejecting the ego the need to heal vanishes, simply because the perceived need to heal is an illusion of the ego mind (inside space and time), and is itself not real when viewed from the perspective of eternity by your higher self.

Undergoing transcendental self-realization means the seat of consciousness then changes to the higher self, and you become permanently transcended. This is what I term *transcendental self-realization through self-inquiry.* Whether the higher self remains the permanent seat on consciousness is unknown, but I am nonetheless effortlessly aware of my higher self in the Now most of the time two months after the summer solstice 2015. I have also become more aware of my ego mind and its arisings, because it still exists, albeit in a different way. For one thing it is significantly quieter in my mind and I am relearning new ways to be influenced by my higher self (I think this is how its working). Being in the Now is the key to our higher self-awareness and awareness of the ego. During such arisings I simply ask myself: which I is feeling, thinking, doing or saying that right now? Everything rapidly dissolves, stillness and peace imbue my mind once again, I smile inside at how I'm learning, and I continue to realize my journey is really just beginning.

So, to enable transcendental self-realization I have combined the Ritual Meditation process with a stripped-down version of Mooji's method of self-inquiry, which I then conduct in an altered state of consciousness. Mooji[57,58] (a.k.a. Anthony Paul Moo-Young) is well recognized as a self-realized (or enlightened) person. I connected with the simplicity of his method of self-inquiry, and it made real sense and sort of clicked for me very quickly. During my summer solstice 2015 Ritual Meditation I used my "I am" mantra as I meditated into transcendence— that was the answer to the question, Who am I? The mantra "I am" was emblazoned on my consciousness during Unity awareness at my winter solstice 2014 Ritual Meditation, so I realized it would

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be important at some stage (which turned out to be the summer solstice of 2015). In fact, it was always my meditation mantra, and now I know why. Watching Mooji's method of self-realization made me realize that I needed to enact this self-inquiry in altered states of consciousness.

The truth is, the "Who am I?" question spontaneously arose from my higher self-perspective upon ego dissolution. My awareness as pure consciousness knew that my higher self was going to conduct transcendental self-inquiry, and this I believe is how the question arose. I think this is why setting ritual intentions and praying much beforehand is very important, and quite possibly constitutes a means for influencing the higher self in altered states of consciousness. My "I am" mantra was the answer to the self-inquiry: Who am I? In this state of awareness you transcendentally witness that "I am my higher self" and know that it's the real, eternal you. You feel it so deeply in your core that words simply cannot describe it. This is not a cognitive process, but has to be directly experienced for this self-realization to take place. Then you come to know who you really are!

More on the Ritual Meditation process in the next chapter.

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Chapter 10 The Ritual Meditation Process

Introduction

This chapter discusses the full Ritual Meditation process that I reverse-engineered from my archaeological discoveries. In so doing, it provides you with knowledge on the ritual's preparation, and teaches you both how to meditate and how to conduct a Ritual Meditation. It also covers how to conduct a ceremonial fire and the opening of sacred space to transact your healing and spiritual intentions before conducting the Ritual Meditation. I cannot overstate the need for meditation in the ritual process, as well as meticulous and sacred preparation. Health, safety and legal responsibilities are discussed below, so please review this section before you begin using the Ritual Meditation process.

To date I have been unable to identify any other source of detailed information on sacred ritual processes involving sacredly timed meditation in conjunction with psychedelics. That's not to say such sources don't exist, because my instinct tells me they do, but I've not yet been able to confirm this. The average person is simply not privy to that sort of know-how. Which is why I went to the ancient Sun god religions and pyramid cultures and found their ritual processes, from which I reverse-engineered the Ritual Meditation process.

While psychedelic literature and medical treatment protocols detailing methods for using psychedelics do exist, these typically refer to "set and setting" i.e., one's mindset and the place of psychedelic experience. I have found it hard to identify a consistent process with a basis in the biology of altered states of consciousness. Alternatively, medical treatment protocols conducted in a hospital or medical research environment tend to employ psychotherapy and counseling beforehand, generating familiarity between a healthcare professional and the study subject before treatment, whereupon the healthcare professional becomes the subject's spotter. Subjects close their eyes

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or have them covered, and often listen to specially selected music to assist the process for accessing altered states of consciousness. Little other preparation and process detail is specified. Importantly, the sacredness of the preparation and process, and the promotion of self-inquiry are not emphasized, at least not according to what I've reviewed.

My pharmaceutical innovation and development background, and my veterinarian's instinct for healing have been very useful to this journey. Once I achieved my discoveries, my mission became to refine a safe ritual process in order to help others transcendentally self-realize, spiritually awaken, and heal. Even without transcendental self-realization, which took me two and one-half years to achieve, the experience of Unity "I am" awareness of pure consciousness was profoundly healing. Such an experience will begin to awaken you spiritually, and over time you will regain awareness of your higher self in the Now. You can further propagate higher self-awareness with meditation and yoga. When the time is right, this awareness will occur naturally. That's just the way it works.

I'd like to share with you the Ritual Meditation process that I reverse-engineered from this shared ritual archaeological fingerprint. Ritual Meditation combined with transcendental self-inquiry allowed me to profoundly self-realize, end any perceived need to heal, and eventually led to my profound awakening and then living through the awareness of the higher self in the Now. In Chapter 11 I will show you how to integrate sacred rituals into a broader life and spiritual development plan, so as to accelerate your spiritual awakening and eliminate your need to heal. Remember though, where you end up is really just a new beginning.

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Ensure Your Health and Safety (and Legal Responsibilities and Liabilities)

Before reading this section I request you please review the section Accepting Your Legal, Civil and Moral Responsibilities and Liabilit at the end of the book. This clearly draws your attention to your need to accept responsibility and liability for using Ritual Meditation and Mind Transformation Plan, and the basis upon which these are provided, because you are not under the author's direct supervisory or associated medical care. If you were, you would have medical and legal insurance, would have signed a legal and medical waiver, and would have undertaken full screening and a thorough ritual preparation beforehand.

