

GNOSTIC MEDITATION

Introduction to Gnostic Meditation



When the esoterist submerges himself into [Meditation](#), what he seeks is information. - [Samael Aun Weor](#)
Meditation is a very common term nowadays, much like [Self-realization](#). But there is widespread misunderstanding about what meditation really is, and there are varying ways that people are applying the term.

Some say meditation is a relaxation technique, some say it is "satanic." Many are afraid of meditation and believe that someone who meditates opens themselves up to dangerous influences. Some say that meditation is the only way to [Liberation](#). Some say that it is a way to get high or to have sensational experiences.

The confusion has arisen because we in the West have not had a longstanding, robust tradition that has carried on the real practice of meditation. It has been present in different schools and religions, and meditation was well known to all the early Christian groups (and remains so to a handful of the modern ones); the Jews have known about meditation for a long [Time](#), and of course the Native Americans knew about it. But in general we have no real idea what meditation is, or if we have an idea it is merely a concept, not something we know from experience.

We also have the tremendous disadvantage, not to be underestimated, that most of the people who purport to tell us about meditation are only interested in making money or acquiring power, thus the meditation they teach is a product designed to attract people, not to help them in a deep and fundamental way.

Meditation is an exact science based on real and tangible energies that are natural to the [Human Being](#). Meditation is a psychological technology. It is a scientific method to harness and access the most powerful areas of the human psyche. Meditation is a set of tools that provide entry to states of [Consciousness](#) that anyone, anywhere, can enter, if they know the steps. The steps cannot be altered or skipped. They cannot be improved upon. They cannot be avoided.

The arrogance of modern humanity reveals itself in the presumption that we in this "advanced age" can improve upon the meditation techniques of our ancestors. We believe that we can invent machines or pills that will render obsolete the knowledge that created the tremendous civilizations of the past. This is a fallacy, and only leads the foolish into deeper [Suffering](#).

We must recognize that nature never makes leaps: everything must grow and develop according to certain laws. You cannot force a tree to grow faster. We try, and it shows our arrogance and our foolishness. We try to improve nature, and the result is a disaster. The same applies to meditation. There are rules and there are laws; if we understand the rules, we can move directly to our goal. If we ignore the rules, we will get nowhere and we will instead become disillusioned or confused.

Many nowadays are using chemical or mechanical tools to attempt to force states of consciousness. They may enter altered states of consciousness; but this is not meditation. Meditation is the science of activating, through conscious willpower, the dormant consciousness that resides in the psyche of every human [Being](#). To activate this consciousness is to open one's inner perception, to see what cannot be seen with the physical sight. Those who seek to activate this consciousness through drugs or machines do so through an artifice, meaning through the will of an external influence. This leads to grave problems.

Thus amidst the minefield the brave one must venture. The dangers are great both within and without. But with a solid understanding of the principles and laws that create and organize the human psyche, any individual from any culture, of any race, of either sex, can realize in themselves the truths that all the great teachers of humanity have indicated. Our goal is nothing less than the full experience of those truths. This is our birthright, and we must fight to recover it.

Preparation

Lacking a deep understanding of the consciousness and the sciences that explore it, we in the West are therefore lacking the words to describe the many states and functions of the consciousness. So, we must rely on terminology that comes from other traditions, like Hinduism and Buddhism, traditions that have a deep and comprehensive understanding of the consciousness and of what meditation is and how it works.

The information presented in this course is primarily due to the incredible wealth of knowledge given in the teachings of Samael Aun Weor. However, the level of his instruction is quite elevated, and oftentimes he does not specify elements that are basic to the experienced esoterist. In particular, in his writings can be seen a common remark, "Empty your [Mind](#) of all thoughts." To the experienced practitioner, this is fundamental. But for the new student, this is an overwhelming statement, and many read such statements and simply pass them by. This is a mistake. In order to comprehend the practices given by Samael in his books, one must accomplish each step of the practice, in the order given. Therefore, we have prepared this course in order to indicate how one may accomplish the basic, fundamental practices of meditation. Thereafter, anyone may investigate the many advanced techniques given throughout the books of Samael and other masters.

The remaining material used in the presentation of this course is derived from the teachings of the [Buddha Maitreya](#), as delivered to the Tibetan initiates of the last several thousand years.

The Goal: [Comprehension](#)

When the esoterist submerges himself into meditation, what he seeks is **information**. - Samael Aun Weor
If we do not know how to retrieve information with the consciousness, then we need to learn how to meditate properly. To retrieve information is to comprehend. **Comprehension** (conscious understanding) is found in [Samadhi](#) ([Ecstasy](#)).

Samadhi in Tibetan is ting nge dzin, meaning "To hold unwaveringly, so there is no movement."

The Two Components of Samadhi

• [Samatha](#): Tranquility Meditation. Tibetan shi-ne means "[Peace](#)." Also called [Pratyahara](#): the Silence of the Mind. Samatha is one-pointed mind.

• [Vipassana](#): Insight. Tibetan hlagtong: "To see the special." Vipassana is the discrimination of phenomena. True Vipassana is achieved through the conscious use of the [Imagination](#), often called "[Clairvoyance](#)."

Synthesis: One has a calm mind (samatha) and can then see the nature of phenomena (vipassana), thus there arises understanding (comprehension).

An example of the practice this course will lead you toward:

In a small Gnostic school, a group of students gathered to meditate. John was tired but determined to make the best of his meditation. He prepared his cushion, took his posture, and fully relaxed. For a short while he quietly vocalized the [Mantra](#) O while continuing to relax. Once relaxed and concentrated, John began to mentally pronounce the mantra Om Masi Padme Yum while simultaneously visualizing the events of the day. All of his activities began to appear in his

imagination like a movie. He continued to relax deeper, to mentally pronounce the mantra, and consciously visualize the events of the day. He recognized that in one moment that day he felt irritated by another person. John focused his attention on this event. He visualized the event and into his mind came the memories of the feelings he felt and the words that were said. A pain began to appear in his back. John immediately switched his attention to the pain, while maintaining the repetition of the mantra. A thought came into his mind about something he heard that morning; John concentrated now on this new distraction. Every thought or feeling that sprang at him, he caught like a soccer goalie. He realized that each of these distractions was somehow related to the irritating event. With each new thought or memory, he turned his attention fully upon it, while maintaining the mantra and his relaxation. Suddenly, John realized that he was seeing himself from a short distance. He saw himself sitting on his cushion in meditation, but he was inside of a large sphere of swirled colors. Immediately John then perceived himself inside the sphere, and he looked up and lifted his arm toward a hole that was opening in the sphere; outside, a beautiful woman was reaching in through the hole. They held hands, and John appeared outside the sphere beside the woman. He saw his body within the colored sphere, and he saw the room around him, filled with students, all making the attempt to meditate.

Startled, John realized that he was back inside his body, and that the vision had passed. He slowly reviewed his meditation session in his imagination, and understood that the vision confirmed what his practice had already taught him: focusing his attention on the nature of every distraction revealed the mechanical processes of his own subjective mind (the colored sphere he sat within), thereby creating a conscious opening in his own mental house: the hole he was reaching through. All the while, his own [Divine Mother](#) was working to help him from outside the sphere. By maintaining his mental calm and a potent imagination, with the help of his Divine Mother he was able to escape from the confines of his own subjective mind, and see his true Reality. John had experienced Samadhi, and had retrieved information (comprehension).

This course will build towards the technique outlined in this example.

Gnostic Meditation 1:

Vigilance



All phenomena of nature and all objects are found intimately and organically joined together, internally dependent upon each other and mutually conditioning each other.

Indeed, no phenomena of nature can be integrally comprehended if we consider it isolated.

Everything is in incessant movement. Everything changes; nothing is quiet.

- [Samael Aun Weor](#), Endocrinology and Criminology

We can see that life consists of series of events, a series of factors. When we talk about **Interdependence** what we are describing is the relationship between events or the relationship between states. Basically this word means that no one thing exists without another. Everything is dependant on causes; nothing exists independent of everything else. A philosopher said that "No man is an island" and it perfectly expresses the understanding of Interdependence. None of us exist as an isolated entity. This is a real key that we need to understand; no one is isolated. Those who suffer from loneliness might find a little comfort in that. But the true meaning of Interdependence is that everything we do affects others and everything others do affects us. There is a great interaction; there is a great flux and flow of energy that is always moving between individuals.

For example, there is a group of people who independent of one another all have an urge to understand something about themselves. Low and behold they all happen to show up in a Gnostic class at one o'clock. Maybe it is coincidental. But we know for a fact that it is not coincidental; it is because of different circumstances that came together to create that event. This is what we call **Karma, the Law of Cause and Effect**. Everything has a cause, and every cause is also an effect.

Intellectually this is a simple thing to understand. We see in three-dimensional physics that if we push something, it moves, provided we have enough force to move it. Newton described Karma as it is seen in physical [Matter](#), "For every action there will be an equal and opposite reaction." This is Karma as expressed by three-dimensional physics.

If we also understand the famous axiom "As above, so below," we will understand the reverse is also true, "As below, so above"; thus, if there are reactions to actions on the physical level, there must be reactions to actions on energetic levels.

We can say that in the physical world or physical aspect of things we understand this rule to some degree, so we have a certain percentage of [Gnosis](#) of Cause and Effect in the physical realm. But if we examine ourselves honestly, we will

probably find that we have no understanding of this law at all emotionally or mentally, because we still persist in generating and releasing negative emotions. We do not realize the effect that will have; we ignore it.

When we study Buddhism or Hinduism or Christianity or Islam, we come to this word **Ignorance**. Often because of our culture we misinterpret this word, too; we think of Ignorance as "not [Being](#) educated," but the truth is Ignorance comes from "to ignore." And the truth is, honestly, if we examine ourselves, we can see that we ignore the effects of our actions. We do not care. When we feel angry we do not care if we hurt other people, when we feel resentful, we do not care; in fact, you could say that we want other people to suffer and so we express our anger to make ourselves heard, maybe to get revenge, to humiliate someone.

All the while, we act without the understanding that our activity will produce a result. We are ignorant of that. In other words, we want to do what we want, and we choose to ignore what this means for ourselves and for others. So, we are already breaking a few subtle laws of nature. We do not realize that we depend on the other person. We are not isolated people in life; we need each other. Everything we have and everything we are has come to us through the hands, minds and hearts of other people. Our body, our food, our ideas, our memories, our education. And yet, we mistakenly believe that we are "independent." We are not, and if you look clearly at your life, you will see that you are a member of a community, even if you do not talk to other people. As a member of a community, you are affected by others, and you affect them.

We ignore the effect we can cause on someone else. We also ignore the effect that will inevitably come back to us. Karma is simply energy; it is how energy moves in nature, the coming and going. So, all the great traditions have all said that we live in ignorance, that we do not see the truth.

One other aspect of Interdependence is that we believe quite mistakenly that our happiness depends on very narrowly defined circumstances. For example, if we are struggling financially our [Mind](#) gets focused on, "If I can make that sale, or get that promotion, or get that degree, then I will have enough money." Or, "if I could just get that new car or a bigger house, then I will be happy." We have this narrow view that our happiness and our well being depends upon these little circumstantial events. If that were true, then it would be rather easy for us to be happy. We would simply need to achieve those little goals and then we would be content. But have any of us found any happy people who are pursuing life in that way? Do not answer quickly: observe them carefully, because as soon as they satisfy that goal, They will be happy briefly, then immediately after, they are not satisfied any more and they want something else. Who is truly satisfied? They may say they are satisfied, but in their hearts, in the dark of the night, are they truly and genuinely happy?

From the point of view of Gnosis, there are no happy people on this earth. Everyone is [Suffering](#) terribly. Suffering from anxiety, poverty, starvation, the threat of death, the threat of torture.

The rich suffer for [Fear](#) of losing what they have. The poor suffer for want of something they do not have. And whatever our station in life, we [Desire](#) something, we work and slave and sweat to get it, we experience a brief moment of contentment, and then we want something new.

This is widely known in the [Four Noble Truths](#) taught by the [Buddha](#) Shakyamuni.

So, there is this constant change of what we want from life. Someone has the goal "I want to be married, that is what I want, I just want to married, then I will be happy. I will have a house, and kids and all these things." So they get it all and then what: they are miserable. We have all seen that in people we know.

Or they say, "I just need to get a better wife, the one I have is just not good." So they get divorced, they get another wife, and they are miserable still.

This is the state of humanity, honestly speaking. And are we getting happier? No. Truly and sincerely, we are not. We are getting more desperate. The divorce rates are going higher, crime rates are rising. Life is becoming more complicated, not simpler.

There is this great concept that we all like to believe: that life is getting better. With Fed Ex, fax machines and the internet, "Life is getting easier." Everyone is excited, "Look at our great technology, look at our great civilization, look at all of our wonderful accomplishments;" but are we really happier?

Are we suffering less?

The evidence is otherwise. Mental illness is more common. Depression is rampant. Suicides are more common. We are packed like rats in huge stinking cities, drinking dirty water and bathing in chemicals.

We are trapped in a hugely complicated environmental decay; the whole world is trembling under the destructive activity of the human beings.

Everyday, the threats to our health and safety become greater in number and more complicated.

We are trapped in debt, working more and earning less.

Every major social structure is on the brink of disaster. The prison systems are overwhelmed and have no answers for the problems. The educational systems are overwhelmed and have no answers for their problems. The politicians are overwhelmed by the complexity of the issues they are pressured by. No one has any answers, and through it all our media keeps singing its happy tune: "buy new things and you will feel better. Get plastic surgery and you will be happy. Dress well, look beautiful, attract the lust and envy of others, and you will be content."

Deep down, we all know it is a lie. But we cannot face it because we are terrified.

If you look at it objectively, life is getting more complicated. Life is more complicated now that it was for our parents. Life is much more complicated than it was for our grandparents. The rate of change is accelerating, and with that acceleration is coming greater complication, and with the complication there is confusion, worry, doubt, fear. The despair and suffering of humanity is deepening. Why is that? We can see why, if we look at these phenomena:

- **Interdependence**
- **Karma**
- **Ignorance**

We ignore the interdependence of all things. We seek to fulfill all of our desires ignoring that everything we take has been removed from someone else. CEOs who earn millions of dollars a year refuse to recognize that the money they hoard has been taken from others. In the meantime, others suffer for lack of money.

We ignore that every action we undertake produces a result.

Worst of all, we ignore that we ignore. We believe that we are doing what is right, even though the evidence that proves otherwise is overwhelming.

The Buddha Shakyamuni said,
Our minds shape our lives. We become what we think.
The Dhammapada, ch. 1

From this we can see that life as we experience it now is a product of our own mind, or in other words, what we have thought, felt and done has created the life that we are experiencing now. Therefore, if we change what we think, feel and do now, we can create better circumstances for our future.

We created the situations of our life, and we created this society. Our society, which is characterized by social [Chaos](#) and widespread suffering and delusion, is a reflection of the collective mind of humanity.

Human beings suffer because of other human beings.

Human beings suffer because of themselves.

We have created our own lives and yet we ignore that truth, and we keep running after these intangible goals, these narrowly defined circumstances. "If I only won the lottery, if I only bought an island, if I only had a jet, or a boat, if only I was better looking or had another degree in something, then I'd be happy." It is a fallacy. It is completely and patently false, and yet our entire society revolves around this way of perceiving life.

We perceive life through fantasies: thus we do not perceive life. We perceive life the way we want it to be, not the way that it is. Thus we do not perceive life as it is, and we suffer because life never gives us what we expect.

We perceive ourselves through [Fantasy](#), thus we do not perceive ourselves. We want to see ourselves as we want to be seen; we do not see ourselves as we are. Thus, we live in ignorance of who we truly are, and we suffer because we are not what we want to be.

Learning how to meditate starts here. One can never ever learn how to meditate until one begins to break these circumstances and see oneself with true sincerity.

Sincerity: "honestly and without pretending or lying."

Real [Meditation](#) can only begin when we have the courage and willpower to let go of our fantasies about ourselves and about life. Real meditation will take us straight into seeing the objective truth about ourselves and about life; thus if we are attached to our fantasies, we will not allow ourselves to see the truth, thus we can never meditate properly.

Meditation is learning how to transcend the mind, to access what [S](#) called the [Consciousness](#). Consciousness is the light at the root of all light. It is beyond the mind, beyond emotion, beyond the "I," "Me," "Myself."

What is the consciousness in us and how do we use it? How do we change our level of consciousness? This is what meditation is really about.



This is what's called the Line of Life, or the Line of Knowledge.

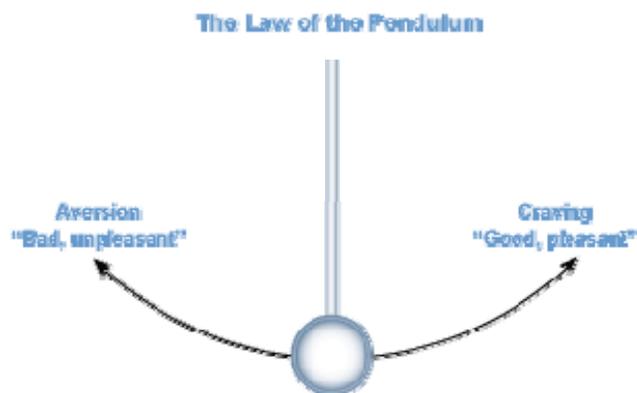
This Line of Life shows the course of [Time](#) from Birth to Death. We are born, we grow, we get educated (or not) and all the events of our lives pass and then we die.

This is called the Line of Knowledge because real knowledge is the point of living. We are alive in order to know what life is really about. But this is not the knowledge of books and theories; the knowledge we need is real Gnosis: direct, experiential knowledge of objective realities, the mysterious knowledge of [Daath](#) (Hebrew for knowledge).

