

MEDITATION

- A Yes to Life



- **The Essence of Meditation,**
 - **The Two Aspects of meditation: Love and Aloneness,**
- **The Two Poles of Meditation: The Creative Male and The Silent Feminine Pole**
- **The three Life Areas: Meditation, Relationships and Creativity**

How can we develop our presence? This book presents a new dimension of working with people with a base in meditation. This book aims on developing our natural healing capacity through meeting our inner being, our authentic self, the meditative quality within, the inner source of love, truth and wholeness.

The underlying theme of the book is to learn how to be with our self and with another person in meditation, in a quality of watchful awareness, acceptance and relaxation. It is about developing a meditative presence and quality, to develop the inner "yes"-quality, the inner source of healing and wholeness.

Meditation is to study our inner world. Meditation is the way to develop the presence, which is the base for healing– and therapeutic work. Meditation is the golden key, which can help us rediscover the contact with our inner being, with our life source.

Meditation is a yes to life. Meditation is learning to know ourselves. Meditation is an inner "yes"-quality of witnessing and affirming everything that we already are. Sometimes we are in contact with this "yes" and sometimes we act automatically according to ideas, desires and learned attitudes. But through awareness and understanding, we can find new solutions that arise out of our "yes" to life.

The goal of meditation is enlightenment. Learning to say "yes" means to appreciate all steps and levels of our psychological and spiritual development process towards spiritual maturity. Learning to say "yes" means to realize all our inner possibilities of presence, love, joy, trust, humour, laughter, truth, freedom, silence, beauty, wisdom and belongingness to life.

What is the heart of meditation? Meditation is the way to develop the presence, which is the base for healing- and therapeutic work. The heart of meditation is an inner quality of silence and emptiness. This is the inner being, the indefinable and boundless within ourselves. It is to watch the pure consciousness without content. It is like watching the clear blue sky of consciousness without any clouds that hides the sky. It is to understand who we really are beyond words. It is a direct existential insight into who we are. It is about rediscovering our original face.

One of my student - who participated in a 1-year seminar on the topic "Meditation and Creativity", which I conducted once a week in Stockholm – described what she learnt during the seminar by saying that she discovered a deeper part of herself, which she did not know existed before. She says: "First I came in contact with all the feelings and everything that I did not want to listen to and know about myself. Then I came in contact with a deeper part of myself. I began to come in contact with an inner silence and calm that I did not know existed before. The perspective of witnessing thoughts and feelings, instead of being identified with them, also created a deeper contact with my real self and gave my life a new meaning."

Meditation is the way to develop our natural healing capacity - but not meditation as a static technique - but as the capacity for awareness, to let go and to be available to the living reality of this little, thriving precious moment. The essence of meditation is a quality of witnessing. It means to observe with an attitude of acceptance, without interfering and trying to change that which is now. Meditation is to witness the reality of the moment, without wish that the moment should be different than it is and without will to change the moment in any way. When we can watch without interfering, we can see all our life problems in a new and creative light.

When we meditate, we develop trust. We develop our inner being, which creates a larger space and freedom within ourselves. This allows us to rest in ourselves and to be relaxed with whatever happens. This trust allows us to come in a deeper contact with our inner being, our inner life source.

We have lost our capacity to trust. We have closed our heart. We have learnt to doubt and to be sceptical. We have learnt that nothing happens unless we fight and struggle. We have lost our trust in the basic support of Existence. We have lost our trust that Existence loves us, supports us and tries to give us exactly what we need.

Meditation is the way to rediscover our basic trust in life. This trust brings us in a deeper contact with our inner being, with the inner "yes"-quality, with the silence and emptiness within, with the capacity to surrender to life.

To rediscover our basic trust in life is like sitting on a magic carpet and to be lifted by an invisible wind - and without any effort from our side life lifts us in an unexpected dance. Meditation is to discover the magic of what is.

We have all experienced those magic moments in life when life suddenly is perfect exactly as it is and everything happens easy and simple. It is those moments when we have the feeling: "Ah, this is life!" We have had spontaneous experiences of meditation many times although we may not have categorized these experiences as meditation. We have all experienced those rare moments when the moment suddenly becomes magical, when we experience a spontaneous love for all and everything and we have a feeling of being one with the Whole. We may have experienced those spontaneous moments of meditation in love, in aloneness, in a crisis, out in nature, in creativity or for no apparent reason at all. Those spontaneous experiences of meditation are really glimpses of the love, joy, freedom, silence and wholeness of our inner being.

When we learn to meditate, we develop our inner being and create a larger space within ourselves, which makes us relaxed with whatever happens. We can allow the music of life, the dance of life, to flow unhindered through us.

Meditation is not really something new; meditation is our true inner nature. Meditation is the inner quality of our inner being. Meditation is our essence.

The only thing that is constant is the inner being, the inner watcher, while the periphery, the thoughts, the feelings and the physical body, is in constant change.

One of my course participants in a 1-week course on the topic "Meditation and Creativity", which aims on developing the inner being, create a synthesis between the inner and outer world and create an understanding that real creativity is born out of meditation, described what she learnt during the course as an understanding that meditation is not a static technique, but a way of being, a way of living with love, presence, joy, awareness and creativity – that meditation is to say "yes" to life.