Respect your country's laws: in many countries the use and/or possession of psychedelics are illegal. You will need to check this yourself. Respect this legal status or fully accept the legal risks for its contravention. I fully accept those risks for myself only.

Ensure your health & safety: If after considering the legal status of psychedelics, and choosing to pursue psychedelics and Ritual Meditation for healing and spiritual awakening, please understand that psychedelics have the potential to be dangerous to your health (and that of others). In providing this Ritual Meditation process and advice on its use, I provide it only for those people who consider themselves to be in good mental, emotional, and physical health. Please let common sense prevail—if you are not in good physical or mental health, or are on any form of medication prescribed by your physician or psychologist, then please avoid using psychedelics.

Potential dangers emerge if psychedelics are used improperly, or by people with certain preexisting medical conditions (whether they are under treatment or not), and even for no apparent reason. Preexisting medical conditions could include, but are not limited to, any cardiovascular (i.e., blood pressure disorders,

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arrhythmias, heart attack, stroke, etc.), central nervous system, or psychological conditions (bi-polar disorder, schizophrenia, etc.). Psychedelics should be avoided in conditions such as severe post-traumatic stress associated with extreme violence, or severe mood swings, emotional responses, or extreme personality and behavioral disorders. If you suspect that you might have one of these conditions, even if this has not yet been diagnosed or recognized, then please avoid psychedelics.

Avoid taking recreational drugs before, during, and after psychedelic use. If you take any prescription or over-the-counter medicines or herbal-health products, which are known to act on the heart, cardiovascular or central nervous system (please read the product label), then please avoid using psychedelics.

If you have (or suspect you have) any of the aforementioned medical or psychological conditions, or are being treated for such, please consult your physician and/or psychologist, and follow their advice. ***Their advice comes first***. In any case, you are fully responsible for your own health and safety and that of others you interact with while under the influence of psychedelics, and also afterwards (during the after-glow effect). So please make sure you take the necessary precautions. ***Be Sacred and Safe, please***. Get a health check first and consult with your physician about your plans to use psychedelics with Ritual Meditation, and follow their advice.

Use a spotter: if you've never used psychedelics before, make sure you have a good friend, or someone you deeply trust, present. This should be someone you can talk with at a deep and intimate level (before, during, and afterwards), and someone who understands you well. This person should not participate in using psychedelics, and they should keep their distance during the ritual unless you need them (and they should be strictly silent). Do not confuse sexual intimacy for intimacy of the mind, and avoid contaminating your sacred ritual with any sexual intimacy. You should also ensure that your spotter has the

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contact details for your physician, psychologist, or spiritual crisis network in case of a spiritual crisis. (Return to Error! Reference source not found., Error! Reference source not found.)

Ritual Meditation

At its simplest level Ritual Meditation involves an eyes-closed meditation technique, conducted in sensory silence at sacred time under the influence of entheogens. Preparation and the setting of one's ritual intention are important determinants of the ritual outcome. Conducting transcendental self-inquiry further specifies the ritual process, both in the ritual's intention and in the use of transcendental self-inquiry during the ritual (see below).

A key part of the Ritual Meditation process is planning. We must secure a supply of magic mushrooms, which means arranging for their purchase and delivery, and then give them time to grow. We also need to know where we will conduct our ritual, and we must ensure that we can clear the decks beforehand with regard to personal and professional responsibilities. We really need silence and being in nature for the final three days, and ideally for one to two days after the ritual for quiet reflection. This is important if we are to prepare properly for the ritual and have the necessary integration time afterwards. I can't emphasize enough how important preparation is for Ritual Meditation. Additionally, we would be wise to ensure that we are well practiced in our eyes-closed meditation technique beforehand. But no worries, the technique I teach here is really simple. You don't need to be elaborate, that I can promise you.

Early Preparation for Ritual Meditation

If you are serious about accessing altered states of consciousness using the Ritual Meditation technique, then you will need to do two things to prepare in good time. First, ensure that you have a supply of top quality magic mushrooms. Second, learn how to meditate.

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At this phase in my journey, my preference is to use magic mushrooms (Psilocybin cubensis), simply because they work relatively dependably, are readily accessible, have a good safety record, create positive healing experiences (given good intentions and preparation), and have an extensive history of sacred ritual use in both ancient religions and present-day indigenous cultures. Additionally, they are a lot of fun to grow. Developing a loving, respectful relationship with them before you consume them is important. I am now learning to grow them from spore prints, which is more difficult than using grow kits. My standard magic mushroom dose is 50 grams wet weight or 5 grams dry.

I am using San Pedro cactus in my low dose/non-transcending sessions conducted on Sundays between the equinoxes and solstices. I use it because it lasts much longer, taking approximately six hours to reach its peak effect, and because it reveals and connects your awareness to everything including your higher self in this earthly realm. I cannot provide any insight for its use in accessing altered states of consciousness, but I can tell you it is some of the most horrible tasting plant material you can ever eat! Nevertheless, the level of stillness, connectivity and awe of nature it provides is very grounding. It's said the best sources of San Pedro come from southern Ecuador and northern Peru.

For readily accessing magic mushrooms you essentially have two options; using a magic mushroom grow kit, or purchasing ready to consume magic mushroom truffles. I purchase the strongest varieties in both cases. Both are available at online stores. Over recent years I have successfully purchased and had delivered magic mushrooms with a number of online retailers including Avalon Magic Plants, Zamnesia, Magic Truffles, and Shayanashop, but many other suppliers exist. I have grow kits delivered by courier to shorten transit time and prevent product spoilage. One really wants a rapid delivery to ensure the kit's contents don't perish in transit. Magic mushrooms are simple to grow,

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but like anything else, there's a learning curve. You may need to make or purchase an incubator, because magic mushrooms require an ambient temperature in the 23-27 degree Celsius range (73-82 degrees Fahrenheit).

