

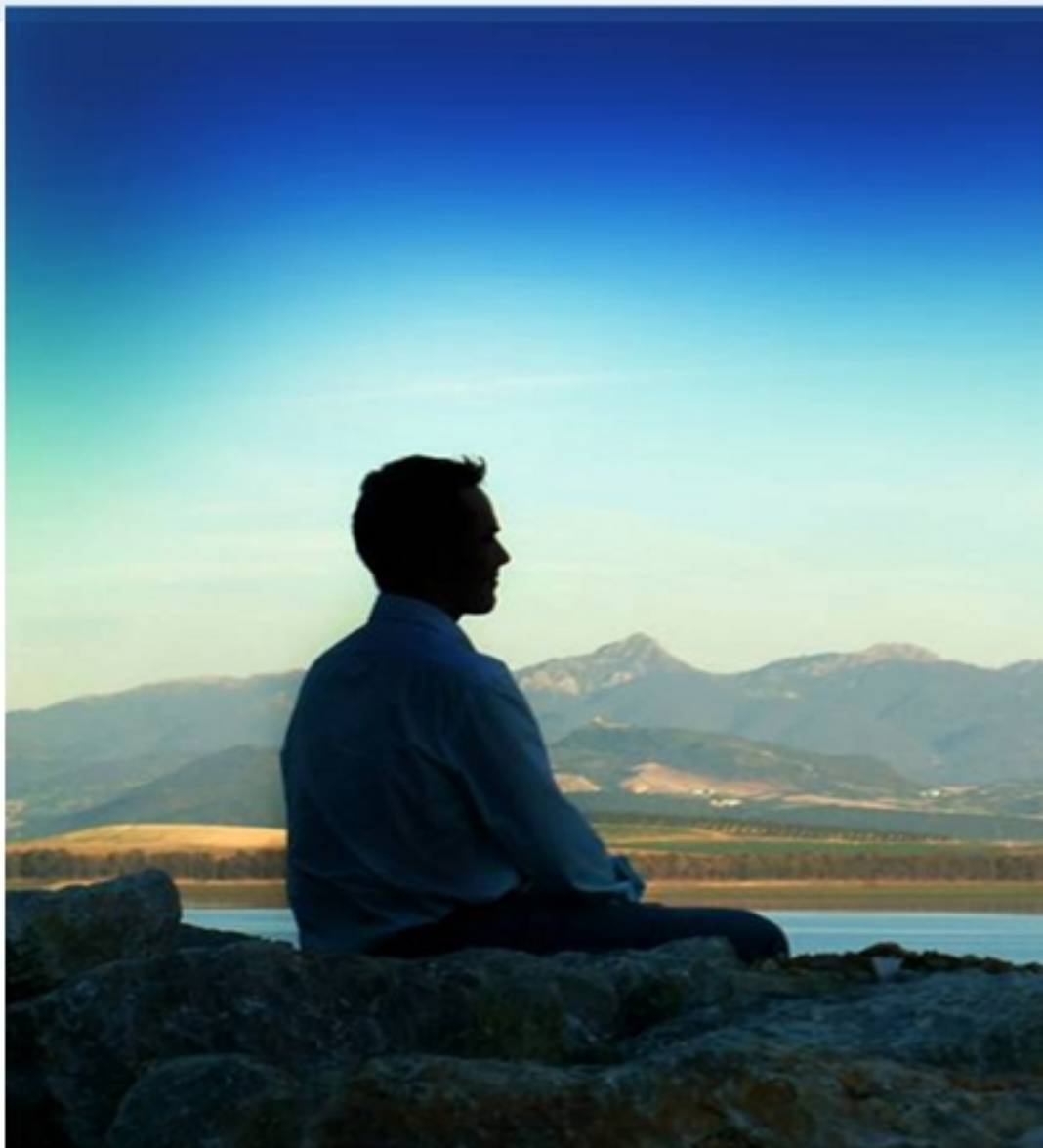


GNOSTIC INSTITUTE OF ANTHROPOLOGY

Correspondence Course in Gnosis

Level 1 - Unit 10

THE PRACTICE OF MEDITATION



THE PRACTICE OF MEDITATION

Introduction

When a Gnostic student sits to meditate, what he or she is searching for is one thing: **information**. We need to know who we are, where have we come from, where we go, why we live, for what purpose we live...