The process in meditation is like planting a small seed, and to water and care for this seed with love, care and patience, until it grows up to a large tree.

Meditation is to learn to be with our self. Meditation is to learn to be alone. It is to learn that aloneness is a source of love, joy, acceptance, silence, freedom and belongingness with life, where we do not need anybody or anything to be happy and satisfied.

I notice when I say "yes" and accept my feeling of loneliness, of being abandoned and not loved, that it transforms into aloneness. It transforms into an inner source of love, joy, relaxation, freedom and wholeness. It is when I say "no" to the feeling of loneliness, when I resist it, that it becomes a cause of fear and pain.

Learning to meditate is to learn to appreciate and enjoy our own aloneness. It is to be happy and satisfied in our own aloneness. In our aloneness, we find our own inner source of love.

Meditation is to love our own aloneness; meditation is to love our self in our own aloneness.

All situations can be used as an opportunity for meditation. Both positive and negative experiences, both joy and sorrow, both love and aloneness and both light and darkness, can be used to develop our meditation.

Life is an opportunity for meditation. Life is an opportunity to develop the two wings of life, the two aspects of existence: love and meditation.

Meditation is a quality in the moment. Meditation is not just a technique, a formal method, or a goal. Meditation is the way to rediscover the contact with our authentic being, with our inner diamond. Meditation is the way to polish our inner diamond. It is to rediscover the joy, freedom, silence and wholeness of our inner being. It is to rediscover the original life source, where we already are one with ourselves and with life. Meditation is to come home.

Presence as a therapeutic concept

Presence as a therapeutic concept is a paradoxical phenomenon. This presence contains both an aspect of being present and an aspect of being absent. It means to be present with our heart and being and to be absent from our sense of "I". It is to be absent from our preconceived ideas, attitudes, judgements and concepts. Presence is like having our

inner engine running, but having the gear in neutral. In this presence, the therapist can find a larger space and freedom within himself. He can easier be conscious about and witness the inner stream of thoughts, feelings, attitudes, judgements, reactions and preconceived concepts. He can more clearly be conscious about his own reactions in relation to the people that he meets professionally.

Presence is a necessary prerequisite to be in contact with the truth. It is a prerequisite to be in contact with that, which is real and authentic in the moment. In the inner being, the therapist can rest in himself, without any wish to change the other person and without ambition to try to take the other person from a point A to a point B. The therapist does not try to change the other person or try to make him feel better, but he shares one of life's moments with a certain love, clarity and understanding for how the moment is. This also makes it easier for the therapist to be aware about when he becomes identified and involved with trying to change the other person, which often just creates a resistance to change in the other person.

Through the years I have learnt to trust the meeting with another person. I have learnt to trust my intuition and experience when it comes to see the potential and the possibilities for growth that the meeting with the other person creates. It is about seeing if the person is ripe and mature to say "yes" and to go deeper into himself. It is about seeing how much light a person is ready to receive. Some people are ripe to go deeper, while others take what they can. It is to work from the understanding that the therapist is not responsible for the life and situation of the client, but that the client is responsible for their own life and growth. It is about not being identified whether a person chooses to say "yes" or "no" to growth. Trying to fill more water into a person's inner glace than the person is ripe for only means that the glace will start to spill over.

Through working from the inner being, the therapist can rest in himself, without any need to seek confirmation of his self worth from clients or to get caught up in the ideas, opinions, reactions and expectations of others. In the inner being, the therapist is not identified with his role as a therapist as an outer source of ego-gratification. Through working from the inner being, the therapist can be in his own light. He can receive nourishment from his own inner source of love and truth; he can overflow from his own inner life source. The difference between seeking confirmation from other people and receiving nourishment from our inner source is like the difference between holding out an empty cup to the other person with an expectation that the other person should fill the cup, and allowing our cup to filled from within ourselves.

There is a large difference between working from the inner being and working with people from duty or a specific technique. Through working from the inner being, we can touch the soul of the other person, while if we work from duty, we can only reach the personality of the other person, his surface and periphery.

Presence is a quality that exists like an inner radiation around a person. It is a quality that a person has naturally without effort when he enters a room. Presence is an inner radiation that surrounds a person as a quality in his aura. This radiation is in itself a healing capacity. This radiation is nourishing, healing and creative in the contact with other people. To become conscious about how this quality in our aura has an affect on our work with people makes it a valuable tool in therapeutic work.

Through working from his inner being, the therapist can also easier go back to his inner silent centre when the negative mind takes control and starts to say things like: "I am bad as a therapist", "I can not do this" and "I have nothing to give". In the silence of our inner being, there is no judgement or evaluation in terms of right and wrong and better or worse. It is an inner source, where we can simply rest in ourselves.

The more we grow in presence and awareness, the more the fruits of our spiritual growth can contribute to the Whole. The more we grow in presence and awareness, the more Existence can use us as channels for love, joy, healing, humour, laughter, silence, beauty, truth, wisdom and wholeness.

