

Meditation

A Definitive Study

By William Allen LePar

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For more about William LePar and The Council visit - <http://www.WilliamLePar.com>

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Dedication

This book is dedicated to all those who seek the truth.

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The Awakening

For many decades psychic William Allen LePar has been nationally acclaimed for the array of psychic abilities he exhibits, particularly the Deep Catatonic Trance, a remarkable and rare phenomenon even for the realm of the paranormal.

While in the Deep Catatonic Trance, a gathering of 12 highly evolved spiritual entities known as The Council speak through Mr. LePar, providing our world with an incomparable and abundant supply of spiritual information. More than just a psychic ("a unique and distinct personality in the world of psychic phenomenon," said a professor of psychology from a major university), Mr. LePar has been referred to as a modern mystic by many of those who have encountered him.

Mr. LePar exhibited his psychic abilities quite early in life, but society's traditional reaction to such an unsettling aspect of human potential caused him to repress his gifts until adulthood. A series of unusual events triggered the state of Deep Trance, a dimension Mr. LePar had never before experienced, and he found himself catapulted back into the psychic world. For several years he conducted Deep Trance sessions privately while publicly doing psychometry, inspirational speaking, and psychic counseling.

Convinced that The Council's information held tremendous constructive potential for our troubled world, Mr. LePar in the mid-1970s invited others to share in the experience. SOL, a non-profit organization, was established to handle all aspects of preserving and disseminating the Trance Information. The organization developed a complex computer network to facilitate its duties. The Council delivered well over two million words of material. Among its many responsibilities, SOL coordinated Research Group inquiries into new topics of investigation at Trance sessions, currently operates a speakers' bureau for appearances by SOL Associates, has a membership program that provides participants with library files of verbatim Council transcripts and a frequently updated website - www.WilliamLePar.com.

Through the years, Mr. LePar's presentations on aspects of spiritual and psychic development as well as on The Council's profound information have been enthusiastically received across the country. He was in constant demand, and lectured and led workshops at colleges and universities, and for organizations such as Spiritual Frontiers Fellowship, REST, the Western Reserve Awareness Conference, Star Stream Cosmic Experience, the Human Development Center, and various chapters of Aquarian Age Encounter. The subject of uncounted newspaper and magazine articles, Mr. LePar also appeared on many local and syndicated radio and television shows and permitted television taping of Trance sessions for broadcast.

In addition to his myriad activities, Mr. LePar worked with writers investigating The Council's Material and has authored the book *Meditation: A Definitive Study*.

An Introduction to The Council

The Council has often referred to themselves as "spiritual beings." We must remember that this is a very elusive term and can mean something far greater than what we normally have been taught to understand as a "spiritual being."

In our finite minds we look upon spiritual beings as living beings confined in similar manners as we in the physical, and this is not the case with some levels beyond the physical. But in this expanded description of themselves (The Council), we begin to

realize that there are levels that we can reach as spiritual beings that far surpass our present concepts.

Respectfully, I submit for your edification The Council's own personal description of themselves.

William Allen LePar

The Council Speaks of Themselves

After a soul or an entity has accomplished a certain level or degree of perfection, through whatever system that is the ruling belief system of that time, then the individual or the soul or the entity is elevated to a level wherein it is not necessary for reincarnation. Once entering the spiritual realms without the need to reincarnate, a growth period is undergone. Many steps of awareness or many levels of awareness are accomplished, many degrees of elevation, many degrees of perfection; until finally the soul or the entity has evolved into a state where there are no levels, no degrees, but begins to expand in love and awareness to the point where there is a total mergence or merging with other beings, where all ideas of limitations, all awarenesses of false limitations, have been done away with. Where the person or the soul or the entity then begins to realize its true unlimitedness and in that begins to expand greater and greater and greater, interweaving more delicately and more closely with all others and all other things, and in so doing grows closer to the Divine Himself.

Once a soul or an entity has reached this level, then they are in union with others, total union, yet completely individual, and yet completely united. This soul, this entity, has his own personality, yet delicately flows in and out and with the other souls but yet maintains its own personality, its own being. The soul, the entity, becomes more god-like in that it becomes a part of all things, yet maintains its own personality, its own being.

