

Chapter Twelve

Ultimate Meditation

Modern Science, Nagarjuna, and Aristotle

According to the Buddhists, there are five poisons holding us from Bucke's cosmic consciousness. These are anger, greed, stupidity, pride, and jealousy.

The poison of stupidity is of prime importance and has tremendous relevance for this chapter. Naturally, this stupidity is composed of the usual factors, such as ignorance—which is the cause of fear and depression in *Tomas*. This also refers to one's inability to learn. But primarily, it describes a kind of blind stupidity that is illustrated most aptly by Herbert Spencer. He writes:

“There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance—that principle is contempt prior to investigation.”

The subject of this chapter is most often scoffed at. So we will go as delicately as possible in an attempt to scare off as few as possible.

Contempt prior to investigation is a common response to this concept. But if the

Ultimate Meditation

reader can stick with us for just a few pages, this seemingly bizarre scientific process will make sense. And it forms not only our scientific basis for curing all emotional ills but also a scientific basis for curing physical illness, as well.

We'll begin with a general discussion of science. And then we will gently ease into our subject. It's important to understand the transition from Aristotle, to Newton, and then to modern times.

Aristotle was versed in at least four subjects that he wrote about. These are Poetics, Physics, Logic, and Ethics. His work is important because no one has been able to improve on his basic ideas— even up to today. Some claim they have improved upon Aristotle. But we are not really sure.

Lew Hunter taught a screenplay writing class at the University of Southern California (UCLA). It was called Screenwriting 434. And according to Lew Hunter, nobody has come up with a better method of telling a story than Aristotle. So according to class rules, all screenplay plots had to be constructed with Aristotle's formula. That is, there must be a beginning, middle, and end as well as the other factors presented in Aristotle's Poetics.

And according to some authorities, Aristotle's formula for telling a story has been responsible for selling more screenplays than any other. The amazing thing is, for the past 2,500 years, nobody has been able to improve on Aristotle's basic formula for telling a story.

No one has been able to improve upon Aristotle's Ethics, which is this scientific

Ultimate Meditation

psychology presented in this book.

There are some who claim to have improved upon Aristotle's logic, but this is subject to dispute. Aristotle is still credited with most of his work on Logic. That is, no one has been able to really improve upon it.

Aristotle's Physics was taught in European Universities for about 2,100 years—up to the time of Sir Isaac Newton. At that time, Aristotle's Physics appeared to have been improved upon by Newton's laws of gravity and motion. And it must be remembered that Newton actually studied the physics of Aristotle. That was the actual teaching when Newton went to school.

Moving forward to the Atomic Age: some high school science terms:

Most of the Universe consists of matter and energy. Energy is the capacity to do work. Matter has mass and occupies space.

An element is a type of matter composed of atoms that all have exactly the same positive charge on their nuclei. In other words, all atoms of an element have the same atomic number.

Atoms are the smallest particle into which an element can be divided.

Who discovered the atom? That came later, but the Greek philosopher named Democritus was the first in recorded history to write about it. Where did he get his information? Most probably from the Aryans—same as Aristotle. That is, from Sanskrit or ancient Greek, which is almost identical to it.

Ultimate Meditation

Since the work of Enrico Fermi and his colleagues, we now know that the atom *is* divisible, often releasing tremendous energies as in nuclear explosions or (in a controlled fashion) in thermonuclear power plants.

But science is still baffled:

No one has accomplished the seemingly inevitable:

No one has been able to change the atomic number of an atom,

Thereby transforming it into another element.

It seems so plausible. The atomic structure of all matter is exactly the same. It's all composed of the same electrons and protons. We should be able to change the atomic number. We should be able to take ordinary seawater, for example, and within an atomic reactor, we should be able to change the atomic weight and composition, turning it into high-octane gasoline. This has been the major race in science. Only trouble is, we've run into a lead wall!

The problem is that scientists set the experiments up in atomic reactors. But the electrons won't do what they are supposed to do. The electrons are supposed to respond according to Newton's laws of motion. Only they don't. The electrons are supposed to follow a specified trajectory. They're supposed to hit a designated target. Only they don't! So there's a new term in modern physics: "phantom electrons."