In closing, a male meditator broadens the perspective of meditation as the inner nature of being by saying that the whole of nature rests in meditation. He says: "Nature rests in meditation independent of if it is a warm summer day and the birds are singing or if it is an earthquake or a flood. On the outside, it looks different, but the inner quality is the same. The essence is still meditation".

The essence of meditation will first be discussed below. Then the two aspects of meditation, love and aloneness, and the two poles of meditation, the active and creative male pole and the silent and watchful feminine pole, will be covered. Finally the three life areas, Meditation, Relationships and Creativity, which creates a loving, creative and satisfying life when they function in harmony, will be discussed.

Meditation – Exercises

Exercise 1: The Sacred Yes: Choiceless Awareness

Meditation is a sacred yes to the living reality of the moment. Meditation is a deep acceptance of what is. Meditation is choiceless awareness. It is to neither chose this or that. Meditation is a total yes to the moment as we find it within and without ourselves.

This is a meditation to say "yes" to everything that happens within and without during one day. It is a meditation to accept everything that happens within in the thoughts, the feelings, the physical sensations of the body and without in outer stimuli for example different situations and in meetings with people during the day.

We begin to learn to meditate, because we want more joy in our life. In the beginning, we focus on the positive experiences, but as our meditation deepens we realize that life develops between two opposite tendencies and poles - and we begin to accept both the positive and negative experiences. This allows us to integrate aspects of our being that we have not accepted before. It allows us to find a greater freedom within ourselves.

Let this meditation be a way to say totally "yes" to both negative and positive experiences, to joy and sorrow, to light and darkness, to love and aloneness, to relaxation and activity and to success and failure, during the day. It is a deep acceptance of what life chooses to offer without expecting that life should fit with our ideas and expectations.

To consciously say "yes" do not mean that you cannot say "no". But even if you have to say "no" during the day, then allow yourself to say "yes" to your "no", which gives your "no" a totally new quality.

Exercise 2: Yes and No in the Moment

An exercise that you can use to see whether you say "yes" or "no" to the truth of the moment is to turn your attention within and ask yourself: "Do I say "yes" or "no" to the truth of the moment right now?"

When we say “yes” to the truth of the moment, it makes our whole being expand and allows the moment to shine.

Exercise 3: Conscious Living – Meditation Journal

To become aware about how your meditation is developing, take a conscious decision to write a meditation journal every evening during one month. When you wake up in the morning, remember that this is a new opportunity for meditation. Take a decision deep in your heart that today I will be aware and bring a meditative presence and quality to all activities during the day. Be continuously aware during the day about the difference between when you become identified with different thoughts, feelings and learned concepts and when you are present and conscious.

Be thankful in the evening for everything that has happened during the day as both negative and positive experiences, both joy and sorrow, both light and darkness and both success and failure are teachers in meditation. Write the meditation journal in the evening during 10-15 minutes about when you did succeed and when you did not succeed in being conscious during the day. Do not judge or evaluate whether you succeeded or not to be conscious during the day, but let this meditation journal be a way to become more conscious and allow your meditation to grow both in relation to your self, in relation to other people, in relation to work and creativity and in relation to life itself.

Exercise 4: The Watcher on the Hill: Watching thoughts, feelings and bodily sensations

The essence of meditation is a quality of watchful awareness of the thoughts, feelings, bodily sensations and outer stimuli. This is an exercise in four steps, which you begin by sitting comfortably. Then turn your attention within and watch your breathing, which raises the stomach when you breathe in and lowers your stomach when you breathe out.

Then go with your inner attention to the thoughts and watch you thoughts like clouds that come and go on the sky. Then continue with your inner attention to the feelings and see what feelings there are in the body without trying to change the feelings. Finally go with your inner attention to the physical body and watch the sensations in the body without any will to change these sensations.

Exercise 5: Paint a picture of meditation

This meditation aims on painting a picture of your experience of meditation. This picture can either be naturalistic or abstract. If you do this meditation together with a partner, take some time to discuss your painting with your partner.

Exercise 6: Dance as meditation

Dance is a classic way to meditation. A meditation that combines both the active and creative male pole and the silent and watchful female pole in meditation is to do dance freely for 10 minutes and then sit down, turn your attention within and be with yourself for 10 minutes.

Exercise 7: Give this day to yourself

Take as a meditation to consciously give this day to yourself as a source of love, joy, meditation, creativity, freedom and wholeness. Listen within to your heart and being to see what would give you joy to do this day. Do not allow yourself to loose yourself during this day, because of other people's ideas and expectations.

The Essence of meditation: Watchful Awareness, Acceptance and Relaxation

What is the essence of meditation? The essence of meditation consists of four qualities:

- 1. Watchful awareness**
- 2. An accepting attitude**
- 3. A non-judgemental attitude**
- 4. Relaxation**

1. Watchful awareness

The first quality of meditation is a watchful awareness. Awareness is another word for meditation. Awareness is meditation. Awareness can also be described with the words presence or witnessing.