When one sees and experiences a truth, there is no need for theory. Therefore, we walk the Line of Life, or the Line of Knowledge, in order to come to our own Knowing, or Gnosis. But HOW we walk this line is the critical difference between finding real Gnosis, and living in its opposite: i-gno-rance. And this difference is precisely found through knowing (gnosis) to use the Consciousness, or not knowing (ignoring) the use of the Consciousness.

On this line every being who lives will walk; every being is subject to the laws of this line, the Line of Life. That means that every one of us was born, obviously. But what we do not know (in terms of knowing through our own Gnosis) is that you cannot have birth without death; they are one and the same thing. Most of us do not really know that we are going to die because we ignore that. We may have the concept of death floating somewhere in the darkness of our mind, but this is not Gnosis. Life and death are two sides of the same coin and yet we have this point of view that we only want to look at the good side or, rather, the side that we like.

This is what we know as "the two sides of the pendulum." The pendulum expresses duality. We have what we call "bad" and what we call "good." We can say this one is "negative" and this one is "positive." We have "pleasant" and "unpleasant." We have "past" and "future."



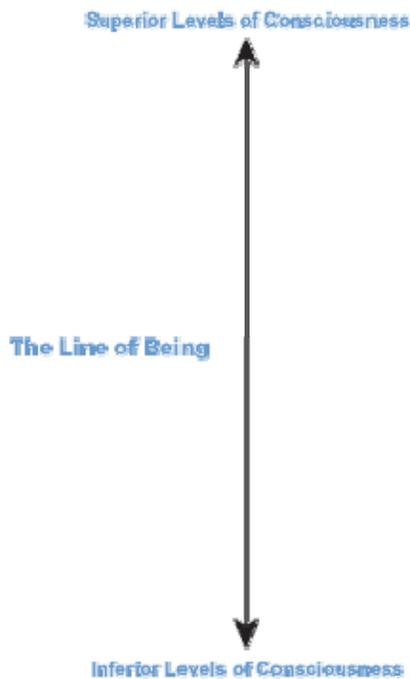
Life exists because of death. Death exists because of life. Likewise, we can only call something good if we can also call something bad. This is a fundamental polarity of nature, and it is part of the natural order of things. Yet in us, it is out

of balance.

The natural state of the pendulum is to be centered in the middle, with the energies of either side in perfect balance. If one side goes out of balance, the pendulum swings. The pendulum is a manager of energy. As with every phenomenon in nature, the Law of Polarities manages and balances the good of the whole. This is simply an expression of the Law of Karma as organized by the interdependence of all things. Simply put, it means that if we swing the pendulum one way, it will swing back the other way in order to re-establish [Equilibrium](#).

However, the habit of the mind that we have now is to ignore and avoid what we call "bad" and to crave or chase what we call "good." So, the vast majority of humanity spends all their energy persistently chasing their desires, obsessively pursuing what we call "good." In Buddhism, these polarities of duality are called Craving and Aversion.

This phenomenon happens on every level in ourselves. It is simple: when we go to a restaurant, what do we order? What we crave, what we desire. When we watch T.V. what do we look for? What we crave, what we desire. When we interact with other people what do we look for? What we crave. In none of these cases do we normally seek what will create equilibrium.



We avoid anything that creates what we would call suffering, pain, discomfort, humiliation, fear, insecurity, death. We especially avoid death.

This fundamental axis is at the root of all mechanical behavior. We spend a great majority of our time avoiding things that we do not want to deal with. You may find in fact that you had some resistance to studying this course, for example, or to going to see a therapist, or to going to church. And sometimes, maybe most of the time, that resistance is there because there is something there that you do not want to deal with, that you do not want to see. Can you see that in yourself?

You may start to see now that this teaching, this school, requires tremendous sincerity. Without sincerity there can be no real understanding of this knowledge. In reality we need a better word because sincerity is the same thing as real courage. Someone who has real courage is a very sincere person. This does not mean someone who is unafraid and is willing to go to battle, or who looks that way. Those types of people merely have a lot of willpower. The sincerity and courage that is meant is a willingness to face the truth. Without that willingness we are wasting our time studying this material. In fact, everything is a waste of time because without sincerity and real courage there can be no change. There will be a continuation of

ignorance.

So as we travel this line of life pursuing all of our desires and avoiding whatever we cannot face, we are ignoring certain principles. One principle that we ignore is the consciousness.

It is here that we find another line, a line that runs in a totally different direction from the Line of Life. This is what we call the Line of Being. This line expresses levels of consciousness. In the Line of Being or Consciousness there are many levels. The Consciousness extends to great depths and great heights. There are "more conscious" beings and "less conscious" beings.

When we combine these two lines it becomes a little easier to understand certain things about people in life. As we travel the Line of Life, moving from our particular birth to our own particular death, we are always at one or another [Level of Being](#). This means that there is a fluctuation to some degree, some vibration within us. We have more conscious moments and less conscious moments.

What differentiates these moments in life is not how successful we are and how much money we have made, how much we have impressed people, how many people love us or how many people hate us. What really makes a difference in life is our Level of Being; how conscious we are, how sincere we are, how honest, how aware.

Whatever we are internally, munificent or mean, generous or miserly, violent or peaceful, chaste or lustful, attracts the various circumstances of life.

- Samael Aun Weor, [Revolutionary Psychology](#) Chapter 1

Our Level of Being determines our life. Our level of consciousness determines whether we are living with great complexities and problems, with great sufferings or with great [Peace](#). If we are angry and vengeful, our life will be filled with circumstances that relate to these qualities. If we are lustful, our life will be filled with the problems related to lust.

The more lust, anger and pride we have, the lower our Level of Being. This means that we have less free consciousness available to us. This means that we suffer more and we have more problems.

What we need is to use the consciousness itself in order to change ourselves internally. If we are fearful and timid, we must learn to use the consciousness, because it is neither afraid nor passive. If we are hyperactive and imprudent, we must learn to use the consciousness, because it is calm and consistent.

The consciousness has had many terms to describe its activity. Some people call it awareness, some call it attention, some call it presence, some call it watchfulness, but the term that most accurately describes it is **Vigilance**.

When we think of these other terms, sometimes we think of them in a passive way. We think of mindfulness and some people have an association that it is very passive, like a monk sitting there. In one aspect there is some truth to that. But someone who develops themselves with that understanding will have obstacles, problems. So, if you could understand the consciousness in terms of vigilance, you will be closer to understanding it. It is true nature: it is very active, and someone who develops that understanding of consciousness will move very rapidly in understanding this material. It must also be understood that the original meanings of these terms relate to specific aspects of the consciousness itself; they are technical terms, and should not be used interchangeably.

The consciousness is the root of perception.

It is that part in us that perceives with [Absolute](#) purity, without feelings, without thinking and without sensation.

It is the part of every person that is present before thought, before emotion, before sensation.

It is raw perception in a pure, unaltered form.

The consciousness is our direct connection with our own divinity.

This is the root principle upon which every genuine meditation practice in the history of mankind is based. The terms might be different, and the means of description may vary, but the root principles are universal and unshakable. Thus we absolutely must know what the consciousness is and how to use it.

So, when we study this diagram of the Two Lines of Life, we are really studying how to use attention properly. We need to learn what our own Level of Being is and we learn that by being vigilant, by learning how to watch, how to pay attention, how to be conscious of our movement through the Line of Life; the more conscious we are of our movement through life, the more we raise our Level of Being, thus we rise above the sufferings and ignorance of common life and move ourselves into a whole new way of living.

In order to meditate, in order to be on any spiritual path, no matter what you call it, you have to understand what the consciousness in yourself is, because that is what we are trying to awaken.

We are trying to awaken and make active this watchful presence that we all have, but that we do not know how to use. We never really learned. What we learned when we grew up was about the Line of Life. We learned about the mind, about desire, about sensation and we learned about [Personality](#). But none of these things have anything to do with the consciousness. These are all separate. They are other factors and they are things that we need to understand, yes, but we need not to be enslaved by them.

Unfortunately most of us grow up learning to serve these elements, to feed them whatever they ask for. If the mind wants a hotdog, we give it a hotdog. If the mind wants a video game, we run out and get it. If the mind wants to be famous, we spend a lot of time and energy to satisfy that desire. And often we act without any consciousness of having done so.

It is very common and very sad that many people, by the time they are approaching the end of their Line of Life, begin to look back and realize the truth of this. People that have a near death experience, or who are getting old, or are very sick, often begin to reach out to others. They become more emotional, they become more remorseful, even depressed.

Some become very angry, and generally it is because they are looking back and seeing that they did not satisfy

everything they wanted to do. They did not get the big boat they wanted, or their kids hate them now, or they hurt people. And later on they realize, "What was I doing? Why was I spending my life that way? How could I have done these things?"

The other way common experience is that they feel that nobody understood them, so they tell their story over and over. "Nobody understood me, I did not mean to do this and that. I was wronged."

That remorse, that quality of regret, often comes too late, and usually people do not feel it because of their own pride. But if they get to a point where they are close to dying, then they realize, "Wait a minute, I am running out of time. I am wasting time." It is really in our interest to see that and reflect on it. Try to apply this understanding, learn from that mistake. Use our time well now. We need to see how we waste time pursuing vanities, things that are meaningless.

But most particularly, we need to see what we ignore. This is the fundamental axiom of learning how to meditate: we need to see what we do not see. We need to become aware of what we are not currently aware. All the way until the end, unto the heights of the consciousness, this is the work itself. And the depths, the lowest levels of consciousness are marked by the opposite quality: deepest ignorance, illusion and darkness.

(Even the consciousness itself is a duality: one may awaken positively, in the light, in the superior regions of the consciousness, or one may awaken negatively, in the darkness, in the inferior regions of the consciousness. The one who awakens positively is called an Angel, and [Archangel](#), a Seraph, etc. The one who awakens negatively is called a [Demon](#), a devil, a black magician, etc. So there are two ways to awaken: but only one leads to freedom from suffering.)

Death is a fact, an unavoidable reality, and none of us know when it will come; no one. If you really reflect on that and examine it, if you look deeply at your own physical body and realize that this machine is not immortal, you see that it will break down and stop to work at some point. It could be today, it could be tomorrow, it could be in 50 years. But you just do not know.

This not knowing is a tremendous source of fear in our lives. There is a growing trend to run out and get full body scans in order to find any potential problems now, before we are sick; this is a symptom of the fear of death.

There is a long-standing tradition in the West to subscribe to any religion that promises an easy solution to this fear. And many leaders, both religious and secular, use this fear of death and the unknown as a way to manipulate people. How many people have we known who belong to a group of some kind solely out of fear? There are many who come to Gnosis driven by their fear. Many join political groups. Many join the military. Many drive themselves day to day to build a fortune; all that effort is a way of avoiding their fear of the unknown, the fear of poverty, loneliness, or of "being nobody." We can observe that the most fanatical people are really the most afraid; their fanaticism is a coping strategy, a form of craving and aversion.

Regardless of our sex, race, political allegiance, or religious membership, we will die. Reflecting on the inevitability of death can produce tremendous sincerity. Real understanding of the nature of life and death can produce tremendous motivation.

From a profound recognition of the approach of your own death, you see all these things that you thought you wanted really mean nothing. Why should you waste your time trying to impress other people? If you have that sincerity and you look at yourself, you might find that an extraordinarily high percentage of all your behavior is there simply to impress other people, to get them to like you or to respect you. It is all meaningless if in choosing that you are abandoning your own Inner God, your own inner development, something that can never be taken away from you.

The recognition of what is truly important and what is not is priceless. Here is an example. There was a monk who had studied some of the profound teachings. He recognized the truth in what the teachings said, that the vanities of life were all illusions, and he could see that people would spend lifetimes trying to impress other people, trying to make other people happy, or trying to feed all their desires, and they were never able to do so. Everyone was struggling to "make their mark," and yet they were all just suffering and struggling in the mud of life and going nowhere. He decided not to do that: "I want to know the truth in myself; I know there is more to life than money." So he decided to go and meditate. But there were lots of meditators in those days, and few caves to house them. The cave that he got was not a perfect cave; it had a [THORN](#) bush at the entrance. So every time he would walk in or out he would get scratched. His first impulse was to cut the thorn bush down because it was irritating. But as soon as that thought came into his mind, he realized, "If I waste the time that it takes to take this bush down I might die. The time it takes for me to go get some tools and cut this bush down may be my last breaths. Why should I waste my time simply because it is in my way? I will just go around it." So he did.

Years passed. Everyday he would get cut, and everyday the bush would grow bigger. So after a few years he was

squeezing into his cave, trying to get around the huge thorn bush. Eventually it got so big that he could not get around it; he had to go through it to get in and out of his cave. And he was suffering a lot. The pain of the scratches was terrible. He was only a monk after all, and there was not anything he could do to help them heal. "What is a better way to spend my time: walking to town to find a doctor, or using those hours to meditate?" He always decided to meditate.

Then one day he achieved his goal. He completely comprehended his entire mind, his entire psyche, and completely freed himself from Karma, and he became an enlightened being with tremendous understanding. Throughout all the other caves were monks with nicer views, with comfy grass to sleep on, with running water nearby. And yet, all he had was the thorn bush, and this is why he made it. He owed it all to the thorn bush.

The thorn bush represents all the minor inconveniences of life: criticism, the opinions of other people, money, cars, having a job, having to eat, bills, illnesses, children, cars, debts, political problems, etc, etc, etc. These are all the circumstances of life; we all have to deal with them, no matter our wealth or sex or country. What makes a difference is how we deal with them.

If we continually react to life, we will be like "a leaf tossed by the wind." If we always act from craving and aversion, we will always be chasing elusive satisfaction and trying to avoid inevitable pain.

We could, however, take advantage of that suffering, and allow it to produce results. Wisdom is [Comprehension](#) of suffering. Compassion is comprehension of suffering. That is all it is, but neither wisdom nor compassion can arise by avoiding suffering. Wisdom and compassion arise by comprehending it, but understanding it and by transcending it through understanding and willpower. Comprehension comes when we rise above the duality of good and bad, pleasant and unpleasant, up and down, poor and rich, left and right. In the middle is equilibrium. In the middle is the Tao.

We need to see in ourselves how we avoid things that are unpleasant. We need to see how we avoid the truths in our minds and in our lives. And we need to see the truth of suffering in ourselves.

Suffering does not just mean physical pain. Suffering begins the moment we are disconnected from the Divine. All of us have that disconnection, all of us suffer because we do not directly know and access our own inner God.

To transcend suffering is to change that. To transcend suffering is to comprehend how and why we suffer and to change the actions that produce suffering in ourselves and in others. Through this change we develop understanding, compassion, wisdom. That is what the word enlightenment means: "enlightened, to be filled with light." When we close our eyes now, we see darkness. We need that darkness to be filled with light.

The answer, the way to achieve that, is to begin to comprehend the consciousness in ourselves. Every [Human Being](#) has inside them an embryo or a seed of consciousness that must be grown, it must be encouraged, it must be fed. The consciousness that we have now is largely trapped in the mind, it is trapped in desire.

The consciousness itself is an energy. It is an energy that needs to be activated. And it must be separated from the mind in order to be activated. In Zen they call the seed or embryo the [Buddhata](#); in Tibetan Buddhism they call it **Tathagatagarbha**. In Gnosis we have a simple word; it is just called the **Essence**. It is a small spark of light, but it only shines when we know how to use it. If we ignore it, it sleeps.

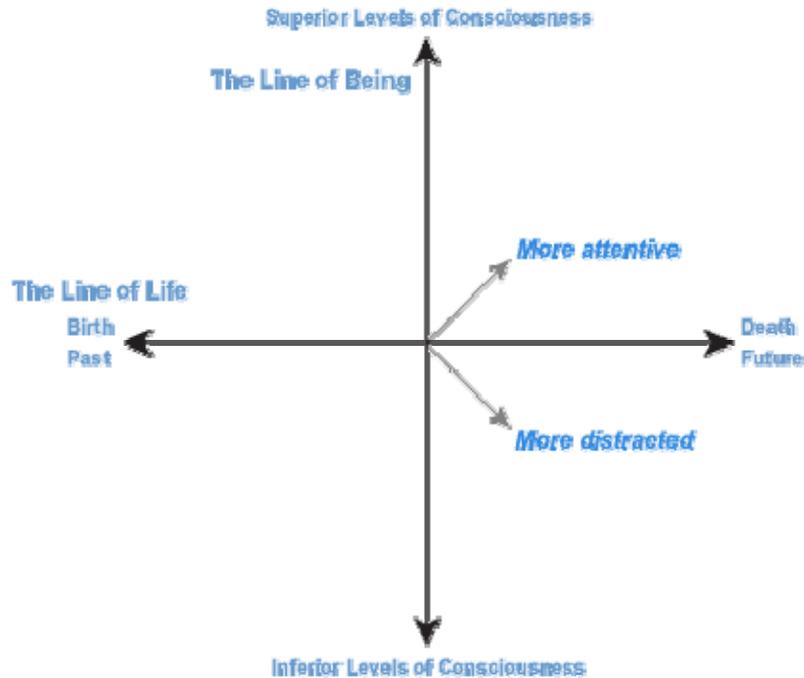
The consciousness is the root of perception; it is our window to all phenomena and in its natural state it is unconditioned, without desire for sensation.

If we perceive life through the consciousness, then we are fully present and actively observe all phenomena.

If we perceive life through the mind, then we are distracted and passively observe all phenomena, because we are more concerned with satisfying the craving for [Sensations](#), be they mental, emotional or physical.

