

# 108-lSa MFS (IFS)

## contemplation & meditation aphorisms

G.O.D.  
even if u  
but will u  
to accept



can love u  
dont <3 yourself,  
be able  
the love?

O P E N   F O R  
M O R E

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# 108-1Sa MFS (IFS) contemplation & meditation aphorisms table

MFS.type:	1. contemplation & 2. meditation	3. symbol	4. divine pastimes
<u>I. fire-fighters:</u> are respected and soothed until calm	a) we.Om respect your Om.power b) we.Om respect your Om.limits	a) thunder-bolt b) tree	a.2) Ambarish to Durvasa SB-9.4.35-47 a.2) Prahlad to Hiranyakashipu SB-7.5&.8 b) Krishna to Arjuna's confusion
<u>II.protectors:</u> managers & pseudo-feelings need to be valued: i.e.: "i feel betrayed"	a) we.Om thank y.OM for OM.shelter b) we.Om thank y.OM for protection c) we ask cOMsent to meet burdens	a) flag b) chakra c) shield	a) Ambarish to Sudarshana SB-9.4.48-71 b) Prahlad to Nrisingha from Hiranyakashipu SB-7.9 b) Draupadi to Krishna (Vastra-Avatar) from Dushasan (Mahabharata)
<u>III.traumas:</u> exiled "real" feelings of past hurt are witnessed: i.e. "a mental-family-member feels sad"	a) we.Om hear y.OM lack or burdens b) we.Om hear y.OM lack. OM burdens	a) ear & grass b) dark well	a) Aditi tells Kashyapa 8.6.10,8.6.15-17, b.1) Indra regrets after Govardhan-Lila SB-10.27 b.2) Gaura Pahun by Bhaktivinod Thakur
<u>IV.relief:</u> burdens of traumas are offered and burned into sacred fire, rain comes & flowers bloom	a) we.Om ask give all forgiveness b) we.Om offer to Om.fire c) causeless OM.grace soothing rain falls d) sun shines flowers bloom give to OM	a) folded hands b) fire-pit c) cloud & rain d) flowers & altar	b.1) Indra regrets after Govardhan-Lila SB-10.27 b.1) Sankarshan's cosmic fire: SB-3.11.30,11.3.10,12.4.9,(11.6.10) b.2) Sati's self immolation: 4.4.27 b.3) Rama enters Lanka: 9.10.4 b.4) Viraha-Agni of Gopis: 10.29.35 c) SB-4.30.44 d) sb/1/11/27
<u>V. needs.receive:</u> reconstitution of parts with divine potential from Self-Qualities which stem from Source or G.O.D. connection	a) we.Om & y.OM perceive Om.need b) we.OM receive OM.love gives all c) we.OM love y.OM all is received	a) raised arms b) begging bowl c) bumble-bee & smiley	a-b.1) 16000 princesses redeemed:10.59.33-34 a-b.2) Sudama gets castle: 10.80.7-10.81.33 a-b.3) Aditi from Visnu 8.17.13-21 & c) Jagai&Madai:CC-A.10.120,CB-M.13
<u>VI. n(e)ow.role:</u> previously exiled part is updated to current day situation & invited to take new role here now	a) we.Om find new lovely now.role b) we.Om serve in lovely now.role	a) fish b) lotus	a-b.1). Ahalya delivered from stone-curse: RCM-balya-kanda-211 a-b.2) Yamala-Arjun-trees: 10.9.22,10.10.23&27-28, 10.11.2,10.26.7,CC-M.18.68

First off all a divine and heartful welcome to u dear reader, we salute your divine essence and all your covering aspects, \*namaste\*! Secondly i want to give all glories to the Source. Personality of all bliss and to the succession of all true teachers of pure divine love!

Ok. Let's look what we have here.

The 108-1Sa MFS (IFS) contemplation and meditation aphorisms.

So what on earth is this is?

First of all IFS means internal-family-system, a model of the make up of the human mind (psyche) as it was propounded by Dr. Richard Schwartz, in which he describes the interrelation of the different parts of the mental family-system. Yet i thought it would be useful to rename it, in the sense that it is not actually internal, viewed from the perspective of the self or soul. I thus named it MFS,

meaning the Mental-Family-System. The word family here is also important because it actually functions very much like a family and there are also different parts that have different roles just like in a family. This is a very brief summary of what understanding this table is based on and what are the different ways to work with this model. Here & now we are presenting a more meditative practice type for working with this understanding.

So let us look at the table and understand the model in more depths.

If we look at **the first column, first row**: here we have listed the IFS or MFS types, meaning different groups of parts in the mental system. The **first under row number one** are the fire-fighters.

