



# Intuisdom

Guide to Meditation

Anton Elohan Byers

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“Silence is the language of God; all else is poor translation”\*  
~Rumi

\*Whether Rumi used the word “God” to mean a theistic entity or just everything as a whole is completely irrelevant. Once you have uncovered the natural self, the meaning behind this quote will become self-illuminated.

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As is the case with all my work, this material is dedicated to  
you and to the planet on which we all live.

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### **About the Author**

In most senses I am as much like you as any random person walking around is. I was born into a family with parents who in no way practiced any kind of religion or spiritual path and did not acknowledge or force upon their children any belief systems or practices at all. I raised myself atheist on intellectual grounds for most of the first thirty years of my life, even though I did read occasional books on mysticism and the occult and a few books on Buddhism and shamanism. I suspected deeply but in a very hazy way that I was missing something critical from very early on, but nothing around me spoke to that void. To start with, theistic religion simply seemed silly, since it couldn't be verified and seemed tenuously based on ancient beliefs and interpretation rather than experience.

While I was in college studying social science (primarily anthropology and psychology), I realized that the sciences have a much weaker grasp than I had assumed they did on reality, particularly the human component. I eventually realized that if religion was silly, so was atheism and, ironically, for exactly the same reasons. At that point I opened my possibilities up with an agnostic, but proactively-seeking, approach. I was sick of the silliness of the theism/atheism debate on both sides and I couldn't be honest with myself if I didn't attempt to resolve my suspicions. I was willing to give just about

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anything a try to see if it could produce results. Unfortunately, with some very mild exceptions, not much did. This left me solely to my own devices and by myself. In the end it was the agnostic position that provided the open field to allow the answers to show up.

Having, by chance, been taught basic single-point meditation in my late twenties for the purpose of stress reduction, I continued toying with that practice on and off for several years. During that time I didn't have any further instruction that really aided that specific process so all I could do was stab at it in different ways and with different perspectives.

It took me nearly *fifteen years* of doing this to start to yield results. Sometimes I would stop for long periods and then start again with a different approach. But, eventually I struck something. It came out in a trickle at first and I spent quite a while sifting through the results analytically. Finally, I realized that the analysis itself was getting in my way. And that's when it came out the way drillers strike oil, like a geyser, like an all-consuming river of knowing and connection.

When that happened it became immediately clear that I could have discovered this years and years earlier if I had only had the right instruction. This realization left me no choice but to teach it myself.

For the record, I don't fault any teacher I tried to work with or any other path for my own slow awakening, and if there is blame to be laid, I've got a mirror just down the hall. But what I discovered is an extremely simple path if it is identified the right way. Nothing can be simpler or closer than the

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## Introduction

The word Intuisdom refers to an organic modality of personal and spiritual development that starts with the observation that access to ultimate truth, potential and connection to everything around us resides naturally within every individual. While Intuisdom is more broadly discussed in the context of seeking fulfillment in my first book, [Finding Fulfillment with Intuisdom](#), this book more deeply explores and explains the practice of meditation as a primary tool for becoming the natural self. I will discuss objectives, how meditation is practiced and used and why it is used.

The reason Intuisdom was developed was because it seemed so difficult to digest the culturally-entangled pathways of traditional religions, paths and practices without spending an enormous amount of time unraveling their time-encrusted metaphors, allegories and mythologies. There is plenty of reason to suspect that there is indeed truth buried within those paths, but getting to it seemed unnecessarily difficult. Intuisdom attempts to bypass that difficulty by going as directly as possible to truth in plain language whenever and wherever possible from a perspective and practice of experience instead of intellectual study.

What Intuisdom boils down to is a set of simple observations about reality, a way to teach them as directly as possi-

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ble and a set of tools to allow anyone ready to truly take the steps necessary to find their own path and actually feel it and follow it.

If you have practiced meditation from other disciplines or paths before, you may find some similarities between the way meditation is practiced in Intuisdom and those practices, but any similarity is because of naturally-occurring perspectives of truth, not because Intuisdom or the way meditation is practiced in Intuisdom is derived from any other path. Indeed, Intuisdom is really just a name for a self-illuminated path that comes from within. In the end, if you practice meditation with the instructions from this guide you will find that it doesn't matter what name the practice or path uses to identify itself. At some point the name and the path will disappear and only the truth will remain.

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“The finger that points at the moon is not the moon.”  
-Nagarjuna

## **Orientation to Intuisdom**

This tiny guide is not meant to substitute for my book [Finding Fulfillment with Intuisdom](#) or any other work that describes Intuisdom in a fuller and more comprehensive way. However, it is important that you at least know that Intuisdom is a path composed of the observations that the self you believe yourself to be is a false self in a false world in place of the reality of your natural self in a natural world, that you don't know there is a difference and that the path to get there is extremely simple. Intuisdom lies in the unearthing of the natural self, what its relationship is with reality, what can come through it, finding fulfillment and participating in the world in a way that gives back what you receive.

