



AWAKEN YOUR EXPERIENTIAL INTELLIGENCE (EI) THINKING YOUR VBC'S® JUDGEMENT PATTERNS RESPONSE REPORT

How to Meditate – Lawrence LeShan
This SWPS™ 7 Series Topic - A Guide to Self-Discovery

ENTER YOUR CHOOSING/RANKING NUMBERS BELOW
THAT YOU RECORDED ON YOUR 4 COMPLETED SWPS PORTRAITS
LEFT TO RIGHT ORDER 1, 2, 3, 4 BELOW.

4 OUT OF 7 SWPS™ SERIES CHOICES:

SWPS# 1 SWPS# 4 SWPS# 5 SWPS# 7

4 CHOSEN SWPS PORTRAIT #'s	<u>1</u> <u>4</u> <u>5</u> <u>7</u>	SUMMATION BOX (SB's) #'s RANKING	1 <u>5</u> 2 <u>4</u> 3 <u>1</u> 4 <u>7</u>
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4 CHOSEN SWPS PORTRAIT #'s	<u>1</u> <u>4</u> <u>5</u> <u>7</u>	CONCLUSION BOX (CB's) #'s RANKING	1 <u>1</u> 2 <u>2</u> 3 <u>5</u> 4 <u>4</u>
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RANK YOUR 4 SWPS CHOICES			
4 CHOSEN SWPS PORTRAIT #'s	<u>1</u> <u>4</u> <u>5</u> <u>7</u>	SWPS PORTRAIT #'s RANKING	1 <u>5</u> 2 <u>7</u> 3 <u>4</u> 4 <u>1</u>

EI TRANSFORMS REASONING HABITS

This new method of thinking, “2D <=> 3D perspective shifting,” and whole-left-right-complete-brain anatomy engagement - reveals insights as you record both obvious and hidden judgments. Ultimately, you’re using your personal legacy of VALUES BELIEFS CONVICTIONS® (VBC's) that influence and define all aspects of your daily identity to complete this SWPS Series Response Report which will enable you to recognize your thinking patterns.

Use your EI Choose-Rank-Reasons-Record-Retain (CR4™) pattern-revealing report to communicate multiple dimensions of meaningful feedback. Articulate new or evolved questions and possible unforeseen answers/solutions, as this SWPS™ series prompts you.

NAME (optional): WMA

AFFILIATION (optional): _____

OUR VISION: AN ONLINE SWPS™ PATTERN MATCHUP CENTER

Let’s use AI to discover ways to meet humanity’s needs and provide fulfillment. Together we can compel Change Agents and Influencers to build an online space where SWPS™ are correlated and matched-up by a beneficially focused algorithm. The possibilities for improving mental health at all ages of life are endless and may build an exciting new frontier of hope, positivity, and unity.

Yes! This SWPS™ series created motivation for me to impact social media/digital tech’s future development. I am sending my CR4™ response report & my selected 4 SWPS™ with my feedback/suggestions to the email below.

INFO@EIB4AI.COM



EXPERIENTIAL INTELLIGENCE BEFORE ARTIFICIAL INTELLIGENCE

Shared Wisdom Patterns Snapshots (SWPS™) Hotspots of 2D <=> 3D Insight

How to Meditate - Lawrence LeShan

This SWPS™ 7 Series Topic - A Guide to Self-Discovery

EXPERIENTIAL INTELLIGENCE (EI)

EI is your VALUES BELIEFS CONVICTIONS® (VBC's®) personal legacy of a "Senses Driven" ability to perceive & interpret everything you encounter 24/7, your whole life. The SWPS™ 7 Series choose & rank thinking tool provides a comprehensional leap forward in better understanding the influences of life's EI transitional power, along with the manipulative power on our minds of 2 distinctive and interactive EI realities.

- (1) The constant autonomic (unnoticed) perspective shifting with 2D<=>3D perception and interpreted meaning of any digital or printed image.
- (2) The merging of human cognitive (intentional) Q&A thought and reasoning with AI generated Q&A programmed "thought" that creates our thinking identity.