These are the most external, most engrossed and most irrational parts, stemming from identification with the material mode of ignorance. They are not usually active very often in healthy people and in some virtuous people they are almost never active, but these parts are activated in what they perceive as extreme situations and they reply with xtreme responses. They may be very aggressive or prompt one to flee, or to do other, sometimes irrational activities, like hurting oneself or hurting others, taking drugs in an excessive

way and many other compulsive behaviors i.e. binge-eating etc. . Their goal first of all is to protect us from danger or from other unpleasant mental experiences. These parts are pretty physical in their approach and result. Once they are activated the best way to deal with them is to respect them and to give them space and freedom until they calm down and also to express one's respect verbally. Whether one is dealing with an excessive power expression or an expression of withdrawal that is due to fear based limitations of the part.

Then in the **second line of the first column** (no. II) we have the protectors. Protectors are mental parts that are just below or slightly more subtle or internal than the fire-fighters. When the protectors don't succeed in their protective strategy the fire-fighters will be activated. Protectors preferably manage situations in such a way that the parts they shield don't appear vulnerable or don't get into any trouble or don't stand in a bad light and are not criticized etc.

Or if one is criticized, they will come up with immediate defense (which may take shape as offence), so that our vulnerable, more sensitive parts will not be exposed. Protectors are managers and they also often-times take the form of pseudo-feelings that may for example say:

"I feel betrayed" or "I feel disillusioned" or "I feel cheated" etc. so they are using the word „feeling“ as a facade & combine it with words that actually denote judgements of a situation or a behavior, which are not in fact or in truth feelings. So these are all protective activities of mental parts and it belongs to the functions of intelligence.

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It is also noteworthy that all parts of the system, even the most extrem fire-fighters, we were discussing in the first row and now the second row - the protectors, and all other parts, all have good intentions. Now this may seem a little bit awkward, if one has not had experience with this work or other similar modalities, but in truth they all have good intentions for the system. what they think or say may not necessarily always be supportive to peace, but their intention is good or well-meaning, whilst the outcome of their proposed thoughts, words or actions, may sometimes result in even more trouble.

We are learning about this process to understand those functions and to evaluate whether identifying with those parts or with their viewpoint, supposed action or behavior would actually be up-to-date with our highest understanding and helpful for us at this time.

Mostly these patterns or parts were adopted much much prior to the here and now, and often times we function automatically according to the patterns that we have learned in our childhood. So we want to acknowledge their good intentions, but we also want to learn to distinguish about their possible effect and deal with those parts in a more virtuous, clear and decisive way. The situation that we are in can be very appropriately compared to being on a sail-boat, and there are so many different personalities on that boat. But in order for that boat to reach it's destination, let's simply say „happiness”, all these different personalities on the boat need to cooperate and they also need to have a capable captain, who is setting the course, but is also mediating between them and making sure that everyone is engaged in their respective befitting roles according to their qualifications & that they get training and updates of the present situation. Actually the self needs to re-assume the position of being a good captain of the boat.

But in order to become a good captain we need some knowledge & skills so that the ever-present self-quality can emerge, which comes through or from connection with source or G.O.D. & cultivation thru prayer, meditation & choosing virtue in diet, behaviour etc.

We are introducing here a more meditative MFS-practice. One danger to consider for example, is to side with any of two opposing parts, when we know that they both have good intentions. At times there may be some discord and we can try to negotiate and work with those parts/personalities to bring about harmony, but sometimes it may be necessary to first lovingly work with the parts individually so they may be ready to harmonize.

And that brings us to level/row number three. Why do we have those parts of row no.1 & row no.2? It is because prior to them there exist vulnerable, often younger parts, like sensitive hurt feelings, pain, sadness, etc.. They are "true" (hurt) feelings of the conditioned self-identification, which is also called false-ego and thus, because it is not true, by nature it is very unstable and under constant threat. These unpleasant feelings and memories are often times exiled into dark, secret dungeons. They are in the basement so to say, and they can create a lot of problems by instigating their protectors with their sensations and laments or dissonant frequencies. But also these parts are not bad or ill-intentioned. Sometimes when we meet them, they may even appear very horrifying, in a very bad condition, because they have been locked away and were not taken care of at all or been properly nourished. Sometimes they can come out and overwhelm us with their grief. But here again the problem is our over-identification with those wounds and feelings and all the things that we had learned in the past ...