Awareness is the capacity to be present to the thoughts, the feelings, the sensations of the physical body, and to the outer stimuli. Awareness is a 180-degree turn within from being identified with the continuous inner stream of thoughts, feelings, desires, ambitions, dreams and expectations to being conscious about and to watch this inner stream.

Awareness is the capacity to say "yes" and to be present to the constant inner stream of thoughts, feelings and sensations, without will to stop this stream and without wish that it should be different than it is. It is like being a witness, an unidentified observer, to the inner stream. It is like sitting by the side of the river and watch the flow of the river.

Awareness is the corner stone that can transform our whole quality of life. Awareness can create the inner presence, which can transform our life into a joyful dance, a song of meditation. Through awareness we can discover our true inner nature, which allows us to discover a new dimension to be in contact with life. Awareness gives us the freedom to choose between clinging to the past or to live in the unknown mystery of the moment.

Awareness is not about continuously trying to change ourselves or to become "better". Awareness is about learning to love and respect ourselves as we are. Awareness is about becoming aware, to lit the light of our inner being.

Awareness is not about becoming something; awareness is about realizing that we already are somebody.

In the light of awareness, the real and authentic grows by itself and the false and artificial falls away by itself like dead leaves in the autumn.

If we close our eyes and turn our attention within for a moment, we will soon notice three things:

1. That the activity of the mind in the form of thoughts, feelings, desires, ambitions, dreams, expectations and reactions on outer stimuli is going on continuously 24 hours a day. When we are awake it is going on in the form of thoughts, feelings,

attitudes and reactions and during sleep it is going on in the form of dreams. The mind is also one whole, even if Freud divided the mind into two parts, and called one part for the conscious mind and the other part for the unconscious mind. The only difference between these two parts is that the conscious mind is the conscious part of the mind and the unconscious mind is the denied and repressed part of the mind, but they are both part of the same whole. It is like the relationship between the dark, unknown cellar, where we do not enter, and the light, comfortable living area with the living room and the kitchen, where we normally live our lives.

2. That the mind continuously moves like the pendulum of a clock between the memories of the past and the dreams of the future, but it never stays in the moment, in the here and now. The mind is a mechanism that cannot function in the moment.
3. That there is an inner presence, an inner witness, that has the capacity to watch the continuous activity of the mind, without being identified or engaged. This inner presence and this watchful awareness is the essence of meditation. It gives us the insight that there is an inner presence that can be aware of the constant activity of the mind. This insight leads us further to the realization that we are not the mind; we are not the thoughts, the feelings or the sensations of the physical body. The easiest level to become aware about is the sensations of the physical body, since the physical body is the grossest form of our consciousness. The second easiest level to become aware about is the thoughts and the most difficult level to become aware about is the feelings and emotions.

There is really nothing that can disturb our meditation; everything can be used as an object for meditation. Everything that happens on the inside and everything that happens on the outside can be used to go deeper into meditation. It does not really matter if it is a feeling of joy, sorrow, aloneness or anger that we meet inside ourselves. And it does not really matter if it is a person on the outside that insults us and makes us angry, sad and disappointed. With presence, awareness and understanding, we can say "yes" to and include everything that arises in our consciousness, and everything that we meet on the outside, in our meditation. The deeper we go into meditation, the more it expands in our life. It is to realize that life and meditation are not two separate things.

A question that we can ask ourselves in different situations in life is if we are identified with the thoughts, feelings and sensations of the physical body - or if we simply can be aware about and watch what arises in our consciousness.

Through this awareness, we can use all situations as an opportunity for meditation.

2. An accepting attitude

The second quality of meditation is an accepting attitude. Awareness includes an accepting attitude. An accepting attitude means to learn to say "yes" to everything that arises in our consciousness. It means to learn to say "yes" both to positive and negative experiences, to light and darkness and to joy and sorrow.

An accepting attitude means to include everything that we find within ourselves with presence, awareness and understanding.

An accepting attitude means an attitude that the reality of the moment is perfect exactly as it is. It means not wanting to change the reality of the moment, or to have a wish that the moment should be different than it is. It means to embrace the moment as we find it inside ourselves with a love and acceptance for how the moment is. It is a love for the

reality of the moment. This accepting attitude expands our inner being and creates a larger freedom and space within ourselves.

An accepting attitude means to embrace everything that we find within ourselves like a mother embraces her child.

A question that we can ask ourselves in different situations in life is if we say "yes", if we accept, what arises in our consciousness and what life offers us, or if we say "no", if we resist, the reality of the moment.

3. A non-judgemental attitude

The third quality of meditation is a non-judgmental attitude. Awareness also includes a non-judgemental attitude.

Normally we judge ourselves, rather than simply witness our behaviour without judgement. Since early we have been taught to judge ourselves and make ourselves wrong, so now it is easier not judging others than ourselves.

People who love and respect themselves are not easy to control and manipulate, so the strategy of political, religious and economical interests is to teach people to judge themselves. People who do not trust themselves and are split within are easier to control, exploit and manipulate.

A non-judgemental attitude means to learn to love the imperfect in ourselves. It means to include everything that we do not love and accept in ourselves in the light of awareness. A non-judgemental attitude means to learn to say "yes" even to that which we say "no" to in ourselves.