HOW TO MEDITATE: A GUIDE TO SELF-DISCOVERY

This author clearly lays out two forms of long-established meditation programs—one a structured practice and one an unstructured practice. Lawrence LeShan authored this book to provide a clear and simply explained instructional tool written for Westerners that desire to explore and embrace long-established meditational methods practiced all over the world. LeShan addresses the key inquiry "why meditate?" Some of his stated reasons; be closer to ourselves and to reality, tap into our capacity for love, zest and enthusiasm". He says it is our fullest "human hood", the fullest use of what it means to be human, that is the goal of meditation.

HOW TO COMPLETE A SWPS™ SERIES

Chose 1, 4, 5, 7
REASONS NOTES

CHOOSE 4 SWPS PORTRAITS

Skim/read the statements positioned around the RTH thinking head clockwise, 1,2,3,4 (or 1-8). Then scan the content in the Summation Boxes (SB) and Conclusion Boxes (CB) on each SWPS Portrait. Review all 7 SWPS Portraits in this series. Choose your 4 favorite SWPS Portraits and note this in the upper right hand corner of your chosen SWPS Portraits. 1st "✓" here to CHOOSE this SWPS _____

What new interpretive EI/VBC's insights have appeared? Write what you deem important on the feedback lines at the bottom of each chosen SWPS portrait.

EI/VBC's Judgement Insights:

RANK YOUR 4 SWPS PORTRAITS 1-4

Was it more EI self-awareness satisfying NOW to use your evolved complete brain focus as you rank your 4 chosen SWPS Portraits, 1-4, of this series?

Rank given to this SWPS:

1 5 2 7 3 4 4 1

Now RANK the 4 Summation Boxes (SB) on the 4 SWPS Portraits you chose.

Rank this Summation Box: *5 4 1 7*
1 5 2 4 3 1 4 7

Now RANK the 4 Conclusion Boxes (CB) on the 4 SWPS Portraits you chose.

Rank this Conclusion Box: *1 2 7 5 4 4*
1 1 2 2 3 7 4 5 4 4

RECORD/RETAIN

Now RECORD the choosing/ranking numbers (#'s) from completing this SWPS Series on the Response Report (page 10). RETAIN your 4 chosen SWPS Portraits and Response Report for future reviews to enhance your life success and satisfaction.



SHARE your recorded EI/VBC's Judgement pattern report with others. Email your 4 SWPS and Response Report with your comments to **INFO@EIB4AI.COM**

Go to www.EIB4AI.com/NOWWHAT for further uses and suggestions.

TAKE A MINUTE TO REFLECT

Were you aware of any 2D<=>3D mental "intentional" shifting as you read the RTH Thinking Head statements? Can you recognize if you engaged your whole brain to choose your 4 SWPS Portraits? Were you aware of your EI/VBC's Judgements forming in your thoughts? Did your reasoning go from left brain to right brain and back and forth as you ranked the SB's 1-4, CB's 1-4, on your 4 chosen SWPS?

Shared Wisdom Patterns Snapshots™ (SWPS™ #5)

1st "✓" here to CHOOSE this SWPS _____

Rank given to this SWPS

1 ___ 2 ___ 3 ___ 4 ___

How to Meditate: A Guide to Self-Discovery – Lawrence LeShan

Rank this Summation Box: 1 ___ 2 ___ 3 ___ 4 ___

SUMMATION BOX (SB):

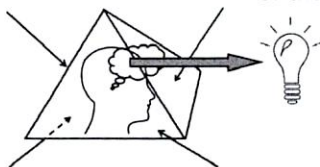
Structured meditations are highly precise ways of disciplining the mind with definite patterns of exactly what you do and when you do it. There is another form of meditation, however, of very real importance. This is the unstructured meditation, where you choose an image, a concept, a relationship or a problem and think and feel about it. You stay with the subject chosen, exploring its meaning, its nature and structure and your feelings about it. The variety of subjects one can meditate on in this way is very large. You choose a subject that has meaning for you in your quest to grow and develop and integrate all the parts of you. Frequently you select an area that you feel lags behind the rest of what you are.