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... and the bigger problem is the fear of dealing with them, more so than the parts themselves. So if we can come in contact with them from Source-Connected self, without getting overwhelmed by the burdens they carry, we have a good chance to help them reform. Then we can actually deal with them from a virtuous, calm, clear, connected (sattvic) self energy that is what this work is all about - to deal with all different parts as a really sober captain, who is connected with higher wisdom. Goodness and all the qualities of the self are coming from the Great Soul, the Great Spirit or G.O.D. In such connection, if we get permission from the respective fire-fighters & protectors, we can unlock those dungeons or store rooms, and then, with the light of divine love, we can try to understand what are the burdens or worries of the traumatized parts and trance-form them. When the exiled parts have been heard or witnessed then we come to the next line in row no. IV., which is called „relief”. The next step, when the exiles feel that self has understood their burdens, is that self also makes those parts understand that their burden is actually nothing but a memory from the past. It is understandable and self has compassion etc. but, at one point we as self wish for the parts to get rid of those painful inhibiting burdens and also the parts themselves may understand that it will benefit them to get rid of those memory-loads and the painful content interpretation that they held for some time. So there are different ways to do that. But basically, to give a short summery, this step is relief. It can come through a different interpretation but it can also be achieved through a symbolic burning of those outdated interpretations, beliefs and feelings, by writing them on logs of wood, which will then be placed into the sacred sacrificial fire and burned to ashes. Then rain can be invited and the ashes can be washed into the earth and with the rising sun we can see new flowers bloom.

Once that has been done, the relieved parts may still have some unmet needs.

This is row no. V & yet one level deeper and closer to the origin of the self, but these are still mental-family-system false-ego-self-identification-parts, who are in need of nourishment from Source- or G.O.D.-connection, which they usually seek from the outside world.

That brings us also to the point why this hurt could have occurred in the first place. It was due to a lack of consciousness, or a lack of conscious connection to the SOURCE OF ALL THAT IS and all that could ever be needed! So if there is a lack of consciousness about that BENEVOLENT SOURCE and CONNECTION with that SOURCE then there is a state of need and this need can only be truly pacified from SOURCE. Whatever that need may be, it is ideally not sought after in the outside world but in the CONNECTION to DIVINITY, to the GREAT CONSCIOUSNESS, the SUPREME PERSON, or G.O.D.

So this step is meeting & fulfilling the true needs, and mediators like angels can be invited to bless us and the needy parts with all self-qualities, that had been forgotten and thus missing in our consciousness.

When that is achieved & a part feels recharged, whole and connected, then the next step in row no. VI is to bring the part into a new harmonious role in the here and now. Because those parts that have been in the lockers or dungeons, may also want to participate with all their potential in life here and now. So we, as G.O.D. connected self, give them an update to what has happened in the intermediate time, what is the situation now & what are the possibilities. Then we invite them to come to the here and now.

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So point V. and point VI., the last two rows, are tied in with the qualities of the self which are bestowed by G.O.D. and his bonafide messengers. Self-quality is our true potential, divine potential and we try to do this IFS/MFS contemplation & meditation work from that divine GOD-connection which also means self-connection, and we try to operate from that position. It will not always be fully possible, but that is the idea, to try by kindness, to get a little bit of a gap between oneself and all the relevant mental-parts, so that one can really be the all-good captain of the boat, which is our true love.nature. Then one can deal with all those personalities on the boat from the self. There are 8 (or 9) main self-qualities, they can be called clarity, creativity, compassion, connection, curiosity, calmness, compassion, commitment and courage.

Now let us have look at the **second column** called „contemplation & meditation”. Here we have 8-syllable phrases which are supposed to be used for contemplation, meaning they can be recited or thought to focus on a certain mental aspect.

The first line:

„WE OM RESPECT YOUR OM POWER“ or „OM.LIMITS“ can be mentally recited and if there is a fire-fighter active in one's own or another person's system we relate to, it is advisable to breathe in the first 4-syllables of the affirmation and breathe out the second 4-syllables. If there is a fire-fighter active in your own system or you want to teach it to someone else, these syllables can also be tapped into the emotional freedom technique points (click [link](#) to watch) with the breathing rhythm. The **boldened** letters in the table are key words which may be meditated upon in a calm state of mind or during recitation of another mantra, i.e. JAI AMRITA DHANVANTARI.

The **second line** of the **second column** is the **protectors**. Here again we have 3 different 8-syllable phrases. You can start with the first or pick one of them that seems to fit best, and I suggest to breathe in the first four syllables and breath out the second four syllables in a very calm rhythm. In this way connect with the protector/manager and then do the same with the other 2 versions (b&c), until you feel that the protector is satisfied by your attention, appreciation that you have for him or her. When that is achieved we also ask for the protectors permission or consent (cOmSENT) to contact the burdened, exiled, hurt, or vulnerable parts-he's protecting. And for that we have phrase (c), to ask for permission. When we feel that there is harmony with that part, then we may continue to the next line (no.III), which is **hearing about the burdens** from the vulnerable parts and there are again two steps: (a) is more general one, and (b) is to make the part aware that actually the burden is because there is a lack of connection to the **GREAT SPIRIT**.