In previous Units we have quoted the famous inscription chiselled on living stone on the solemn threshold of the temple at Delphi, which said: 'NOSCE TE IPSUM' (Know Yourself).



Thus, this sacred **motto** of the ancient Greek Hierophants is the **basic cornerstone** of the transcendental science of meditation.

If we truly and very sincerely want to establish the **basis for correct meditation**, it is necessary that we *know ourselves* in all the levels of our mind. To establish the correct **basis of meditation** in fact means to be free of ambition, selfishness, fear, hatred, greed for psychic powers, desire for results, etc. Evidently, when the **basic cornerstone** of meditation is established, the mind becomes still and deeply and imposingly silent.

From a rigorously logical point of view, it is **absurd** to want to experience the Real **without previously knowing ourselves**. It is urgent to understand, integrally and in all of the territories of our mind, every desire, every memory, every psychological fault, etc., as they gradually appear in our mind. It is clear that, during the practice of meditation, all the psychological faults characterizing us, all our moments of joy and sadness, countless memories, multiple impulses, coming either from the external world or from our internal one, all kinds of desires and passions, old resentments, hatred, etc., gradually pass through the screen of our mind, 'sinisterly filing past'. Whoever really wants to establish the *basic cornerstone of meditation* in his mind, must pay **full attention** to those, positive and negative values of the mind, and must understand them integrally, not only on the intellectual level, but also in all the subconscious, infraconscious and unconscious territories of the mind. We must never forget that the mind has many levels. A thorough study of all those values in fact means **knowledge of oneself**.



Any 'film' appearing on the screen of the mind has a **beginning** and an **end**. When the 'parade' of forms, desires, passions, ambitions, memories, etc., ends, then the mind becomes *still* and deeply *silent*; it becomes **empty** of all kinds of thoughts... Modern psychology students need to experience the **illuminating Void**. The eruption of the **Void** into our own mind allows us to feel and experience an *element* that transforms us completely. That element is **the Real**...

What is the Illuminating Void?

It is not easy to explain the **Void**. It is not definable or describable. Any concept that we may express about it can fail in the main point. The *Void* cannot be described or expressed in words. This is due to the fact that the human language has been particularly created to designate existing things, thoughts and feelings. It is not suitable to express, in a clear and specific way, *non-existing* phenomena, things and feelings. To try to discuss the *Void* within the limits of a language confined by the forms of existence is in fact foolish and absolutely mistaken...

The ultimate *Truth-Prajna* (the Void) which the Zen school wants to indicate cannot be by any means something narrow, finite or exclusive. It must be something vast, universal and infinite; something that includes and reaches everything, something that is beyond definition and designation.

Enlightenment... This extraordinary word can be used, in essence and in potency, to emphatically indicate the transcendental mystic experience involved in experiencing the *Void*. It is not enough to understand something. We need to grasp, apprehend, capture its innermost meaning.

The Sixth Patriarch asked Bodhidharma:
How is it possible to reach the Tao (the Void)?

Bodhidharma answered:

*'Outwardly, all activity ceases;
Inwardly, the mind ceases to be agitated.
When the mind has become a wall,
Then the Tao comes'.*

Buddhism says:

'Form does not differ from the Void, and the Void does not differ from form'.

'Form is Void, and the Void is form'.

'It is because of the Void that things exist'.

'The Void and existence complement each other, and do not oppose one another'.

'The Void and existence include and embrace each other'.

When the beings of normal sensitiveness see an object, they only see its existing aspect (its *form*). They do not see its *Void* aspect. Every enlightened being can see simultaneously the *existing* and *Void* aspects of any thing... It is because of the *Void* that things exist and, because of the very fact that things exist, they must be the *Void*.

'The Void is simply a clear and precise term that expresses the non-substantial and non-personal nature of beings, and an indication, a sign, of the state of absolute absence of the pluralized I'.

It is urgent to thoroughly study our *Revolutionary Psychology*, and then to follow the path that leads to the experimentation of the Real... It is possible to attain the **experience of the Real** only when thinking has ended...

Keep your intellect **undistracted** during meditation. Forget that you are in meditation. Do not think that you are meditating, because when you think that you are meditating, this thought is enough to disturb your meditation. Your mind has to become **empty** to experience the Real.