As we move down the Line of Life we are burdened by our karma. Our karma has produced all the different circumstances that we have to deal with now. These circumstances are the swinging pendulum; one day we are rich, another we are poor; one day we are healthy, another we are sick. This is the result of all the different energies that we ourselves produced in the past. In the midst of that storm, there is this little seed of consciousness that needs to be developed.

The presence or absence of the consciousness in us is discovered in the intersection of the Line of Life and the Line of Being. This present moment, right now, is the intersection of these lines. And the intersection is constantly changing, because time is changing and because our level of conscious attention is changing.



Is our attention, our presence, our vigilance, getting stronger from moment to moment, from day to day? Or are we burdened by more worries, more thoughts, more concerns, more desires, more anxieties?

The more the consciousness is activated positively, the more peace we have.

The more the consciousness goes to sleep, the more suffering we have: mental suffering, emotional suffering, and spiritual suffering.

Practice

First of all, relax. Relax as deeply as you can. There should be no muscle in tension.

Become more aware of yourself. Deeply, fully, actively aware. To be aware means to be actively looking. *To know and to observe are different. Many confuse the observation of oneself with knowing. For example, even though we know that we are seated in a living room, this does not signify that we are observing the chair.*

- Samael Aun Weor, *Revolutionary Psychology*

Try to see yourself as separate from yourself, as if this body is merely an actor.

The thoughts and feelings are a critic next to the stage, a critic who will not shut up. Do not try to make him be quiet. Just stop giving him your attention. Separate from him.

The sense of separation, the sense of active awareness, is the foundation of every mystical practice that exists on the face of the earth and in every other dimension.

Try to maintain this sense of watchfulness. This is the first practice that every monk, every nun, every mystic has to absolutely perfect in order to achieve anything. It is the sense of having an inner separation.

We need to see that we, as a consciousness, are truly separate from thinking.

We as a consciousness are separate from emotions.

We as a consciousness are separate from all sensation.

We as a consciousness are that which is conscious, that which observes, that which perceives.

The perfection of that separation leads to every [Samadhi](#), every [Ecstasy](#), every [Satori](#), every enlightenment. By whatever name, from whatever country the tradition comes, every mystical experience is derived from the activation of the consciousness. There is no exception to that rule. The one who experiences mysticism is the consciousness within us, not the mind. Until that is clearly understood, we can access no mystical experience. This must be understood in practice, by applying it repeatedly, regularly, rigorously, with great discipline.

The person who is established in the consciousness can simultaneously experience great pain and great pleasure, and yet be separate from both. There is a distinct sense of peace in spite of any circumstance, no matter how great or how terrible.

It is very rare to find people whose [Intelligence](#) is in a state of stillness. Indeed, such a state is only to be found in those who through their whole manner of life strive... by guarding the [Intellect](#) and by inner watchfulness... Watchfulness cleanses the consciousness and makes it lucid. Thus cleansed, it immediately shines out like a light that has been uncovered, banishing much darkness. Once this darkness has been banished through constant and genuine watchfulness, the consciousness then reveals things hidden from us. - St. Philotheos of Sinai, from "Forty Texts on Watchfulness," 9th or 10th century

One principal that can help you distinguish what is within you is that the consciousness does not desire sensation nor does it avoid sensation. It does not crave and avoid in the way the mind does. Consciousness just is. It is either on or off, either present or not.

It has other qualities, subtle things. It has levels and depths. It has "emotional qualities" but these are superior emotions that have nothing to do with what we call "emotions." The free and pure consciousness never vibrates with hate, with loneliness, with emptiness.

The consciousness does have longings, however: it longs to know God, to know the great realities of Nature, to perceive directly in Internal Worlds, to see the great enlightened beings face to face.

The root of the consciousness is pure Love. This is Love that is beyond attachment, beyond requirement, beyond name or place or any kind of physical sensation or mental concept. It is, in truth, beyond emotion.

Be strict with yourself. In order to achieve anything in this kind of teaching you have to do it yourself. That is why [Master](#) Samael said, "Do not follow me, I am just a sign post." We have to do it ourselves.

This means that we have to develop the willpower and the discipline to perfect our own sense of awareness. We have to teach ourselves how to pay attention. And be warned: if you think you know how to pay attention just fine, you are fooling yourself. Do not be deceived by your pride. We have not mastered attention until we have mastered the consciousness in all levels of nature, meaning that the one who has developed perfect attention is able to perceive directly at all moments all the other realms of nature simultaneously. They can perceive atoms, they can see the karma of others, they can see the past and future, and what is more disturbing of all, they can see all of our thoughts and feelings and desires as easily as a picture on the wall.

Learn to discriminate. Learn to tell the difference between the mind and the consciousness. Without that there can be no understanding. Without that there can be no progress. You can read a lot of books, you can attend a lot of classes but you will never grasp the real meaning.

Until one really and truly knows one's own mind and can govern it with awareness, even if very many explanations of reality are given, they remain nothing more than ink on paper or matters for debate among intellectuals, without the possibility of the birth of any understanding of the real meaning... It is necessary to maintain a continuous present awareness without becoming distracted... Because the continuation in the presence of the true State (of Awareness) is the essence of all the Paths, the root of all meditations, the conclusion of all spiritual practices, the juice of all [Esoteric](#) methods, the heart of all ultimate teachings, it is necessary to seek to maintain a continuous presence without becoming distracted. What this means is: do not follow the past, do not anticipate the future, and do not follow illusory thoughts that arise in the present; but turning within oneself, one should observe one's own true condition and maintain the awareness of it just as it is, beyond conceptual limitations...

- Namkhai Norbu, Tibetan Lama

To actively and vigilantly observe oneself is the doorway to Gnosis. This is called [Self-observation](#), and without it there can be no meditation.

In order to enter into real meditation, one must first learn to observe oneself in every moment of every day.

This means we must learn how to maintain the sense of inner separation from thoughts, feelings and sensations. *Though others sleep, be thou awake! Like a wise man, trust nobody, but always be on the alert; for dangerous is the*

time and weak the body...

- Jainism. Uttaradhyayana Sutra 4:6

The intersection of the Two Lines is the present moment. Right now. What that means is that the road back to your own Inner Being is through the doorway of the present moment. It does not exist in the past in any memories, in any events, in any reflections, in any stories, in any histories, and it does not exist in the future or any circumstances that may come.

You yourselves know well that the day of the Lord will come like a thief in the night... So then let us not sleep, as others do, but let us be awake and be sober.

- 1 Thessalonians 5:2-6

The doorway to real change and the doorway to your own inner Gnosis is by perfecting your own Presence, being present, being in your body where you are, every moment of every day. Someone who is perfected that ability does not dream. Can you imagine that? They never dream, they are continually awake and everything they perceive is real no longer a projection of the mind, but fundamental reality.

*Those who wish to keep this discipline
Must guard their minds in perfect self-possession.
Without this guard upon the mind,
No discipline can ever be maintained.*

*To keep a guard again and yet again
Upon the state and actions of our minds and bodies -
This alone and only this defines
The sense of mental watchfulness.*

- Shantideva, The Bodhistva's Way of Life 5:1, 108

Practice

Make a place for yourself to meditate. It should be clean, well-ventilated (but not drafty) and provide you with a means to sit in complete and total relaxation, with a straight back.

Everyday, quietly sit in a very relaxed posture. When you first sit, determine that you will not reflect on any problems in your life, or unresolved situations, or plans, or memories. Instead you will spend some time being simply aware of YOURSELF.

For the next few minutes, vocalize the vowel "O" and imagine a warm light glowing in your heart. Relax deeper and deeper. Allow the [Sound](#) to penetrate throughout your entire being, and imagine the light growing and illuminating everything within. Relax deeper and deeper. Let go of everything but that light and warmth. Focus completely on imagining the light in your heart and the sound "O" filling everything.

Afterward, when you get up from this practice, look around you as if you have never been in this place before. See everything as if it were new.

Do this practice everyday without fail

Gnostic Meditation 2:
Calm Abiding



*Only the light of [Consciousness](#), directed not from different angles, but fully focused and centered upon ourselves, can put an end to the contrasts, to the psychological contradictions. Only thus can we establish within ourselves true inner [Equilibrium](#). - [Samael Aun Weor](#), *The Great Rebellion**

Attention means "directed awareness." We use this term **Vigilance** which implies a very active, very focused form of attention; like a watchman, like a soldier in [Time](#) of war. A vigilant person cannot pause, cannot stop, cannot rest. [Meditation](#) depends upon that effort. There cannot be meditation if there is no vigilance. So it can be understood why there are practitioners of meditation who practice for 10 or 15 years and do not get anywhere. It is precisely because they are not learning how to be vigilant all day long. The truth is, meditation never stops. Practically speaking, there should be no difference between your waking daily life and the time you sit to meditate. There should be no difference in how you pay attention. The only difference is that you sit down and you focus on one thing, whereas during the day there are many things that are coming at you, so you have to manage all of the incoming [Impressions](#) with consciously directed awareness.

Attention and awareness are related, but not the same. Attention is focused; awareness is diffused. A good example is to consider the light of a candle: the light it casts in the space around it is awareness. But the light of a flashlight is Attention: it is focused on one thing.

The meditator learns to develop both of these manifestations of consciousness; but to meditate properly, one must distinguish between them. To penetrate into the true nature of any phenomena, one uses vigilance, or directed attention.

Therefore, Vigilance is the prerequisite for meditation. And what this means is that in every moment, every instant, we have to pay attention. This is why all the different spiritual traditions emphasize [Being](#) "in the moment," being aware, being watchful, being mindful; these terms transcend dogma and religion. They are functions of the consciousness, and you cannot skip over them if you expect to meditate.

Meditation is a deepening of that Vigilance. Meditation is not "spacing out." Spacing out is daydreaming and fantasizing, the opposite of meditation. To really understand what meditation is, we have to be applying directed attention, watchfulness, all day long, every moment, always trying to see ourselves in a new way, as if we had never seen ourselves before.

Ethics and Morality

Man know thyself, and you will know the Universe and its Gods...

The knowing of oneself, that [Gnosis](#), begins with watchfulness, vigilance, with paying attention. This is the foundation of all the systems of Ethics and Morality. These are codified rules that are designed to help a practitioner accomplish two things. The first is to be aware of themselves, and the second is to stop creating karma. Ethics and moral codes exist so that we may stop harmful action.

This is the first stage of meditation, because as long as we persist in any kind of behavior that harms others or that creates negative results in ourselves, we are producing karma, we are producing an imbalance. These activities create ripples in the [Mind](#) and ripples in nature, thus the pendulum is moving; that means there is no stability and thus no real [Peace](#). So when we act in violence or anger, we are creating disturbances in the energy within ourselves and other people. And that vibration, that energy, impedes meditation immediately. The goal of meditation first of all is to settle the mind, to cultivate a peaceful mind. Only then can one get information. If the mind is active and upset and agitated, one cannot meditate. Thus if one is creating harmful energies in one's life, environment and mind, one cannot meditate. So the first step is to reduce these energies.

Ethics and moralities in Sanskrit are called **Yama** and **Niyama** which mean "To-do" and "Not To-do," or in other words, things to do and things not to do. Every religion has this. We in the West are more or less familiar with the Ten Commandments; these are rules of things we should do and should not do. Monks and Nuns take vows which are actions that they must do and must not do. The most common ethics are summarized in the most basic of Buddhist vows:

- a. to abstain from killing any creature
- b. to abstain from stealing
- c. to abstain from sexual misconduct
- d. to abstain from false speech (lying, gossip, sarcasm, criticism, etc)
- e. to abstain from intoxicants (alcohol, drugs, etc)

This first stage is given to every Monk, every Nun, every Initiate, in every mystical spiritual teaching that has ever existed. They have always been given an ethical system to follow and it has always been designed (at least originally) to push the student to learn how to pay attention.

So with the lay people, the exoteric side of the various schools, they were given rules such as, "Thou shalt not kill" and so the common churchgoer, the exoteric group, knew that they should not kill anyone. But the ordained ones, meaning the Priests, the Monks, the Nuns, were taught that this rule is much deeper. It goes deeper than just physical action, because we kill with the mind, we kill with the heart. When we generate hatred and anger toward someone else, particularly if we imagine hurting them, we are creating causes and we are producing results. We are affecting a person, and we are affecting ourselves. And so Monks, Nuns and Priests were always educated to understand that all ethics and moralities apply to more than just physical levels. They apply to the mind and heart. That is why in the Gospels [Jesus](#) of Nazareth says:

Ye have heard that it was said by them of old time, Thou shalt not commit [Adultery](#): But [I](#) say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. - Matthew 5:27-28

Mere physical action is only the beginning; if you enact something as a thought, you have committed a crime and thus you have created Karma. This means you are blocking access to the consciousness. You are creating a block, what is called in Tibetan an "[Aggregate](#)." It is called in 4th way schools an "[Ego](#)." It is an element of Karma, a packet of energy that traps consciousness and creates [Suffering](#).

There is an infinite variety of these [Defects](#) in the psyche of the human creature, and it is the purpose of meditation to recognize them, understand them, separate the consciousness from them, and finally destroy them, removing them from the individual, thus freeing the consciousness from suffering and giving full expression to the purest, most beautiful part of the [Human Soul](#). This is symbolized in the story of the Phoenix Bird.

Everything we have discussed until now belongs to the first stage of the practice of meditation: Ethics.

The remaining steps can be outlined in various ways, but the most commonly known is this model from India:

The Steps of Meditation

1. Ethics (Yama and Niyama)
2. Posture (Asana)
3. Breath ([Pranayama](#))
4. Silence ([Pratyahara](#))
5. [Concentration \(Dharana\)](#)
6. Meditation ([Dhyana](#))
7. [Ecstasy \(Samadhi\)](#)



Samael Aun Weor seated in meditation.



Maitreya Buddha seated in meditation.

These are the steps of meditation as given in the many schools of [Yoga](#). There are various ways in Hinduism to break down the stages of meditation; for the purpose of this course we are focusing on a simplified order of steps. There are many ways to analyze and codify the steps of meditation. This list is simply an introduction and is in no way an exhaustive or authoritative model of all the real and vital stages of practice.

The gist of this outline is that there are levels of practice. To advance through these levels, it is necessary that we establish a strong foundation to build upon. If we are weak in our ethics, the first step, then we cannot possibly move to the next step, because a proper posture depends upon having a relaxed energy. Someone who is a victim of poor ethics and lack of [Self-observation](#) (Vigilance) will be a victim of tension and agitation, and therefore will not be able to achieve even preliminary concentration.

There are many who seem to think that once they are concentrating on one thing then that is meditation; or merely sitting and repeating a [Mantra](#) is meditation; or visualizing something is considered meditation. But in reality these are all preliminary.

Posture

The next stage step, if we were to look at the Hindu model, is what they call Asana, which means "posture" or "position."

If you study [Hatha Yoga](#) or other Eastern traditions, you know their instructors teach Western people to sit in a lotus posture or a half-lotus posture, or variations of these. These postures are fine if you have a body that comes from that part of the world or if you are quite flexible. For Asians to sit in that posture is very easy, very relaxing. They can sit that way without any tension and without any discomfort, but for Westerners these postures are very difficult because we have a different type of body. It is actually very painful to sit that way for most Westerners. Many Westerners spend a few years thinking they are

learning to meditate when in reality they are just trying to get their body to adapt to an uncomfortable position. Many become disillusioned and give up. It is a mistake to believe that you are required to meditate only in these particular postures.

The reason the postures are given is to produce a combination of relaxation and attentiveness. These two elements have to be in perfect balance with each other.

In Gnosis we understand that meditation can be practiced in numerous postures; you can utilize whatever posture is comfortable so long as you can be relaxed and attentive. In the books of Samael Aun Weor, he teaches that we can sit in a chair, lie on the ground or on the bed, or in the form of a star, or you can lie on a couch. The key is to have a combination of relaxation and attentiveness; to relax fully, and to be attentive.

A very effective posture for Westerners is to simply sit in a comfortable chair, with a straight back and neck. The hands and arms should be resting on the legs or on the chair. The feet should be well-supported. It is best to loosen any tight clothes or shoes. This posture is effective because the Western body has become adapted to sitting in chairs. A sofa works as well, although you should be careful to make sure that your back will be adequately supported.

Many students prefer to use a small meditation bench or cushion. Regarding cushions, it is worth noting that your cushion should support you such that your knees will be lower than your behind. Otherwise, your back will curve and begin to hurt.

Again, so long as your back is supported and you can balance relaxation and attentiveness, you can take any posture you like.

After some time, many experienced Gnostic students learn to meditate lying down. This practice is very effective but requires that one has developed a certain amount of skill. If you fall asleep, you are not there yet. (Incidentally, those experienced students will seem asleep; the reason will become clear later in the course).

If you relax too deeply and you fall asleep, you are just sleeping. There is no meditation if you lose consciousness of what you are doing.

Yet, if you do not relax deeply enough, you will never move into real meditation, because tension will keep you trapped.

The physical body has to become perfectly relaxed. All tension has to be dissolved. As long as there is tension, there cannot be relaxation.

It is necessary for our students to learn how to use mental force. But it is necessary for the student to first learn how to relax his physical body. It is indispensable to know how to relax the body to achieve the perfect concentration of the mind. We can relax the body seated in a comfortable chair or lying down in the corpse posture (with our heels touching each other, arms close to our sides, etc.). The second of the two positions (the corpse posture) is the better.