A question that we can ask ourselves in different situations in life is if we say "no", if we judge, that which arises in our consciousness and what life offers us – or if we simply can be aware and witness without judgement and evaluation.

4. Relaxation

The fourth quality in meditation is relaxation. The watchful awareness, the accepting attitude and the non-judgemental attitude, results in a deep relaxation together with a feeling that whatever happens inside and outside of ourselves is perfect exactly as it is.

It leads to a rest in ourselves and the feeling that we are already all right as we are. This relaxation creates a feeling that we can appreciate the beautiful being that we already are.

We can rest in that which is already perfect within ourselves.

The two Aspects of Meditation: Love and Aloneness

What are the two aspects of meditation? How does love and aloneness relate to each other in meditation? Just as the continuous rhythm of ebb and flood of the ocean, meditation also develops between two aspects. These two aspects are love and aloneness. Love and aloneness are the two banks between which the river of meditation flows. Love and aloneness are the two wings of meditation. We need to develop both these wings to learn to fly.

Aloneness is our inner nature. We are born alone and we will die alone. Aloneness is the quality of our inner being. Aloneness is to be deeply rooted in our inner being.

The word "aloneness" consists of two syllables: al-oneness. Aloneness means to be one with our self. When we can rest in our own aloneness as an inner source of love, joy, silence and satisfaction, then our aloneness becomes a door to belongingness to life, to oneness with the Whole.

Meditation can be defined as the art of learning to be with ourselves in our aloneness. Meditation means learning to appreciate our own aloneness. Meditation is learning to rest in our own aloneness. When we can rest in our own aloneness, it becomes an inner source of love, joy, acceptance, relaxation, silence, creativity, freedom and wholeness.

Love and aloneness are really two sides of the same coin. The inner aloneness and the outer love are two aspects of the same phenomenon. Meditation is learning to be happy and satisfied in our aloneness, and love is the fragrance that arises when we can rest in our own aloneness.

A friend of mine said that she often feels alone, but that she accepts this aloneness as a source of meditation.

Love is not an exclusive relationship with another person; love is the quality that arises when we are in contact with our inner being, with our authentic self, with the meditative quality within, with the inner silence and emptiness. This inner emptiness is experienced and is expressed on the outside as love. This is not a love that is addressed to a certain person. It is a presence and a quality that exists as a fragrance around a person, which is experienced by others as love.

A therapist needs to develop the capacity to rest in his own aloneness as an inner source of love, joy, silence and satisfaction. When the therapist can rest in his own aloneness, he does not need to seek confirmation from clients. He can receive nourishment and inspiration from within himself or through friend and colleagues.

Life is a continuous development and balance between opposite poles and tendencies. It is a continuous development and balance between love and aloneness, between holding on and letting go, between our male and female qualities and between love and freedom.

Meditation is development and a balance between aloneness, to be with oneself, and love, to relate with others. It is a balance between inner emptiness and the outer world. It is like the balance between the East and West, between spirituality and materialism, between body and soul – and both these aspects are needed to create wholeness.

The psychologist Carl Gustav Jung has called the two aspects aloneness and love for introvert and extrovert personality type, but he has not considered that these both aspects are really complementary aspects. The psychological and spiritual development process is about integrating both these aspects in our being. Using concepts from the world of Hegel, you could say that Jung described the thesis and the anti-thesis, but he did not describe the synthesis between the thesis and anti-thesis. Jung's approach was also to create a synthesis between modern Western psychology and classic Eastern philosophy, but on the road he lost the method to create this synthesis. The method and the practical tool to create this synthesis in our own being is meditation. Meditation is the only way to go beyond the personality and create this synthesis in our own consciousness. Otherwise it would be like creating a science, but without creating a practical research method through which you can use this science. In this context, meditation can be described as a subjective science through which you learn to study and

observe your own inner world with the same accuracy and objectivity as natural science studies the outer world.

Some people can easier be alone with themselves and other people can easier love and relate with people. My experience is that there are basically two kinds of people: those that easier can be happy and satisfied in their own aloneness and those that can love and relate with people. Depending on previous experiences in life, we can easier be with ourselves in our own aloneness and have a tendency to reduce ourselves when we relate with other people. None of these ways are better or worse than the other.

Aloneness means to learn to give this moment to yourself. To rest in our own aloneness is like sitting on the top of a mountain liberated from the noise and madness of the world.

The basic fear of aloneness is that in aloneness we are nobody.

Aloneness has always been my continuous companion in life. A friend of mine once said to me that of all people that he knew, I was probably the one who knew most about aloneness. I also remember that I once asked one of my teachers in life if it was my path to be alone. His answer was that he did not think so, but that through aloneness I could find my own inner source of love. He also said that through finding my own inner source of love, I could discover then that aloneness is no longer aloneness, but that it opens an inner door to oneness with life.

During a period in my life, I had as a continuous meditation to learn to be happy and satisfied in my own aloneness. It was a continuous meditation to learn to be so satisfied in my own aloneness that I did not need anybody or anything outside of myself. Basically I have always been comfortable with my own aloneness, but this meditation taught me to both accept when I felt a pain in my aloneness – and when my aloneness became an overflowing inner source of love. This meditation taught me that I can rest in my own aloneness as an inner source of love, and to be in contact with the Whole, without reaching outside of myself.