It's best to allow 2 weeks for delivery and 2 weeks for growing, so factor this into your preparation timing. You can store grow kits in the fridge for some weeks (consult supplier) before cultivating. I will sometimes purchase both the grow kit and magic mushroom truffles (store in fridge or desiccate) to ensure I have a back-up plan should the magic mushroom grow kit not yield its crop of potent magic mushrooms.

For an extremely effective entheogen combination for accessing transcendental states of consciousness I use 50 grams of wet magic mushrooms (5 grams dry; moderate-strong potency) followed by 100 micrograms of LSD after approximately 30 minutes (I place the LSD on my thigh while I meditate so I can readily place it in my mouth when required). All my really profound experiences involving Unity awareness, the higher self, and self-inquiry involved this dose schedule and phasing.

Learning to Meditate

While meditation is often promoted as a mindfulness or spiritual practice or technique, I find it useful to understand specifically what we are trying to achieve with meditation. Meditation is an incredibly powerful practice that helps us become aware of our higher self in the present moment, while witnessing or observing the activities of our imposturous ego mind, that is, our arising feelings, emotions, and thoughts. In addition, it allows us to observe our body and its senses. This, over time, results in improved innate mindfulness and self-control.

If you know how to meditate (eyes closed) then you can skip this section. By knowing how to meditate I mean settling into direct awareness of your

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higher self (which is silently ever-present) and witnessing all arisings (i.e., feelings, thoughts, and senses), without attachment and in the Now. Your mind readily rests in silence, your breathing and heart rate are lowered, and you are simply present as unwavering awareness of the Now. If this describes your meditation (i.e., calm abiding) then you may skip this section if you wish.

My objective is to get you to a state of calm-abiding as efficiently as possible without a long learning curve. Why? Because meditation is the gateway process for directly accessing our higher states of consciousness, and you will need this for the Ritual Meditation process. Remember that there are many meditation methods, and what follows is essentially a technique I've developed from various sources and my own experiences.

Eyes-Closed Meditation Technique

This meditation technique was influenced by the Transcendental Meditation™ technique, as espoused by Maharishi Mahesh Yogi in his book *The Science of Being and Art of Living* [59] which is what I used when I taught myself to meditate. My method omits a mantra unless it's required to help silence the mind. Ritual Meditation also includes an "I am" mantra for transitioning meditation to transcendental states of consciousness, when the intention for your ritual is self-inquiry (i.e., to ask and answer, Who am I?). The "I am" mantra is the answer to the self-inquiry question. There is merit in practicing this mantra during your meditation sessions close to the equinox and solstice Ritual Meditations, so that everything becomes instinctive during Ritual Meditation. Then you'll have those words right at the forefront of your consciousness. This mantra was inspired by my winter solstice 2014 Ritual Meditation where "I am" was emblazoned into my consciousness as I experienced Unity awareness.

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Some important things to consider when bringing the mind to the Now, in silence and peace:

1) Find one or more comfortable, quiet spots (inside or out in nature), and alternate your locations as your inner voice directs you. Quiet is good, because it helps you silence the mind, especially when you are just learning to meditate.

2) Identify a comfortable sitting spot and technique. I prefer sitting on a comfortable chair with arm rests, but you can also sit on the ground connected to Mother Earth, or on a meditation cushion. Contorted leg positions with cramped circulation, aching back and hips, and unusual hand positions are not necessary at this stage. The key is to be relaxed and comfortable, so that you may relax into your higher self-awareness. You wish to bring your awareness into the Now and use your aware but silent mind (higher self) to observe your senses, your body, and any ego arisings such as feelings, emotions and thoughts. That is meditation.

3) If you are seated, then place your feet shoulder width apart, with bare feet flat on the ground and relaxed. Watch with awareness for tensions in your calf muscles that might raise your heels. Place your hands on your thighs, and be nice and relaxed. My elbows are close to my hips but completely relaxed. Sometimes I might cross my hands with interlinked fingers and rest them between my upper thighs.

4) Face magnetic north (in the northern hemisphere) or magnetic south (in the southern hemisphere), particularly around the equinoxes, to assist the connection between earth`s magnetic field and that of your own body. The exact position is 11 degrees east of true north, or west of true south.

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5) Maintain a straight back; be relaxed and without discomfort. Hold your head up relatively straight but relaxed (eyes looking slightly down). According to experts, you should be aiming for a straight line between the base of your skull and base of the spine, to align your energy meridians or chakras.

6) Close your eyes, and gently breathe via your nose (inspiration and expiration). Relax your abdominal muscles, feel your belly drop forward and gently breathe via your abdomen, and not your chest. Feel your abdomen gently rise and fall. Avoid overfilling or expanding your lungs and abdomen. Be gentle, slow, and aware of what is happening to your heart rate (you can feel it) as you breathe. If your heart rate increases, then gradually increase your breathing rate or depth of breath to return to a balance.

My mind's eye is focused simultaneously on the general region of my heart (heart chakra) and solar plexus, while placing my mind's attention on the inspiration and expiration phases of my breathing, as well as on the region behind the mid-forehead (crown chakra, or third eye). In my learning phase I practiced focusing on one region at a time, switching half way through the meditation to the other region, while always focusing on my breath. Fusing that awareness on both regions simultaneously then happens automatically, especially once you experience these chakras being activated during Ritual Meditation.

You will then come to appreciate these regions as places where consciousness arises during altered states of consciousness. The crown chakra also seems to be where my higher self-awareness rests during my awakened state, and is the place from which emanates the buzzing that brings me to a calm Now. Learn to become aware of the gap between the

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end of your expiration and the start of your inspiration, and do this while simultaneously focused on your heart-solar plexus region. I find the heart-solar plexus region is where my heart chakra opens, and my third eye is where the visuals are generally propagated from during meditation and Ritual Meditation. Moreover, when meditating I notice the gap between the end of expiration and the start of inspiration. By focusing on this gap we can rapidly relax into the Now—it's the quickest way I know how to achieve this.

