

Meditating consciously actually means nothing other than to do, what is usually done, only that it is not done unconsciously but completely consciously and deliberately as well as in full attentiveness.

The inner attitude changes thereby, and namely at the time, when one is practicing consciously to direct the entire attention to the observing and perceiving of anything that is currently of interest – an item or any other object, a situation, an event or anything else.

And in order to implement this, there are various meditative methods that at first seem to be somewhat peculiar but are extremely effectual and become quickly permanent and routine.

At this juncture we talk about short-meditations that originate out of anything that one does, which means, that all daily activities are turned into a meditation, and namely in such a wise that with each activity the complete concentration, with regard to the observing and perceiving, is directed exclusively at each activity.

In doing so there may not be any wishes, any angsts, any future plans, any doings and activities as well as any memories and hopes etc. interwoven therein. The concentration may only be directed at the meditation object, whereby any external thought (any thought that is not related to the meditation object - translator's note) must be excluded.

This form of meditation is also referred to as attentiveness-mediation, because the conscious concentration with regard to the attention corresponds to an attentiveness, which is also the case with other forms of meditation.

And in fact, the attentiveness is the mightiest tool available in every respect to the human being, because the clear-sightedness, the clear-observing and the clear-perception result from the attentiveness as well.

These values build a block, which is of utmost importance in the daily life as well as in learning and in the evolution process of the consciousness.

This block of the four basic values can, as an analogy, be seen as a consciousness headlight, through which the entire world of the thoughts and feelings, the psyche, the personality as well as the character and the consciousness can be brightly self-illuminated and clearly recognised.

From out of the achieved cognition the understanding and the knowledge is then gained, from which, in turn, clear and logical activities will then result and be carried out.

All that which is done with an awake consciousness in a conscious wise and which is subject to a clear-observing and clear-perceiving with attentiveness and clear-sightedness, corresponds, in one form or another, to a meditation.

And through each meditation a new piece of cognition, cognisance and knowledge is gained, out which an experience and the living of it as well as wisdom arises, and indeed (this happens) irrespective of how banal and easy the achieved cognition is.

If one learns to meditate consciously and correctly by concentratively using the block of attentiveness, of clear-sightedness, of clear-observation and of clear-perception, then any thought and any feeling, any activity, any situation as well as any event, any item, any object, any deed and anything else can become the current focus of a meditation, if one only works deliberately and concentratively toward it.