Book
Pages
78, 79,
81

Experience intentional 2D<=>3D shifting below: read statements clockwise around the RTH encapsulated thinking head

1. Choose a subject for meditation that will expand and help this area to develop further toward its potential. The subject is chosen to help you toward your goals.

2. Once you choose an unstructured meditation, do not change it lightly. Work with it for 10 to 15 minutes a day for a week. Then unless you find it actively unsympathetic; increase this time to 20 minutes or half an hour for another week or preferably two at the end of that time—you will know where you stand with it.



4. During the course of working with one of these meditations you may come to the answer you're seeking at this stage of your development. Again you will be aware of this if it occurs. When this happens, stay with the understanding for a few moments—do not strive to probe more deeply, rather, absorb it, let yourself comprehend it. The next day do another session on the same meditation. At the end of this you should be aware of how to continue with this meditation or if this is the right place to let it go for a time.

3. Sometimes during an unstructured meditation you will come to an understanding that is clearly the answer to be found in this particular session. You will know it when you do. When this happens, stay with the understanding for a few moments. Do not strive to probe more deeply; rather absorb it, let yourself comprehend it. Then end the session and simply rest quietly for a few moments without a program.

Rank this Conclusion Box: 1 ___ 2 ___ 3 ___ 4 ___

CONCLUSION BOX (CB):

Freud once wrote, "The essence of analysis is surprise." This is not only true of analysis, but, in some ways, of all growth. Heraclitus said, "If we do not expect the unexpected, we will never find it." I would add only "expect and try to welcome" to this statement.

Book
Pages
78, 79, 81

*This LeShan book highlights SWPS series postcard
Gained EI/VBC's insights: has language so strongly. The
Meditative like benefits of self-availability enhancement
benefit to engaging a SWPS series, I cannot express
nearly as well. The frontier of deeper and
Beneficial self-discovery following this postcard's
advice when selecting and engaging SWPS series.*

Shared Wisdom Patterns Snapshots™ (SWPS™ #7)

1st "✓" here to CHOOSE this SWPS _____

Rank given to this SWPS

1 ___ 2 ___ 3 ___ 4 ___

How to Meditate: A Guide to Self-Discovery – Lawrence LeShan

Rank this Summation Box: 1 ___ 2 ___ 3 ___ 4 ___

SUMMATION BOX (SB):

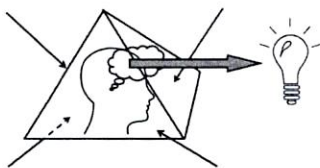
Unstructured meditation has different purposes than a structured meditation and is done differently. In doing it you think about the subject and simply stay with the subject and your own feelings about it. You work in a wider area than in a structured meditation and not in a precisely defined way. The subject you choose may be a word, an image, a phrase, a concept or a problem.

Book
Pages
42, 43

Experience intentional 2D<=>3D shifting below: read statements clockwise around the RTH encapsulated thinking head

1. You keep thinking about the subject you have chosen and explore your reactions and feelings about it. No following your inner reactions wherever they lead (free association). You keep yourself to the subject itself and how you think and feel about it.

2. In essence there are two center points in this type of meditation: the facts of the matter and how you feel about these facts. Thus, if you are meditating on your own capacity to love, the two center points would be "how do I love?" and "how do I feel about these facts?" Your thinking is kept revolving about these two centers folding back to them whenever it strays away.



4. The active will must be present, directing your attention more and more fully toward the subject and your relationship to it.

3. The purpose of an unstructured meditation is primarily to loosen and free your own personality structure in a particular area (as in the ability to be aware of and to accept your own ability to love) so that you can grow in this area.

Rank this Conclusion Box: 1 ___ 2 ___ 3 ___ 4 ___

CONCLUSION BOX (CB):

In the old Sufi example of the chariot, there must be a driver (a will) who knows the direction he wishes to go and is active in determining and keeping the chariot moving in that direction. The horse is the state of emotion—of a strong wish to become more than you are now, to develop. The chariot itself is the usual intellect and way of perceiving and relating to the world. All three are necessary for successful unstructured or structured meditation . The driver, of course, must be in command.

