

# Meditation

Including an Explanation of the Chakras,  
Kundalini, Kabbalah, Astral Travel, and  
the Transmigration of Souls

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## Outline

Thesis: Experts in meditation have classified meditation into the following three categories: breath meditation, mindfulness meditation, and transcendental meditation. Furthermore, an understanding of the chakras and kundalini allows one to better understand the mechanics of meditation.

1. Meditation can be divided into three categories: breath meditation, mindfulness meditation, and transcendental meditation.

A. Breath meditation is the simplest form of meditation as this involves being aware of one's breathing. It is essentially meditation on nothing.

B. Mindfulness meditation involves being aware of one's breathing, and of one's environment. It is essentially meditation on something.

C. Transcendental meditation involves being aware of one's breathing, of one's environment and of the hidden or underlying nature of reality. It is essentially meditation on everything.

2. There are seven chakras in the human body and four other points of interest when one strives to understand meditation.

A. The seven chakras are, from lowermost to uppermost, the Sacral plexus, the Lumbar plexus, the Solar plexus, the Cardiac plexus, the Cervical plexus, the Carotid plexus, and the Brain.

B. The four other points of interest are: the area under the ground, the feet, the hands, and the area above the head.

Conclusion: Transcendental meditation contains mindfulness meditation and breath meditation within it. Mindfulness meditation contains breath meditation within it. Breath meditation is the simplest form of meditation.

Observation: As one progresses from breath meditation to mindfulness meditation to transcendental meditation, one is essentially purifying and awakening higher and higher chakras.

The purpose of meditation is to more fully understand oneself, one's surroundings, the psychic world and the underlying nature of reality thinking both inwardly and outwardly. Man is an internalization of his experiences, so, no matter whether you look inwardly or outwardly, you will find the same thing, a way of perceiving and understanding the world and yourself. Through the practice of meditation, you can learn to expand your level of consciousness. You will be able to notice things about yourself and the world that you took for granted before or never took the time to notice before. Have you ever noticed that on some days you are more conscious than on others? Through the practice of meditation, it is possible to raise your level of consciousness so that you feel "up" more of the time if not all of the time. Through the practice of meditation it is possible to understand where you fit in, in the scheme of things. Through the practice of meditation it is possible to change your point of view of perception so that you notice thought forms and physical forms that you never knew even existed. Stress can accumulate in various parts of the body and, by concentrating on the correct part of the body and releasing stress in the correct manner, it is possible to allow a greater free flowing of energy, thus allowing one to think and feel and act in a more enlightened and enlightening manner. The more practice you have at meditation, the better you will be able to control your mood level and get yourself quickly into the frame of mind that you have to be in to face a particular challenge of life. Practitioners of meditation who have been meditating for several years exhibit better levels of health, both physical and psychological, than people who don't bother to take time out for meditation. Through the process of meditation, it is possible to send your goodwill towards an individual or a group of individuals and have that goodwill manifest itself into

reality. Essentially, meditation is you developing a relationship with the universe. Experts in meditation have classified meditation into the following three categories: breath meditation, mindfulness meditation and transcendental meditation, (Yahoo!). Furthermore, an understanding of the chakras and kundalini allows one to better understand the mechanics of meditation.

Breath meditation is the simplest form of meditation and consists of putting your attention, in a gentle manner, on your breathing. When a person is excited or is feeling anxious, he or she tends to breathe in a shallow and quick manner. "If you breathe as if you are relaxed, then you will become relaxed," (Bay, Eli). Activating the relaxation response is what breath meditation is all about. Too much stress in the body can contribute to various ailments such as high blood pressure and anxiety attacks. By practicing breath meditation one can avoid the perils of stress and learn to take on life's challenges in a more relaxed manner. The following are the instructions for a breath meditation technique:

- (1) Find a place where you will not be disturbed for at least fifteen minutes.
- (2) Unplug the phone and turn off any sources of noise such as your radio or television.
- (3) Sit cross-legged on a pillow or sofa with your back, neck, and head in a straight line.
- (4) Put your attention, in a gentle manner, on your breathing.
- (5) Take a deep breath through your nose and feel your lungs expanding until you can feel your stomach gently expanding outwards.
- (6) Exhale through your mouth in an unhurried and gentle manner.