### **Objectives of Meditation in Intuisdom**

1. Allow the false self and false world to dissipate
  - Recognize abstractions as false
  - Perceive between abstractions
  
2. Fully inhabit the natural self
  - Orient to the perceptual mode of the natural self
    - Resonance
    - Receiving
    - Potential
  - Emerging awareness
  - Engagement, participation & giving.
  - Fulfillment

Now, having provided that list, let me make it clear that none of these objectives guide your perspective *during* meditation. These objectives are only *why* we meditate when following the path of Intuisdom.

### **Schedule and Time**

Meditation must be done on a fairly regular basis in order to allow you to become the natural self, to have an affect on your day-to-day consciousness, to shift your perceptual mode. Without repeating the process of moving to the perceptual mode of the natural self over and over, the false self and the false world will continue to beat down on you with incessant abstraction and fill your life with belief and abstraction instead of experience.

A minimum threshold to be more useful than spending your time doing something else would probably be to meditate more days than you don't. Beyond that, the more the better. But if you fail to meditate for several days in a row or even a week, just get back on the horse and move on. Chastising yourself or stopping because of that gap would be to distract from the point. Simply return to the process.

The amount of time you spend in each session of meditation is actually not quite as important as how often you do it, but you certainly need enough time to begin to build the skill of automatically orienting to the natural self within your normal life. How much time is necessary to do that will depend entirely on your particular condition and your willingness to

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commit to the practice of regular meditation and the internal process of returning the focus once abstraction is recognized. This could mean anything from five or ten minutes at an absolute minimum to an hour or more.

Now, in order to plan how long you are going to be in meditation, you may want to set a timer, but there's nothing wrong with having a clock nearby and checking the time now and again. Opening your eyes won't magically destroy your meditation and you may even enjoy the experience of seeing the everyday world in a different state of consciousness.

### **Environment and Body**

Meditation does not need a special environment other than something relatively quiet and moderately comfortable. There should be minimal chance of being disturbed by something that requires your attention. You can meditate at home, in a field, in the forest, on a bus, in your car or wherever—as long as you are not putting yourself or someone else in any danger.

All non-natural sources of sound within your sphere of control should be turned off (e.g. radio, TV, etc.). While it may be tempting to play soothing music, you need to keep your early experience in meditation from too much stimulus that can encourage your mind to wander. However, naturally-occurring sounds (sounds outside your control) are just a part of what is going on around you and provide an appropriate context.

While meditation can be practiced in other postures or even while walking, it is best to start in a seated and relatively motionless position. This is traditionally done on the floor or on a pillow, but this is not required by any means. What is important is that you are relaxed without being tempted to slump over or sleep. Your position should lend to you being

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able to maintain alertness and focus without stressing your body unduly.

To that end, it is not necessary to sit in a full lotus position with your arms stretched out so that your wrists are resting on your knees like you see pretty people doing on the covers of glossy magazines. Meditating in this posture does not confer any benefits whatsoever. You may sit on the floor if comfortable, but feel free to sit on a sofa or chair with your hands folded in your lap or wherever is comfortable. If your back feels strained after practicing in this position a few times, try placing a pillow on your lap and resting your forearms on it. This can reduce the stress on your back.

Breathing should be done with the diaphragm, which simply means that you allow your belly to expand as you breathe in and contract as you breathe out. This is the most natural way for the body to breathe, though we have often been taught to breathe into the chest. It may take a little practice if you are not familiar with this, but your body will remember it soon enough and it will become the normal way for you to breathe whether you are meditating or not.

### **Let's Begin**

Move into your chosen position and close your eyes, making sure your body is relaxed and yet your mind alert. Briefly allow your mind to scan your body to ensure your various muscle groups are relaxed. If you find tension, spend just a brief moment to allow the tension to release. When you are done with this, turn your focus to your breath and make sure you are breathing into your belly and that your breathing is not forced. After that, take a moment to move your eyes around inside your closed lids to find the most stress-free position. (It might seem odd, but where your eyes are aimed when your lids are closed can really change the physical comfort level of your eyes and reduce visual disturbances caused by pressure.)

Now, take a deep breath, let it out and allow your focus to be just the now dark and empty space of your consciousness. As thoughts enter your mind, allow them to be, but move your focus back to the emptiness. As sounds occur, allow them to be and move your focus back to the emptiness.

This process of recognizing that we are distracted away from the emptiness of consciousness and returning our focus to that emptiness is the core of meditation. What we perceive

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as emptiness is the doorway to the natural self and returning to it strengthens our orientation to its perceptual mode.