Once a soul has reached this level, then there is no name, there is no body as you would recognize or understand, but a more complete and unlimited Child of God; one who is so developed that no name could ever describe him.

That is the existence we live in, and if you wish to use confining and restricting terminologies as levels, then we would have to say that is the level we exist in. In all of mankind's history this level has never before spoken in the physical plane.

Even though we refer to ourselves as "spiritual beings," we use such statements only to give all who have come to us some idea to relate to, or some concept that they can relate to.

Introduction

Meditation is as simple and natural to mankind as his breathing is. In the nearly two decades that I have been interested in meditation, I have heard hundreds of people say how hard it is for them to meditate. They have told me of the elaborate procedures they have been taught that were necessary to achieve a state of meditation. At first, upon hearing of these elaborate procedures, I thought that possibly my meditations were not really meditations, even though I had received much guidance, insights, and inspiration.

Shortly, I began to realize I had been led to a far simpler form of meditation that was universal to all mankind.

Many years ago, an older gentleman suggested I meditate to develop myself further. I asked him what was meditation and how could I do it? His simple remark was this: Meditation is nothing more than the ability to relax your body and gain control of your mind by ordering it to create. I said to him it sounded simple enough but how do I do this? His answer was: Lie down, concentrate on relaxing your body until it feels as though it may melt, then take that same concentration and imagine a very quiet and peaceful scene. From that point, meditation will take care of itself. The only other advice that he gave me was to make sure that I kept a diary of all things that I could remember during that meditation. To use this diary, it would be necessary to look at it as a reference book and a dictionary of symbols or experiences.

This is the way I have meditated for nearly two decades. With this simple approach, I have never once had any problems in meditating. It boggles my mind when I think of the elaborate methods some individuals have been taught to meditate. It would seem to me they spend more time in the preparation than they actually do in the meditation. I decided to take a small group and see if I could teach them to achieve meditation in the same way that I did. Most of the individuals I dealt with were involved with these elaborate forms of meditation and had been meditating many more years than I. In a short period of time, these individuals switched from their elaborate ways of meditating and adopted the more simplistic form that I use. Many of them had told me they experienced a deeper and more enlightened meditation using the simple form I had shown them. Over the years, I have introduced this more simplistic form of meditation through a number of workshops done at various universities and colleges. The response has always been encouraging and gratifying.

After a number of years of considering whether a book could be written describing this simple technique, I have come to the conclusion that the simpler and more natural a discipline, the easier it should be to explain it through the written word. Before attempting this effort, I asked many individuals what the essential things are that you need to know about meditation in order for you to be able to accomplish it.

This book is based on what you need to know and how to apply it. I would strongly urge you to read the book in total before you attempt to meditate according to the instructions in this book. I have tried to dispel some of the fallacies and myths surrounding meditation.

In the section concerning the history of meditation, I have attempted to show how some of these myths or fallacies have developed. In this particular part you will also find encouragement to develop a deeper relationship between yourself and your God. From this point, I discuss the necessary preparations and how to decide what positions and places would be the most comfortable and conducive to your meditation. Once these decisions have been made by you, I then explain how to actually achieve the meditative state. Again, I will suggest that before you try to meditate, you read the entire book at least once. I conclude the book with a number of applications for meditation.

Through the entire book I attempt to encourage you to use meditation in the most positive aspect that is possible, and that is, to develop a deeper and more profound relationship between you and your God. I have deliberately kept away from specific religions or philosophies because I have learned over the years that each religion and

philosophy serves a purpose in the overall Plan of the One God. The techniques I describe in this book are what I consider universal, in that they can be applied under any philosophical or religious belief you may have.

Meditation is a universal stepping stone to a deeper relationship between a man and his Creator. It transcends the limitations of man's philosophies and religions. Meditation is the state of mind in which our creative imaginations are guided by this Divine Creator in such a manner so as to co-create with Him. I invite you to pick up the paintbrush of your imagination and journey along the road of co-creating with your God, co-creating a better you and a better world.