And when that is harmonized or achieved, we can come to line no.IV which is made up of 4 steps (a-d). We have 8-syllable phrases 4 letters to breathe in and 4 letters to breathe out. First all related parts and also external persons are asked for and also given forgiveness for the love limits that were expressed. Then we can invite the parts to write his-her burdens on a log of wood and place them into a sacred fire and watch them burn to ashes. When that is done, we can ask the heavens for rainfall and we can witness how the fire is extinguished & how the ashes are washed into the earth. And when that is accomplished, we can, together with the part, see the sun rise, and we can see beautiful multicolored flowers blooming. We, from the position of Source-Connected self-energy, will only moderate the whole "ritual" so to say. Once that is

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sequence in the line number **V** for **receiving true-needs**. Again we have three steps, we have one phrase (a) to focus on the need of the personality part which has now been relieved, but still may be lacking some energies and qualities, so we are repeating this phrase until we **perceive the need** and then we go to phrase (b) for **receiving the needs**. That can be done in a multifarious ways: recharge can come from the sun (the eye of G.O.D.), it can come from some animals, it can come from the blessing of an angel, or any inspiration or imagination of the self or the part, whatever is good for the part. And then we have step (c), where we express gratefulness and that everything has been received. Once that is achieved, we may also want to embrace the part & with the focus on **line no. VI** bring him/her into the **here and now** and let him take part in the **possibilities here and now**. We have two phrases here to accomplish that.

Let us review the **meditation aspect of column no. 2**, As said before there is the possibility to chant a certain mantra and while you chant your mantra, you can meditate on a shorter **boldened** version of the contemplation line. Once you know the contemplation lines & you are familiar with the whole process, you can chant a suitable mantra - for example „**JAI AMRITA DHANVANTARI**“ or the maha-mantra and at the same time you can focus one of those **key words** or respective **symbols** in **column no. 3**. You may even just need to focus on one of the 2-syllable words that are **boldened** here, so as to connect with the certain subject related to the respective parts and do the work or let the work happen through the meditation focus and the intention. During the meditation the respective **symbol** can be remembered to focus & to help enhance the process.

achieved the biggest difficulty is over and we can go to another more nice

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Finally we have one last **column (no. 4)** and that is **divine pastimes/lilas** as they have been revealed in the scriptures. This is for those who know where to find these & we have provided reference to the respective scriptures so you can read about those divine pastimes which in themselves have an enormous healing or re-aligning potential because they are divine pastimes, means they are plays of the Supreme Consciousness to help the conditioned soul's consciousness reconnect with their Supremely Benevolent Source. Knowing full well that the forgetfulness of the connection with Source was the original problem, of course it becomes clear that the conscious remembrance of that connection is the solution and the specific details of the stories will help enhance that reconnection, re-alignment and healing. So once you are familiar with those pastimes, you can also tell those pastimes to the respective parts of your mental system, or just remember them while chanting your mantra.

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If you have any questions on this or related practices, please feel welcome to contact me:

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& click the link: <http://www.108lsa.com/108-lsa-contact.html>

**scriptural references to be edited**

**IV.4.2: 4.4.27**

Sati concentrated all her meditation on the holy lotus feet of her husband, Lord Siva, who is the supreme spiritual master of all the world. Thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.

**IV.4.3: SB-9.10.4:**

Subsequently, the Lord entered the kingdom of Ravana to kill him, like a fire devouring a forest.

May that Supreme Lord, Ramachandra, give us all protection.

**IV.4.4: 10.29.35**

Dear Krishna, please pour the nectar of Your lips upon the fire within our hearts—a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogis attain to the abode of Your lotus feet by meditation.

**V.4.1: 10.59.33-34**

Śukadeva Gosvāmī said: Thus entreated by Goddess Bhūmi in words of humble devotion, the Supreme Lord bestowed fearlessness upon her grandson and then entered Bhaumāsura's palace, which was filled with all manner of riches.

There Lord Kṛṣṇa saw sixteen thousand royal maidens, whom Bhauma had taken by force from various kings.

The women became enchanted when they saw that most excellent of males enter. In their minds they each accepted Him, who had been brought there by destiny, as their chosen husband.

**VI.4.2: 10.10.23&27**

By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees.

By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.

10.26.7 Once, His mother tied Him with ropes to a mortar because she had caught Him stealing butter.

Then, crawling on His hands, He dragged the mortar between a pair of arjuna trees and pulled them down.

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and enriching oneself on the suffering of the well-to-do, produces negative binding karma.

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**Jai Amrita-Dhanvantari!**