When I meditate or focus on my breath in everyday life it reminds me to open my heart, to love, and to be appreciative of each moment in life, with the awareness that love emanates from our hearts. Meditation is "breathing awareness" and our breathing accompanies every new moment of life. This focused attention and concentration on our breath brings us to the present moment, from which awareness of our coexistent higher self can be realized. The Now is the only time you will have awareness of the higher self.

7) Your inspiration is generally longer than expiration when learning, but as you become more experienced the length of these breath phases tends to equalize. Avoid over-filling the lungs, and gently slow the breathing down, but not so much that you notice your heart rate speed up. My breathing rate is circa six full breaths (but not forced) per minute and inspiration/expiration phases are broadly of the same duration. I started with ten per minute 2½ years ago.

8) Our minds naturally wander and thoughts arise (ego fictions about our past or the future), but the more experienced we become the less this happens. The trick is to be aware of this and return to the Now, and avoid attaching to the thought by refocusing on your breath. Other meditation

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techniques can be useful to learn and alternate with this eyes-closed method, because they can specifically teach you to focus your attention and openly monitor your environment, senses, body, and feelings in order to improve your mindfulness and ability to concentrate.

One technique that I use to improve my meditation concentration is as follows: once weekly I meditate in front of a mirror, focusing my opened eyes on my central forehead above the eyebrow level, with my awareness on my breath. This becomes a powerful means of binding breath with concentration. This concentration can then be transferred to your eyes-closed meditation technique to improve your meditation concentration, simply by following your breath. This concentration is useful when meditating with entheogens, at least until you have emerged into altered states of consciousness. This is because I find thoughts simply cease and I am readily able to stay in the awareness of altered states of consciousness.

9) Use a meditation app to provide a soft and gentle alarm. After each meditation I say a prayer to pure consciousness with gratitude for the good things in my life, the experiences of the previous day and my awakening to the new day, and the lessons I have been given. I dedicate my meditation to different groups of people who are suffering, to other life forms, and to Mother Earth who is suffering because of our abuse of our home planet.

10) Open your eyes and gently relax your way back into your day. Start out by meditating for 5 minutes, and then extend 5 minutes every few days until you're doing a minimum of 30 minutes. The secret to persisting with meditation is in realizing how good, relaxed, energized, calm, peaceful, tranquil, and aware you feel afterwards. This, for me, is a really blissful awareness and feeling, and it's like a mind reboot that cleans up the ego

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mind-RAM. Remember that without meditation you're not going to be able to transcend.

11) I typically meditate 45-60 minutes a day. Quite often I meditate twice daily, at around sunrise and sunset. I also meditate in motion during the day when I can, i.e., while being in nature, watering the garden, sitting at my desk working, walking barefoot, motorbike riding, kayaking, diving, etc.

12) Now that you can meditate, try meditating using the "I am" mantra from time to time. Do this more frequently close to the solstices and equinoxes in order to practice for your Ritual Meditation and transcendental self-realization. The "I" is said mindfully but silently upon inspiration, and "am" is said mindfully and silently upon expiration. "I am" becomes the answer to the question asked by your higher self, in the calm abiding state of meditation—Who am I? I am (my higher self consciousness). And that (my ego consciousness) is not I. You can practice saying these phrases from time to time while in deep meditation. Get into the habit during meditation of recognizing which I (ego or higher self) is observing your actions, feelings, thoughts, senses, and body awareness arisings. Make this self-awareness and observation instinctive, and you will be able to self-realize when you access altered states of consciousness.

13) Ideally it's best to start your meditation 30-60 minutes before sunrise (from autumn to spring equinox) or sunset (from spring to autumn equinox), in order to benefit from enhanced Schumann resonances. Likewise, if you can catch a new moon rise coinciding with sunrise/set then you can further augment the environment's impact on your meditation process, and go deeper. Meditating under the power of a full moon is also good, i.e., +/- 2 hours before its zenith. If time is short, just

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focus on the meditation, and keep it simple. See my free online meditation calendar (http://ritualmeditation.com/meditation-calendar/) for location-specific sun and moon rises/sets and moon phases to help you time your meditation.[60]

Stick with the meditation because it's the mind`s gateway process for accessing altered states of consciousness, and if you really wish to transcend with Ritual Meditation then this is the ticket. Real motivation for meditation arrives once you`ve experienced altered states of consciousness.

Preparing and Conducting Ritual Meditation

My preparation for Ritual Meditation is flexible, and my ideas are not fixed. The basic principles I follow are to get my mind into a great spot and purify the emotion-body-mind system; to be positive, loving, quiet, compassionate, nature connected, and to deepen my relationship/intimacy with pure consciousness. I fast, which cleanses the gastrointestinal tract, helps weaken the ego´s hold during the ritual (this is really important), and ensures a higher percentage of the entheogen payload gets to the brain during Ritual Meditation. I also switch off work and the outside world in general. In other words, I switch off people, communications, and all computer and online-related activities.

In my view, preparation makes a real difference, impacting the sacredness, safety, and profoundness of the transcendental experience. Some might advocate taking a higher entheogen dose to compensate for not fasting, but I'm not sure I agree with that. To reiterate, we are trying to quiet and purify the mind, rest in our higher self, and get ourselves into a sacred and nature-connected frame of mind. For me Ritual Meditation is sacred, and I wish to follow our ancestors' example, so I take preparation very seriously and I cast

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ritual intentions. In fact, the times I've failed to transcend were usually compromised by less than optimal preparation and/or low entheogen potency.

Preparation More Specifically:

1) One week before the ritual it is recommended to:

   a. Eat a healthy diet, with as much fresh fruit and vegetables as possible. Avoid eating pork, red meat, and dried cured meats. Foods like fresh fruit and vegetables, steamed fish, rice, whole grains, healthy breads, popcorn, vegetable soups, salads, herbs, herbal teas, and water are ideal.

   b. Stop all alcohol, drugs, all caffeine-containing drinks, cigarettes, and other brain stimulants.

   c. Avoid any sexual intimacy, including; sex, oral sex, masturbation, phone sex, and pornography.