- (7) Repeat steps 5 and 6 but this time, try to concentrate, in a gentle manner, on slowing your breathing down.
- (8) Repeat step 7 until you find the slowest rate of breathing that you feel comfortable with.
- (9) Try to maintain this slow rate of breathing for the duration of the meditation session. If you feel your breathing going back towards a non-relaxed rate, return to step 4.
- (10) Enjoy the relaxation response that you have activated.
- (11) As you near the end of the meditation session concentrate, in a gentle manner, on bringing your breathing back to normal.
- (12) If you have done this exercise correctly then you should feel more relaxed and your rate of breathing should have slowed down.
- (13) Take the memory of your meditation session with you throughout your day and use it to slow down your rate of breathing allowing you to deal with stressful situations in a more relaxed manner.
- (14) You may wish to repeat this exercise twice a day, once in the morning and once in the evening, thus allowing you to have not only a less stressful day but also a better night's sleep.

Mindfulness meditation has the following four foundations: the contemplation of the body, the contemplation of feeling, the contemplation of consciousness, and the contemplation of mental objects. (The following is a paraphrase of the Satipatthana Sutta)

Contemplation of the body consists of the following:

- (1) mindfulness of breathing,

- (2) being aware of the postures of the body,
- (3) mindfulness with clear comprehension,
- (4) reflection on the repulsiveness of the body,
- (5) reflection on the material elements (earth, water, fire, wind), and
- (6) cemetery contemplations.

Contemplation of feeling involves knowing exactly how one is feeling at a particular time. This involves being aware that one is experiencing one of the following: a pleasant feeling, a painful feeling, a neither pleasant nor painful feeling, a pleasant worldly feeling, a pleasant spiritual feeling, a painful worldly feeling, a painful spiritual feeling, a neither pleasant nor painful worldly feeling, or a neither pleasant nor painful spiritual feeling.

Contemplation of consciousness involves the examination of one's varying kinds of consciousness. This involves recognizing the following: consciousness with lust, consciousness without lust, consciousness with hate, consciousness without hate, consciousness with ignorance, consciousness without ignorance, the shrunken state of consciousness, the distracted state of consciousness, the developed state of consciousness, the undeveloped state of consciousness, the state of consciousness with some other mental state superior to it, the state of consciousness with no other mental state superior, the concentrated state of consciousness, the unconcentrated state of consciousness, the freed state of consciousness, or the unfreed state of unconsciousness.

Contemplation of mental objects consists of contemplation of the following:

- (1) the five hindrances (sense-desire, anger, sloth and torpor, agitation and scruples, doubt),
- (2) the five aggregates of clinging (material form, feeling, perceptions, formations, consciousness),
- (3) the six internal and the six external sense-bases (the eye and visual forms, the ear and sounds, the nose and smells, the tongue and flavors, the body and tactile objects, the mind and mental objects),
- (4) the seven factors of enlightenment (mindfulness, investigation of mental objects, energy, joy, tranquility, concentration, composure), and
- (5) the four noble truths (suffering, the origin of suffering, the cessation of suffering, the road leading to the cessation of suffering),

(Paraphrase of: Satipatthana Sutta as reprinted in Hanh, pp. 111-128).

In my opinion, mindfulness meditation consists of examining one's inner and outer worlds and being aware of the flow that occurs between these two worlds. It involves determining whether this flow feels good or not and determining a way for this flow to feel good all the time. During meditation, the boundary between the inner and outer worlds can dissolve allowing significant spiritual breakthroughs to be made. The meditator can then catch a glimpse of his or her place in the universe.

Mindfulness consists also of applying what one discovers in one's meditation to regular living activities. A practitioner of mindfulness might engage in some of the following activities:

- (1) being particularly aware of the breath and controlling it, in a gentle manner, in order to deal with stresses that come up in daily living,

- (2) doing household chores in a slow, deliberate and contemplative manner,
- (3) walking along a path, in the midst of nature, in a slow and contemplative manner,
- (4) drinking a cup of tea in a slow and contemplative manner, and
- (5) being as patient with others as one is patient in controlling one's breathing and daily activities.