Phantom electrons are the electrons that don't do what they're supposed to do. They have all of the other identifying characteristics of electrons. They look like electrons

Ultimate Meditation

in the electron microscope. And they do the things electrons are supposed to do. They possess electrical charges—all that and all that! But in the end, they don't do what all matter is supposed to do: that is, react according to Newton's laws of motion. So this is how they get their name. The theory is, they aren't real. They're phantoms. So now we have a new term in science: that is, phantom electrons.

According to Aristotle's *Physics*, the core of all matter consists of something metaphysical. Metaphysical is a unique word. It's what we call a non-affirming negative: that is, the word metaphysical tells us what it's not! It doesn't tell us what it is.

Metaphysical means something not physical. But otherwise, it doesn't tell us what it is. If we say dreams are metaphysical, it means they are something not physical. It doesn't describe what a dream actually is.

So in the same way, Aristotle tells us, at the core of all matter, there's a metaphysical reality. He doesn't tell us what's there—only that it's not something physical.

Suddenly, we see the connection between phantom electrons and Aristotle's theory of "Metaphysical." are at the core of all so-called physical matter. So finally, modern science developed an electron microscope powerful to look into the core of the electron. And guess what, they found something. Like Aristotle's says: it's something metaphysical.

Stephen Hawking was Professor of Mathematics at the University of Cambridge for thirty years. He actually held Sir Isaac Newton's old job there. Hawking retired from that post in October 2009, but he's probably best known for his runaway best seller, *A*

Ultimate Meditation

Brief History of Time, which stayed on the British Sunday Times bestsellers list for a record-breaking 237 weeks. According to Hawking, at the core of the electron is something resembling thought.

Basic Aryan cosmology from the Sanskrit terms

First (1), there is the Sanskrit word *Purusha*. This is the primal something. The word *Purusha* doesn't tell us what's there—only that it's primal. You can call this God, a Pure Being, Pure Consciousness, or it can be called Ice Cream. But it's still just primal. *Purusha* is totally devoid of any form of physical attributes. *Purusha* is everything that is not defined in the next term, *Prakriti*.

Second (2), there is the Sanskrit word *Prakriti*. Essentially, this composes all the constituents of the Universe—all of the attributes of physical and metaphysical creation. You can call this energy, creation, matter, etc. *Prakriti* everything we experience—everything including the five physical senses and the mind. It includes all the physical and metaphysical laws of the universe, etc. Call it what you will, but it's everything that's not *Purusha*.

Third (3), there is the Sanskrit word *Maya*. The word means a special kind of illusion. So the basic Aryan concept of creation requires only these three simple words to formulate. *Prakriti* and *Maya* come out of the primal source, *Purusha*. But because of *Maya*, we only experience *Prakriti*. *Purusha* is nowhere to be found.

In actuality, however, there's really no difference between *Purusha* and *Prakriti*.

Ultimate Meditation

Prakriti is *Purusha*. And *Purusha* is *Prakriti*. The reason we don't recognize this fact is *Maya*, or illusion. That is, because of *Maya's* illusion, *Prakriti* is perceived to be something real with attributes—a creation, separate and distinct from its creator, *Purusha*, which is without attributes.

This concept is explained best by Adhi Shankara. He consolidated the doctrine of Advaita Vedanta, a sub-school of Vedanta in the Tenth Century, AD. He also reorganized the ancient Swami Order of Monks.

Shankar says, "It's like walking along a mountain path. Suddenly a snake appears. But as one gets closer, he or she discovers it's only a piece of rope."

The illusion of the snake is a great example of *Maya's* special illusion.

The rope represents *Purusha*, the primal source of creation.

And recognizing no differentiation between the snake and the rope is called wisdom.

Ultimate wisdom is called *Moksha*, which means liberation—Bucke's fourth state.

Now that we have a basic understanding of Aryan cosmology, we have an immediate understanding of Aristotle's Physics as it applies to the core of all matter being metaphysical. And it is also interesting to note that this view is from prehistoric times—not just the modern discovery.