Several people have commented during the last year that I seem so relaxed in my own aloneness. I remember an experience that I had a year ago, which taught me a lot about aloneness. I sat alone on the train on my way to Gothenburg, the third largest town in Sweden, to conduct an intensive week with an open introductory evening, individual consultations and a weekend course. When I sat on the train, I suddenly landed in the pure aloneness of my inner being. It was like the whole world suddenly disappeared and I was totally alone. I got the feeling that it must be like this to know that you are going to die, to know that you are going to leave life, to know that you are going to leave all the people that you love and everything that is near and familiar. At the same time as it was a deeply painful experience; it was also a pleasurable experience. This experience taught me more in an hour than I could have learnt during 10 years of study in psychology at the University. This experience helped me to find a deep acceptance for the fact that I am totally alone in the world, independent of how many people are around me. This acceptance also created a sense of liberation, a sense of joy, and a deep relaxation in myself. Later I told a friend of mine about this experience, and her thoughtful comment was: "Well, after such an experience, there is not much to be afraid of any more".

Love and Aloneness – Exercises

Exercise 1: To Consciously Chose to be Alone

This is a meditation to consciously choose to be with yourself in your aloneness during a whole day. Let this meditation be a conscious choice to give this day to yourself as a meditation to be consciously alone. This does not mean that you cannot relate with other people during the day, but be aware about how willing you are to be alone with yourself, without any wish to receive anything from the other people and without any wish to change situations during the day.

Let this meditation be a way to discover the joy in being with yourself in your aloneness. Let it be a meditation to be creative in your own aloneness. Be also aware about how much you can include and accept feelings of fear that can arise during this meditation. Allow yourself to love and accept yourself in your aloneness, and include feelings that can arise during this meditation.

Be aware how much you can allow yourself to be happy and satisfied in your aloneness as an inner source of love, joy, relaxation, silence, freedom, creativity and wholeness.

Exercise 2: The rhythm of love and meditation, relating and aloneness

This is an exercise to become aware of the rhythm between love and meditation, between relating and aloneness. Be aware when it is authentic to be alone together with yourself and when it is authentic to relate with other people.

When it is authentic to be alone with yourself, then allow yourself to give the time and space to yourself - and allow your aloneness to be an inner source of love, joy, relaxation, silence, freedom and wholeness.

Exercise 3: Paint a picture of the rhythm of love and aloneness

This exercise aims on painting a picture in colour and form of your experience of the rhythm of love and aloneness. You can also choose to paint three pictures: one for your experience of love, one for your experience of aloneness and one for your experience of the rhythm of love and aloneness. If you do this exercise together with a partner, then discuss the pictures with your partner.

Exercise 4: To become conscious about that which you need outside of yourself

This is a meditation to become conscious about that which you need outside of yourself in order to be happy and satisfied. It is a meditation to become aware about how much you need people and things outside of yourself to be happy and satisfied.

Begin this meditation by sitting comfortably and then turn your attention within yourself. See all the people and the things outside of yourself, for your inner attention, that you are identified and engaged in order to be happy and satisfied.

Then imagine a large pair of scissors by which you cut of the ties of identification with everything that you need outside of yourself to be happy. Continue to cut off the ties with everything that comes up within yourself, until you can rest in your inner being, in your inner source of love, joy, freedom, silence and satisfaction.

The two Poles of Meditation: The Male and Female Pole

What are the two poles of meditation? What is the difference between the male and female pole in meditation? Life develops as an upward going spiral movement between opposite poles and tendencies. Life develops through seemingly irreconcilable pairs of opposites for example negative and positive, joy and sorrow, day and night, light and darkness, body and soul, male and female qualities and life and death.

Meditation has traditionally been associated with something serious and away from the world. Meditation has been associated with a static sitting, but exactly as a plus- and a minus pole are needed in electricity to ignite a spark, there are also two poles in meditation to ignite the spark of love. These two poles are the male and female poles in meditation.

The male pole in meditation is meditation in action. The male pole is the active and creative aspect of meditation. The female pole is the silent, receptive and watchful aspect of meditation. The female pole is the inner pole of meditation and the male pole is the outer pole of meditation. The relationship between the male and the female pole in meditation is expressed as a balance between rest and activity, between aloneness and relating and between love and freedom. The female pole is silence in our inner centre, and the male pole is movement in the periphery. It is to be in the world, but without allowing the world to be in us.

The male pole is activity and movement, like the waves on the surface of the ocean, and the female pole is the depth within ourselves, like the dark, silent bottom of the ocean. Through the female pole within ourselves, we are in contact with Existence, with the Whole.

The female pole is the depth within ourselves - independent of if we are a man or a woman. The female pole is the door to the intuition, to the inner true voice, to our inner source of love, truth and wisdom. The female pole in meditation is our inner being, the capacity to surrender to life.