Book
Pages
42, 43

Again I am drawn to LeShan's shared wisdom/insight about unstructured meditation. These portraits of Gained EI/VBC's insights: his book, I believe it's ridge, the gap or abyss between traditional 1000 yrs meditation heritage and a evolved (not new at all) interaction with meditation in the advancing thinking and reasoning systems of the AI/ASIT Technology world reality. My thought - is the SWPS series like a bright pros

Shared Wisdom Patterns Snapshots™ (SWPS™ #4)

1st "✓" here to CHOOSE this SWPS _____

Rank given to this SWPS _____

How to Meditate: A Guide to Self-Discovery - Lawrence LeShan

1 ___ 2 ___ 3 ___ 4 ✓

Rank this Summation Box: 1 ___ 2 ___ 3 ___ 4 ___

SUMMATION BOX (SB):

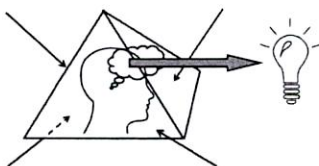
The meditation of contemplation essentially is learning to look at something actively, dynamically, alertly, but without words. Contemplation is a structured meditation of the outer way. You take the object, hold it at a comfortable eye range for you, feeling free to move it closer or further away as you please, and just look at it. It is very hard. With the usual senses, you tend to use words to describe the sensation, to translate the experience into language, with the tactile and visual senses, you tend to accept the experience at a non-verbal level.

Book
Pages
53, 54,
55

Experience intentional 2D<=>3D shifting below: read statements clockwise around the RTH encapsulated thinking head

1. Again and again you will suddenly notice your thinking about something else or translating your perception into words or something of the sort. Each time you should say the equivalent of "oh, that's where I am now; back to work," and come back to looking.

2. In training her students in this technique, St. Teresa of Avila wrote, "I do not require of you to form great and serious considerations in your thinking. I require of you only to look."



4. Patanjali, an Eastern Sage, called this technique "fixed attention" and described it as "binding the mind staff to a place." We must however bind ourselves gently and with humor and compassion in our own lack of discipline.

3. A byzantine mystic, Nicephorus the Solitary, put it, "attention is the appeal of the soul to itself." In a statement attributed to the Buddha runs in part, "in what is seen should be only the seen."

Rank this Conclusion Box: 1 ___ 2 ___ 3 ___ 4 ___

CONCLUSION BOX (CB):

This lack of training discipline of our own will become immediately apparent as we do this exercise. In the words of one student of it, we find ourselves "itching, twitching and bitching". We find ourselves constantly needing to change our physical position, or getting sleepy, or using words to describe our perception, or suddenly solving problems we have been concerned with for weeks, or unable to concentrate, or anything else we can dream up to avoid the discipline.

Book
Pages
53, 54,
55

I find real truth for me in the LeShan book, insights captured in this portrait - Language is used to say concentrate, contemplate what you are looking at, really see it - My translation of this as meditation means going beyond worded stereo-typed meaning to oneself and exploring - and really seeing what appears in self-awareness - conscious, sub-conscious - even feeling intelligence.

Shared Wisdom Patterns Snapshots™ (SWPS™ #1)

1st "✓" here to CHOOSE this SWPS _____

Rank given to this SWPS

1 ___ 2 ___ 3 ___ 4 ✓

How to Meditate: A Guide to Self-Discovery – Lawrence LeShan

Rank this Summation Box: 1 ___ 2 ___ 3 ___ 4 ___

SUMMATION BOX (SB):

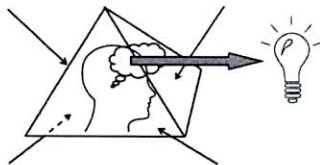
A good program of meditation is, in many ways, quite similar to a good program of physical exercise. Both require repeated hard work. The work is often basically pretty silly in its formal aspect. What could be more foolish than to repeatedly lift 20 pounds of lead weights up and down—unless it is counting your breaths up to four over and over again in a meditation exercise? Both programs should be adapted to the particular person using them with the clear understanding that there is no one “right” program for everyone.