Imagine that your feet are subtle, that a group of dwarves escape from them. Imagine that your calves are full of small playful dwarves that leave one by one and that as they leave, the muscles become flexible and elastic. Continue with your knees performing the same exercise. Continue with the thighs, sexual organs, abdomen, heart, throat, face and head muscles successively, imagining that those small dwarves flee from each of those parts of the body, leaving the muscles completely relaxed. - Samael Aun Weor, from Introduction to Gnosis

Breath

The next step is Breath or Pranayama. In truth, this step concerns controlling the "vital winds" or vital energies of the body, rather than the natural function of breathing.

Many students skip this step, expecting that because they already "know" how to breathe, there must not be anything to learn here. Obviously, this is a mistake.

There are many practices encompassed by the topic of Breath, and this will be discussed in detail in Section Seven of this course.

But just to begin, we must allow the breath to flow naturally. Our breathing should not be forced or controlled. We are relaxing, and our breath should reflect that.

Silence

After Asana, the Hindus give a step called **Pratyahara**. Pratyahara means "silence of the mind." We want to enter into Pratyahara, which is to have a calm mind, a peaceful mind. There are specific techniques that lead us to Pratyahara and this will be our focus in this chapter of the course.

How do you enter into the silence of the mind? First, you have the foundations of the previous steps: you must curtail negative action and thus reduce the inflow of disturbing energy, and second you must take the properly relaxed posture. Having satisfied the initial steps, we take on a particular discipline designed to focus the attention, and we use it with patience and persistence until the mind settles on its own. Notice this incredibly important detail: we allow the mind to settle on its own. We never, ever, try to force the mind to be silent.

We train ourselves to enter Pratyahara by using preliminary concentration exercises. These exercises include an incredible variety of techniques: observing the breath, staring at a dot on a wall, focusing on an object, on a [Sound](#), on a phrase, etc. All of these exercises have one goal: to fix the attention on one place, thereby reducing the habitual reactions of the mind. When these reactions are reduced, the mind settles on its own, and becomes quiet.

Once you enter naturally into that silence, the ability to concentrate without being distracted, you can then learn to meditate on one thing.

Once the mind begins to stabilize, one can enter into the next step: concentration on one thing. In Sanskrit it is called Dharana.

From this single-pointed concentration, one begins to penetrate into it, to comprehend it: this is Dhyana. This is where real meditation begins. Meditation is the ability to focus the attention on one thing and receive information about it. All of the other practices and techniques are intended to lead the practitioner to this stage. Everything up to this point is preliminary.

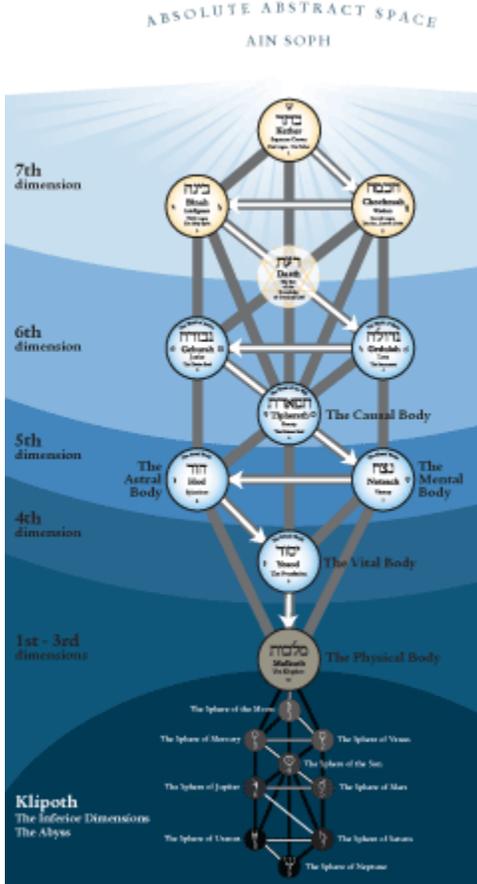
Penetrating into the object of attention then leads to Samadhi. Samadhi basically means "ecstasy." This is an experience of pure consciousness, an experience of the different levels of consciousness. And there are many types of Samadhi, not just one, and we'll talk about that later too.

Samadhi itself is an experience of the consciousness, the absence of the mind, the ego, the sense of self, a name, history, a face. With Samadhi we access the root consciousness of the [Human Being](#). This is something that is beyond our terrestrial life. And It is something universal; every human being can access it.

If you look at the accounts of different Sages and Saints throughout history, throughout all cultures, they all essentially agree; the primary elements that they had explained or thought were all the same. You can read the early church fathers of the Christian church and they understood the levels of contemplation, the levels of Samadhi, levels of consciousness, just the same as the Zen monks, or the Tibetan monks. This is not something unique to one culture.

But we need to understand that 99% of the people who try to learn meditation never go deeper than preliminary concentration practices. By far the majority of people get stuck somewhere in the beginning of this outline.

The reason is that they cannot let go of themselves. That is why it takes great courage. It takes tremendous courage to meditate properly. The irony is that as soon as one experiences real meditation, real separation from the false sense of self, one has great joy. What stops people generally is some kind of an attachment or [Fear](#). If a practitioner is able to transcend their own fear, to move beyond that, they can access the consciousness itself. And they get so much joy and so much peace! Then there is an eagerness to meditate. The one who has tasted this is different from other people because they have a kind of will, a kind of unstoppable purpose mixed with joy, mixed with happiness. This should be resistance is really great.



one must have a lot of willpower because the resistance is strong, and obstacle: yourself. To meditate you have to conquer your own mind, have that you believe is real, but is fundamentally an illusion; that is high in Pali means "suffering, ignorance." We ignore the true self, the essence, the Essence, what we really are inside, and thus we suffer,

The Structure of the Soul

To explain this in a structural form we can look at the [Kabbalah](#). Traditionally people think of Kabbalah as a Hebrew teaching, but it is actually older than the Hebrew tradition. The Kabbalah is a map of Consciousness. The Kabbalah maps the Universe as a structure and the consciousness, the soul of man.

When energy manifests into life, when energy descends, when creation occurs at the very superior level, there is a light. *Let there be light.*

The light, the [Ray of Creation](#), descends and unfolds into different levels of consciousness. This light is similar to a lightning bolt, the common symbol of this unfoldment, and what we see in that unfoldment are the different levels of the soul. Each sphere is a world, a realm, a vibration of space. But each sphere is also mirrored in our own inner constitution; each sphere is a level of our

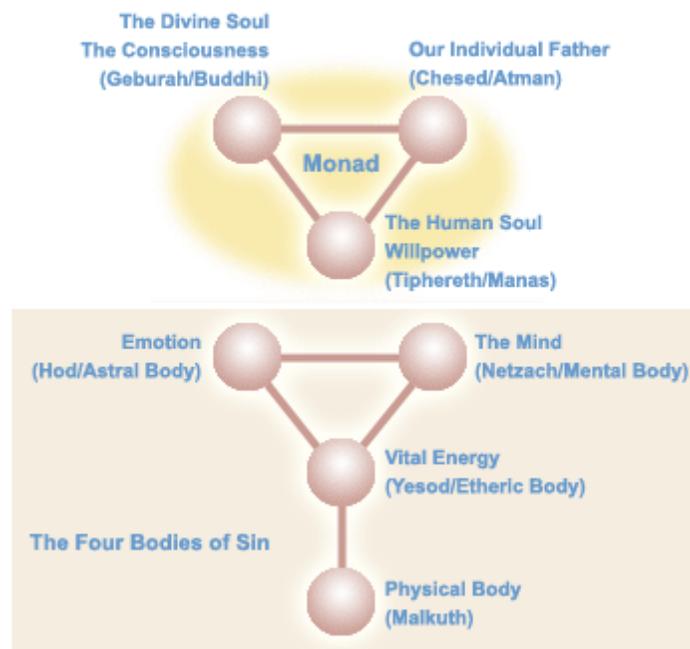
own consciousness.

As above, so below.

At the top is the Superior Trinity, the triangle which we call the Supernal Triangle or the Three [Logos](#), the Trinity of Christianity and Hinduism. This is the Father, the Son and the [Holy Spirit](#). This is [Brahma](#), Vishnu and [Shiva](#). They are three, yet they are one. Many Hindu sculptures have a deity with one body and three faces: this is the [Trimurti](#) or Tri-Unity. They are three aspects of the same thing. This tri-unity is also called the Supramonad.

From the superior triangle unfolds its reflection; this reflection is another tri-unity that we call the [Monad](#). Our own particular individual Father, our Being, our own particular God, is here. And our own particular God has his own progenitor, his own Father, which is the Supramonad. Thus the superior triangle contains the Father of our Father, mystically and spiritually speaking. This is what is meant in the [Bible](#) when we read "The Son of God." The Son of God is the Monad, the Inner Spirit, because He ([Chesed](#)) is the Son of the Father.

The Seven Bodies of the Soul



The Monad has three aspects, as a reflection of the superior trinity. First is first our own Individual Father, our [Innermost](#) Spirit, which in Sanskrit is called [Atman](#). In Kabbalah he is called Chesed. He has two beloved children, or two parts of himself through which he works. He unfolds into two parts; in Sanskrit these are called [Buddhi](#) and [Manas](#). In Kabbalah they are called [Geburah](#) and [Tiphereth](#). Buddhi is feminine and Manas is masculine.

Geburah, Buddhi, is the feminine [Divine Soul](#). She is symbolized in the *Iliad* (a Gnostic work) as Helen, the beauty for whom all men fight and struggle. She is also Guinivere, the Queen. She is Beatrice from Dante's [Divine Comedy](#). She is, in synthesis, our own Consciousness. She is the Virtuous Maiden who must be saved.

The Knight that must fight for her honor is Tiphereth. He is Lancelot, the brave warrior. He is the Charming Prince. He must work and sacrifice and fight. Tiphereth, Manas, is our Willpower, and is our immediate root: the Human Soul.

Tiphereth in turn unfolds and manifests a spark of himself into the lower forms of [Matter](#). This spark takes up residence in the Four Bodies of Sin: the mental, emotional, vital and physical bodies.

That spark is the Essence, the [Buddhata](#), the consciousness that has descended from our own Inner Being. The spark is quite small, like a baby, yet it is intimately connected to Tiphereth and to Geburah and to Chesed, and through them to Supernal Monad and then the [Absolute](#) Abstract Space.

Now perhaps you can understand what Samadhi is: it is the joy the consciousness experiences as it abandons the lower spheres. That joy may be in any sphere of the Kabbalah; it may be physical, it may [Astral](#). Regardless, Samadhi is the freedom of the consciousness, whether it is for an instant or an hour.

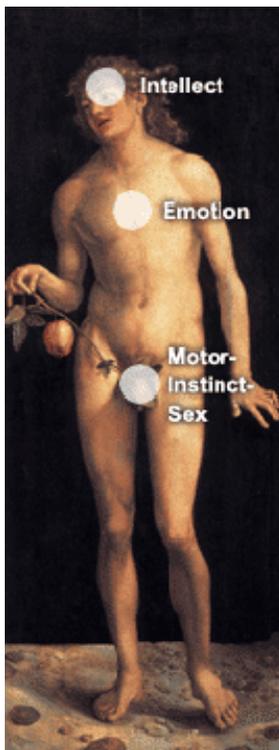
The consciousness is the spark of life that animates the vehicles that we use. The consciousness is the link back to our originator, back to Tiphereth and Geburah and Chesed. The consciousness is the channel through which we can receive the love, wisdom, and knowledge of our own Innermost (Chesed); he gives us these through his Soul, which is Geburah and Tiphereth.

So we have Spirit, Soul and Body. It is energy from Him, our own inner Father, that unfolds and descends into what we know as "ourselves." We have mind, we have emotion, we have vital energy, and we have a physical body; these are the four lower spheres. But the principle that gives us the experience of these aspects of ourselves is the consciousness, whether that consciousness is free and acting in harmony with the laws of God, or if the consciousness is trapped in the mind and acts out of balance with the fundamental laws of the cosmos.

If you are familiar with the Bible, this is the Terrestrial Man (us) and the Heavenly Man (the Monad) in the writings of [Paul](#). All of this is symbolically represented in the Bible. The Bible is entirely made up of Kabbalistic symbolism.

There is a structure to understand meditation. There is structure to understand the Soul. There is a structure to understand every kind of experience you can ever have in any level of consciousness and it is here in the Kabbalah. Any mystical experience can be applied to this tree. Any experience out of the body or in meditation must be understood in relation to this diagram.

When we meditate, we learn how to concentrate the consciousness that we have inside of these Four [Bodies of Sin](#), and to separate from them, to be free of them, to ascend and perceive the superior levels of the Being. The Kabbalah is the Line of Being.



[The Three Brains](#)

The consciousness is rooted here in the feminine aspect of our own Inner Being. That consciousness, that energy, descends into us. It is the root of our existence. And in us, it has its roots in the Pineal Gland at the center of the brain. The Pineal Gland is the receptor of consciousness in us and it is the root of perception.

The Three Brains

What we have to realize is that perception happens before there is sensation. Sensation occurs here in the physical body or it happens in the heart or in the [Intellect](#). But perception itself begins well before the arising of sensation. The function of meditation is to learn how to perceive before sensation appears. Sensation can be intellectual or emotional or physical.

We have an intellect, we have emotion, and we also have a motor-instinctive-sexual aspect. We call these three aspects "Brains" because they function on their own; they each have their own way of thinking and processing.

Human beings have come to believe that their true self is the intellect. This is that chattering, never-stopping train of thoughts, that voice in the head that never shuts up. Most of us think that voice is the self, "me," that is "my identity," but it is not; it is the false self.

Many people live life having to deliberate everything, needing "reasons." They cannot act on a mere feeling or sensation, they have to see that it is "a good idea." They are psychologically predisposed to see everything through the **Intellectual Brain**.

Some of us think that our real self is in the emotional center, that our feelings are our real identity. We believe that what we feel, what we like and dislike, defines ourselves. These people live life according to how they feel about things, and will often act on a

feeling rather than on common sense, meaning they have not thought about it. But this is also merely sensation. It is not the root of Self, the root of consciousness. It is just emotion. They are psychologically predisposed to see everything through the **Emotional Brain**.

And many believe sensation and the body is the real self, that if we feel good physically then we are good, and if we

feel bad physically then we are bad. These people live life instinctively, acting and reacting before they have had a chance to think about what they are doing or even to know how they feel emotionally about it. They are psychologically predisposed to see everything through the **Instinctive Brain**.

So, there are three primary ways that we become confused. Everyone who is asleep, like most of humanity, falls into one of these three groups, believing that one of these aspects of our psyche is the real self.

We tend to go through our daily lives talking to ourselves; we have a chattering train of thoughts that are going on all the time and we communicate with that, we talk with that. "Well I am going to do this and that, and then if this happens maybe I will go here and do this and that." This dialogue is going on all the time. This dialogue is known as our **Psychological Song**.

This dialogue, this song, is fed continually by our mechanical interpretation of life. Whether we are an emotional type of person or an instinctive type, we all have a chattering train of thinking. This chatter is the inner dialogue of the ego, not the Being, not the Spirit, and not the consciousness. The goal of the meditator is to separate from the chatter that occurs in the intellect, from the rising and falling emotions of the emotional center, and from the pleasant and unpleasant [Sensations](#) that arise in the motor-instinctive-sexual brain.

Sensation arises in all three brains. All sensation is impermanent: it arises, and it falls away. Unfortunately, we do not realize this, and are completely 100% identified with sensations.

If we do not see something with our five senses, we may not believe it. We depend utterly and entirely on this "sensual" way of perception; if we cannot perceive it physically, we do not believe it.

The Sensual Mind

The sensual mind depends on sensation. Everything that it believes, wants, chases and runs from is determined by sensations.

The sensual mind has a death grip on our culture. Materialistic science, which is only a couple of hundred years old, has fed this and has made it very fat and robust in humanity. We are now at the point that many people say, "If I cannot see God he must not be real."

But then if you ask them, "Well, do you have a heart?"

"Of course I have a heart!"

"Have you ever seen it?"

"No, but I know It is there."

There are obvious limits to this level of logic, nonetheless we all fall victim to this sensibility of being blinded and hypnotized by the five senses.

We believe the physical body is who we are. Pretty much everybody thinks that this is your only physical body. We have not had another one that we remember, so this must be it. And yet how many people have had a lucid dream? Where was your physical body? Were you having a lucid dream just in your head? If you are having a lucid dream that means you were awake and you knew you were dreaming, and you could do things there that you could not do with your physical body. So where was your physical body? It was in bed asleep, and yet you were somewhere doing things that normally you could not do. You were operating with another part of yourself, separate from the physical body.

And we all do that when we dream. Every being, every creature that exists does the same: the consciousness escapes from the physical body. The physical body stays in bed and it is recharged, it heals over night, it builds energy like a battery storing energy. The [Astral Body](#) and the mind go out; that is why we lose consciousness of the physical body and forget about it. This is exactly what you are going to do in meditation. You have to extract the consciousness from these inferior levels to experience something more. This is the basic idea of this chart that illustrates the Kabbalah; it helps us to see how we need to work.

Samadhi is the term to describe this type of experience. Samadhi is basically an ecstasy that happens in the absence of the "I." And this "I" is of course our false self. "I am named this and that, I am this many years old. I am from such and such state. I have had these traumatic experiences and these good experiences and I have made this much money, people have betrayed me, etc." All of that is the false self. All of this false self is rooted in information from the five

senses, from the information of the sensual mind. It is what our mind believes and the memories that we hold on to but none of it is fundamentally real.