Metta visualization is an example of a Buddhist meditation. Metta means 'loving kindness'. Here are the instructions: "Imagine that you are breathing out all tension, worry and negativity and breathing in patience, kindness and forgiveness. After a few moments of this, visualize your breath as light (either white or pink) that spreads throughout your body. Feel it warming and cleansing you... Now see this light spreading out from your body to envelop other people..." (Proto, p.102). In my opinion, this meditation involves programming universal consciousness to effect other people in such a way that their souls will be touched in some manner so as to cause the desired positive results to occur.

Transcendental meditation involves a few steps which can be easily mastered with practice. The first step is to relax your breathing as indicated in the paragraph on breath meditation. The second step is to practice mindfulness of an object of focus such as a mantra (a sacred word or phrase), a picture of a divine one, an idol, a particular divine attribute of a magic candle, a verse of religious scripture, etc. . The third step is to cause the boundaries between the meditator (you) and the object of meditation and knowledge to fade until you join and become one with the object of meditation. Transcendental knowledge about both you and the object of meditation can be realized in this way. By



transcendental I mean content which cannot be accounted for strictly on the basis of a logical, contents based, perception of the object of meditation. The transcendental nature of the object of meditation is the hidden or underlying nature of that object. The object of meditation becomes greater than the sum of its parts. "The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds," (Bhagavad-Gita, chapter 6, text 27).

The following are instructions for meditation according to the Krsna tradition: "A transcendentalist should always engage his body, mind and self in relationship with the Supreme ; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness," (Bhagavad-Gita, chapter 6, text 10).

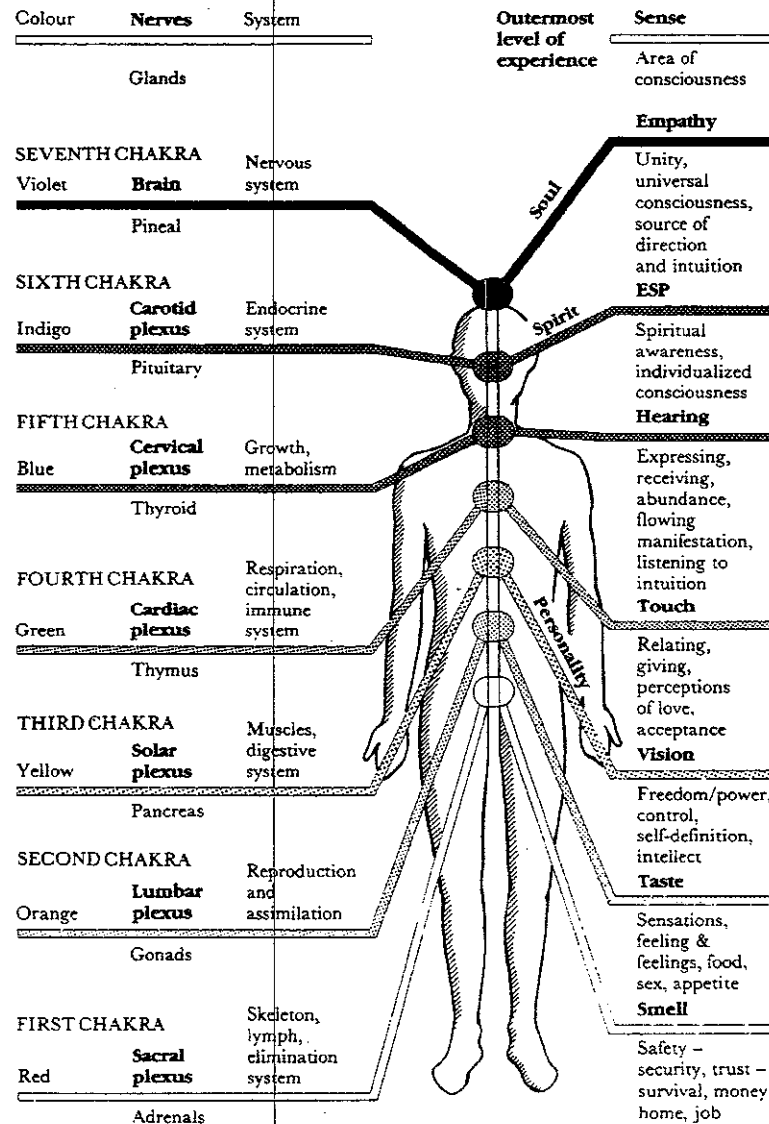
"To practice yoga, one should go to a secluded place and should lay Kusa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogi should sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point," (text 11-12).