Book
Pages
3, 4

Experience intentional 2D<=>3D shifting below: read statements clockwise around the RTH encapsulated thinking head

1. It would be stupid to give the same physical exercise program to two individuals differing widely in build, general physical condition, and relationship of the development of the breathing and blood circulating apparatus to the development of the muscles.

2. It is equally stupid to give the same meditational program to two individuals differing widely in the development of the intellectual, emotional and sensory systems and in the relationship of the systems to each other.



4. Both physical and meditational programs have, as a primary goal, the tuning and training of the person so that she/he can effectively move toward their goals of daily life self-betterment.

3. One of the reasons the formal schools of meditational practice have such a high percentage of failures among their students—those who get little out of the practices and leave meditation completely—is that most schools tend to believe that there is one Right Way to meditate for everyone and, by curious coincidence, it happens to be the one they use.

Rank this Conclusion Box: 1 ___ 2 ___ 3 ___ 4 ___

CONCLUSION BOX (CB):

As much or more than a good physical training program—a meditation practice increases competence and knowledge of one’s self awareness competence, it increases ability to act wholeheartedly and whole-mindedly, a wider perception of reality and the more coherent personality organization that it brings to change the individual’s actions and goals as much as a good psychotherapy program is likely to change one’s actions and goals for similar self-satisfaction reasons.

Book
Pages
3, 4

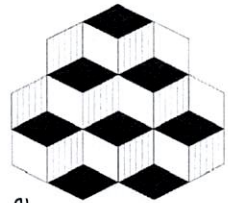
I have to work out at the gym, my physical and mental awareness (perception/perspective) harmonize—a total Kinetic Merge of being alive & est of rhythm routine. I did Meditation with a group of so-called experts—I liked it but I could not maintain focus—even with practice. I find Book Author holds spots focused on what I deem life healthy attitudes and being satisfied so much more of a repeatable Meditative focus with a SWPS Series.



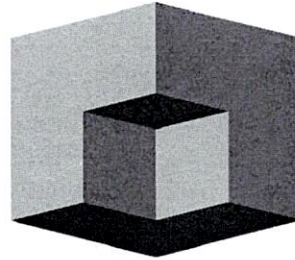
Ready to evolve your reasoning habits in a way that enhances the benefits of using your Experiential Intelligence?

Connect with your self awareness to gain perspectives of your comprehension skills from whole brain, left brain, right brain that evolves complete brain thinking.

**Automatic Shifting
Autonomous Reasoning**

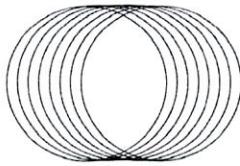


Black and White Cubes:
The figure reverses so that either 6 or 7 cubes are perceived.
(Sensation + Perception Page 321 Figure 17.15b Schiffman)



With continued inspection, the 2D drawing shifts from a cube with a corner missing to a cube in the corner. (Source unknown)

Friendly tip: Turn this page 90° to the right to enable quicker shifting.



Series of Rings: Either end of the series of rings may be seen at the near or far end of a tube.
(Sensation + Perception Pg 321, Fig 17.15d Schiffman)

**Intentional Shifting
Rational/Intuitive Reasoning**

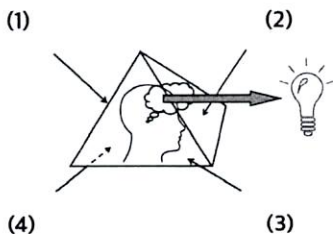
SUMMATION BOX (SB):

An introduction to the book's hotspot of the author's shared knowledge.

Reference
Book's
Pages

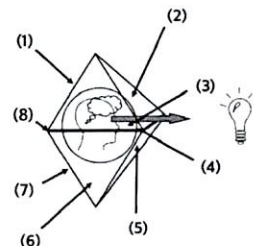
Read statements related to the hotspot topic clockwise, as they go around the 2D<=>3D RTH encapsulated thinking head.