It is like our dreams; we dream things that are desires of the mind but they are not real. Our mind itself is full of pictures that are not fundamentally real. We believe in them so much that they make us suffer. That is why we can just start thinking about something and then we start to feel bad. We start to feel emotions that are painful just because of a thought. What is a thought? It is just energy. But what's happening there is really important for us to understand: it is energy of the mind trapping energy of consciousness because there is a lack of attention, because there is no vigilance there, there is no consciousness there; it is mechanical. It is happening because of fear, or [Desire](#), or anger or pride, something like that. So we suffer. We suffer because the consciousness is trapped in the desire for some kind of sensation.

Samadhi or ecstasy is the escape from that situation. It is the ability to transcend all desire for sensation. The root nature, the inherent nature of the consciousness, is JOY. The nature of consciousness is joy, not resentment, not fear, not anger, not pride, not shame; joy. We have all tasted that before, at least when we were babies. Most of us may not remember, but when we see a baby we are so attracted because that baby is pure consciousness, the mind has not yet settled in. And we see that purity and we are hungry for that, and we long for that because on some level we remember it. Deep inside we remember it. And we say, "Oh, I wish I was a kid again. No bills, no people yelling at me, screaming at me, giving me a hard time about stuff that I really do not care about. Not having to worry about my car, or the dog," just the purity, happiness, simplicity.

In Gnosis we learn to recover the attributes we had as children. One very important fact we must observe and recover is this: babies are so relaxed! We are tense 24 hours a day. How many times have woken up at night and realized that you are completely tense? Every muscle in your body is tense because the mind has not stopped going all night. Everything that you were thinking about all day, you were thinking about all night. There is no peace, there is no serenity, no relaxation.

Jesus said, "*Except be ye as little children you shall not enter heaven.*" We have to become once again the way we were as children: pure, innocent, simple, relaxed, and most of all, seeing the world as if it was new, as if we had just arrived.

We cultivate complication in our culture. We complicate our lives. Your meditation will deepen as you remove complication, and simplify. This is part of the reason people have always left the cities and gone to meditate in caves and hermitages.

We have to remove obstacles in order to understand what the consciousness is. We create the obstacles ourselves. We have very complicated lives; we have very complicated minds, and it is all self-created. Until that changes, we cannot meditate. It is impossible. We are our own obstacles. Remember that. Everything in your life is there because of you, not because of your boss or because of your family. We have to learn first of all to take responsibility; never blame anyone.

As soon as we can recognize that everything in our life is in our control, our power to change it, then we can change it. And if it is not in our power, why worry about it, there is nothing we can do. It is so logical! If we have a problem and we can fix it, why worry, there is solution. If there is a problem and we cannot fix it, why worry, there is no solution. But we worry anyway. We worry if there is a solution and we worry if there is no solution; it is a mechanical habit, it is a bad habit, and it is part of the mind, a part of this mechanical process. When something is mechanical, it means that there is no consciousness there.

Samadhi is the ability to escape from the whole mechanism and to taste the simple joy of the consciousness; that is why Samadhi is defined as "ecstasy," the common [Translation](#) of that word. It is not ecstasy in terms of sensation or pleasure, like having a tremendous orgasm, which is what most people think it is. It absolutely is not anything like that. Unfortunately, because we are so identified with the sensual mind, we come to meditation believing that we will be able to access even greater heights of pleasurable sensation, and in fact many meditation instructors use this lie to attract students. Many instructors even believe it to be true, and spend their lives desperately seeking greater experiences of what they call Samadhi, but which are in fact various experiences of sensation. They become addicted to experiences that one can in fact have in meditation, but they are not Samadhi and they have nothing to do with [Liberation](#) from suffering.

Samadhi is the experience of the simple pure joy of the consciousness, which may be very powerful, very overwhelming and completely absorbing, but it does not mean sensation in terms of physical sensations. We can experience all kinds of physical sensations in meditation, but these are not Samadhi.

The Basis of Samadhi

Samadhi has many levels and forms. But to reach any of them, from the most subtle to the most powerful, there are two aspects of meditation that we have to develop. You could say that Samadhi is defined by two Sanskrit words. The first one is **Shamatha** and the second one is **Vipassana**. These are spelled in many different ways because they are really written in Sanskrit, so you might see different spellings. But Samadhi is composed of these two different aspects. All meditators from all traditions cultivate these two aspects of the consciousness in order to reach Samadhi, in order to escape the prison of the sensual mind.

Shamatha is often translated as "Calm Abiding." It means having a stable mind, a calm mind, and being able to concentrate. But the root of the word is very interesting. SHA in Sanskrit means "peace." We have to cultivate peace through the presence of the consciousness, through concentration, not the false peace that we get through repression or by running away from our problems. It is not that. It is a peace that comes through concentrating the consciousness, the awareness. MATA means "dwelling" or "stability." So SHAMATHA means "to dwell or to be founded, to have establishment in peace, to dwell in peace." This is the first stage, the first aspect of meditation that we have to cultivate. Shamatha is essentially the same thing as Pratyahara.

Here we are trying to meditate, but we sit amidst a sphere of **Chaos**, the turbulence of our own mind. Really, this is our state all the time, we have this chaos of thoughts and feelings and sensations that are always hitting us. You could say the mind is like a very disturbed ocean. There is no clear pattern in the waves, they are just crashing into each other from all different directions. And we can verify that for ourselves right now.

Practice

Sit quietly for one minute and do not think. So just sit quietly and watch your mind. Do not think, just watch.

How many thoughts do you think came through your mind in that minute?

If you are sincere with yourself, you will see that your own mind is far from "dwelling in peace."

We have so much activity in the mind because none of us learned when we grew up how to use our attention, how to control and focus the consciousness. So if the consciousness is not there to drive the chariot, the chariot runs like mad down the road. This is an ancient symbol with many levels of meaning, present among the Greeks and Romans and in Hinduism: the chariot is our mind, our psyche, and it is drawn on by the horses. The horses can symbolize either the Four Bodies of Sin (the mental, emotional, vital and physical bodies) or the five senses which feed them. If the driver is not attentive, the chariot is likely to crash. If we do not control the four bodies with conscious, attentive willpower, we will crash in a great tragedy.

Of course, we have not learned to consciously and attentively control the relationship between sensation and the mind, thus our mind is out of control. This is why everyone is tense. This is why there are rampant rates of depression, suicide, divorce, violence, anxiety, ADD (attention deficit disorder), etc. In fact, the terrifying truth is becoming more obvious to the health care system: that most people suffer from ADD.

Incidentally, therapists are beginning to recognize the power that meditation has to help the mind. There was a recent study at the University of Wisconsin where they measured the effects of meditation over the course of a period of time, and they proved that people who meditate have lower levels of stress, less chance of heart disease, less chance of heart attacks, and many other factors. All of this simply because they have learned how to control their attention and thus take energy away from the mind. The mind then naturally settles down.

In the beginning we learn how to develop Shamatha, the ability to dwell in peace psychologically, consciously. So rather than having the chaos that is normally churning in us, we learn how to focus the attention, so the first practice we are all going to learn is simply that - how to concentrate on one thing and to let go of thinking. This is the first stage.

We will learn a couple of different techniques. Everyone is different in their capacities and the tools that they respond to. We need to develop one technique that we can hold on to with discipline and perseverance and with patience. It is important to choose one technique and stick with it. We will all face obstacles and problems, but we must not make the mistake of believing that they are the result of the technique we are applying. All of these techniques work. What creates the problems is our own mind.

Within a period of time relative to the effort you make, the mind begins to calm down naturally. It happens naturally. You cannot force it. And this is another thing that is very important to make absolutely clear: you cannot force the mind to be quiet. This is another mistake that many meditators and teachers of meditation make: they say, "make your mind quiet." It is impossible. Nobody can do that. However, advanced practitioners and teachers may say this as a way of expressing the willpower of the attention, because it is a known fact that if the attention is strongly placed, the mind will back down. But this is not to be understood as pushing the consciousness against the mind, against thought: this will do violence to the psyche, and can result in deeper suffering. There is no danger provided you follow the instructions properly. Just make sure that you are focusing on concentrating the attention, rather than on trying to make your mind quiet.

Become very conscious, very attentive, and the mind will settle on its own. The mind is like a lake, like an ocean. What causes the waves are all the impressions of life and the random and distracted thinking and feeling that is happening in us. But if we learn to focus our attention, those impressions stop hitting the mind, they come to the consciousness instead. Then we are able to take that information and file it properly inside of ourselves. This means that those blasts of sensations are no longer hitting the mind wildly and the mind naturally calms down.

In [Esoteric Psychology](#) this is called [Transformation of Impressions](#). (See *The Revolution of the Dialectic* by Samael Aun Weor).

You can go on a meditation retreat, for example, and if you are disciplined and you sit 8 to 10 hours a day regularly, you can experience a calm mind with a matter of days. Most of us do not have that opportunity, so we need to expect that it is going to take more time. But if you sit every day and you are trying to work with your attention all day long every day, you will achieve a calm mind very rapidly. You will see big differences if you work every minute, constantly. That is really why monks go on retreats and that is really why monks live in monasteries. It is to keep all these impressions from hitting them, to isolate themselves from so much complication, to not be in the city, to not be around the opposite sex, to not be in places where they are pounded by so much information. In isolation they are able to have a calm mind very fast. Unfortunately, when they come back to the city, they lose it. Many meditators find that. They want to go on a long retreat, 10 days or three months or a year, and they go and they have peace of mind, but as soon as they come back to the city it is gone. It is heart-breaking. They would do better to develop a calm mind here, in the midst of the city. It may take more effort, more willpower, and more patience, but the result is far more durable and long-lasting. We who live in the city have an advantage in that sense. If we can develop a calm mind here, it is unbreakable. So, if we have that discipline, that willpower, we can have a calm mind, and it cannot be shaken.

The real chaos is in the mind. It is how the mind reacts to the outside. If you can change that, you can change the whole phenomena. So the essence of Shamatha is to learn how to set the mind on one thing without being distracted, to learn how to pay attention. We do this by first learning how to concentrate on one thing.

We must learn to concentrate our attention all day long, in spite of the incredible distractions that our society swims in. We must learn to control our attention in spite of the advertising, the movies, the magazines, the attractions of sex and drinking and smoking; if we can control ourselves in front of all of these cravings, there is nothing that can stop us from reaching the Absolute Perfection of the Soul.

So there are two practices we will learn in order to develop the ability to control our attention. One is to learn how to concentrate on a candle flame, and one is to learn how to concentrate on your breath. Generally speaking, for many the candle is easier in the beginning.

The Candle: Practice 1

Find a place where you can sit in complete comfort. Place a candle so you can see the flame. Keep your eyes open and have a very relaxed posture.

Steadily and progressively become aware of the muscles of the body. Start at the top of your head and move downward, relaxing all the muscles. Imagine the tension evaporating, rising up like smoke or steam. Be thorough. You will find tension in surprising places.

After relaxing all the muscles of the body, place your attention on the candle flame. Then you simply keep your attention on the candle flame. Do not allow your mind to pull your attention into thoughts or dreams or memories or plans. Your goal is to maintain complete concentration on the candle flame.

Maintain this control over attention for ten to fifteen minutes. Every time you lose your attention into a distraction, simply [Return](#) to concentrating on the candle. Do not judge yourself or congratulate yourself. Simply observe.

Time yourself by setting an alarm. Do not watch the clock or trust your sense of time. These are distractions of attention. You need to develop the capacity to be 100% focused on one thing. Even a little 5% awareness of time is not acceptable.

In the beginning, do not meditate for too long. You will burn yourself out. Short sessions are better, maybe 10 or 15 minutes. If you want more than that, do 10 minutes, take a break, then do another ten minutes. You are more likely to develop deeper concentration if you work in small sessions. Sitting longer means there is a higher risk of losing concentration or becoming distracted. Only gradually should you increase your meditation time. Of course, in later stages you should have developed enough conscious awareness that the length of the session is irrelevant, because you never lose your attention into anything. At this stage, one meditates for as long as it takes to accomplish whatever goals we have for that session. Monks in the Tibetan tradition begin learning to meditate by performing short sessions of ten to fifteen minutes. They will do this twenty or thirty times a day, and only gradually will they increase the length of the session.

Do this practice everyday. It is best to do it at a time when you are naturally at rest: in the early morning or in the evening. Some people become drowsy in the mid afternoon (4 or 5 o'clock); take advantage of the body's natural pauses. What is important is to develop consistency. If you skip days, you are crippling your own ability to progress. BE CONSISTENT.

The Candle: Variation 2

Follow the instructions for the first practice.

Now as you observe the flame, pay attention to the fluctuations and changes of the flame. Notice how subtle changes are; changes in color, transparency, vibration, motion, rhythm, etc. The flame never stays the same; it is constantly changing. This is not an exercise in thought: it is an exercise in observational [Powers](#). Pay attention to the changes: do not think about them, or compare them, or wonder about them: just watch them happen as they happen. Do not lose a moment of its activity!

The Candle: Variation 3

Now, as an experiment, observe the candle flame, but pay attention to your hands. Observe how you can be looking at one thing, but paying attention to another. Attention is not dependent on sight. Neither is it dependent on any other physical sense. This is a very important phenomena to understand.

Notice that you can be looking at the candle and have your attention on your body or on a sound or on a daydream. Can you see how you can look at one thing and yet pay attention to another?

For example, you can watch the candle with your eyes, but you can be paying attention to a sensation on your body. This is called **Division of Attention**, and it is an important skill, but at this stage of practice it is an obstacle. In the beginning, you cannot have that separation if you want to develop strong concentration. You cannot be divided in that way. One hundred percent of your attention has to be focused on the object of attention. So when you are working to develop concentration, DO NOT divide your attention. Focus all of your attention on your object. The reality is, though, that we all find our minds to be a see of chaos; how can we concentrate with such noise in our heads?

This is the beginning obstacle. Here is your candle, here is your attention, you are looking at it, you are watching it, but what happens inevitably? Thoughts, emotions, sensations, all kinds of information in the three brains is there to distract us; memories, worries, etc. Past and future. There is a pendulum. Bad and good, past and future etc. This is how the mind functions: the pendulum, duality, back and forth.

Every distraction, every sensation, every thought, every feeling, has the potential to absorb some percentage of your attention. Your job is to learn how to focus 100% of your attention on the candle flame. The fastest way to do that is actually very simple: notice what in you is not paying attention to the candle flame.

You sit to meditate, you observe the candle, and you feel pain in your knee, you have this thought about money, you

have a latent anxiety. These are all happening simultaneously. That means, let's say 10% of your attention is on your knee, 50% is thinking about money, 20% is anxious, and 10% is counting time (waiting for the meditation to be over) and that leaves only 10% left there all alone trying to focus on the candle flame. What are you to do?

Naming

If you observe the candle and you realize thoughts of money keep coming, then you simply look at those thoughts for a moment and then you withdraw attention from them. You pay attention to them momentarily, then you stop paying attention to them. You must recognize the distraction first. If you ignore it, it will take longer. If you look at it for a moment then let it go, you will be able to develop concentration much faster.

This is called "naming." Naming means that we see a distraction for what it is, then we withdraw our attention from it. With each distraction that we notice and let go, we increase the strength of our attention on our primary object. That means you will be more and more focused on the object of meditation.

Naming does not require thinking. It is fine to name distractions with thoughts: "A car went by. Worries. Mom. Money." The thought, the name, is irrelevant. What is important is the act of attention: you see it, then you let it go. Do not fall into worrying about what to name the distraction, because that is not meditation! Again: just notice what is trying to keep your attention, then marshal your willpower to focus on the object of meditation.

So gradually, by noticing what is distracting you, you focus more and more attention on the object. Gradually your concentration will become more robust. With continued practice, you will be able to focus your attention easily and the mind will naturally calm down. Take your consciousness away from the distracting elements and they will naturally subside. It is natural, you do not have to force anything. It happens on its own.

You measure the success of this level of practice by how long you can remain focused on the object of meditation. Actually in the beginning, you measure by whether or not you can remember you are there to meditate! That is the first gate. Many people sit to meditate and in a few seconds forget, then the whole 10 or 15 minutes goes by and they realize, "Wait a minute, I am supposed to be meditating!" That has to be changed, because if you forget that you are doing it, you are not doing it.

What if you notice a pain? In this stage of practice you can move if you have pain. Sitting in pain is pointless. The point is to develop relaxation and concentration. Develop a good posture but do not keep moving the whole time, because that will become a serious obstacle. If you have real willpower, if you really want to push, do not move at all. At certain stage of the practice you have to develop that skill. At some point, to move further, you must stop moving completely. We will talk about that later. So at this stage, make an adjustment if you have pain. The pain is just a distraction; move a little bit, let it go and keep concentrating. Eventually, pain will not be an obstacle.

Shamata

Shamatha is Calm Abiding, the serenity of the steady mind. This state exists when we have developed what is called "one-pointed mind," which, in the terminology of Gnosis, is a misnomer. The mind is not one-pointed, the consciousness is. (In many Eastern traditions, the word "mind" is used instead of "consciousness." Thus, "the awakening mind," or [Bodhicitta](#), is truly the "awakening consciousness." We clarify these terms because in the West the "mind" is assumed to mean the "intellect," and if one were to awaken the intellect, one would then be an abortion of nature, otherwise known as a "[Demon](#).")

We must establish Shamata, Calm Abiding, if we are to have any insight into our true situation. Insight is our goal: the ability to perceive the truth directly.

Vipassana is the Sanskrit word for Insight. Translated literally it means "special insight." In other words, vipassana is [Imagination](#) or [Clairvoyance](#).

It works basically like this. You are in a boat on the ocean. The boat is your mind. The ocean is life. Normally, the boat is tossed by the ocean and you cannot stand still, it is impossible. Life is rocking us too hard. You have to hold onto something: the mast of the ship. The mast of the ship is the object of concentration, the candle, your breath, or whatever it is. You hold on to that with everything that you have got. All your willpower has to be focused on that. As you draw your attention exclusively to holding on, naturally the ocean settles. The boat starts to calm down and you develop stability. And that point you can let go of the mast and you can look around and begin to understand what has been happening to you.