2) Increase your eyes-closed meditation to at least two sixty-minute sessions daily during the last three days. I add some shorter meditation sessions as well to improve my focus-concentration capability, keeping my eyes open and focused on objects, or looking at the reflection of a spot between my eyes in a mirror. I sometimes find the effect of the entheogens can make it hard to focus (ego struggling to let go) so that ability to continually refocus is crucially important, until you dissolve your ego-body-space-time boundaries.

3) Commence your fast three full days before the Ritual Meditation. This means strictly no food or calorific liquids. Only teas, broths and water. If you have a strong ego, you might wish to consider a dry fast for the first or

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second day of this final three days. Be careful about the risk of becoming too weak from dehydration and feeling lightheaded etc.

4) I consume passionflower tea 3-4 times daily during the final day. The passionflower tea is like a milder form Ayahuasca´s Banisteriopsis caapi vine containing natural monoamine oxidase inhibitors (1/40th potency). Theoretically, this ensures a greater quantity of the entheogen's active ingredients gets to the brain. If you are assured of potent magic mushrooms then this step can be omitted.

5) I also stop working and online activities during these final three days, spending most of my time in nature strengthening my awareness of my connection to Earth and all its life forms, including plants, and deepening my awe for Mother Earth (this helps weaken the ego's hold).

6) Prayer (conversations with pure consciousness), reading spiritual books, and walking meditation also occupy my last few days. This is my time to quiet the mind and get into a great headspace for the Ritual Meditation! And I walk everywhere barefoot in order to feel the earth and become even more aware of my connection with Mother Earth.

Creating Sacred Space and Invocation

Opening a sacred circle and conducting a fire ceremony is one way to create sacred space in your mind, within which you can undertake healing and spiritual work. Creating a sacred circle with invocation and conducting a ceremonial fire transacts this intent. What follows is a framework for starters, and gives you scope to adapt to your situation or cultural and faith context.

I will conduct the fire ceremony the evening before the Ritual Meditation if it's an early morning ritual (winter solstice, equinoxes), or mid-afternoon for the summer solstice sunset. A ceremonial fire could be in one of three forms,

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depending on your circumstances. These forms are (1) a small candle fire ceremony held inside; (2) a small fire inside a fireplace; (3) a larger fire outside.

Opening a Sacred Circle & Conducting a Ceremonial Fire:

The following represents the principles and process for opening a sacred circle in which to conduct a ceremonial fire and invocation.

1) Organize your ceremonial fire materials around the place you will build the fire. Fire materials include incense blocks, small ceremonial candles (yellow, red, black, white, green, blue), flower petals (same colors), and offerings (sugar, candies, cigars, aromatic incenses). See Figure 11.1.

2) Ritual Cleansing: Each participant should anoint themselves, or each other, before the ritual with cleansing water that contains essential oils.

3) After cleansing, stand at the edge of an imaginary circle, around the ceremonial fireplace. If you are in a group, then hold hands. Close your eyes and visualize the energy flowing anticlockwise (Earth´s direction of rotation & orbit) for a minute while saying "Only love may enter and love may leave." Be present in the Now and clear your mind of all thoughts and distracting emotions.

4) Conduct Smudging: Before entering the sacred space (the imaginary or bounded circle which will contain the fire) smudge yourself or each other with smoldering dried sage or sweet grass, while visualizing all negativity drifting away with the smoke. Immediately after smudging enter the circle. You have now entered sacred space and should remain inside the circle until the fire is reduced to embers. If someone must leave, ask permission within yourself, cut an imaginary door at one of the cardinal points, step

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outside, and then immediately close it. Do the same upon your return and then say a silent thank you.

5) Conduct Invocation (see below). Calling for the presence and blessing of pure consciousness (God) by invoking the cardinal and solstice directions, the Sun, Moon, and stars, elements of life (earth, air, fire, water, and ether), ancestors and spirits, and animal and plant spirits, all of which have collectively created the building blocks and sustenance for all planetary life.

6) Assemble ceremonial fire, collectively or by assigning someone to this task. Assemble the blocks of incense in an anticlockwise manner at each cardinal point (NWSE, and at solstices midway between SE-NW, NE-SW), then place the colored candles on top of the incense. The color-direction pairings include; south-red, east-yellow, north-white, west-black, with inter-southeast-blue for the winter solstice sunrise, and inter-northwest-green for the summer solstice. Build the fire progressively outward to each cardinal point from the fire´s center. Light the candles on the fire when you are ready. Stand in silence as the fire is lit.

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Figure 10.1 The Mayan Cross is cardinally-directed and solstice-demarcating. Each direction represents a grandfather and grandmother, and a cosmic force that is associated with characters, directions, colors, and qualities. East (red): father Sun, the way of the visionary. West (blue and black; blue was not available on this day): grandmother, moon, ocean, the way of the teacher. South (yellow): Mother Earth, the way of the healer. North (white): father sky, the way of the sacred warrior.[61] Flowers and candles aligned to a Mayan Cross at a shaman-led ceremony at Tak´alik Abaj (Olmec and Maya pyramid site Guatemala) on June 21, 2013. The central section is built of incense and food offerings (candies) in an anticlockwise fashion demarcating the solstices and marking the cardinal directions with different colored flowers. This is then set on fire. The shaman reads the fire and communes with the spirit world through the whirling ebbs and flows of the smoke and flames.[62,63]

For a candle fire ceremony held indoors I use four larger candles (clear, or yellow, red, black, white), or six (blue and green; solstice positions) and assemble these around a central basket of flowers and other offerings (cigars, candies, incense sticks). These are placed on the NSEW positions and inter-NW and inter-SE positions (solstices). Candles and incense are then lit.

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Figure 10.2 A home-based candle ceremonial offering. Candles are placed around a circular area according to the cardinal positions, NSEW (and at the solstice positions if you can). A small tray or basket ladened with fresh flowers is placed in the center. Into this I also place my sacred objects. Incense can also be lit, prayers offered, and ritual intentions requested during the day(s) before the Ritual Meditation.