Our subject is Scientific Psychology (what goes on in our mind), but this also does involve physical matter. We are all either greedy, angry, fearful, or depressed over some aspect of physical matter. For example, we can be depressed over our body, money,

Ultimate Meditation

property, etc. And the same is true of all physical pain.

According to the Aryan system of psychology, the only reason we become either emotionally ill or physically ill is because of self-grasping ignorance: that is, we grasp at *Prakriti* as being real. And all of this happens because of the illusion caused by *Maya*. We see snakes where there are none, and consequently we're restless, irritable or discontent.

Up to this point, most of the major schools of Mahayana Buddhism, Zen, and the most of the major schools of Hinduism would agree with us in general. But from this point forward, there's a major split. The Hindus, for example say that *Purusha* is God (*Brahman*). The Theravada Buddhists don't accept this at all. This is probably because their scriptures are written in the ancient *Pali* language, not Sanskrit.

The major schools of Buddhism that have Sanskrit scriptures do accept the basics. For them, however, *Purusha* is Mind—not God. So right away, there's controversy. Big Controversy!

The Hindus say, "God is the creator!" But not the Buddhists. They say, "Mind is the creator!" Big Controversy!

However, the process of realizing *Purusha* as either God or Mind is known as *Jhana Yoga*, which means Path of Wisdom. But the process of *Jhana* (Wisdom) is practically the same path for almost all Hindus and almost all Buddhists. And from that standpoint, practically all Buddhists and practically all Hindus follow almost exactly the same path to enlightenment.

Ultimate Meditation

The controversy all comes from describing the taste of the orange once one achieves Ultimate Realization of Bucke's cosmic consciousness, or as they call it in Sanskrit, *Samadhi*. So the real differences between those Buddhists and Hindus that follow the path of *Jhana* is much less than between two sects of Christian Protestants.

The ultimate aim of both Hindus and Buddhists is not to secure a place in heaven. It's to end all suffering in this life. But more than that, it's a path of personal, direct realization of Ultimate Reality. This also secures a place in the afterlife. So the path of *Jhana* is concerned with direct realization of the scriptures based on a scientific process. It does not just involve reading them and then having faith. The realization happens in this lifetime—not something that happens when we die. Whatever we learn goes with us, so there's also a promise of a positive afterlife as well.

Scientific Experiment in Ultimate Reality:

Ending Emotional Illness and Physical Pain

We have chosen this approach especially for our atheist friends. We will be referring to *Purusha* as Mind only. But others can and should interject the word God for Mind whenever it's applicable.

About a hundred years before Newton, there was a brilliant man by the name René Descartes (31 March 1596 – 11 February 1650). He was a French philosopher, mathematician, astronomer, chemist, physicist, and writer. All of Descartes scientific discoveries have been updated except for one. He's still credited with having invented

Ultimate Meditation

analytical geometry.

In particular, his book, *Meditations*, involving the First Philosophy continues to be taught in many universities today. Here he makes his famous statement in Latin, "*Cogito ergo sum.*" In English, "I think, therefore I am."

This book most probably made the largest impact on the scientific community, although it's a philosophical or theological text depending on the interpretation. Some believe, all the rapid progress of science that burst upon the world with Newton was all due to Descartes' book, *Meditations*.

This is because it called for establishing scientific rules and written notes for experiments that could be followed by others. Others could then repeat the same experiment with similar results. Otherwise, there's no scientific basis. And since this was the first time this was ever introduced into the scientific process, we, too, believe Descartes' book was unique.

The subject matter is rather profound, too. It's even very close to our own discussion. But instead of following the rules of Aristotle (the rules of the Aryans), Descartes went off on a frolic of his own. This is unfortunate for us. He was concerned with existence and non-existence only. We are concerned with this, too. But we are more concerned with what's real and what's not real.

Basically, Descartes questions the existence of his own being. And why would anyone want to do this? We exist! We all know this! But says Descartes, we don't really know this. This is because we wake up from a bad dream. We thought our dream was real—that our dream body was real. When we awoke, we discovered none of our dream

Ultimate Meditation

was real. None of it existed. And, therefore, how do we really know we won't suddenly wake up from our normal waking state? And if this happened, might we find—as in the dream—that we don't really exist in the waking state either?