Shamatha is the ability to stand still on the deck. Shamatha is standing in stability, firmness and peace. Vipassana is perceiving the nature of phenomena. When you begin to look around at things you begin to see them in a way that you could not have seen when the boat was being tossed about. This is how meditation works. We develop the capacity to observe peacefully, and in the observation we perceive the nature of phenomena.

Shamata and Vipassana in union produce Samadhi. If you are not accessing Samadhi, it is because of one of two reasons: either you do not have Shamatha or Vipassana developed, or it is your karma. That is it. Anyone can develop the union of Shamata and Vipassana and thus enter Samadhi, so long as the karma allows it.

The object of concentration that we use to develop Shamata can be anything. Many Hindu yogis concentrate on a stick or a rock because they can all get one, they do not have to buy a fancy one at the store. It is just a rock, and they meditate and develop concentration. They are so poor that they cannot afford to go buy a fancy ritual object or a big statue. Of course, many Westerners approach meditation in this way, which is to their misfortune.

You can use a candle flame or a rock or the Empire State Building, provided you have a view to see it. But regardless, it is best to use a real object, outside of oneself, and it is preferable to use something natural and organic or the image of a sacred person or symbol. Eventually, as you develop more consistent attention, you can switch to more difficult objects.

The obstacles that we face in our attempt to develop Shamatha are varied. First are external distractions, noises outside, screaming neighbors, pain in the physical body, being too cold, too hot; whatever they may be. We have to develop the capacity to not care about any of it, to withdraw from it. If you need to use ear-plugs use them. If you need to put a blanket on or stretch for a minute, do that. Take breaks; but the point is to sit and be patient. Withdraw your attention from every distraction and you will get there. There are no shortcuts.

One obstacle that people face is that they expect too much. We sit to meditate and we want Samadhi that day. It does not work like that. Do not go into it with expectation because that is the mind, that is desire, and that will produce frustration and you will get burned out. This happens to many people.

One of the rules that can help is this little phrase, very simple:

As it is.

If things are distracting you, if they are bothering you, if things are disturbing you, you feel agitated, you feel anxious, just remember that all things are as they are; observe it, and do not react. All you have to do is to observe things as they are. Observe them as they are; let go of the desire to change any phenomena. Do not have attachments or expectations about anything.

Relax and watch; the mind will settle on its own accord in accordance to your persistence. They say in Tibet that when a person goes to be a monk, he first has to go on a long retreat for six months to a year simply to develop Shamatha. That is meditating 8 to 10 hours a day. So do not expect that you are going to get it in a week or two. It will take time and effort. But the rewards are invaluable, because it brings peace. And that is what we want right? If we want peace, we have to cultivate it inside and these simple exercises lead directly to it.

There are two signs that show that someone has developed Shamatha. First, they are naturally attracted to Shamatha; that means that they want to keep practicing. And the second is a calm mind that cannot be distracted.

There are actually nine distinct levels of Shamatha. We will discuss this later. But you need to know that the ultimate technique that we are going to learn in this course does not require that you have the most fully developed Shamata. If you just have preliminary concentration you will be able to utilize the technique we are working toward.

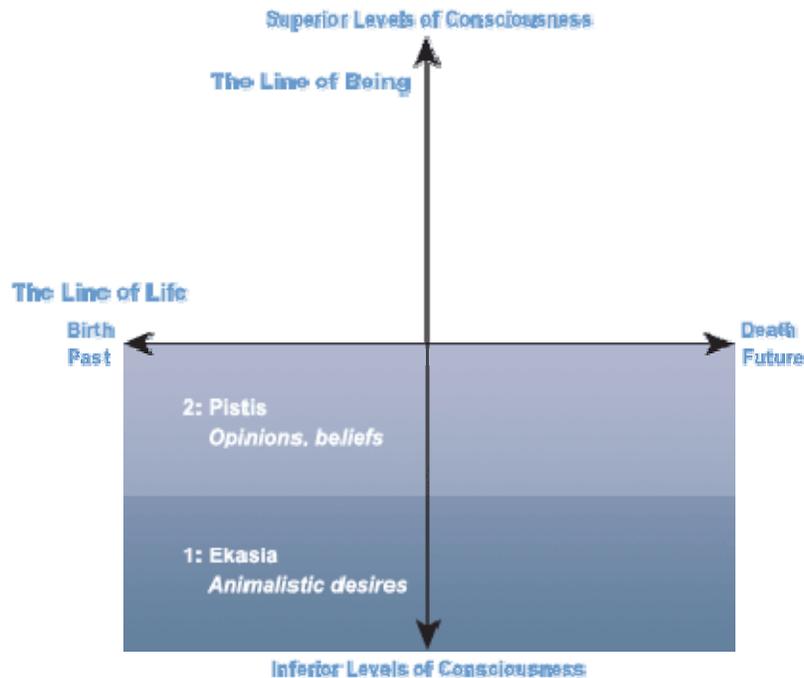
The second sign of the development of Shamata is a calm mind. This means that thoughts may still arise, only we are not distracted by them. This is very important to understand clearly. Thoughts and distractions may still come, but they do not cause us to forget our meditation. We do not get absorbed by them. We continue holding on to the mast of the ship and we see the distraction come and we see it go; it does not take us with it now. This is opposed to the way most of us are now; when we try to meditate we get pulled right along by whatever distractions come. It is like we are in a raging ocean and we get tossed by wave after wave. Properly established Shamatha means that we see the waves but we do not go with them. It just takes persistence.

The other aspect to properly developed Shamatha is that it is not dull, it is not hazy and it is not vague. It is very sharp. It is very clear. When someone has developed this level of concentration they are able to sit with concentration, expansiveness, there is no sense of anxiety or tension or something gripping onto us or being battered by thoughts and sensations. There is an openness and peace; it is very relaxed. These are all aspects that we need to understand.

The route to this place is by means of a profound attentiveness. It is not a state of distraction. It is very attentive.

States of Consciousness

The consciousness, as we see on the Line of Being, has many levels. We have lower levels and higher levels of consciousness.



At the very base we have what in Greek is called Ekasia. This is the level of consciousness that is brutal, instinctive, animalistic etc. This is becoming a very popular state of consciousness nowadays. People really like to behave like animals. It is very common and popular now to cultivate animal behavior. It is popular especially in movies and TV. Most of the movies now have violence and people fulfilling all their animal desires. They are all about cultivating this level of consciousness. It is the lowest possible level, but that is what our culture likes.

The next level we have is called **Pistis** in Greek. This is the level of opinions and beliefs. This is the most common level that humanity has developed.

Most people in the course of an entire lifetime will live completely in these two levels of consciousness. So between these two we develop our religion, our culture, all of our ideas and our ideas, of our self. Both of these levels are fed by the sensual mind, by our concepts about sensation and what we experience of life through sensations. Most people never go further than that.

On the Line of Being, these two states describe a very narrow range of consciousness.

Another way of looking at this is that Ekasia can also be seen as physical sleep, because it is a form of sleep; it is the sleeping consciousness. The consciousness sleeps while we rest physically and it sleeps while we walk around. This what we would normally call the "Vigil State," where we are up and walking around with our physical bodies. But in the context of understanding the bigger picture, one begins to see that there is very little difference between Ekasia, animal behavior, and Pistis, the level of opinions and beliefs.

We see these in our lives now, where most people live their "Vigil" life acting out of instinctive desires, being driven by fear. That is their only motivation in life, being driven by a lack of security, feeling afraid, like they are going to loose everything, they do not have any money, they are not safe. That is instinctive and mechanical, and many people live their lives entirely in that level of consciousness, terrified.

Some live their lives entirely in the world of the mind, amongst ideas and concepts, and for them this kind of teaching remains just another concept, just more ideas, just another teaching. For them, this knowledge just becomes more garbage to stuff the mind.

When we learn to pay attention in a very practical way, a very direct way, every moment of every day pushing to separate ourselves from concepts, from beliefs, and from ideals, from emotions, and sensations, we can change all of this.

We must push to become conscious. We do that through learning to be attentive, which is called Self-observation, and we learn to see the three brains but not be in them, to separate from them. We observe thoughts, we observe feelings, we observe our actions, but always with a sense of inner separation. That effort needs to become consistent, persistent, continuous.

When it becomes continuous it becomes [Self-remembering](#). Self-remembering is consistent, continuous observation of oneself. It means one is present, one is observing. One is conscious of everything that one is doing.

This has nothing to do with an idea or a concept. It has nothing to do at all with a belief. It has nothing to do with feeling good or feeling bad, looking good or looking bad. It is purely conscious attention, that is all.

Conscious attention is beyond who we think we are, who we want to be, who we want people to think we are. It is beyond all of that. And no one can do it for us, nobody. Only the individual has to develop that capacity and it is difficult, very difficult.

But if we establish that continuity of conscious attention then we become established in the next level of consciousness which is called in Greek **Dianoia**, a radical conscious development. The term Dianoia is being used nowadays by a very famous school called "Dianetics." But what they are teaching is how to use the mind, which is opposite of Gnosis. We are teaching how to use the consciousness, and it is not the same thing. But many get confused because of the terminology.

Dianoia is the called 3rd State of Consciousness, and we must become consistent, never stopping, pushing to establish ourselves there. This means that we have to be able to observe ourselves in the three brains as if the body was an actor and inside is the director. The director is the consciousness which is directly connected to our own Inner Divinity. It is that part in us that is supposed to be making the decisions and knows good from bad.

To be established in the 3rd State of Consciousness is to have continuity of the remembrance of God, our true Self, our Innermost Father, whose presence is established in us by the continual and active direction of conscious attention. This is **Self-remembering**.

Pinocchio is a Gnostic story, written by a Gnostic initiate. It is a story about a wooden boy who is a puppet and wants to become a real man. The puppet is the terrestrial man and his guide is the consciousness, Jimini Cricket. He is the quiet voice inside who the boy generally ignores; that is our consciousness, the part in us that knows good from bad. But it is quiet. And when the mind is active and we are caught up in our desires, we do not hear him, we ignore him. Usually he tells us to do what we do not want to do, we want to go be famous like Pinocchio. We do not want to listen to that voice.

Learning to meditate is learning how to make that voice strong, to make that voice, the consciousness, be the one who runs the show; no longer the mind, no longer desire, but the superior part of us.

Establishing ourselves in the 3rd State of Consciousness, Self-remembering, brings radical change because that is where we begin to renounce everything below it, everything that belongs to lower levels of consciousness. Where we had opinions and beliefs based on our pride and fear, where we had instinctive behavior based on our pride and our fears, addictions, all kinds of problems, we start to change and renounce those things; this is why Dianoia is defined by Samael Aun Weor as "revision of beliefs."

Meditation is a function of the consciousness. The consciousness is attention. Shamatha is the Calm Mind that results from directing the attention; this is Self-remembering or Self-observation. It is all about developing attention, that is all.

If you really want to learn this, learn to meditate all day long. Learn to never be distracted. There are a few ways you can do that. Do not ever do more than one thing at a time until you learn to do it consciously. Most people hate this. It means that you should not eat a hamburger and drive your car and talk on the cell phone and have the radio going all at the same time. We like doing that. It means you should not be working on the computer and eating lunch and talking on the phone and having a radio or the TV on all at the same time. Basically when we do this it means that our

consciousness is being dispersed into many things, and this means there is no cohesive, concentrated attention. Thus if we are also trying to learn to meditate we will become very frustrated because we have not recognized those behaviors that develop the obstacles to meditation.

We have to learn to focus attention on one thing at a time. Do one thing and do it with your full attention. Most people believe that this means they will work slower. Most people believe this means we will not get as much done, but the opposite is true. We do not know because we do not know how to do it, and we are so used to our habits, the way live life now, that we do not want to change.

If you want to know how to meditate, you have to change your habits, your day to day habits. Find the things that keep you distracted and change them.

Here are some ideas: you want to be radical? Stop watching television. Television pushes us to fantasize and daydream. We watch the TV, but we think of something else; it is the same with movies. Just stop for a little while, a couple of months. Stop listening to music for a couple of months. Try it and watch how your mind will try to drive you crazy.

We are so used to having things to keep us distracted so that we can avoid the true state of our consciousness. If you want to see your true state, stop distracting yourself. We read trashy novels, we watch television, we talk on the phone too much, we gossip, we go shopping, all of these things are distractions to help us avoid the truth.

These habits have to change if we want to learn how to meditate, all of them. It does not mean you never go shopping again. It does not mean you never go to a movie again. It means the next time you go, you will do it with full conscious attention. If you even go back. You might not. You might find out that those habits were really harmful and hurting you inside but you just could not deal with it.

Again, we need courage. So, meditation is actually easy, but to get there is not. You have to renounce a lot of behaviors and change a lot of things to know how to meditate.

Now, the point of all this is not merely to develop concentration, that is just preliminary. The point of developing stable, attentive, concentration all day long and when we sit to meditate is to develop Shamatha. But really the reason we develop Shamatha is to learn how to meditate. The concentration practices, and mantra practices and all the other steps are preliminary. Real meditation is a way to get information.

You get a group of 10 meditators, one from each continent, and you tell them all without the other ones knowing, "I want you to meditate on this symbol," let's say a cross. And they all do it without knowing that the other ones are doing it. When you get their feedback, you get the information that they were able to get, not through concentration but through meditation, and you will get the same answer from all of them. The consciousness is a universal language, and the symbols have universal meanings. Yogis and practitioners from all over the world will reach the same results. The way they get there might be a little different, the picture might look different, the image might be different, the words might be different, but the meaning is the same. That is why all of the world religions have the same essential symbols; they all have a cross, they all have a serpent, they all have a virgin, they all have the [Christ](#). They all have it. The great religions are all one; the forms change, but the truth is the same. Samadhi is the way to reach that universal truth.

First we develop concentration, Shamata, then we develop Vipassana. This word is also very interesting. VI comes from VIESA which means "special" or "superior." ASHANA means "to perceive." So VIPASSANA means "to perceive the superior."

This word Vipassana, Viesa, is closely related to the word Vishnu. It is also closely related to this word VISION, and it is also closely related to this word WISDOM. Esoterically speaking, they are all the same thing. Vishnu in Hinduism is "the one who penetrates," and he is the one who sent all his Avatars: [Krishna](#), [Rama](#). They were all manifestations of "the power to penetrate," "wisdom." Vishnu is here in Chochmah. Chochmah means "wisdom." It is amazing, is not it? Hinduism and Judaism say the same thing.

So every Avatar and Christ that descends is from this sphere; [Buddha](#), Jesus, Mohammed, Vishnu, all of them. And their characteristics are peace (Shamata), and the capacity to perceive the superior (Vipassana). Chochmah is an energy that we have inside as well, and we can know it through the consciousness.

The root capacity of the consciousness is to perceive, to see. We can see because we have consciousness. Plants and animals have it too. Believe it or not so do minerals, and so does light. Quantum physics, modern science, has proven that light is intelligent. Light makes choices. It is not mechanical. They have done a test where they set up so that one little quanta, a packet of light, will come out of a device, and it will hit something that it has to go around, so it has to choose one way or the other. On one side, there will be a device that will absorb the light, so if it goes on that side, the

light will disappear. If it goes on the other side it will keep going. So they shoot one quanta that goes into the side that gets absorbed, and after that not a single quanta will go that way. That one packet of light can perceive and it is connected to all the other packets of light.

Now in Hebrew and in Kabbalah this has been known for a long time, and the same with Hinduism and Buddhism. That light is the light of the supernal triangle. And this is what we know as the Cosmic Christ. And what do we say about the Christ here? He is the Son, the [Sun](#), the Solar Light. Who are all the heroes and gods from all time, from all religions? They are all solar gods, sun gods: Apollo, Helios, Zeus, Balder, [Superman](#), Mithra, Jesus, [Mercury](#), all of them. They all had relationships to the sun God Ra. He is the light that penetrates.

That light is in every human being. That is the light of consciousness. But when we live life distracted, we waste that light and we die never having known anything other than our beliefs, our opinions and a lot of suffering.

Regarding the word Wisdom, the first part WIS is related to this term VIESA which means "superior" but it is also the root of vision, "to see." DOM, as in "to dominate," "to have power." Wisdom then is "the power to penetrate the superior." The power to see beyond the normal things. Wisdom is the same as Vipassana. So when we refer to the Saints as having a lot of wisdom, really esoterically it means that they can see more than we can. We just have to develop that capacity. So these two sides, Shamata and Vipassana, are what we are going to develop in this course.

Ride the horse of Calm Abiding and use the sharp weapon of Insight to cut through the net of distorted perception and grasping. - the First [Dalai Lama](#)

He is saying to use Shamatha and Vipassana together to penetrate through suffering. Together they give us the power to change, to remove delusion. To cut out illusion. To change the mind.

By cutting through the illusions of the mind we can rise to the Fourth State of Consciousness: [Nous](#). Nous is perfectly awakened consciousness. This is the level of consciousness of Samadhi. To have that incarnated, meaning to live in that state, one must be a very developed being, very pure, and having not a single imperfection. Until then, we can taste it from time to time.

When we are developing meditation we are working through Asana, Pratyahara, Dharana, Dhyana, to reach Samadhi, or Nous. These levels Pratyahara, Dharana, and Dhyana are part of the 3rd state. They are levels of development. What we are working to develop is perfect penetrating power of consciousness, with the complete and permanent separation from the "I."