"One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life," (text 13-14).

“Thus practicing constant control of the body, mind and activities, the mystic transcendentalist, his mind regulated, attains to the kingdom of God (or the abode of Krsna) by cessation of material existence,” (text 15).

The above instructions are an example of how one might set about meditating on the “supreme personality of Godhead” Krsna. This technique can be adapted to allow one to meditate upon the god of one’s choosing by simply changing the object of one’s meditation to a representation of that particular god. The Kusa grass, deerskin and soft cloth can be substituted with a mat that you keep exclusively for the practice of meditation. As an example, if you wanted to meditate on the lord Jesus, you might have a mat set on the floor with a small table set up right in front of it. On the small table you might place a pictorial rendering of Jesus and a white candle, both bought from nuns or from a priest. You might read some scriptures out of the Holy Bible (especially the direct quotations of Jesus’ words). You would then light the candle, while being mindful of Jesus. You may want to turn off the electric lights to create the right atmosphere. Next you would sit on the mat, in the cross- legged position, (or in the half lotus or full lotus position if you can manage that), directly facing the candle and the picture of Jesus. The next step is to use the candle and picture as the object of your meditation. Next, you would concentrate, in a gentle manner, on the candle and picture so that you are as fully aware of it as you are capable of being. The next step is to consciously blur the boundary between you and the object of meditation. Eventually, your perception of the object of meditation (the candle and picture) will become a representation of the essence of Jesus and you may be able to have intuitive and otherwise hidden knowledge about Jesus.

Diagram 1



THE CHAKRAS

The above method can be adapted to allow one to meditate upon the deity of one's choosing simply by using a representation of the god of one's choosing as the object of meditation. Here are a few examples of this:

To meditate on the Buddha, first study some of the attributes of the Buddha. Next, use a small idol of Buddha and some Buddhist incense as the object of your meditation.