The crux of Descartes' conclusion is that we do actually exist in dreams, just as we do actually exist in our waking state. This is because we think in both states and, therefore, it's the same person thinking in the dream as well as the waking state. "I think, therefore I am."

Unfortunately, our discussion will not involve an inquiry into existence or non-existence. So Descartes' work doesn't help us at all. Our discussion will be ontological, which is a Western philosophical term from the Aryans, of course. Ontology is the theory of being. This branch of philosophy attempts to answer such questions as: "What is real?" It's from the Greeks, and naturally they probably got it from the Aryans.

But we will borrow from Descartes' *Meditations* and establish written rules as well as the notes for our experiment. And this is what follows. In this way, all are invited to perform the same experiments—and get the same scientific results.

We will examine both the dream state and the waking state. But instead of trying to discover if they exist, our inquiry will be concerned more with reality. Are they real? That's our question. We agree: the dream state exists and the dream person exists. And we also agree that the waking state exists and that our waking state self exists, too.

And why should we wish to do this? Jesus says, "Know the Truth and the Truth will set you free." For it is by understanding the Truth of *Prakriti* and *Purusha* that we become free. Otherwise, we are bound by the illusions of poverty, mental suffering, and

Ultimate Meditation

physical illness.

We start with our premise that only Mind exists

We could start with the idea, only God exists. But for the sake of our atheist friends, we shall use Mind instead. This is also the premise of *Vajrayana*, *Mahayana*, and Zen Buddhism, so we are not off on some hypothetically wild adventure of our own. These are actually the major schools of Buddhism that rely on the Sanskrit scriptures. This view is from the *Prasaṅgika Madhyamaka* school. It was founded in the Second Century, AD by Nagarjuna, and it's based on his book, *Fundamental Wisdom of the Middle Way*.

If we were going to designate God as the primal substance, we could just as easily use a major school of Hinduism, such as *Advaita Vedanta*.

But instead, we will designate Mind as the primordial substance, *Purusha*. And from this comes creation, *Prakriti*. But because of *Maya*, we believe creation (*Prakriti*) is something separate and real. Creation definitely exists as a fact from our own senses. But we will prove it's not real. It's all *Maya*'s illusion. And we will also show that there is no difference between creation (*Prakriti*) and the designated primal existence Mind (*Purusha*).

Ultimate Meditation

Here are our rules:

- If something is real, it must exist from its own side—something outside the mind.
- If something is real, we must be able to find it as something tangible.
- If something is real, it must stand on its own, from its own side, and not depend on anything else for its existence.
- If something is real, it must exist according to common sense and reason.

First experiment

Is our body real?

There are three levels of analysis.

1. Little or no analysis
2. Informal analysis.
3. Thorough analysis.

Anything we find with the first two types of analysis will reveal conventional reality. The body looks real and does all the things a real body is supposed to do.

But via thorough analysis, we'll discover Ultimate Reality.

We will do slight and informal analysis. If our body is real, we should be able to find it. So where is our body? "Right here," we say, and point to our chest. Yes, we have found our body by using little or no analysis. And we will find our body with informal

Ultimate Meditation

analysis, too.

But a more detailed, scrupulous, and thorough analysis results in surprises. So let's continue analyzing more carefully.

The chest is not the actually the body. It is only one of the parts.

So we point to our head. But that, too, is only a part. Next we point to the foot. Likewise, that's only a part. Where is our body?

This is getting complicated. We better use a computer. Every time we find our body, we shall enter a one. And every time we don't find our body, we shall enter a zero.

At this point we have three zeros, which still equals zero.

There are probably 45,000,000,000 parts considering all of the protons, electrons, and so forth. So we spend 50 years searching through all 45 billion parts. And guess what? Our total is still zero. We still have not found one body amid all of the parts.