Practice

Spend ten to fifteen minutes relaxing and vocalizing the sound "O." While vocalizing, visualize a strong, warm light in your heart.

Spend ten to fifteen minutes concentrating your attention on the flame of the candle. Do not allow your mind to wander at all. You can measure your ability to concentrate by length of time you maintain continuity of attention. If the mind becomes distracted, return to concentrating.

Throughout, one should continue relaxing deeper and deeper.

Do this practice everyday without exception. It is necessary to develop strong discipline in order to advance in the Gnostic Work.

Gnostic Meditation 3: Concentration

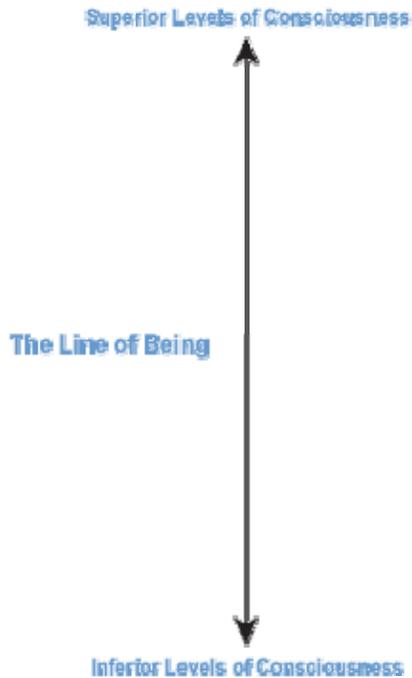


Live from instant to instant, from moment to moment, without the painful weight of the past, without worrying about the future. Relax the [Mind](#). Empty it of all thoughts, desires, passions, etc. Surrender to your profound interior God; completely forget all worldliness. - [Samael Aun Weor](#)

We have been talking about some of the preliminary steps that are required for any meditator. These steps start out first and foremost and foundational with the development of powerful attention. We have to learn to control our attention, how we pay attention. In [Gnosis](#) we call this [Self-observation](#) and [Self-remembering](#).

Any individual who is trying to learn how to meditate but is not learning how to Self-observe at all times of the day and night will spend years [Being](#) frustrated. [Meditation](#) is only deeper Self-observation. That is really all it is. It is deeper, it is more profound, it is more focused.

Without Self-observation there can be no meditation. There can only be [Fantasy](#), and fantasy is the opposite of meditation.



In Nature we have many polarities. We have the different spectrums of light; all the way from the very low, very slow vibrations like the infrared, to the very high, very rapid vibrations. And we only perceive a very limited range of that light, a very small percentage; most of the light that surrounds us we do not see. It is exactly the same thing with the [Consciousness](#).

Thus we use the diagram of the Line of Being as a way to visualize the range of the consciousness.

The consciousness is light. But it is light that we do not necessarily perceive physically. We perceive it with another sense, and in Gnosis that sense is called Self-observation. It is literally a sense, a way of perception. But it is a form of perception that is before, or behind, sight, hearing, smell, taste, touch. It is before, or behind, imagery, [Imagination](#), fantasy, daydream, visualization. The consciousness is the root of perception. This must be perfectly understood.

So in any initiatic path, in any school of awakening or enlightenment, everyone must work with the consciousness. Without that, it is only theory and concept and thus it is meaningless and it has no effect on us except to change things in the mind, to change certain mental structures. We can go to a lot of schools and read a lot of books and go to a lot of teachers and absorb a lot of ideas but it will mean nothing to us in terms of the development of the soul, unless we apply

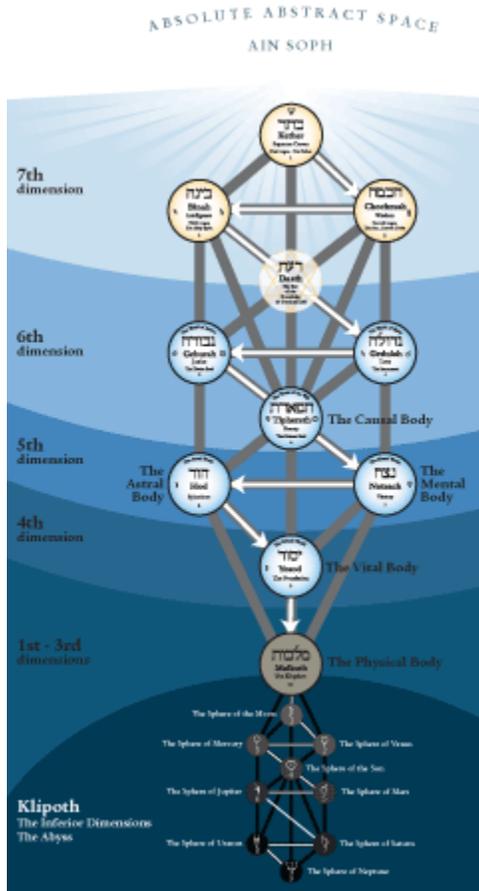
that understanding to our own consciousness inside of us.

Let that be clear for everyone. Studying Gnosis is meaningless unless one applies the principles to one's [S](#) root of perception. You have to apply the teaching practically within oneself; otherwise it is a waste of [Time](#). The same is true of reading the [Bible](#), the same is true of reading the Koran, the same is true of reading any Sutra or [Tantra](#). The principles expressed in all scripture deliver methods to work with the consciousness, to access the fundamental nature of consciousness, to make it work within us; those teachings that are positive encourage the consciousness to grow in the light of purity and [Chastity](#); those teachings that are negative encourage us to grow the consciousness trapped in [Desire](#) and attachment.

The growth of the consciousness is the root of Taoism, the root of Hinduism, and all major religions. They are all about working with attention. All those systems begin with ethics, morality. Remember that this serves a twofold purpose; it teaches us how to pay attention, and second, it teaches us to stop creating karma. And again, any school or path or method to awaken that skips either of these steps will lead us into damnation, will lead us into [Suffering](#), will lead us into pain.

There are many schools, many religions, many teachers, many priests, many monks who teach techniques to work with tension, to work with consciousness, but they neglect to explain how to conquer desire. And because of that, many people find themselves in a very bad situation down the line, because they begin to awaken; but they begin to awaken in a negative manner.

Everything is a polarity in nature. The consciousness itself is also a polarity, just like acid and alkaline, positive and negative. We have positively awakened consciousness and negatively awakened consciousness. This is the difference



between an angel and a [Demon](#), or a saint and a witch.

The difference is illustrated on the [Tree of Life](#), the [Kabbalah](#). Positively awakened consciousness is ascending, becoming lighter, naturally arising to higher realms, to higher forms of perception (this refers to the realms above [Malkuth](#)). Negatively awakened consciousness is heavier, more burdened with attachment, more burdened with weight, with karma (this refers to the realms below Malkuth. Malkuth is "the Kingdom" because it contains a mixture of all the other worlds; in the physical world one finds everything).

So if we are learning to practice techniques to work with the energies of the body, the three brains, to work with the consciousness, but we are not applying moralities, learning to change, to adjust our behaviors, to stop affecting others in a bad way, to stop affecting ourselves in a bad way, we wind up creating more weight in the consciousness and we begin to awaken negatively. This is very common.

In the Book of Daniel, in the Bible, it says:
And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. - Daniel 12:2

Most people do not see the true nature of the consciousness and are confused by desire. All the ethics and moralities of the true religions tell us to kill desire. This is the basis of true renunciation. This is the basis of all true sacrifice. This is the true meaning behind the stories of all the saints and yogis. This is the [Esoteric](#) side of those stories we hear about yogis who renounce everything, and they live in the woods wearing burlap, and they eat roots. The meaning is not that we should do that and go live in the woods. The meaning is that we must renounce our psychological comforts, our psychological attachments, our ideas, our memories, our histories, our pains, all

the things that we grasp onto as being real. The illusions that keep us suffering must be renounced.

This renunciation becomes easy when we truly understand the nature of the [Four Noble Truths](#). The very foundation of the teaching of the [Buddha](#) Shakyamuni is that desire creates suffering. Obviously, this is in direct contrast to the programming we receive daily from our modern culture, through advertising, movies, television, books, magazines, music, etc. The Buddha taught that we must conquer all forms of desire in ourselves; this is the underlying direction in all forms of Buddhism.

A famous initiate said:

The [Personality](#) and the things of the senses have to be sacrificed in order that the higher self may manifest.
 Who do you think said that? It sounds Buddhist. But it was Dion Fortune. She was an English Occultist.

We must sacrifice those things that we consider to be dear or important to us, like ourselves, our very name, our very idea of who we are. It is that idea that we suffer within, it is a cage that we, ourselves, have created, this concept of "who **I** think I am" or "who I want to be perceived as." That cage keeps us trapped. We cannot escape from suffering unless we remove the cage. The cage is our own mind. That mind has to be changed, and only we can do it. No one can do that for you.

The only way to change in a fundamental way is to kill desire. This may [Sound](#) pretty extreme, but it is in fact the root of Christianity. [Jesus](#) of Nazareth said:

If any man would come after me he must first deny himself.

This is the first requirement of real Christianity: to deny oneself; the false self; desire. The Buddhists say the same thing, so did [Krishna](#), so did Mohammed. Desire must die because desire is not compatible with God. Not at all. Desire belongs to the lower realms of Nature. It is an aberration, an [Aggregate](#), a block in the natural function of creation. It is what keeps us from experiencing what is real. So it must be removed.

This is really why we meditate. We meditate to understand the mind. Meditation is not a technique to have mystical experiences. You may have them, and if you persist then you definitely will. But it is not the point. Meditation is not about spacing out, it is about the opposite of that. It is about becoming extraordinarily perceptive. It is not about

fantasizing; it is the opposite. It is not about getting high, or having ecstatic experiences. That may happen; but it is not the point. And meditation can become another part of the cage of our mind if we stimulate our desire for experiences. Many become stuck there.

The real purpose of meditation is to gather information about ourselves, to comprehend why we suffer and how we can change that. This is why we meditate. It has nothing to do with what most people call "religion," it has nothing to do with culture, with being with one sect or another group, or another club, or having a name or having a certain outfit that you wear. It has to do very simply with becoming a good [Human Being](#). That is it. We meditate to become a good person. That is the real reason, the real motivation. Any other motivation is desire, is a false concept and will become a trap. (Some say, isn't the urge to know God a desire? Or the "desire" to be a good person? Gnosis tells us NO: because one thing is the desire of the mind and another thing is the natural needs of the consciousness. We will discuss this more later.)

Once these things are somewhat understood and we begin to work with the consciousness, to learn how to change, to stop acting mechanically, to change our anger, to change our habits, to begin to sacrifice things that are really irrelevant in our lives, from that place we can really learn what meditation is. We can begin to see the truth about the consciousness. But, as we have said, this requires a lot of sincerity, tremendous courage, and honesty. It does not mean you have to go and expose all your problems to everyone. It means you have to be brave enough to face your self-created illusions, the way you delude yourself, the way you keep yourself in ignorance, to be ignorant; ignoring the truth about yourself, your mind, how you are, how you behave, what you do, what you wish for. You can no longer avoid things if you want to understand what meditation is.

Meditation is about change. It is about changing ourselves to become better people. And if you do not have that intention then you are wasting your time here. There are millions of other schools that can help you get a lot of money if that is what you really want, or get a lot of power, or be popular, or be good looking or attractive. If you want those things, obviously there are places that can help you, but at a price. Everything costs something. Nothing escapes that law. Everything costs, nothing is free. You can have power, you can have money, you can have sexual attraction; but at what price? In the Gospels it says:

For what does a man profiteth if he gained the whole world but loses his soul?

Everyday in life we are making exchanges, all the time. And those exchanges mean you are exchanging what you have to get what you want. But what in you is making the deal? Can we really say that everything we do, we do fully consciously? Can we really say that? Can we really say in that everything we do we have full and attentive will behind it?

In Gnosis, we understand that we do not. At the most we have about three percent awareness of ourselves, because the human being at this stage of life has three percent free consciousness. Ninety-seven percent of our consciousness is trapped in the mind. That trapped energy - we all experience it. It is what we call [Ego](#), it is what we call desire, it is what we call anger, pride, lust, envy, [Fear](#), gluttony, all those characteristics that we all have, our karma. They are all desire, and they all have trapped consciousness inside of them. By beginning to apply our awareness we begin to observe how this functions in ourselves. We feel our anger rise up and we feel the will to (1) act from anger, (2) the thoughts of anger, (3) the emotion of anger. We want to hurt somebody, or make them suffer, to make them pay. That is desire. That is ego. That is a problem. Most of us go right along with those behaviors and think it is okay. "If nobody saw me, it must be all right." We are not realizing the karma it is producing, or the way it is destroying us, spiritually, psychologically and physically.

The illnesses that people suffer today have their root in psychological problems. Everything is psychological. Nothing escapes that. People have ulcers because they have anger. People have aids because they have lust. People have cancer because they have lust. People have heart disease because they have emotional problems. The list is endless. All the diseases that humanity suffers from have their root in psychological problems. But if we have the courage to begin to change then we can start to change that karma, to change our selves, to change the course of our mechanical life and make it conscious.

That 97% is what we call hell (the [Klipoth](#)), and for the most part we are not aware of it. There are many levels to the mind; it is quite deep. The goal of meditation, the goal of the path, is to make the unconscious conscious, to make the subconscious conscious and to make the infraconscious into consciousness. We must become fully conscious of all these aspects of ourselves and thus make that 3% into 100%.

The person who succeeds in freeing 100% of their consciousness is a Buddha, a Jesus, a Krishna, a Mohammed, a Saint Francis, all these great teachers who obviously have tremendous purity of heart. It is very clear that they had tremendous purity. The anger was gone. No lust, no pride. Just love. Pure love without attachments.

It is inconceivable to us that a human being can manifest such beauty. But every human being can. However, it does

not come free, it comes with a price, and the price is your own life, every moment of life. You must dedicate everything in yourself to becoming free of your anger, of your pride, your envy, your fear; to observe it, to understand it, to remove it.

That is the meaning of [Alchemy](#): To turn lead into [Gold](#). The real root of that teaching is to turn the psychological lead, the impurities of the mind and heart, and convert that by removing all the heaviness, the lead. Lead is a very heavy metal. If you remove the heavy metal, the natural purity rises out. That is the consciousness, the gold, the pure gold.

The way we accomplish such a profound thing is very exact and very demanding and unfortunately you will not be able to get the whole thing in a short course like this. The real teaching, the real practice, takes a lifetime to [Master](#). It is enormous. It encompasses everything. Nothing escapes the real science of awakening the consciousness. Everything in life can be understood when you understand that science.

Understanding arises as we take control of our attention. Right now our attention wanders, driven by desires, fears, worries, cravings, curiosities, hate. We are motivated by hidden agendas, submerged desires, and unconscious resentments.

To establish [Concentration](#) is to control our attention through willpower, and in turn control our actions, to consciously and willfully control our behavior in all three brains.

Concentration is the conscious control and focus of willpower.

But who among us can consciously control our thoughts?

Who can consciously control feelings?

Can you decide how to feel when someone curses at you, ridicules you, hates you? Can you choose to feel serene at that moment? Probably not - like most of us, you mechanically react with pain, with hate, with some form of suffering. Whether you react externally or not - there is a reaction in your mind.

In Gnosis we understand that it is feelings and thoughts that drive all physical action: so if we cannot control our thoughts and feelings, then we cannot guarantee the control of our actions.

To change this requires willpower, concentration, sincerity, courage and sacrifice.

Meditation itself is exactly the same as growing a plant. To grow a plant you need certain causes and conditions. Meditation is the same. As long as we have the right causes and conditions then the result that we want will arise naturally, very easily, exactly like planting a seed. You clear the weeds, you make sure you have [Sun](#), air and light, sunlight. You plant the seeds and you make sure it stays clear of invaders like bugs or birds. You give it a little water and you wait. Meditation is exactly the same.

So first we must define the causes and conditions, what is it that we need and what is it that we do not need. It is really unfortunate that so many meditators and even meditation teachers will meditate for years and years and be missing one ingredient, usually something simple. And it will keep them from really understanding meditation and going further. You can encounter this sad truth in many places you go to study. The different instructors and schools may have a lot, but if they are missing one thing, some little thing, it is enough to keep the plant from growing. One thing. You can plant a seed but if it will not get any sun it will not grow. Or you can plant a seed but if there are a lot of weeds there the seed is going to be choked. It is not going to survive. It is the same with meditation.

So Self-observation, ethics, these are causes and conditions that are required to know how to meditate. They are inescapable and unavoidable. They must be applied.

Learning to be mindful 24 hours a day is not easy and one cannot do it halfway. Everything you have must to be focused on that. It has to become your obsession, the main thing that you worry about, that you focus on: "How do I pay attention? How do I not pay attention? Where do I lose my attention? When do I start thinking again, start dreaming again, start fantasizing, worrying? What makes me do that? How do I change it?"

This may sound kind of boring; but without this condition there can be no awakening.

What is it to awaken? It is to see what one did not see before. Can such a thing happen automatically? Absolutely not! Nothing happens without causes and conditions, thus we can understand why so few people are positively awakened: because they have not produced the causes in themselves. However, there are many, many people who are awakening

negatively, because they have become completely absorbed by their own ego.

The universe exists because the causes and conditions came together in order to create it. Likewise, our physical body exists because of causes and conditions.

Thus, we must awaken in the same way; it is not a [Matter](#) of belief or [Faith](#); it is a result of working to establish the proper combination of factors.

The awakened consciousness is an experiential state of perception that does not arise randomly or merely by wishing for it.