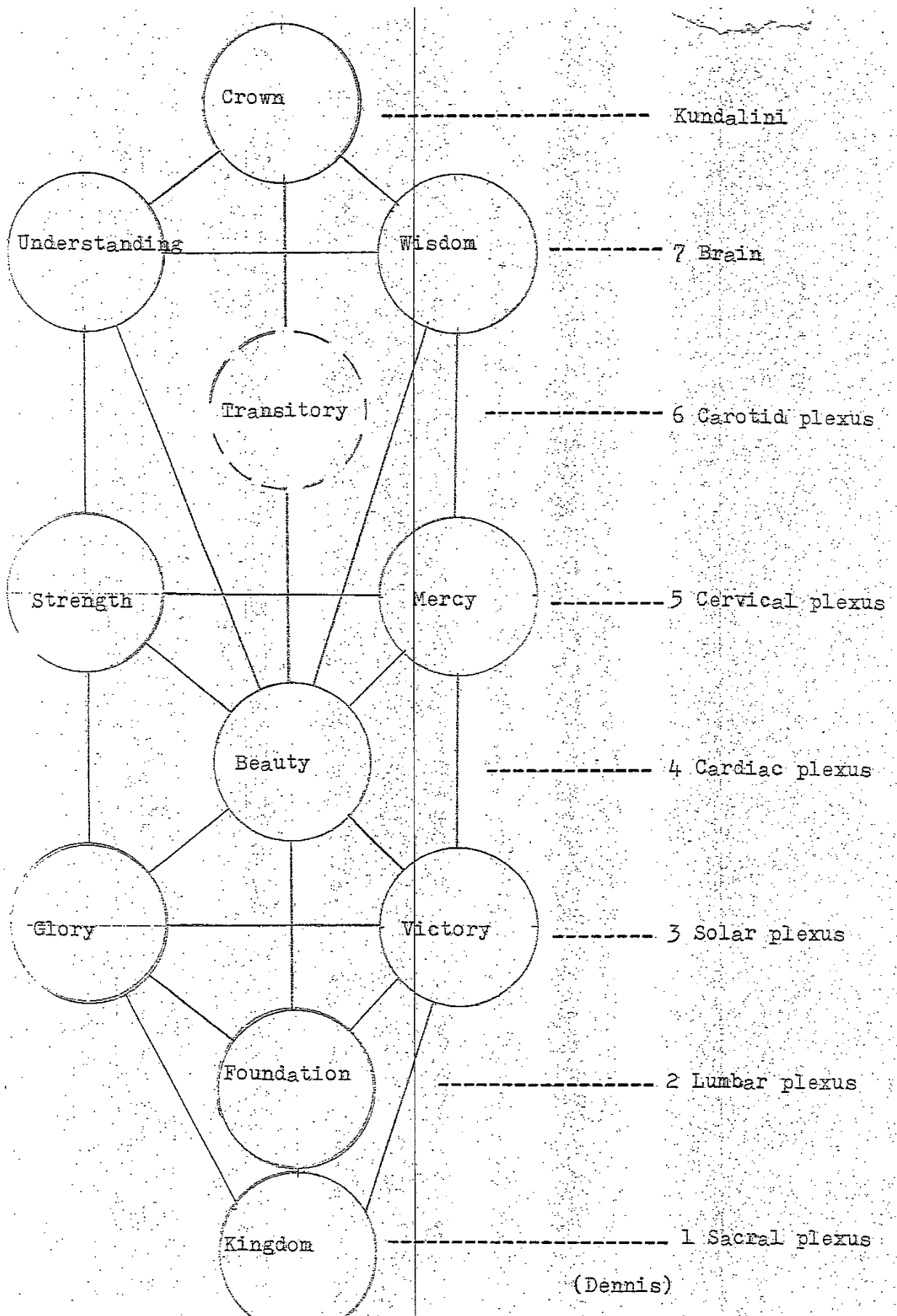
To meditate on the Wiccan God and Goddess, start by studying some of the attributes of these deities beforehand. Use a white magic candle, on the left hand side, to represent the God, and a black magic candle, on the right hand side, to represent the Goddess. Be mindful of the God and Goddess as you light the white and black magic candles, respectively. Light some incense. Concentrate on the attributes of the God and Goddess until their essence is felt in the room. Continue your meditation and you may be able to gain hidden insight into the nature of God and Goddess.

The chakras are spiritual energy centers that are located along the vicinity of the spinal chord and in the head area of the human body. Various aspects of the spiritual body, which is superimposed with the physical body, are concentrated in these energy centers. The chakras are located in the human body according to diagram 1, (Proto, p.34). The Sacral plexus is the chakra where potential spiritual energy is stored. It is the starting point of spiritual awakening. The Lumbar plexus is the chakra that is responsible for a person becoming sexually aware. The Solar plexus is the chakra that is responsible for any 'gut feelings' that a person might have. The Cardiac plexus is the chakra that is activated when a person feels love. When this chakra is blocked, a person is unable to feel love. The Cervical plexus is the chakra that is responsible for talking and listening. When this chakra is blocked, a person has trouble with communication. The Carotid

plexus is the chakra that is responsible for extra sensory perception and is sometimes referred to as the third eye. When this chakra is blocked, a person has trouble visualizing clearly in his or her mind's eye and has problems with his or her dreams. The Brain chakra is the chakra that is responsible for accessing hidden knowledge from the universe. This hidden knowledge is sometimes called universal consciousness. When this chakra is blocked, a person sees only the material aspects of the universe and misses out on the spiritual aspects.

The Kundalini is a column of spiritual energy that normally lies coiled up in the Sacral plexus chakra in a spiritually un-awakened person. As a person practices meditation, the Kundalini starts to uncoil and awaken and clean progressively higher and higher chakras. As a person practices breath meditation, the Kundalini uncoils itself upwards and opens, cleans and energizes the Sacral plexus, the Lumbar plexus, the Solar plexus, and the Cardiac plexus chakras. As a person practices mindfulness meditation, the Cervical plexus and the Carotid plexus chakras are also opened, cleaned and energized. As a person practices transcendental meditation, the Brain chakra is also opened, cleansed, and energized. When full spiritual awakening or enlightenment occurs, the Kundalini can leave by the top of the head and hover above the head. I believe that it is also possible for the released Kundalini to venture out, with only a lifeline, to explore various aspects of our and other universes. On the other hand, I have discovered in my research that the symptoms of the fully risen Kundalini, otherwise known as spiritual awakening, are identical with the symptoms of certain kinds of psychiatric illnesses, (Collie).(Sometimes spontaneous Kundalini awakening can occur in a person and they can exhibit these symptoms although they are not actively meditating). Beginners in