Hey! Wait a minute—we're doing something wrong. It's obvious that every time we find a body part, we should be entering a one (1). So we spend another 50 years searching through all 45-billion parts again. And this time we do it right. We enter a one (1) for every body part. Our total is 45 billion. But we only have one body. We must be doing something wrong again. We're not trying to find 45 billion bodies. We only want to find one.

Well, of course we're doing something wrong. Our body is the sum total of all the parts, right?

Right! But where is it?

Right here. And we point to the same part for the third time. This is not going to

Ultimate Meditation

work, either. Now we've got it. Each part of our body is actually one 45-billionth of our body. So we spend another 50 years. Every time we find a body part, we enter one 45-billionth of our body. And finally we hit "Compute." and the answer equals one. We have finally found our one body. Yes, but where is it? We agree: the body equals the sum of the parts. But still, where is it?

Finally, we get the answer. It's in our own mind. It's really a conceptualized thought. It's the thought that's based on the sum of all the parts. And yes, we have finally found our body.

It's only a conceptualized thought. Otherwise, it doesn't exist. It's inside our mind, and therefore, it's not something real and tangible. It's what the *Prasaṅgika Madhyamaka* Buddhists call lacking inherent reality. Their term for this is "empty." That is, it's empty of inherent reality.

But all of the parts are real. It's made of real parts, so therefore, the body must be real also. If this is true, where are the parts. For example, where is the hand. "Right here," we say and point to the thumb. But the thumb is only a part too. The same problem arises in trying to find the hand or any other part. We only find parts of the parts.

We can't find any of the parts in the outside world, either. They, too, are conceptualized thoughts based on the sum of their parts.

And if we conduct this same investigation for everything in the outside world, we find that it is all Mind. Yes, it all exists, but none of it's real. It all exists as conceptualized thought inside—not—outside our own minds. We can't find any of it in the outside world. This means the universe is inside our mind—not outside. The outside

Ultimate Meditation

exists, too. But it's only a reflection of our own mind. It's like a projection in a mirror.

This seems to make the point of Stephen Hawking—that at the core of the electron is something resembling, “Thought.” No doubt Steven Hawking is aware of our concept. And this may be why he chose his analogy: as something resembling, “Thought.” But all do not agree with the idea of phantom electrons. And therefore, not all scientists agree with him.

Analysis of dreams

We find that dreams are very much like the waking state. While we're dreaming, we think it's real. But not after we awaken. Upon awakening we realize dreams are nothing but thought. The waking state, too, is nothing but thought. Therefore, the waking state is like a dream.

When we are having a nightmare, we get really stressed out. But when we wake up, we dismiss it all with a sigh of relief. That is, it's only a dream. Likewise, when we wake up in Bucke's fourth state, we shrug off the waking state. That is, it's only a dream.

Yes, but we still aren't convinced.

Wait a minute. Everything in the outside world is not like our body. What about some other things? We can find water, for example. We point to water and find it immediately. So therefore, water is real. It exists outside the mind—from its own side.

We agree that an informal search will reveal the universe and everything in it as real—existing from its own side. But with a more detailed investigation, we find that

Ultimate Meditation

water is mind, too. We'll use another form of reasoning.

Have we really found the water? We say, "Yes, right there. It's outside the mind." But what have we found? Upon more analysis, we discover that we have not really found the water. What we've found is the water's identifying characteristics—the wetness and so forth.

So is water and its identifying characteristics the same thing or two different things?

We say, they're different. This is because the identifying characteristics modify or describe the water. The identifying characteristics act on the water. And in order for one thing to act on another, it must be different. The ax that chops the wood must be different than the wood it chops. Therefore, we've not found the water at all. We have only found the identifying characteristics.

Water depends on these identifying characterizes. So therefore, it can't be real. It can't have inherent existence. That's because anything that's real must stand on its own. It can not depend on anything else for its existence. Our physical senses tell us what water is all about. But water, like our body, is simply a conceptualized thought inside our mind. It simply doesn't exist outside the mind.