4-sided RTH
Thinking Head Commentary Collective



The RTH Thinking Head Commentary Collective (4 or 8 sided) transcends 2D<=>3D "this or that" perception habits and escalates a complete brain understanding for viewing. The SB and CB components of the SPWS Portrait allow a left to right brain - back and forth shifting.

8-sided RTH
Thinking Head Commentary Collective



CONCLUSION BOX (CB):

Insights that add guidance to take action or a decision making process.

Reference
Book's
Pages

Retain these "Complete Brain" insights of awareness-shifting as you choose/rank your 4 chosen SWPS™.

Shared Wisdom Patterns Snapshots™ (SWPS™ #2)

1st "✓" here to CHOOSE this SWPS ____

Rank given to this SWPS

How to Meditate: A Guide to Self-Discovery – Lawrence LeShan

1 ___ 2 ___ 3 ___ 4 ___

Rank this Summation Box: 1 ___ 2 ___ 3 ___ 4 ___

SUMMATION BOX (SB):

Do not expect to do a meditation "well" (focusing on it and nothing else) for a long period of time. The first major effect of meditation, strengthening the personality structure, comes from working consistently on it, not on doing it "well".

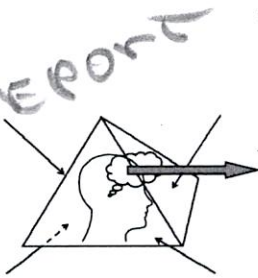
Book
Pages
52, 53

Experience intentional 2D<=>3D shifting below: read statements clockwise around the RTH encapsulated thinking head

1. The important thing about meditation is how hard and consistently you work on it, not how well you do it. This point cannot be overstated. It is a crucial truth, but most people simply do not believe it. Only after a long period of practice can you expect to be really just doing a meditation and not anything else.

2. St. Bernard of Clarvaux (who had certainly worked long and hard on his meditations) was once asked how much, when he was meditating, he was really "into it," really just doing it. He replied with a sigh that still echoes down the centuries, "Oh how rare the hour and how brief its duration!"

SERIES RESPONSE PACKETS



HOW DO YOU INTERACT WITH THEM?

4. It is only after you have worked a long time and reaped the benefit of the first part of the path in its personality strengthening, increased ability to relate to and cope with the world, ability to accept and express your own feelings, etc., That the second effect—helping you to obtain a new way of being in the world, a new metaphysical system, emerges. The road is long and often frustrating, but the game is worth the candle. Let us fare on.

3. A story about St. Teresa of Avila illustrates the same point. One of her novices remarked that it must be wonderful to be like Teresa and not be bothered by distractions in your prayers and meditations. St. Teresa replied, "what do you think I am, a saint?"

NOT CHOSEN

Rank this Conclusion Box: 1 ___ 2 ___ 3 ___ 4 ___

CONCLUSION BOX (CB):

Start by finding a comfortable position in a quiet time and place. If the place feels good to you also (has good vibes), that is nice too, is not essential, but helpful. Give yourself permission to make constant slip ups from the directions. You will make them anyway and will be much more comfortable and get along better with these meditative experiences if you give yourself permission in advance.

Book
Pages
52, 53

Gained EI/VBC's insights: _____

Shared Wisdom Patterns Snapshots™ (SWPS™ #3)

1st "✓" here to CHOOSE this SWPS ____

Rank given to this SWPS

How to Meditate: A Guide to Self-Discovery – Lawrence LeShan

1 ____ 2 ____ 3 ____ 4 ____

Rank this Summation Box: 1 ____ 2 ____ 3 ____ 4 ____

SUMMATION BOX (SB):

Just as physics could not, with its usual common sense picture of the world, solve the problem and had to grow to include a new picture, so our usual, common sense minds and way of picturing the world cannot solve the problems of individuality, and, if forced hard enough to concentrate on this problem, they will grow to the comprehension of a new world picture, a new metaphysical system.