mindfulness meditation and transcendental meditation may require the guidance of a meditation master or guru to help them deal with any adverse side effects that may occur as a result of meditation. "One should not meditate according to one's personal whims. One should know perfectly well from the authoritative sources of scriptures through the transparent medium of a bona fide spiritual master and by proper use of one's trained intelligence for meditating upon the Supersoul dwelling within every living being,"(Bhaktivedanta (1989), p.309).

There is an interesting correlation between the chakras and the Kabbalistic Tree of Life (Dennis, diagram 2 ). I have made some interesting observations regarding this correlation and have formulated the following theory regarding this: The chakras tend to have the attributes of the corresponding sphere(s) as indicated. I like to think that each individual, being composed of a physical and spiritual body, is comparable to two Kabbalistic Trees of Life, one superimposed upon another. You may find it helpful to trace the spheres of the Tree of Life onto a piece of tracing paper to help you to visualize the forthcoming examples. (The tracing paper with the spheres on it represents the spiritual Kabbalistic Tree of Life). Before a person starts meditating, one Tree of Life is superimposed exactly on the other so that it appears as if there is only one Tree of Life. This person sees only the physical side of life and the universe. As the person starts to meditate and practice breath meditation, the spiritual Tree of Life rises relative to the physical Tree of Life, which remains stationary. Kingdom on the spiritual tree of life rises until it superimposes itself on Beauty on the physical Tree of Life and the Cardiac plexus chakra is activated. The spiritual Tree of Life continues to rise as one practices mindfulness meditation until Kingdom on the spiritual Tree of Life superimposes itself



on Transitory on the physical Tree of Life. When one practices transcendental meditation , Kingdom on the spiritual Tree of Life superimposes itself midway between Understanding and Wisdom on the physical Tree of Life. When a person reaches enlightenment and the Kundalini hovers above the head then Kingdom on the spiritual Tree of Life superimposes itself on Crown on the physical Tree of Life. When a person practices astral travel then the two Trees of Life are no longer superimposed in any way and the soul is free to explore the universe or to travel to a predetermined set of space time co-ordinates. The soul can then even enter another person's body and gender no longer remains an issue as a male or female spirit can enter a male or female body. Now, a freed spirit can enter the host body in one of three ways. It can enter the Brain chakra and move downwards or it can enter the Sacral plexus chakra and move upwards or it can settle upon the body in a gentle manner so that the spheres of the two Trees of Life just merge effortlessly together. As a spirit is leaving or entering a body, it is preferable for it to leave or enter by the Brain chakra, as it is far less likely to become aberrated. Another method that transmigration of souls can occur is through the pursuit of knowledge. If an author is in the correct frame of mind while he or she is writing, then his or her spiritual Tree of Life detaches itself gently from his or her physical Tree of Life and there forms a connection in universal consciousness, or in the mind of the universe if you prefer, between his or her soul and the work that he or she has composed. When someone reads the work that has been written, then the spiritual Tree of Life of the author can superimpose itself, in a gentle manner, with the physical Tree of Life of the person reading the work that has been written and a transfer of knowledge, beyond the printed word, between the author and the reader can occur.

The above model can also be used to explain why people feel 'up' sometimes and 'down' at other times. Through the process of meditation, a person can cause their Kundalini to be cleaned and awakened to higher and higher levels until they find that they are in a better, more cheerful mood. (Some psychotropic medication can cause the Kundalini to rise; however, the Kundalini is sometimes forced up instead of being allowed to rise gently as it does with meditation). If the Kundalini rises too much then the soul (represented by the spiritual Tree of Life) might actually leave the body without a lifeline. Then it can be said that a person has truly lost their soul. There are many benevolent spiritual beings ready to help in such a situation (often called spirit guides). These beings can also be helpful to those experiencing astral travel. A word of caution though; astral travel can be very dangerous when practiced by those who don't have the pre-requisite knowledge. An excellent way to learn about astral travel is to consult with a bona fide spiritual master. If you feel uncomfortable or afraid while practicing meditation then put an end to that session and try again later when you have had the opportunity to learn more about meditation or after you have consulted with a spiritual master.