The Steps of Meditation

The complete practice of meditation has five major steps, which the disciple must master and tread in order to attain the experience of the Real. According to the terminology of Yogic tradition, these steps are the following:

1. **Asana.** Correct posture and relaxation of the physical body.
2. **Pratyahara.** Mental and sensory control. Abstraction of the senses.
3. **Dharana.** Concentration of the mind on one thing.
4. **Dhyana.** Meditation. Merging with the object of concentration.
5. **Samadhi.** Ecstasy. Mystic trance. Direct experience of the object of meditation.

Asana consists in adopting a correct posture in which we can remain still and relaxed for a long time. Once our physical body is completely relaxed and free of any discomfort, we can then proceed to the second step.

Pratyahara is fundamental in meditation. If the practitioner does not manage to correctly practise this second stage of the practice, then concentration (*dharana*) will become impossible and, consequently, correct meditation (*dhyana*) will not be established, nor will the direct experience of the Real (*samadhi*) be attained...

With regard to the practice of *pratyahara*, Master Samael says the following:

'When we practise meditation, our mind is assailed by many memories, desires, passions, worries, etc. We must avoid the **conflict between attention and distraction**. There is conflict between distraction and attention when we **fight** against those assailants of the mind. The I is the **projector** of those mental assailants. Where there is conflict, there is no stillness or silence.

'We must **stop** this projector through **self-observation** and **understanding**. Examine each image, each memory, each thought that comes to your mind. Remember that every thought has two poles: one **positive** and the other **negative**. To go in and to go out are two aspects of one and the same thing. The dining room and the bathroom, high and low, pleasant and unpleasant, etc., are always the two poles of one and the same thing.

'Examine the two poles of every mental form that comes to your mind. Remember that only through the study of polarities can we arrive at the synthesis. **Every mental form can be eliminated through its synthesis.** For example: we are assailed by the memory of a girlfriend. Is she beautiful? Let us think that beauty is the opposite of ugliness, and that if she is beautiful in

her youth she will be ugly in her old age. Synthesis: **it is not worth thinking** of her. She is an illusion, a flower that will inevitably wither.

'In India, this self-observation and study of our own mind is called **pratyahara**. The birds-thoughts must pass through the space of our own mind one after the other, but **without leaving any trace**. The infinite 'parade' of thoughts projected by the I finally comes to an end, and then our mind becomes still and silent.

'A great self-realized Master said, '**Only when the projector, that is, the I, is completely absent, then the silence which is not a product of the mind comes to us. This silence is inexhaustible. It does not belong to time. It is the immeasurable. Only then does that which IS come to us**'.

'All this technique can be summarized in two principles:

- a) Deep reflection and
- b) Tremendous serenity

'This technique of meditation, with its **non-thinking**, sets to work the most central part of the mind, the one that produces ecstasy (*samadhi*). Remember that the central part of the mind is what is called the *Buddhata*, the *Essence*, the *Consciousness*. When the



Buddhata awakens, we become enlightened. We need the awakening of the *Buddhata* (our Consciousness).

'The Gnostic student can practise meditation seated either as Western people sit or as Eastern people do. It is advisable to practise with the eyes closed, to avoid distractions from the external world. It is also advisable to relax the body, carefully avoiding any muscle getting tense. It is magnificent to know how to intelligently combine meditation with sleep so that matter does not disturb us.

'The *Buddhata*, the Essence, is the psychic material, our inner *Buddhic* principle, our soul material or *raw material*, with which we can shape our soul. The *Buddhata* is the best element we have within, and it awakens through deep inner meditation.

The *Buddhata* is really the only element which the poor intellectual animal possesses to experience what we call Truth. Since the intellectual animal cannot incarnate the Being, because of the fact that he still does not possess the High Existential Bodies, the only thing that he can do is practise meditation in order to self-awaken the *Buddhata* and know Truth. Jesus, the divine Master, said, '**Know Truth, and Truth will set you free**'.

The Fight of Opposites

The *mental fight of opposites* is the great obstacle in meditation. This fight is based on the **plurality** of the I. Let us analyse this point of interception in the practice of meditation, through the wise words of Master Samael:

'A great Master said, *'Seek enlightenment, and everything else will be added to you'*. The worst enemy of enlightenment is the I. It is necessary to know that the I is a 'knot' in the flowing of existence, a fatal obstruction in the flow of life, itself free in its own movement.