Chapter 1 What is Meditation?

Why Meditate?

In all of mankind's history, dealing with his relationship and experience on earth, he has run the gamut between two extremes in his search for his God and his relationship to his God. There have been times in the history of mankind when the sole source of his growth has been based on the materialism of the world as the origin of his guidance or inspiration. The other extreme has been the times when man has immersed himself in deep, isolated meditation and prayer.

Some of the earlier Tibetan periods of man's history give us the examples of this extreme. In those times, the Tibetan monks would dedicate their lives to a spiritual quest at very early ages in life, barely what would be considered as young men. They would lead austere lives, wherein they would eat a very limited diet of food, usually fruit and some whole grain. They spent the absolute minimum amount of time on their material existence. The majority of their waking hours would be spent in the catacombs of an ancient temple or in a darkened cave sitting silently and motionlessly, concentrating their thoughts and whole beings on the purpose of life. Their experiences in the outside world were practically nonexistent. They would spend the time from their youth to their old age on prayer and contemplation of the purpose of their existence.

Usually near death the monks would come to the realization, after many years of meditating on life, that life was the opportunity to express the inner relationship on a spiritual level that exists between each individual. The source of this relationship is found in the one God of all Creation, and the purpose of life is to allow the spiritual relationships among men to be used as a channel, avenue, or means of the expression of this Divine Creator into the world as a whole. In some rare cases, individuals played unique parts in God's relationship with His creations or children. In the greater part of the Plan, as a means of expression and evolvment of His children, God utilized the unique relationships that each of us have with each other, whether they be family, friend, acquaintances, or causes that are for the betterment of the whole.

Those who came to these realizations did not have enough time left in their lives to express this knowledge outwardly through their daily activities with others. This was because of the self-imposed isolation that the ancient ways of seeking spirituality dictated. In essence, they spent their entire lives searching only to discover the answer too late in life. The benefits of their knowledge or enlightenment could not be utilized to the

degree where they were able to ensure their own spiritual growth and the spiritual growth of all those around them. Each of us is allotted a certain amount of time for realization and for the application of those realizations. Yet the lives of these monks were not led in vain. Their way of life has become history that we can look back upon. As a part of history, they have left a learning tool for us. We are able to realize from their lives of austere abstinence and isolation that there is a spiritual link that extends from the Divine Creator to each of us personally, thereby linking each of us directly with God and indirectly with each other. We can become directly linked with one another through our relationships, activities, and associations with each other.

One can compare this whole picture to this example: We have a small city in the center of the land and from that central point many roads radiate outwardly like the spokes of a gigantic wheel. As these spokes extend farther and farther out, they increase the benefits of that city from its center outwardly, much as trade and commerce would extend outwardly to its outlying areas and communities. Those small islands of life that exist at the ends of these spokes traverse the highway in trade and commerce. As these activities increase, the spokes become longer. The hub which is the center of the city or the core of the city then begins to increase directly and indirectly. Directly, because it creates more activity in the city, thus there is a need for more activity to flow from the city. Indirectly, because as the flow increases from the city and its activities increase, the spokes grow even larger.

Using this small picture as an example of God's Divine Presence, working and living in all of Creation, we begin to see the dependency we must have on each other to reach our highest potentials or our purpose for existence. In essence, then, one may say that the austere lives that these monks led did not actually prove to be as unproductive as it may have originally appeared. For the essential awareness that they achieved, which was the need for interaction between each of us, was not lost in time.

I hope that today we all have realized that through meditation the highest awareness that we can achieve is that each of us is bound or linked to one another. Through this bond we must make a better world using the Divine Source as the creative power and the example of how and why this must be achieved. Those who have chosen to venture onto the ocean of meditation as a means of growth begin with a distinct advantage over their predecessors of centuries gone by. We start with the distinct advantage of the first realization and, that is, through our relationships with others, we find the ultimate path or avenue of spiritual growth. We must bring to these relationships and activities a state and atmosphere of brotherly love. These individual exchanges that we have with each other must serve as beacons of light that emanate to others and guide them to safe harbor.