Analyzing the Laws of Action and Reaction

We agree—put a spark to a volatile substance and there'll be a reaction—an explosion. But in what sequence did the explosion occur? There are only three (3)

possibilities:

- 1. The spark must precede the explosion.*
- 2. The explosion must precede the spark.*
- 3. The explosion and the spark must occur simultaneously.*
- 4. There is no fourth possibility.*

Let's get rid of rid of 2, 3, and 4 right away. If the explosion that occurred happened in any of these last three ways, it would be contrary to common sense and reason. For example, in 2, how could the explosion precede the spark? If that were true, explosions would happen all time without sparks.

In 3, if the spark and the explosion occurred simultaneously, there is no action and reaction occurrence. Therefore, this, too, is impossible according to common sense and reason.

Finally, in 4, there is no fourth way the sequence of action and reaction can occur.

So the only possibility is number one. But this, too, is impossible. This is because when we try to find the spark that came first—the one that actually caused the explosion—we can't find it!. The reason is because it's only a spark. Until there is an explosion, there can't be a cause. So the spark that caused the explosion can't come first. This is because it only becomes the spark that caused the explosion after the fact—that is, after the explosion has already occurred.

So therefore, upon scrupulous analysis, we find that the laws of action and

Ultimate Meditation

reaction are not real. Since the explosion doesn't happen in any of the above four mentioned ways, it must be an illusion. In this same way everything is an illusion, like a dream. It only seem as though there is an actual cause and effect sequence to the explosion—that the spark must come first.

Many have trouble with this simple concept. So let's take one more analogy.

Which comes first,
the father or the son?

The father must come first. Right?

So, let's analyze. If the father comes before, how soon before? One day, or ten years? Is the father that comes first, the father when he's six years old?

Some say yes. Some say no. So let's take another approach.

At what actual time does the father become the father?

Through logical reasoning, a father only becomes a father after there is already a child. And all of this is *Maya's* illusion. It all seems real. But how can the child coming first be real? Therefore, it's all a giant illusion. It's all in Mind. In fact, if we do a thorough analysis of all the laws of science, we cannot find even one cause that precedes its effect. So how can any of these laws be real?

The Jesuits have, in defiance of the Catholic Church, taken a non-conforming stand on the virgin birth of Jesus. Their view is that Jesus could not have been born without a real-life, human father coming first—like everybody else.

Ultimate Meditation

But according to an Aryan analogy, all of us are divine incarnations—not only Jesus. None of our fathers came first. We are all illusions.

For those of us who believe in God, this and the other simple analogies may change our concept dramatically. These simple illustrations gives new meaning to the word “omnipresent.” It means that God didn’t create the world and then walk away from it, leaving its operations to a set of natural and supernatural laws.

Instead, it means that God is ever-present, aware of it all, controlling every effect that is seemingly produced by a cause. The natural laws that seem to produce certain effects are really all illusions. According to the Buddhists, they are empty. This may also give new meaning to the word “omnipotent” (all powerful), too.

Not only does it mean that God is ever-present, but that every flutter of a fly’s wing is the will of God. Simultaneously, God personally holds all the galaxies in place, digests our food, and moves our cars to and from work—and everything else, too. And it’s done with the illusion, it’s all happening for real, by natural law. So if these laws are all illusions, how does God do it? This leaves only one possible answer for those of us who believe in God. It must, therefore, happen because God does it all personally.

And for those of us who believe it’s all Mind, there is new meaning for our definition of Mind, as well.

Mahayana Buddhists Progress Through Five Levels of the Middle Path:

1. The Path of Accumulation

Ultimate Meditation

2. The Path of Preparation

3. The Path of Direct Seeing

4. The Path of Mediation

5. The Path of No More Learning

On the First Path, the Path of Accumulation: we reach this path when we think about these experiments and there seems to be some semblance of Truth. This shouldn't take more than a few days or weeks.

In order to progress to the Second Path, it's necessary to concentrate on the analytical logic during mediation. Once we are able to mount any of the subtle minds, we will have a deep understanding. It's called "seeing." And we get promoted to the Second path.

On the Second Path, the Path of Preparation, we learn to dissolve the physical universe and all emotional pain into emptiness. When this happens, a space-like vacuity appears at the point between the eyebrows. This is a sure sign that our self-grasping has been dramatically weakened.