A Master was asked:

'What is the Way?'

'What a magnificent mountain!' Said the Master, referring to the mountain where he had his retreat.

'I'm not asking you about the mountain, but about the Way', added the disciple.

'As long as you cannot go beyond the mountain, you will not be able to find the Way', replied the Master.

Another monk asked the same question to the same Master.

'It is over there, right in front of your eyes', answered the Master.

'Why can I not see it, Master?'

'Because you have selfish ideas'.

'Will I ever be able to see it, Sir?'

'As long as you have a dualistic vision, and say, "I'm not able", and things like that, your eyes will be darkened by that relative vision'.

'When there is neither me nor you, can it be seen?'

'When there is neither me nor you, who wants to see?'



'The foundation of the I is the **dualism** of the mind. The I sustains itself through the **battling of opposites**. Any reasoning is based on the battling of opposites. If we say, 'So-and-so is tall'. We mean that he is not short. If we say, 'I'm going in'. We mean that we are not going out. If we say, 'I'm happy'. We are saying that we are not sad, and so on.

'The problems of life are just mental forms with two poles: one positive and the other negative. Problems are sustained by the mind, and are created by the mind. When we **stop thinking** about a problem, it inevitably ends.

'Joy and sadness, pleasure and pain, good and evil, triumph and defeat... all constitute the *battling of opposites* on which the I is based. We live our whole miserable life going from one opposite to the other: triumph-defeat, liking-dislike, pleasure-pain, failure-success, this-that, etc. We need to free ourselves from the tyranny of opposites. This is only possible **by learning to live from instant to instant**, without any kind of abstractions, without dreams, without fantasies... Have you ever observed that the stones on the road are pale and pure after a torrential downpour? One can only murmur an Oh! of admiration. We must understand that *Oh! of things* without distorting that divine exclamation with the battling of opposites.

Joshu asked Master Nansen:

'What is the Tao?'

'Common life', answered Nansen.

'What can I do to live in accordance with it?'

'If you try to live in accordance with it, it will flee from you. Do not try to sing that song. Let it sing by itself. Do the humble hiccups not come by themselves?'

'My brothers, remember this sentence: "**Gnosis is lived in actions; it withers away in abstractions, and it is difficult to find even in the noblest thoughts.**"

Master Bokujo was asked:

'Shall we dress and eat every day? How could we escape from this?'

The Master answered:

'We eat. We dress...'

'I don't understand', said the disciple.

'Then, dress and eat,' replied the Master.

'This is precisely **action free of opposites**: Do we eat? Do we dress? Why to make a problem of that? Why to think about other things while we are eating or dressing? If you are eating, **eat**, and if you are dressing, **dress**, and if you are walking in the street, **walk, walk, walk**, but do not think about anything else. Do only what you are doing. Do not flee from what you are doing. Do not flee from your actual events. Do not fill them with so many meanings, symbols, sermons and warnings. Experience them without allegories, with a receptive mind from instant to instant... This is the path of action, itself free from the painful battling of opposites. Action without distractions, without excuses, without fantasies, without any kind of abstractions.

'Change your character, most beloved. Change it through intelligent action, itself free from the battling of opposites. When all doors are closed to fantasy, the organ of intuition awakens. Any action that is free from the battling of opposites is intuitive action; is full action. Where there is fullness, the I is absent. Intuitive action leads us by the hand to the *awakening of consciousness*.

'Let us work and rest happily, surrendering ourselves to the course of life. Let us exhaust the turbid and rotten water of our habitual thinking, and *Gnosis* will flow in that *emptiness*, and with *Gnosis* the 'joie de vivre' will come. This intelligent action, free from the battling of opposites, raises us to a point in which something must be broken. When everything is all right, then the rigid ceiling of thinking breaks and the light and power of the *Intimate* (the Inner Master) flood into the mind that has stopped dreaming. Then, in the physical world and outside it, while our material body is asleep,



we are completely conscious and enlightened, enjoying the joy of life in the higher worlds.