7) During the fire ceremony: offer prayers of gratitude and love to (as you see fit) pure consciousness (or your God), our ancestors, the Sun, Earth, Moon, and stars, the cardinal and solstice directions, the elements (earth, air, water, and fire), and human, non-earthly, and animal and plant spirits. Then make any requests and/or state clearly your Ritual Meditation intentions. This can be done silently or aloud. In between maintain silence, pray, and project your ritual intention(s) either silently or aloud while focusing on the fire. The flames will carry these between the realms. Most of all, respect the space and each other's silence, and collectively agree on any rules for this time upfront. An outside/inside ceremony typically lasts two hours, whereas a candle ceremony is shorter.

8) Close the circle: You should remain inside the sacred space until the fire is an ember, whereupon you should close the circle (see Invocation point 8 below).

Invocation

This is effectively your circle prayer. You can adapt this as you wish, and this is just a suggestion because I am without a formal religion or spiritual faith. I've adapted North American Indian and Mayan Circle invocations because they are so beautiful and are aligned with my beliefs. Turn and face the horizon of each cardinal and solstice direction as you read or recite the invocation.

Pure consciousness (God): I (we) request your presence and blessing by invoking the cardinal & solstice directions, elements of life, ancestors and

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spirits, and animal and plant spirits, who we recognize have created the building blocks of all life which you pure consciousness have created. I (we) thank you, honor and worship you for this opportunity called my (our) life (lives). Please help me (us) transact this intent.

1) Guardian of the east, the great eagle, element of air and sacred breath–I (we) invite you in. Come to me (us) from the place of the rising sun and teach me (us) to fly wing to wing with the great spirit and illuminate my (our) destiny please, and teach me (us) to see through the eyes of my (our) heart(s). With each rising sun please bring me (us) continued lessons of new beginnings. Thank you.

2) Guardian of the south, great serpent, element of fire and sacred heart–I (we) invite you in. Wrap your golden coils of healing light around me (us) and teach me (us) to release my (our) past, and burn through my (our) illusions of separation from pure consciousness (God), purifying me (us) of my (our) old ways which serve me (us) no more, so I (we) may transform anew. Thank you.

3) Guardian of the west, mother sister jaguar, element of water and sacred womb–I (we) invite you in. Come wash me (us) with your sea of compassion so I (we) may come from a place of grace, love, mindfulness, and compassion. Reveal my (our) path(s) to inner mastery and unconditional love, and teach me (us) the way of peace and integrity, to live fearlessly and impeccably and transact my (our) purpose in your gift of life. Thank you.

4) Guardian of the north, wise owl, element of earth, our sacred body–I (we) invite you in. Help me (us) remember ancient wisdoms, when to listen and when to speak, teach me (us) forgiveness and acceptance. Ancient ones, come and warm your hands by my (our) fire and receive my (our)

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offerings. I (we) honor the world you forged and those who have come before us. Teach me (us) to walk the sacred path; whisper to me (us) in the wind, in the crackle of the fire, and in the sacred space of my (our) heart(s). Thank you.

5) Mama Gaia, nurturing earth, rising from below to above. I (we) celebrate you and all your life forms, and thank you for creating and sustaining all life. In complete surrender of body, mind, and spirit, I (we) open myself (ourselves) to receive the mandala of creation and your healing energies. I (we) deeply honor you. Thank you.

6) Father Sun and celestial heavens—thank you for bringing me (us) here to celebrate this moment. In complete surrender of body, mind, and spirit please deliver me (us) to you, so I (we) may know pure consciousness (your God) and heal in your presence, birthing anew so loving-kindness, compassion, and acceptance manifest in my (our) heart(s) forever more. Thank you.

7) Final: This is now a sacred space and to be within this circle is to be within the presence of pure consciousness (God). Only love may enter and love may leave. We are now free to meditate, pray, contemplate these words and project our ritual intentions, watch the flames and connect with the fire. If you wish, you can speak whatever is in your heart.

8) Closing a sacred circle: Sacred circles and fire ceremonies should finish by closing the circle once the embers fade away. You can say something like this aloud: pure consciousness whose presence and blessing was requested by invoking the elements, spirits, ancestors, and animal and plant spirits, you may now return from where you came; that is both your positive and negative polarities please. I (we) am (are) truly grateful for your presence

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and ask you to continue looking after me(us) during our ritual and in my (our) life (lives). Thank you".

Setting Your Intentions and Praying

It is always a good idea to enter the Ritual Meditation and Transcendental Self-Inquiry with a specific intention. I start to consider my ritual intentions in the weeks leading up the Ritual Meditation, based on whatever mind material I'm currently focused on. This important mental seeding helps connect your healing and spiritual intent between your preparation and the outcome of your Ritual Meditation. At present I focus solely on healing, without being specific as to what I wish to experience during the Ritual Meditation.

For example, I do not ask for Unity consciousness, ego death/rebirth or chakra and kundalini activation, etc. Instead I will ask something like this:

"Pure consciousness, please look after me during my ritual and deliver me back safely and with more innate loving-kindness, compassion, acceptance, equanimity, inner peace, and generosity in all my feelings, thoughts, words, and actions forevermore. I trust you know what I need and I therefore submit myself fully to your realm and care. Please bring me to you and help me heal, awaken me to the real nature of who I am, and permanently open my heart so these spiritual qualities are innately and eternally present, so I may be of benefit to other people, life and our planet. Thank you".

Or, more recently, during my (2015) summer solstice Ritual Meditation, I was targeting transcendental self-inquiry and self-realization as my ritual intention (inspired by Mooji). So my ritual intention was as follows:

"Dear pure consciousness, please may I come to you so that I may heal in your presence and witness the bliss-love awareness of Unity consciousness, and know my higher self. Please help me understand Who am I? Please dissolve my

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ego reality and reveal my higher self so that I may answer, "I am my higher self," Please help me shift the seat of consciousness to my higher self so that I may be permanently transcended. And I shall do good things with my life for the benefit of other people, for all life, and for our beloved Mother Earth. Thank you."