These two poles in meditation are a balance between the inner and the outer world, between relaxation and activity and between love and aloneness. When we have developed a balance between both these poles within ourselves, we can rest in ourselves, while we are fully active, engaged and creative in the world.

To become whole means to develop a balance between the outer, active and creative male pole and the inner, silent and watchful female pole in meditation. It means to develop a balance between effort and rest, between aloneness and relating – movement in the periphery and silence in our inner being, in our centre.

The female pole in meditation is our true source of creativity. The key to allow creative impulses to arise from the female pole in meditation, from our inner being, is trust. We need to develop a trust to allow creative and authentic impulses to arise moment to moment from our inner being. To allow our creativity to arise moment to moment from meditation can create insecurity, which is why a trust is needed to allow creative impulses to arise from the inner being, from the meditative quality within, from inner emptiness. A friend of mine once said: "In the moment, we always know what to do".

Most of us prefer one pole before the other in our lives. Developing both poles happens when we say "yes" and allows a healing process, which makes us more whole and faceted than before. It is when both these opposites are represented within ourselves, that we discover a source of healing, a source of love, deep within ourselves, which is our true inner nature.

Through developing a balance between the male and female pole in our lives, work and creativity also transforms into meditation.

Below you will find a list of words that describe the difference between the male and the female pole in meditation.

Male pole	Female pole
Freedom	Love
Intellect	Intuition, the true inner voice, the inner source of love, truth and wisdom
Logic	Feeling
Strength	Beauty
Effort	Resting in oneself
Activity	Receptivity
Independence	Togetherness
The outer world	The inner world
The periphery of consciousness	The centre of consciousness
Separation	Wholeness, the inner being, the capacity to surrender to life, oneness with life and Existence
Active, creative and outgoing pole in meditation	Silent, receptive and ingoing pole in meditation, the capacity to witness and affirm everything that we already are

To choose only the male pole without the balance of the female pole in meditation results in ego, destructivity and separation from life. To choose only the female pole without the balance of the male pole results in passivity. These two poles in meditation are like the balance between east and West, between spirituality and materialism, between body and soul – and both these poles are needed to create wholeness. It is when we have developed a balance between the male and the female pole that a new spark arises deep within us - and we experience the limitless and boundless source of creativity within ourselves.

**Exercises - The two Poles of Meditation:
The Male and Female Pole**

Exercise 1: Paint a picture of the male and female pole

This exercise aims on becoming aware of the relationship between your male and female pole in meditation through painting three pictures in colour and form. First, paint a picture of your male pole, then paint a picture of your female pole, and finally paint a picture of the relationship between your male and female pole in meditation. If you do this exercise together with a partner, then take some time to discuss the pictures with your partner.

Exercise 2: Write about the relationship between the male and female pole in meditation

This is an exercise to explore the relationship between your male and female pole in meditation. First write 1 page each about your male and female pole in meditation. Then write 1 page about the relationship between your male and female pole in meditation.

Exercise 3: The relationship between the male and female pole in meditation

This is a meditation to become aware about the relationship between the male and female pole in meditation, between activity and relaxation, between aloneness and relating, between effort and rest and between movement and silence, in your daily life.

While you are fully engaged in activity, be aware about the balance between the outer, active and creative male pole and the inner, silent and watchful female pole in meditation - movement in the periphery and silence in our inner being, in our centre. In this way creativity and work becomes transformed into meditation.

Exercise 4: Creativity and the relationship between the male and female pole in meditation

This is an exercise to become aware about what expands the male and female pole in meditation. Take as a meditation to become aware about what brings joy both to the male and female pole in expressing themselves creatively. The male pole can for example need more space in expressing activity and creativity, and the female pole can need more room for meditation, to just be, or for expressing creativity for example through painting, cooking, or to be out in the healing power of nature.

The three Life Areas: Meditation, Relationships and Creativity

What are the three life areas? How do the three life areas relate to each other in creating a loving, creative and satisfying life? The three life areas describe the areas in life that creates a creative and satisfying life when they are developed and function in a harmonious balance. The life areas also describe a balance between the inner and outer world that continuously relate to and enrich each other. These three life areas are Meditation, Relationships and Creativity.

Traditionally man has created a deep split between the material and spiritual aspects of life. Man has created a split between the inner and the outer world, between intellect and intuition, between body and soul, and between male and female qualities. Man has either chosen to deny the world or to deny the spirit, the soul.

The three life areas describe a balance between the inner and outer world. They describe how the inner being of a person, the soul of a person, can be implemented into all the three life areas. The actions of a person can be carried by the quality that we call awareness – the presence of the spirit – both in meditation, in relationships, and in work and creativity.

The three life areas describes how our awareness expands and develops, they describe how we walk the way of life.

The first life area Meditation is about creating a conscious relationship to our self. It is about discovering the inner being, the authentic self, the meditative quality within, the inner source of love, truth and wholeness.

The second life area Relationships is about learning to relate with other people from our inner being, from our authentic self. Relationships are about learning to live our love and truth in relationship to other people. It is about learning to relate with other people in love, joy, trust, friendship, acceptance, sincerity, compassion, understanding and freedom. This life area is about learning that relationships are not a chain, but an opportunity to listen to the whisperings of our heart.