'This continuous *tension* of the mind, this discipline, leads us to the *awakening of consciousness*. If we are eating and thinking about some business, it is clear that we are dreaming. If we are driving a car and thinking about our girlfriend, it is evident that we are not awake; we are dreaming. If we are working and remembering a friend or a brother, etc. of ours, it is clear that we are dreaming. People who are continuously dreaming in the physical world are also dreaming in the inner worlds during the hours in which their physical bodies are asleep. We need to stop dreaming in the inner worlds. When we stop dreaming in the physical world, we awaken here and now, and this awakening appears in the inner worlds.

'First seek enlightenment, and everything else will be added to you'. Those who are enlightened can see the Path. Those who are not enlightened cannot see the Path, and can easily go astray from it and fall into the Abyss.

'We need to apply a tremendous effort and a tremendous watchfulness, from second to second, from instant to instant, in order for us not to fall into *dreams* and *fantasies*. One minute of inattention is enough, and our mind starts to dream, remembering something, thinking about something different to the activity or event in which we are engaged at that moment. When we learn to be *awakened from instant to instant* in the physical world, then we are all the time awoken and self-conscious, from instant to instant, in the inner worlds, when our physical body is asleep, and also after death.

'It is painful to know that the Consciousness of all human beings sleeps and dreams deeply, not only when the physical body is asleep, but also during the state ironically called *'waking state'*. Action, itself free from mental dualism, produces the awakening of consciousness.

The Philosophy of Momentariness

'The technique of meditation allows us to reach the heights of enlightenment... To this end, it is necessary ***to put an end to the modifications of our thinking principle*** during meditation. When our thinking principle is put under our control, enlightenment comes to us spontaneously. Mental control allows us to destroy the shackles created by our thinking.

'In order to achieve the stillness and silence of the mind, ***it is necessary to live from instant to instant***, to make the most of each moment, not to 'dose' the moment. ***Take everything from each moment, because each moment is a child of Gnosis. Each moment is absolute, living and significant. Momentariness is a special characteristic of the Gnostics. We love the philosophy of momentariness.***

'Master Ummom said to his disciples, ***"If you walk, walk; if you sit, sit, but do not hesitate"***.

'A first study of the ***technique of meditation*** is the anteroom to that divine peace that surpasses all knowledge. ***The highest form of thinking is not to think***. When the stillness and silence of the mind is achieved, the I, with all its passions, desires, fears, affections, etc., ***absents*** itself. Only when the I is absent, only when the mind is absent, can the ***Buddhata*** awaken so that it can be united with the ***Intimate*** and take us to ecstasy.

'The stillness and silence of the mind has only one aim: ***To free the Essence from the mind*** so that it, once merged with the ***Monad*** or ***Intimate***, can experience that which we call ***Truth***... When the mind is in a passive and receptive state, absolutely still and silent, the ***Essence*** or ***Buddhata*** frees itself from the mind and, as a result, ecstasy comes.

THE BASIC TECHNIQUE OF MEDITATION

Lecture by Master Samael

As we are gathered in this meditation room, we must, first of all, thoroughly study the subject that concerns us all: ***that of Concentration, Dhyana, Samadhi***, etc. First I am going to give you a theoretical explanation of this subject and then we will enter into its practical side, my dear brothers.

What is the mind? Obviously, we have many minds because we have many *I's*. You already know that the *I's* personify our psychological faults. Each one of our '*I's-demons*' has its own mind. Therefore, when it is said that we have ***one*** mind, that is not an entirely clear statement. It would be better if we thought of ***many*** minds, and in this way our understanding would become more evident.

Certainly, every one of us is like a ship full of many passengers. Each one of our *I's* is like a passenger, and each passenger has his own point of view, his own mind, his own ideas, his own concepts, etc. When any of those *I's*, for example, gets enthusiastic about Gnosis, then it swears allegiance to it. Unfortunately, later on in time, it is displaced by another *I* that is not interested in Gnosis, and then, naturally, that person leaves our Movement. When one of those *I's* promises undying love, for example, to a woman, it seems as if everything was all right, wasn't it? But it later happens that another *I* displaces the one that swore, and this new *I* is not interested in that promise at all, and then the man leaves the poor woman and she, naturally, becomes disappointed. So, my dear brothers, as we ***understand that the mind is multiple***, because we have many minds, let us go into this subject in greater detail.