There are four points of interest that one must take into account, in addition to the seven chakras, as one strives to understand meditation. The four points of interest are: the area under the ground, the feet, the hands, and the area above the head. Here are my views on this subject:

The reason why sitting properly on the ground helps one to meditate is that it brings the Sacral plexus chakra into close proximity with the earth ( the actual physical Kingdom). This allows spiritual information to flow upward from the ground, directly stimulating the Sacral plexus chakra. A person walking barefoot on the beach for instance, might feel

a rush of energy flowing up their legs to the Sacral plexus chakra. This is the same phenomenon that occurs when a person is sitting on the ground, except that in this situation the feet and legs act as conduits for the influences from below. The hands are connected to the chakras at the Cervical plexus and/or the Cardiac plexus and/or the Solar plexus. Holding the hands in a certain way, for instance one hand on top of another or in various other positions may help with meditation, especially in drawing the Kundalini upwards. The area above the head has already been discussed in other parts of this essay.

In conclusion, let me write that the subject of meditation is an extremely extensive and far reaching one. I hope that I have done it at least partial justice in this short essay. The following is my attempt to summarize meditation into only one paragraph:

Meditation is you thinking about the universe and the universe thinking about you. Meditation is you looking at the universe and the universe looking at you. Meditation is you feeling the universe and the universe feeling you. Meditation is you being the universe and the universe being you. Meditation is you being part of the universe and the universe being part of you. Meditation is you hearing and talking to the universe and the universe hearing and talking to you. Meditation is you, meditation is me, meditation is all of us, and more. Accessing universal consciousness and the wealth of information it contains is the ultimate goal of meditation. Through the process of practice and the study of sacred texts pertaining to meditation, it is possible to develop oneself, over many years, in such a way that meditation becomes second nature and one finds oneself using this ancient method of self-actualization in everyday life. The universe contains an almost unlimited amount of understanding, knowledge, and wisdom and you can have access to almost all of it through the process of meditation.



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① SPACE TIME EVENTS ARE CONNECTED BY PSYCHIC THREADS

② IT IS POSSIBLE TO TRAVEL SPIRITUALLY  
ALONG THESE PSYCHIC THREADS

③ ASTRAL TIME TRAVEL IS POSSIBLE

④ EFFECT CAN PRECEDE CAUSE

AND FROM THE 4 YOU GET THE 5TH

⑤ SPIRITS CAN CONNECT ASTRALLY

2413

24 = 2 X 12 = 2 HOROSCOPES

13

⑥ GOD THINKS ACCORDING TO THESE PSYCHIC THREADS

⑦ I AM A FIGMENT OF GOD'S IMAGINATION

⑧ AS GOD THINKS I AM, SO I AM

⑨ I MAKE MY OWN FUTURE

AND FROM THE 4 YOU GET THE 10TH

⑩ PSYCHIC IMAGINATION THINKS THE FUTURE

2413

6789+

9202

9 = THE POWER OF 3 X 3

2 = GOD ABOVE AND GOD BELOW

Ø = THE VOID

2 = GOD BELOW AND GOD ABOVE

Elie Abisdris  
ELIE ABISDRIS



## MONEY SAYINGS

- ① MONEY IS A PRACTICAL JOKE  
PEOPLE USE TO CAUSE THE  
LIVING AND THE DEAD TO  
OBEY.
- ② THE FAITH OF THE LIVING  
DIRECTS THE SOULS OF THE  
DEAD.
- ③ MONEY IS FUNNY WHEN YOU  
HAVE IT BUT IT'S SERIOUS WHEN  
YOU DON'T HAVE IT.
- ④ IT IS SERIOUS WHEN YOU HAVE  
MONEY BUT YOU'RE NOT  
SUPPOSED TO HAVE IT.

BY : ELIE ABISDRIS.