Relationships is also about developing and embracing our male and female sides, so that neither side wins or dominates over the other. It is then that the spark of love ignites naturally within us.

This life area is also about learning that people come and go in life. We cannot rely on others like crutches. We can walk together on the path of life, but we cannot lean on each other.

Relationships are also about learning to know when it is time to hold on and when it is time to let go. People disappear from our life when we do not have more to learn from each other. The criteria for when it is time to let go of a relationship is when there is no joy in the relationship, and we do not grow spiritually together.

The third life area Creativity is about learning to follow the whisperings of the inner in creativity. This life area is about recognizing our creative potential, and learning to use our energy creatively. It is about learning to express our love, joy, intelligence and passion in work and creativity.

This life area is also about discovering the area of work, which we love to express our creativity through, and which creates a deep sense of joy, meaning and satisfaction within ourselves. It is to find the area of work through which we can contribute to the world.

Problems in life can often be found in one of these life areas. When one or two life areas are not developed in our life, it also has an effect on the other life areas. For example, if we have not developed Meditation, it will have an affect on Relationships, as our outer relationships are a mirror of our basic relationship to ourselves. If we have not developed Meditation, it will also affect Creativity. When we have not developed Meditation in our life, our creativity is really just activity without awareness.

The criterion for how our meditation is developing in our life is that the meditative presence and quality is expanding both in our relationships and our creativity – and that we develop a harmonious balance between the three life areas.

Three ways to relate to the life areas

There are basically three ways to relate to the life areas:

1. **To choose only one life area**
2. **To develop and balance between two life areas and to exclude the third life area**
3. **To develop a balance and harmony between all three life areas**

1. To choose only one life area

To choose only one life area means to focus on Meditation, Relationships or Creativity. To choose only one life area to express our whole creativity means that we limit ourselves in expressing all aspects of our total being.

To only put emphasis on developing the life area Meditation in our lives means that the meditative quality is not allowed expanding into our relationships and creativity. This is however a common choice in traditional religious contexts. Meditation has also traditionally been associated with something serious and away from the world. The East has also traditionally chosen this position by choosing to only focus on spirituality and meditation.

To only focus on the life area Relationships means that you miss both the relationship with yourself and the relationship to creativity. It also means that you build your whole life around another person.

To choose to focus only on the life area Creativity creates a mechanical workaholic, who misses both the relationship to himself and the relationship to other people. It creates a person, who builds his whole identity on what he does, rather than on what he is. It creates a lonely and isolated person.

2. To develop and balance between two life areas and to exclude the third life area

To choose to balance between two life areas and to exclude the third life area creates three different positions:

1. **Meditation/Relationships**
2. **Meditation/Creativity**
3. **Relationships/Creativity**

The first position **Meditation/Relationships** creates a relationship to oneself and a relationship to other people, but it is still limited because you do not develop your creativity and your innate talents, skills and gifts. The more aspects of our being that we develop, the richer and more satisfying our life becomes.

The position Meditation/Relationships also describes how we relate to the two poles aloneness, to be with ourselves, and love, to be and relate with others in our life.

The second position **Meditation/Creativity** means to focus on the relationship to oneself and the relationship to creativity, but it excludes the relationship with other people in our life. This position can be very creative, but it can also exclude love and support from other people. It is also a position that can be creative for a shorter period,

for example when we have ended a relationship and need time and space to be with our self and to discover our own independence, creativity and freedom.

The third position **Relationships/Creativity** is the most usual choice in the West, where the focus is on activity and the outer world. This position means a relationship to others and a relationship to creativity, but it excludes the basic relationship to oneself. To assess how an individual generally functions, Western psychologist uses the two criteria's how the relationships and the work situation of the individual works. The problem with this position is that it describes an individual who has his whole focus directed towards the outer world, while he does not really know who he is. All problems in the West can basically be traced back to this position. This position is like trying to only breathe out, without breathing in again. It ends in fatigue and exhaustion.

3. To develop a balance and harmony between all three life areas

To develop a balance and harmony between all three life areas creates the best conditions for a loving, creative and satisfying life. One life areas can of course dominate during a shorter period, for example when you have ended a relationship and need to emphasize your creativity and freedom.

Most people have only developed three two life areas Relationships and Creativity. To be spiritually mature enough to develop all three life areas, an individual need to develop the awareness level of the heart. The heart is the door to develop a balance between all three life areas. The heart is the door to develop a balance between the inner and outer world.

Exercises – The three life areas

Exercise 1: Write about the three life areas

This is an exercise to explore the three life areas in your life. First write 1 page each about the three life areas Meditation, Relationships and Creativity in your life. Then write 1 page about how the three life areas relate to each other in your life.

Exercise 2: Paint a picture of the three life areas

This meditation aims on painting a picture of your experience of the three life areas. This picture can either be naturalistic or abstract. First paint one painting each of the three life areas Meditation, Relationships and Creativity. Then paint a picture about how the three life areas relate to each other in your life. If you do this meditation together with a partner, then take some time to discuss your paintings with your partner.