What do we really need for us to be able to experience the Real, Truth, through ecstasy, through samadhi? How can we reach a state of transcendental mystical rapture?

This is very interesting, my dear brothers, very interesting. Reflect, please, reflect. We are, first of all, concerned with achieving the **stillness and silence of our mind**. Only in that way can we attain the state of ecstasy or samadhi. However, **how could we reach that stillness, that silence?** There are in us many I's that are continuously fighting for supremacy. Obviously, in these conditions, it is difficult to achieve that silence and that stillness, because the I's, quarrelsome and loudmouthed as they are, really do not allow it. Then, **what to do?**

What we first need, my dear brothers, is to sit in a comfortable posture. I understand that in the lumisial, in the meditation room, it is recommendable to just sit, yet with our body relaxed. No muscle must be tense. It is different at home. There we can lie down in our bed in the flaming-star posture (five-pointed star position), that is, with our legs and arms opened, with our whole body relaxed, and then we can enter into meditation. We can also adopt the dead-man position, the famous Eastern *savasana* posture, the 'corpse' posture: heels together, arms alongside the body, keeping the body completely relaxed. But I repeat, in the lumisial, in the meditation room, we must be seated, but with our body relaxed.

If these points are understood, my dear brothers, then we can enter **into the meditation technique proper**. Let us close our eyes. It is recommendable that we keep them closed so that the sensations of the external world, the perceptions (in short, all the objects of the physical world: people, things...) will not distract us.

Now we have to **pay attention**. Now we have to keep our mind still and silent inside and outside. I repeat: this is only possible if **we are attentive to what we are doing**, isn't it? Because if you are not attentive, how are you going to keep your mind still and silent? A thought appears in your mind, and shortly afterwards, another thought appears, and then a desire appears, and then any other thing and, as a result, your mind is neither still nor silent.

Unfortunately, my brothers, it is not so easy **to be attentive**. What we could call **in-at-tention** appears inevitably. So, there are two states: the state of **attention** and the state of **inattention**, do you understand? If we want to be attentive, the opposite, **inattention**, appears. And what causes the state of inattention? Obviously, that state is caused by the I's within us, isn't it?: memories, desires, emotions, passions, events of

the day, of the month, of the year, or of the past years, hard feelings, resentments, etc. That is obvious.

*Then, what can we do with all that multiplicity of the I? What can we do with that state of **inattention**? What we can do is **observe it**, my dear brothers, **observe it!***

When we serenely observe all the phases of inattention, when we really look at them in a detailed way and without taking sides with this or that, then, as we precisely **observe the inattentive side in us, real attention appears**. When the later appears, the mind becomes still and silent.

I want you to know that when the mind is still, that when the mind is silent, **the new comes** to us; that is clear. In those precise moments the **Essence** uncoops itself to experience the world of **the Real**, and in those states of full lucidity, we experience a certain **element** that transforms us radically, that encourages us, that strengthens us for the battle, for the fight, do you understand?

There is an ancient maxim that says: '*Gnosce te ipsum*' (*Man, know yourself and you will know the Universe and the Gods*). When we observe our inattentive side; naturally, different things appear. Any thought must be properly understood and forgotten; the same with any desire, any feeling, anything that gradually appears in our mind, and once they are thoroughly and deeply understood, they must be forgotten. It is clear that the 'parade' of desires, thoughts, emotions, etc., has a beginning and has an end. Actually, this parade is made up of all our *I's*: *I's* of anger, *I's* of envy, *I's* of hatred, *I's* of lust, *I's* of resentment, *I's* of these or those scenes of the past, etc. As we see all that, as we understand every one of those aspects, we know ourselves better and better, are we not? And only by knowing ourselves we can know the Universe and the Gods (according to the maxim of Thales of Miletus, which he uttered in ancient Greece, when the Eleusian Mysteries still existed in this physical world). We cannot attain the experience of *the Real* without having deeply known ourselves; and that is what we do when we are in meditation: we know ourselves better and better, in depth, integrally, *as we really are*. Result: the experience of *the Real* comes to us, because by knowing ourselves we can know everything that exist in the infinite. That is obvious.