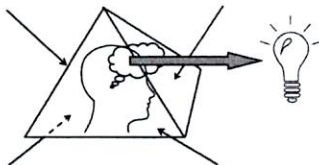
Book
Pages
22, 23

Experience intentional 2D<=>3D shifting below: read statements clockwise around the RTH encapsulated thinking head

1. We began to see how meditation works towards this end. A formal or "structured," meditation is both a way of thinking about or perceiving one thing at a time and a training device to help us to be able to do this in other contexts.

2. An informal or "unstructured" meditation consists in thinking in much more our usual ways about a particular subject until we understand it more deeply. As we continue to work with the meditation of this sort over a long period of time, two things happen.

INVENTING A
NEW ROUTE FOR
MEDITATION IN
THE AGE



4. Second, we will find ourselves working past the tremendous number of self-created distractions—including long dry periods when our inner life, in Thomas Merton's phrase, "seems like a desert"—and beginning to perceive just one thing at a time, considered in itself in our consciousness without comparisons or relationships.

3. First, the work itself strengthens the personality organization until we are structurally strong enough to bear the shock of the new viewpoint of how reality is put together.

NOT
CHOSEN

Rank this Conclusion Box: 1 ____ 2 ____ 3 ____ 4 ____

CONCLUSION BOX (CB):

At that time we will also begin to grow towards the new comprehension of a way of being in the world, a new way of perceiving and relating to reality. As we comprehend more and more of this, we find that we are coming home to long-lost parts of ourselves, that our zest, vitality, efficiency, capacity to love and relate increase and deepen. We also begin to know that each of us is a part of all others, that no one walks alone, and that we are indeed at home in, and a part of, the universe.

Book
Pages
22, 23

Gained EI/VBC's insights: _____

Shared Wisdom Patterns Snapshots™ (SWPS™ #6)

1st "✓" here to CHOOSE this SWPS _____

Rank given to this SWPS

1 ___ 2 ___ 3 ___ 4 ___

How to Meditate: A Guide to Self-Discovery – Lawrence LeShan

Rank this Summation Box: 1 ___ 2 ___ 3 ___ 4 ___

SUMMATION BOX (SB):

The unstructured meditations presented here are examples that are useful for many Westerners. If they make sense and feel right to you, try them and work with them. Otherwise choose your own.

Book
Pages
79, 80,
81

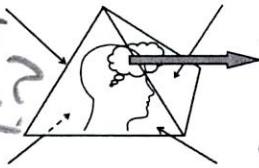
Experience intentional 2D<=>3D shifting below: read statements clockwise around the RTH encapsulated thinking head

1. The first of the examples to be given here centers on the question "How would I be if I were the person I would like to be?" It can also be phrased, "How could I be if I fulfilled my potential completely?" We know we will never reach the places we aim for, to fully be what we dream of for ourselves, to fulfill our potential wholly. However, we can—and we hope will—work all our lives towards achieving this end, toward getting closer and closer to the unattainable.

2. What kind of a person would I be if I were the person I deeply wish to be? If all the potential in me were fulfilled, how would I be, relate, create, act, feel? How do I feel about being this person? What about it attracts me, frightens me? What leads me toward this end and what draws me back?

THESE UNSTRUCTURED MEDITATIONS MAY BE TO SELF-AWARENESS TIME CONSUMING

CAN SWPS SERIES ATTRACTS CONNECT FASTER?



4. How do I love? Do I wish I could love more? What makes me wish this? What holds me back? What do I fear in loving? How valid are these fears? What does all this mean for the other aspects of my life?

NOT CHOSEN

3. The second meditation of this type that is often useful centers on the question "How do I love?" Or "How would I like to be able to love?" Here we deal with a crucial aspect of life and being for many people of our time. It is in the ability to love that more of us feel weak and crippled than in probably any other area.

Rank this Conclusion Box: 1 ___ 2 ___ 3 ___ 4 ___

CONCLUSION BOX (CB):

Again, this is the constant evolving around the two centers: What are the facts? How do I feel about them? None of these meditations are "easy" or "gentle" ones. They hold the possibility of shaking you up more than you expect. They must be done with persistence and courage, courage to face the unexpected in you and to look at it and attempt to let yourself comprehend it.

Book
Pages
79, 80,
81

Gained EI/VBC's insights: _____