Each distraction that pulls us away from our focus in meditation is an abstraction, something that only points to something else, but is not that thing. By following this practice, we allow the sound to be only the sound and not our concern or worry about the sound; we allow the thought to dissipate as it represents nothing real in the moment. *We do not push these things away*—we allow them to be what they are. If they are real, they will remain with us only as long as they truly exist; if they are not real, our focus on the emptiness will allow them to disappear. *We do not analyze these things*—we allow them to be what they are...

We return our focus as we are distracted. We allow what is to be. We allow what is not to not be. We do not push and we do not pull. We merely allow.

When your allotted time is over, allow your consciousness to prepare for your eyes to open before you actually open them. And when you do open your eyes, keep your breathing and your posture as they were during the meditation. Part of the point of meditation in the long run is to allow the natural self to be your orientation at all times, not just during meditation.

The transition from meditative state to normal consciousness should be smooth and give you time to recognize the false self as you start to re-enter it (if you choose to).

### **Post-Meditation Application**

The natural self is what we encounter during the practice we have described in the last chapter. The natural self is the unclouded doorway that the natural world moves into and through as we allow our normal orientation to become that of the natural self in place of the false self. It is uncovered when we change the way we perceive to be the moment we are in rather than abstractions about other things that are really not in the moment but appear to be from an untrained consciousness.

In order to follow through with the experience of meditation as application to our “normal” life, we must continue with the same practice of allowing abstraction to be only what it is. To that end, we must avoid analysis or even much reflection. The state of consciousness that results from the practice of moving the focus back to emptiness and allowing what is to be what is functions at all times as the doorway to and of the natural self, which allows our potential and our connection to become known and move through us. Making that process or what comes through that process abstract by judging it or analyzing it works against the process.

The natural self is a way of life, a state of experience of vast

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openness. As we encounter it and it moves into and becomes our consciousness, we allow it to move and grow through us into emerging awareness and eventually into engagement and participation.

It only stops when we question it or when we hold on to abstraction in place of reality. We open the door through the process of meditation and everything beyond that is just the natural world unfolding through us...

## **Problems**

Almost all problems in meditation can be attributed to just a few things.

The most common problem is that people come to believe that they have failed the process because they have not achieved their own expectation that meditation is some kind of pure state of consciousness that is free of any distraction. Let's be clear: meditation is just the practice of moving back to the focus of emptiness over and over. If it weren't for the distractions, there wouldn't be any meditation.

This process is quite a bit like lifting weights or any other process that requires repetition to build something. At the end of any workout we don't expect to have a perfectly formed body and at the end of meditation we should not expect to have a perfect state of consciousness. We do the process and move on. We repeat the process and move on.

A related problem is in the expectation of change without actually putting time into the process. The threat here is that we will stop the process for lack of results even though we have really not put much effort into it. There is no real threshold of time or effort I can describe that will fit all but a rule of thumb that I find applies in many endeavors is [www.intuisdom.com](http://www.intuisdom.com)

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to give it three weeks of real effort before you can expect to see any meaningful change.

The last problem I will discuss here is the appearance of auditory or visual effects during meditation that catch our attention and keep us from shifting our focus as we would normally. As odd or even alluring as these may seem, they are only the same kinds of abstractions as any other, albeit perceived, perhaps, in a more realistic or fantastic way. Indeed, *all* things that enter your consciousness in a way that is not emerging consciousness is an abstraction and not worthy of your time. Continue the process.

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**Coda, Resources & Donations**

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## **Coda**

The instructions in this guide have been somewhat loose. But that is because the process has to be somewhat flexible while still retaining a basic core. Rest assured that the instructions are more than adequate to allow you to find and become your natural self in a fairly short period of time. You may find that there is much room for your natural self to become more fully realized at that point, but what is most important is that you find the door, that you experience the natural self even in rudimentary form, that you feel the basic sense of movement from the natural world through you.

## Resources

I am presently developing a broader and deeper body of material for public access, but as of this writing, my first book and current blog are the only existing sources of more information on Intuisdom. The [book](#) is primarily designed for those seeking fulfillment as their entry point to growth and offers the essential descriptions of the observations of Intuisdom. The [blog](#) is meant as a daily tool of orientation to the natural self from various angles of distraction.

Another valuable resource is [www.spiritualitybooks.com](http://www.spiritualitybooks.com). They have a growing collection of carefully selected and quality books for sale and download.

## **Donations**

Much, if not most, of my material is free. I have taken limited steps toward marketing, but I feel that my work should both speak for itself and provide a path for those who seek without a great economic burden. So many existing paths and teachings seem to require a massive amount of time, steps and money that I would prefer that those who find value in my work donate whatever they feel appropriate if they are able, which can be done on my [Web site](#). But it is not required in any way for you to pay for this value. The most important thing you can possibly do is to become your natural self and find fulfillment by giving from what you find in yourself back into the world. That would make me smile.