One day I will ask for a spirit guide who can teach me to become a useful shaman who can help others heal themselves, and expand my knowledge within the transcendental realm.

Alongside your intentions, saying lots of prayers in the days prior to and during the ceremonial fire is a very good thing to do. I think prayers are very personal, and I dedicate mine to my family, friends, and other people. Particularly people who have suffered or are suffering in life as victims of physical, mental, emotional, or sexual abuse, or from war, famine, disease, and natural disasters. I ask that their suffering may cease and that doorways open to their own healing and spiritual awakening. I pray for the perpetrators of these acts of suffering, that they may awaken and desist from causing suffering, and find their own pathways to healing and spiritual awakening. I pray for our lovely planet and all her life forms, and that humanity will awaken *en masse* so that we may realize our evolutionary mission to spiritually awaken and become benevolent guardians of the planet. Rarely do I ask for anything for myself other than healing and spiritual qualities.

Conducting Ritual Meditation

Ritual Meditation is a form of eyes-closed meditation that includes a number of other defining characteristics aimed at improving the efficacy of the meditation process, thus enabling a person to access altered states of consciousness. Ritual Meditation represents a reverse-engineered ritual process, a process that was originally developed by priesthoods of the ancient Sun god

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religions, and which allowed them to access humankind`s biologically enabled 4th state of consciousness.

In my view, sacred and well-prepared for, well-conducted, sacredly-timed meditation combined with entheogens gives one the best possible chance of accessing altered states of consciousness. And it places you in control.

Ritual Meditation has three main components in addition to its sacred preparation: 1) sacred space, 2) sacred time, and 3) the sacred ritual. The overarching theme is being **Sacred and Safe**.

Sacred Space: this embraces the space you will conduct your Ritual Meditation in. Ideally this should be dark and silent, and you would have accustomed yourself to meditating in it (a room, cupboard, basement) prior to the ritual date. Remember, we're trying to replicate the silence of the tunnels, chambers, and sanctums used by our ancestors. Sensory isolation permits you to significantly reduce sensory signals to the brain, helping to lower your overall brain activity, which is what meditation also achieves. Silence therefore helps the meditation process.

Make this place sacred and comfortable. In the days prior to the Ritual Meditation you can place a basket of freshly picked flowers, along with any sacred objects you possess, in your sacred space, and visit the latter frequently. I place four candles around this basket in the north, south, east and west positions and keep these lit while I'm around. Burn incense regularly throughout the day, and make prayers of gratitude and cast (silently or verbally) your intentions for the ritual as well. This is a really good way of connecting with your higher self, pure consciousness, Mother Earth, the Sun, Moon and heavens, our ancestors, and all the elements that constitute and support life.

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I will align my body during the Ritual Meditation with magnetic north (in the Northern Hemisphere; and vice versa for the Southern Hemisphere) for the equinoxes, given Earth's magnetic field peaks in strength at this time. The idea being that we can benefit from this enhanced magnetic environment and facilitate magnetic field reconnections with the body's own magnetic fields in this alignment. According to principles of geomancy, this permits good cosmic energies to enter our being for a positive ritual affect. You will need a compass for this, and you must ensure that it's set for magnetic north (11 degrees east of north) or south (11 degrees west of south). For the solstices I face the direction of the rising or setting sun. You can observe the solstice sunrise/set direction in the days prior to know the specific direction to face.

Sacred Time: Typically I will time the start of my Ritual Meditation to coincide with one hour before sunrise or sunset, depending upon which solstice or equinox it is. This coincides with the timing of elevations in Schumann resonances. Sunrise and sunset timings are latitude specific, and you can determine these by clicking on my meditation calendar link (http://ritualmeditation.com/meditation-calendar/).

More specifically, for the winter solstice your Ritual Meditation should be timed for the sunrise, and at the summer solstice for the sunset. These timings are associated with peaks in Schumann resonances. If there is a new moon within one to two days of the winter solstice I will adjust my Ritual Meditation date to coincide with the sunrise and new moon rise. Likewise, if there is a new or full moon within one to two days of the summer solstice, I will adjust the ritual date to coincide the sunset with the new moon set, or full moon rise. The idea is based on bringing together as many sacred time events (sunrise, sunset, solstice, equinox, new and full moon rise/set) as possible for an enhanced sacred time impact on the ritual meditator's brain.

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Generally I time my equinox Ritual Meditation for sunrise, but this will depend on the phase of the moon, and on my schedule. Remember the equinox is associated with enhanced magnetic fields and these are not sunrise or sunset dependent, but time of year (phase of Earth's solar orbit) dependent. This means there is some flexibility with the actual day of the ritual. If there is a new moon within one week of the equinox I will adjust my Ritual Meditation date to coincide the sunrise and new moon rise. Likewise, if there is a full moon within one week of the equinox I will adjust the ritual date to coincide the sunset with the full moon rise.

Sacred Ritual: The timing for consuming your entheogens will depend upon whether you're taking magic mushrooms (Psilocybin cubensis) or San Pedro/Peyote. I consume the magic mushrooms and start my meditation straight away, and typically I feel their effects within 30-45 minutes. The goal is to bring together a deep state of meditation with the peak of the entheogens and peaks in Schumann resonances. You can either thoroughly chew your magic mushrooms, steep them in hot water (ground up) and drink them, or blend them with some cold passionflower tea or orange juice.

For transcendental self-inquiry I use my "I am" mantra for transitioning from deep meditation into altered states of consciousness. I also practice the self-inquiry ("who am I?", "I am", "And I am not that") during my meditation prior to the ritual until it becomes instinctive. You can do this self-inquiry practice using either the eyes-closed or eyes-open method for meditation (that is, prior to conducting Ritual Meditation).

Before consuming my entheogens I will say a prayer of gratitude and recast my ritual intentions. If you are doing this as a small group then one-to-one and group hugs are mandatory! Feel your love flow. My preference is to conduct Ritual Meditation in complete isolation, as when I have conducted it in

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proximity to other people I haven't been able to transcend (because of noise, distractions). But it's good to meet up with your other ritual partners after your Ritual Meditation. Being in nature afterwards is always good.