We have to distinguish between a mind that is rendered still by force, violently, and a mind that is really still in a spontaneous and pure way. We have to distinguish between a mind that is violently silenced and a mind that is really silent. When the mind is made still violently, it is not really still; it strives to move in its deepest regions, and when the mind is violently silenced, it is not silent either; it shouts in its deepest regions. So, in

short, that system is fruitless. The stillness and silence of the mind must arise in a spontaneous and pure way, and they arise when the parade of memories, passions, desires, faults, etc., ends. It is in those moments when the Consciousness manages to uncoop itself in order to experience what is *Real*, that which does not belong to time, that which is *Truth*.



So, my dear brothers, as we become acquainted with this **technique**, now we must meditate here all together. I am not saying that the task is easy. It is obvious that this work is difficult; however, it is not impossible. It evidently leads us to mystic enlightenment. Do not forget that those who get to know themselves, know the Universe and the Gods.

We have to free ourselves from the mind, and this is only possible through deep meditation. Unfortunately, our Consciousness is imprisoned in the jail of the mind. Obviously, as long as our Consciousness is shut in this jail, the experience of *the Real* is altogether impossible. We need to fight for our freedom, my dear brothers. Remember that every one of you is 'imprisoned', and the critical thing is that you do not realize that you are imprisoned. You think that you are free, and actually you are not, because you are imprisoned. The jail of the mind is horrible. Your Consciousness, your soul, what is really worth in you, is shut up in that jail. You are in a difficult situation, and you do not realize that you are in a difficult situation. See how many people are devoted to

strengthening the bars of that jail. They put ads in papers, saying, for instance: 'such-and-such an school can give you extraordinary powers in your mind, by developing your mental force', 'such-and-such an school has extraordinary techniques to control everyone through the mind', etc. That is to say, those who are imprisoned do advertising so that others continue to be imprisoned. What a horror! Unfortunately, that is so. You must all integrally understand, my dear brothers, the need for you to be freed from your mind in order to experience in the sphere of *the Real*, and this, I repeat, is only possible when the mind is still, when the mind is silent...

I will keep on pointing out, and in this I do not want to spare any effort, that the **problem** of every one of you here, in this meditation room, lies precisely in **in-at-ten-tion**. You all want to be attentive. Unfortunately, you fail to achieve that state, and inattention appears. Anything distracts you, from a cricket chirping to a cannon ball being shot, or a car going past the street, or the last memory of just a moment ago, perhaps when you were talking to your friend, or to your girlfriend, etc. Generally, the hustle and bustle of the day leaves so many traces in the depths of our mind that when the time to be attentive comes, we cannot manage to be attentive. It is then when we really must understand this **technique**:

To observe our state of inattention, that is to say, to carefully observe our inattentive side...

When we observe, I repeat, even if I become tiresome by repeating it so much, all the aspects of inattention, it is obvious that **there is, as a result, a state of attention**. So, **full attention** gives us precisely the lucidity of the spirit. **Full attention** leads us to a natural, spontaneous and simple stillness of the mind. **Full attention** leads us to a very deep and beautiful silence of the mind.

The curious thing is that when we are really attentive, when we are really silent, we do not even realize that we are meditating. This stillness and silence are so natural that we forget that we are practising an exercise. Blessed oblivion! Because when that happens, then enlightenment, samadhi, comes to us. See brothers, for instance, what happens when we are enraptured contemplating a scene of nature, or a film that interests us, or the woman we love, or a dawn, or a nightfall..., if we are really enraptured in that, then there is full attention in those moments. We need that type of moments so that we can really attain enlightenment. In meditation, we need to create the favourable climate for a type of attention like that, so full a type, and that favourable environment is created **when we thoroughly observe our inattentive side**. Then, in fact, the state of natural

attention comes to us, and that is essential for us to attain a true inner, mystic and deep enlightenment.