Getting to this Path of Preparation allows us to dissolve the first five winds into the Central Channel. This will mount the Mind of Red Increase. This brings peace, joy, and bliss, and naturally, the red, fog-like appearance inside our consciousness.

This should happen within a few months of using Nagarjuna's analytical reasoning. Using meditation alone, the ability of dissolve the winds could take years—or even a lifetime. But thanks to analytical meditation, this becomes our shortcut to higher

Ultimate Meditation

consciousness.

When the Mind of Red Increase is mounted, we get a deep understanding the concept of illusion or emptiness. But this seeing is inferential. It's not a direct seeing. All of Nagarjuna's experiments provide inferential proof only. And when we acquire this inferential seeing, we are promoted to the Second Path, the Path of Preparation.

Direct seeing may take place after years of mediation. But once the Mind of Red Increase is mounted, a Direct Experience of emptiness is not far away. Once we have a direct experience in Bucke's fourth state, we are promoted to the Third Path.

On the Third Path, the Path of Direct Seeing, this seeing is direct—not inferential. All emotional pain and some physical illness can be instantly cured in Bucke's fourth state, the direct realization of this truth.

On the Fourth Path, the Path of Meditation, deeper and deeper understanding comes over time.

On the Fifth Path, the Path of no More Learning, we are able to cure all physical illness and we become omniscient, too.

All of these experiments provide methods for meditating on Ultimate Reality so we can achieve cosmic consciousness. Of course, achieving Bucke's fourth state is its own reward. The advantages are staggering.

The next two chapters, however, are more practical for everyday life. This is because we find ways to pacify all emotional pain and some physical pain, as well. We will be using Ultimate *Bodhichitta* which has other practical uses besides cosmic

Ultimate Meditation

consciousness. We get these advantages long before we get to cosmic consciousness.

Nagarjuna's book deals with the Middle Path. Aristotle also gives us a Middle Path. Although these two paths are called Middle Paths, they are not the same. But they're related.

Aristotle's Middle Path deals with Conventional Reality only. It tells us how we can avoid the emotional pain from the extreme of greed and anger. And it also tells us how we can avoid the other extreme of fear and depression. Additionally, this path leads to Bucke's fourth state, *Samadhi*. If this is motivated by the desire to help all beings, this is called, Conventional *Bodhichitta*.

Nagarjuna's Middle Path deals with Ultimate Reality only. It's called the Middle path because it's in the middle of two opposite extremes. First, there is the extreme of materialism, which says, the world is totally real. And secondly, there is the extreme of nihilism, which says that creation doesn't exist at all. Additionally, this path leads to Bucke's fourth state, *Samadhi*, also. This is called, Ultimate *Bodhichitta*.

Bodhichitta is an important word. There is no English translation of the word. It's actually composed of two Sanskrit words: that is, *Bodhi* and *Chitta*. *Bodhi* refers to the enlightened mind. And *Chitta* is the mind-stuff that leads to enlightenment. Conventional *Bodhichitta* and Ultimate *Bodhichitta* are like two wings of a bird. Both are necessary for scaling the heights of higher consciousness. So the conventional Middle Path of Aristotle is required, and the Ultimate Middle Path of Nagarjuna is required also. Both bring us to the platform of cosmic consciousness.

Ultimate Meditation

We have used only a few of Nagarjuna's scientific methods for proving creation empty—not real. There are twenty-seven chapters to Nagarjuna's book. Each chapter provides a different method. Anyone interested should therefore improve his or her understanding with further study.

Recommended Books:

The Sun of Wisdom, (commentaries on Nagarjuna's *Wisdom of the Middle Way*) by Khenpo Tsultrim Gyamtso. There are many translations of *Wisdom of the Middle Way*. However, many of them read like Aristotle's logic—way too complicated. This book does a great job of explaining the science. And it's easy to understand. It's recommended above all others.

Heart of Wisdom by Geshe Kelsang Gyatso This is one of the best books for learning meditation on emptiness.