In general, you'll know when your Ritual Meditation is finished. There's usually an urge to "come back" even though you will still be experiencing altered state of consciousness. This post-Ritual Meditation phase is a very special time to connect with other people who have conducted the Ritual Meditation with you, as well as for being in nature.

Before sharing experiences I like to be silent in this post-Ritual Meditation phase, because much insight and recall takes place. Initially you don't have a language for the transcendental realm, so finding the words can be very challenging. If you can think straight, it's good to write things down as soon as you can and is practical. It's a bit like recalling dreams: the further you are from the event, the harder it is to recall what happened in detail and its significance. I tend to do this outside, in nature, and just aim to be quiet, in love with nature, and show my gratitude to pure consciousness. As things come up or you recall what happened, write them down. I listed some books at the end of the previous chapter by Stanislav Grof and Ron Krumpos[64,65,66] that help provide a language for describing your experiences.

In the context of healing a lot of memories, thoughts, feelings, and emotions can surface. My advice is just let this naturally flow, and avoid trying to block it out or judging them. This is all good material for learning about oneself, even if it may not be pleasant. Trust me when I say any sad, sorrowful, painful, regretful, shameful feelings will all be replaced with an overwhelming sense of loving kindness, compassion, acceptance, and forgiveness toward yourself and the other people involved. It can often be helpful to record your thoughts, and/or have your spotter there to discuss and record material as it

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surfaces. Act positively upon these insights as your heart tells you; saying you're sorry is always a good step. I like to sit on things for a few days, the exception being when I called my Mother after decades of separation. You will also benefit from a day or two of staying at home and being isolated from other people after your ritual, as this is a time when insights and awareness emerge, and gives you space to integrate everything that's happened into your mind.

Once the Ritual Meditation is over you will be hungry! I tend to eat fresh fruit (such as melon, papaya, strawberries, and grapes) to reawaken my digestive system. Avoid eating heavy or processed foods, and too much too soon.

You can read two of my blogs detailing some of my profound experiences of altered states of consciousness (winter solstice 2014; http://tinyurl.com/nm3cbzo, spring equinox 2014; http://ritualmeditation.com/675/).

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If you decide to explore Ritual Meditation and Transcendental Self-Inquiry methods, the Mind Transformation Plan, and psychedelics for deep inner self-exploration, healing and spiritual awakening, then please realize that you run the **risk of permanent mind changes** (hopefully good ones, but bad experiences might also happen), and that you do so at your own risk and liability. I am simply providing a sacred ritual process reverse-engineered and deduced from my archaeological research and Ritual Meditation test piloting. I provide the Ritual Meditation (Transcendental Self-Inquiry methods, Mind Transformation Plan) and everything I have learned in the spirit of sharing knowledge with the best of my intentions and wishes. This is provided on an as is basis and with no legal recourse to the author.

Please: you must accept full responsibility and legal, civil, and moral liability for using Ritual Meditation and Transcendental Self-Inquiry methods and the Mind Transformation Plan ("processes"). You are not under the author's direct supervisory or associated medical care. If you were, you would have medical and legal insurance, would have signed a legal and medical waiver, undergone full medical and psychological screening and undertaken a thorough ritual preparation beforehand. Additionally, i can not be held responsible for the content of your mind and how Consciousness and psychedelic based rituals interacts with that.

You must be very aware that **permanent changes to the mind can and most likely will take place**. No person (you, me, anyone else) has any control over what is experienced during altered states of

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consciousness. What you experience reflects the totality of your mind and life experience, your intentions, ritual preparation and experience, etc., so it would be unrealistic to expect others to assume or accept responsibility for this. My experiences have been mind transformingly positive and profoundly healing, but that does not mean negative outcomes or experiences are not possible for others or for myself in the future.

I provide these processes on an as is basis with my best, most sacred, and safest set of intentions and wishes for you. To the best of my knowledge and intention I provide you a reverse-engineered ritual process deduced from the shared archaeological fingerprint discussed in this book, and I have added to this based upon my own learning. This is provided at a time when we, the public, have no medical option available for treating our maladies of the mind with psychedelics (despite the clinical data indicating putative benefits http://tinyurl.com/otxoywj). Nor do we have publically available processes or protocols for the intended safe use of psychedelics (medical, spiritual, or other). The Ritual Meditation and Transcendental Self-Inquiry processes and the Mind Transformation Plan are provided as an alternative to the current state of affairs. That is you now have, where you did not beforehand, a sacred (safety intended) ritual process for using psychedelics, with its pedigree of use by the ancient Sun god religion priesthoods.

If you use these processes to explore new treatment options or further explore your spirituality then you do so at your own risk and you fully accept all legal, civil, and moral responsibility and liability for whatever happens to you or to another party or property. In using these processes you waive any and all legal, civil and moral right to pursue the author for any liability for your use of psychedelics, the processes

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Discovering Ritual Meditation

Transcendental Healing and Self-Realization

By Carlton Brown

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More specifically the key discoveries and findings of this book, which are also subject to this copyright notice, were the ancient priesthood ritual methods for accessing Consciousness (higher self, pure consciousness within and beyond objective reality). These important discoveries were reverse engineered and further optimized into the following methods: **(1) Ritual Meditation**: that is Meditation (as the central ritual method), conducted in sensory silence (or not), and supplemented with sacred time (or not) and entheogens (psychedelics), with the meditator aligned with Earth's magnetic axis (or not). **(2) Transcendental Self-Inquiry**: where self-inquiry (asking "Who am I?" and replying "I am") is conducted during altered states of consciousness (within or beyond objective reality) during Ritual Meditation, specifically

so (s)he may become self-realized. Such ritual methods were (are to be) conducted in a sacred manner with sacred preparation to help generate grace and ensure the Ritual Meditator's safety.

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Most of these scientific publications and books are hyperlinked to an online source via my website (Library resources, http://ritualmeditation.com/resource-library/), and where possible I have sourced free copies for you.

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