I want you, my dear brothers, to understand all this, but I want you to understand it *in depth and thoroughly*. We **all**, need to free ourselves from the obstructions of our mind, of the horrific battling of opposite concepts. We need to get away from all this mess of opinions, theories, authors, etc. It is very beautiful, my dear brothers, to be able to study, for example, all the marvels of the Earth and its races in the *Akashic Records* of Nature. That is astonishing. If we read, for example, Helena Petronila Blavatsky, it is really marvellous when she speaks about Cosmogogenesis, Anthropogenesis, etc. It is very beautiful to have intellectual information about the Polar Race, about the Hiperboreans, about the Lemurians, about the Atlantians, etc., but another thing is to experience that **directly**. It happens that in the *Akashic Records* of Nature we can experience everything directly. However, it is necessary to free our Consciousness from our intellect. With our Consciousness emancipated we can review all the *sealed archives* of this great Nature, travel in time, live in those ancient times (first, second, third, fourth race, etc.), remember our previous lives,... my dear brothers. That is formidable! Isn't it? But all this would be really impossible if we continued to be imprisoned in that horrible prison of the mind. I want you to be free, and this is achieved through deep meditation.

So, my dear brothers, as we are gathered in this meditation room, we must understand the need to become further and further emancipated from the *intellective-reasoning processes*...

There are also some mantrams that can help us, but today I am not going to give you mantrams. ***Today I want you to understand the technique***...

Well, my dear brothers, let us start the meditation practice!

Please take a seat, my dear brothers... Relax your bodies. Sit down correctly. Sit down correctly, my dear brothers. Do not sit in an uncomfortable position. Sit down as comfortably as you possibly can. Do not cross your legs, one over the other, because this is not correct. Your legs and arms must be loose. No muscle must be tight. Let all your muscles be very loose, very relaxed. Do not make a problem of this, please. Do not make a problem. This is a very simple thing. We can get loose straightforwardly, without so much trouble.

Let's see! Are you relaxed? You do not need to make so much effort for this. Just make sure that no part of your body is tense. That is all. As for the hands, you can place them as you wish. Do not cling to minor things, because if you cling to minor physical aspects, those aspects turn into new obstructions for the mind, into new problems that are added to the ones that we already have, isn't it?

Well, I think we are ready... Now close your eyes. **You can admit a little amount of sleep for your physical body during the practice.** As long as your Consciousness does not fall asleep, everything is all right. Many schools think that we must not put our physical body to sleep. They are wrong. When we are in meditation, it is rather advisable that the physical body do not disturb us, and it does not disturb us when it is asleep, because an awakened physical body is very disturbing. I myself, when I am in the inner worlds, am very happy if my physical body is well asleep, but when my physical body is awake, I remain in those worlds through my willpower. Of course! I remain in a more uncomfortable way. That is obvious. So, the physical vehicle can fall slightly asleep, and that is better. **The important thing is that the Consciousness does not fall asleep,** that it remains watchful like a watchman in wartime, do you understand?

Well, my dear brothers, let us meditate now. Begin by **observing** what is appearing in your mind, and very carefully pay **attention!, attention!, attention!** Pay **attention to you inattentive side.** The inattentive side comprises those desires that appear gradually, your emotions, passions, memories of the things of the day, of yesterday, of the day before yesterday, etc.

Observe! Observe! Observe! Please, observe what is gradually appearing in your mind. **Observe** very carefully, **Observe!** Pay attention to all that is appearing... But **understand, yes, understand** what is appearing, my dear brothers. **Understand it and forget it,** and if something new appears, then, **understand it and forget it,** and if another new thing appears, then **understand it and forget it...**

Well! Go, go into meditation. Send your physical bodies further into sleep, a bit more, a bit more, but with your Consciousness alert, alert! Isn't it? Alert! Alert!...

(Here there is a period of meditation. Some time later Master Samael finished the practice, saying):

Well, my dear brothers, since this is just a practical instruction on **how** to meditate, it only remains for me to tell you that it is advisable that this practice **is done for one hour non-stop**, one hour, one hour non-stop. Do you understand...?

(Excerpt taken from a lecture on meditation)

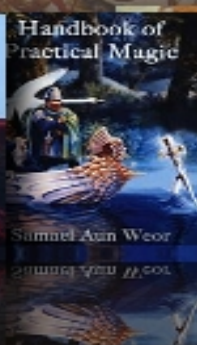
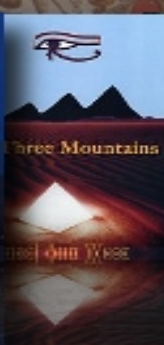




Gnostic Editions

24 Philimore Close
London SE18 1PN
UNITED KINGDOM

www.gnosticeditions.com



Gnostic Editions info@gnosticeditions.com