How many people have had a lucid dream? Or [Astral](#) experiences where you know there is a world beyond the physical world? You have seen it, you have been there, you have been awake and in that. If you are there you are awake, you know you are dreaming, you are not in your physical body. You are awake. But then you start thinking about something and this takes you right out of the experience. Some fantasy crosses the mind and you start living the fantasy and thus you lose the awakened experience.

To awaken in the higher realms, first you must awaken here. Everyday. As boring as your day might be, as mundane and repetitive, you must be attentive. Develop attention. From that, naturally, that plant will grow.

Take everything from each moment, because each moment is a child of Gnosis, each moment is [Absolute](#), alive, and significant. - Samael Aun Weor

The Tibetan Masters say:

First pay great heed to getting the proper causes and conditions together. Next, engage in the practice without agitation and without anxiety. Then, with the mind at ease, carry on to the end.

That is all it takes. It is simple. But it is remarkable how few people have the courage and fortitude to do it.

Once you begin to assemble the proper elements, inevitably one begins to face obstacles. From step one we must learn to comprehend what we are not seeing, even though the obstacles are right in front of our face. We usually cannot see the obstacle because it is ourselves, and you cannot see yourself unless you have a mirror.

One of the main teachings that is used in [Dzogchen](#), a Tibetan school, is a mirror. You will see Dzogchen masters who are wearing a mirror around the necks, and carry them around. Sometimes they go to students to hold up the mirror. The point is not to be funny, even though sometimes it is. The point is that the mirror is the foundation of the school and the mirror is Self-observation. It is how we observe ourselves. Without it there can be no awakening. There can only be ideas and there can only be suffering. It is essential that we understand how to observe ourselves.

So we have talked so far about two aspects of meditation: Posture and concentration. These are two conditions, two causes that will produce results if we work with them in the right way. The posture is really simple. It does not matter so much which posture you choose. The only thing that matters is that you relax 100% and can remain attentive.

If you observe yourself now you will probably find tension all over your body. Most of the muscles of the body are tense most of the time. Tension is produced by activity of the mind. We are tense because of thinking, because of worry, because of anxiety, because of fear or pride, because of elements in the mind that are agitated and that produce tension in thought. The mind and the body are uniquely connected. They are not separate. They relate to each other in a very deep way. So to develop a good posture for meditation really means to learn how to relax all the time.

This is a very good secret for Self-observation. Relax. Any time you notice that you are tense it is because you are not paying attention to something. If you ever suddenly notice that you have tension it is because something in your mind has been processing without your awareness, subconsciously, unconsciously, infraconsciously. Something is producing agitation. That is your tension. Tension blocks meditation. It is ironic actually. To meditate all you have to do is relax. That is it. If you can relax well and maintain awareness then you can meditate very well. The problem is most of us do not know how to pay attention and most of us do not know how to relax.

So here is how we do it: Look at your life through Self-observation, find how you create tension in yourself. How do you create it? Because of your fear, because of your pride, because of shame, because of anger, because of envy.

Envy is a huge element to produce tension. We compare ourselves with our friends and neighbors and family members. "Oh, we are not doing as well as they are. I do not have that car. I do not have that much money. I am not that good looking." All this produces enormous tension.

What is tension? It is a vibration. That vibration is energy. That means that tension is wasting energy. And if we are tense all day long we are wasting energy all day long, enormous amounts.

So we start out with the [Intellect](#): thinking.

We have the heart: feeling.

We have the action of the motor instinctive.

All of these are wasting energy. For example, we perceive our friend who is better looking than us, and we feel envy. So we think about it, "I am no good," which produces tension, resistance, suffering. We are wasting energy all over the place.

Self-observation is simply learning to perceive this in ourselves, learning how to pay attention, to notice it.

Then we must change it, and tell ourselves: "I do not care if he looks better than me we are both going to end up in the grave. The desires of the mind are truly irrelevant! They are really meaningless! They are concepts. Who cares! If I was blind I would not care!"

The same is true of having a wife or husband, or a girlfriend or boyfriend. We have our spouse and then we see someone else who is more attractive and it stimulates our lust and we become conflicted. "What do I do! I am married! But that person likes me!" If you were blind you would not care. It is an illusion. What we really want is love, which is emotional. It depends on nothing visual at all. It only wants emotional security. It does not care about what the person looks like. Anybody can give or receive love, real love. So lust is deceptive, as is envy, as is pride, as is fear. All those elements trap the consciousness. That is what we need to become aware of and change.

So first step: Relax, realize there is nothing to be tense about.

The second one is concentration. What is concentration really? When we sit to meditate we focus our attention. As we are now, we sit to meditate and we have a really difficult time keeping our attention focused on the [Mantra](#), or the candle, or the breath, whatever the object is. We fight and we get frustrated and we can hold it for two seconds and then the mind takes us away... We struggle to learn how to concentrate. But the truth is we already know how to concentrate quite well, just not in the right way.

The strong will is really the single-pointed will, as we see all too clearly in the drunkard who is too weak-willed to stick at any work, but shows an amazing tenacity in obtaining alcohol. The secret of a strong will, therefore, is to concentrate it upon a single object; this can only be achieved by eliminating all competing objects which divide the attention of the will and so fritter away its energies. This is one reason that sacrifice is said to be the first step in the Mysteries, for it is only by sacrificing ruthlessly all irrelevant interests that the single-pointed and potent will is obtained. - Dion Fortune, The Training and Work of an Initiate, Ch. 13

If you really want something you will not stop until you get it. Is not it true? In most cases? When it comes to an addiction or an obsession we can become extremely focused. We all have the capacity.

We may not have the will to do what is right, but we have enormous will to do what is wrong.

Our willpower is absorbed by the ego, which means 97% of our own willpower is focused on the fulfillment of desire, which in turn creates suffering. No wonder humanity suffers so much!

We have a great deal of capacity to pursue desire. If we are angry with someone we can remain so focused and attentive on that anger and on that situation that it will stay with us for days and we will never forget it, not for an instant, because it will be so persistently poking at us from inside. Does everyone know this quality? Why then can we not Remember Ourselves? Why then can we not be Conscious of Ourselves? Why is it so difficult to separate from anger? Because the consciousness is absorbed by the ego and we think we are the ego.

So this work to learn how to meditate requires great willpower in order to change this percentage. So really we can say concentration is defined by willpower.

We all have willpower. But we have will to do wrong. We have will to feed desire. We have will to feed our pride, to feed our lust, to feed our fears. We have very little will to change. That is why very few people become angels. That is why very few people become saints. They cannot renounce their own evil will. They do not want to. Most people are so comfortable suffering they are not willing to renounce that, to change that. That is why humanity is in such darkness, simply because of desire. If we can change that, we can change everything.

Therefore, our effort needs to be super-human, because all we have to work with is the three percent of free consciousness. It must become very strong, very disciplined.

Now we need to comprehend how to apply Relaxation and Concentration. In the beginning, we learn preliminary concentration practices. These are not meditation. We learn to focus on a candle, to focus on our heart, to focus on the breath, to watch an object, to stare at an image or a statue, to meditate on a mantra. Or gradually we may work doing visualizations as a concentration practice. These come in stages relative to how concentrated we become. All of these things are preliminary, none of them are meditation; they are just concentration practices. So the essence of what we are working on in the beginning is only that: to learn how to concentrate.

To enter into real meditation you already must have a stable mind to some degree, because without it if you utilize other practices you will go nowhere. It is like going out in the midst of a tornado. You need lead shoes, otherwise it is going to carry you away. It is the same thing with the mind. As in the example of the ship on the ocean, you have to have a strong foundation, something to hold on to, otherwise the waves will drown you. So in the beginning we focus on our object.

Begin by concentrating on an external object. In this course, we suggest using the candle flame, because it is a living entity that is constantly changing. Truthfully, you can concentrate on a piece of wood, a rock, a candle, a statue, it does not matter. Later, once the mind has settled, you then begin to visualize that object. Later, with even more stability, you may concentrate on something without form. This is a simple summary of the stages of developing concentration.

So in the beginning, meditate on objects that are outside of you. Once you develop some capacity to concentrate, bring that object inside by visualizing it. Once you have that you move to something without form, like a mantra, like a name of God. Then you may move to sounds or songs or longer forms, things that are a little more abstract, until at some point the meditator has the capacity to meditate on things that do not have form, like the Absolute or the mind itself. That obviously requires skill. So these increase in levels of skill, in the required concentration.

Now in this course we are only going to study the preliminary nature of this type of concentration: how to meditate on something in order to develop stability of mind. We are not going to get into going into detail in the other forms, and the reason is they are not necessary. We do not have much time, thus we need to work very efficiently. We need to focus on the most practical, most penetrating techniques.

In reality, the wide variety of techniques you can find are the preliminary stages, the kindergarten of meditation, that prepare students so that they can eventually work on themselves psychologically in a very deep way. But in most cases all of the traditions from around the world belong to the past Age: they are appropriate for the humanities of previous times. To use those techniques now is too slow and too labor intensive and provides too little reward. This is why so many people try meditation a little and then give up. They do not get the fruit, because they are not using techniques appropriate to the current needs of humanity.

There are skills, techniques of meditation, that will allow you to move very rapidly in psychological work on yourself. In this course we are going to take you there very rapidly. Then, truthfully, it is up to you to measure your own speed, your own pace. In this course we will present the techniques, how they work, how to do them, how to apply them. It is up to you to use them. Like the Buddha said: No one can Self-realize you; you have to do it yourself. You have to walk on your own and you have to determine your own speed. You can go fast, you can go slow, it is up to you. Just do not stop. Keep making steps. Keep applying the principles.

Drowsiness

Part of being relaxed is being drowsy. I know of somebody who can drink four espressos and sit to meditate perfectly well. I cannot do that. If I had a coffee yesterday I will not be relaxed today. So you need to be sure that what you do before your meditation actually supports your practice. It is a bad idea for most people to eat a porterhouse steak and mashed potatoes and cake and then try to meditate because they will fall asleep. Learn to be prudent, to manage your energy properly.

The best time to meditate is when you feel a little drowsy, like you want to take a nap or you just want to sit down - a perfect moment to meditate, because the body is naturally relaxing on its own and you just take advantage of that. Some of us get that feeling at around 4 or 5 in the afternoon some of us get that at 9 pm at night. Do not wait until midnight because you probably will be too tired. The best time of day to meditate is about 4 or 5 in the morning, around dawn, because the energies in the atmosphere are very positive for meditation. Most of us get up at that time and we fall right back to sleep. So again, it is a matter of prudence, learning how to manage your own energies to be disciplined. You need drowsiness and relaxation but you do not want to just fall asleep.

In the beginning you have to develop focus of attention, willpower, the ability to remain focused in spite of any

distraction and sleep is a huge distraction. We all have a threshold beyond which we cannot carry consciousness. Most of us lose that as soon as we go to bed. As soon as we go to bed we are gone, 8-10 hours later we wake up. No memory at all of what happened. That must change. And as you develop the meditation that will change. You will start to remember more and you will start to become conscious when the physical body is asleep.

Psychological Attitude

Once you have a relaxed posture it is very helpful to set a very strong determination that this will be the best meditation you have ever done. And I put it to you in that way because it is very easy and very fast for us to become lazy, to sit and start thinking "Oooh, again. So frustrating, so tired of this, why I am even bothering. My mind is like a donkey." With that attitude you have already ruined your meditation. You might as well not even bother because you have just set a precedence.

We all know very well that if you approach something with a positive attitude it is 90% likely it will be a positive experience. True? Yet, the reverse is also true: if we approach something negatively, it is more likely that the experience will be negative. We have the habit of approaching things negatively. We have to change that. Some people say that when you sit to meditate - smile! I think it is a little silly! But for some people it helps. Apply it, if it helps you - do it.

When you begin, take a moment to motivate yourself, to realize you are doing something to benefit yourself and to benefit humanity. You should take that with joy and with a lot of encouragement. Cultivate a sense of urgency, of importance and seriousness.

Having adopted a good attitude, it becomes much easier to relax.

Relaxation

Thought, feeling and willpower must be totally liberated from the physical body. -Samael Aun Weor, The Aquarian Message

We must relax all three brains.

To relax the body, use your attention. Begin at the top of your head, and slowly and methodically become aware of every muscle and joint and tendon; move your attention over your body as if you are looking for something very small and subtle, and the only way you can find it is by relaxing. Each area that you examine needs to relax. You may find tension everywhere, even in places you would never expect to find it. Let it go.

It can be helpful to visualize the tension evaporating off of you like a black smoke.

Relax all of your muscles so that they become soft like a baby.

Next, relax your emotional center. Become aware of your mood. Notice any anxiety, fear, excitement, discouragement, resentment, anger, loneliness, irritation, self-loathing, self-love, etc. Become aware of them, and let them dissolve just as you let the tension go in the muscles.

Finally, become aware of the tension in your intellect. The chaotic flow of thoughts is actually a result of tension. Become aware of the variety of thoughts that are arising, and separate yourself from them. You are the observer, not the thoughts. The meditator must establish a permanent separation between the observer (the consciousness, the attention) and the observed (any phenomena: thoughts, feelings, [Sensations.](#))

In summary, true relaxation is in all three brains. We must release the tension in all three brains, and separate from all the sensations that arise in them. Only then can we as a consciousness, as an essence, enter into real meditation.

Once we are properly relaxed, we can begin to concentrate on our object. But inevitably, we must overcome the many obstacles that arise in us.

Obstacles

Now, generally speaking, every form of obstacle that we will encounter when we try to meditate will fall into one of these categories. It may not be obvious at first but with some practice we will start to see it.

Laziness

The most prevalent and powerful obstacle to meditation is laziness. Laziness is really a lack of energy, a lack of motivation, a lack of interest; it is, at its base, distraction. There are three broad classifications of laziness.

Laziness: as Activity

The first type of laziness we call "activity." Why would you say activity is laziness? When we sit to meditate we are supposed to be concentrating on our object. But what happens? The mind does not want us to do that. The mind wants us to pay the bills, to bake a cake, to go for a drive, to walk the dog, to get a burger, to go for a ride, it wants us to do a lot of things, to worry about work, to worry about money, to worry about the kids, to worry about our friend, our mom. It wants us to think. It wants us to go and do things. It wants us to worry about things. It wants us to be tense, to make plans. That is "activity"; the activity of the subjective mind. It is the laziness of the consciousness. In this state, the consciousness is not actively working; it is passive, absorbed by false hopes, false ideas, false dreams, false [Impressions](#). The attention is not being consciously focused. Instead, our attention is being pulled around by the raging sea of thoughts, ideas and sensations. The mind is distracting us with all kinds of worldly activity and it is a huge obstacle. This is the primary obstacle that stops meditators because people do not understand how to get past it. That is why it is the first one on the list. It is the most important to understand. In synthesis you could say this is attachment to worldly activity.

If you sit with the intention to meditate but all you do is get wrapped up in the worldly activity in your mind, you are wasting your time. You have to develop your capacity through willpower to step above it, and nobody can do it but you. Naturally, there is an antidote for laziness which we will discuss shortly.

Laziness: as Procrastination

The second type is procrastination. Generally, this type of laziness comes up before we meditate. It is that thought that comes up that says, "Oh, I can meditate later. I have plenty of time. Let me vacuum the house first, and mop, and clean the fridge, and I have to throw out that old food that is in there. And I have to do something about those papers. And I have to call my mom. And I have to go through the old mail." Endless. Endless! And I will tell you something I have discovered. You can make a list of all those things and try to get them all done and you will find the list grows. Because as you do everything you need to do, you find more things to do. That seems to be a law of nature. The list can never die by doing it. It can only die by burning it! So we need to develop the discipline to change that habit.

Who is procrastinating and why? Question your own mind. What is it you are avoiding by procrastinating? Why avoid meditation? Who wants to avoid that? It is very interesting. It is not your spouse, it is not your cat. It is your own mind and why would your mind want to avoid meditation? Because real meditation takes the energy away from the subjective mind. The mind is threatened. You are trying to kill the negative elements of the mind and those elements do not want to die. So there is tremendous resistance.

Laziness: as Despondency

The third is despondency or self-denigration. "Oh why bother! I cannot meditate! Why should I? What is the point? My mind is a bucking bronco. It does not listen. It is never quiet. I have never had [Samadhi](#), why should I even try now."

Again, a favorite technique of the mind to keep us from trying. It is just one of the many lies the mind uses to keep us from doing the work. It uses this lie because it is threatened; the mind knows very well that we have the capacity to meditate. But it also knows very well that we have doubt. And so it uses that to keep us from working.

The Antidotes

The nature of all these forms of laziness is to be attached to something in the mind, some kind of desire, some kind of attachment. Generally speaking, it is an attachment to some form of suffering. We may be attached to feeling bad about ourselves; many of us have that. Or we are attached to feeling really good about ourselves, and if we meditate we might see it that we are fundamentally mistaken. So we avoid meditation. Or we are attached to getting all the things in life that we really feel we deserve and we just do not have time to meditate. "I deserve a bigger house, I deserve to be famous, I deserve that money, why should I meditate? I do not need to change. I better spend my time making plans." It is all an illusion; we just happen to believe it is real. Laziness manifests in millions of varieties, but the antidotes

remain the same.

Pliancy

The first antidote is called pliancy. And this term is really just saying "experience." Pliancy is really just a term that means flexibility, versatility, and really the meaning of it is "the experience of the consciousness." In reality, pliancy is just the experience of being free of the mind. It is the experience of true happiness, real joy, bliss. Some people call it Samadhi, some people call it [Satori](#), some people call it [Ecstasy](#). The old Eleusian mysteries called it "[Manteia](#)." And it just means "ecstasy, bliss, joy." It is the natural happiness of the consciousness. Everyone has experienced it. But it becomes much more difficult the older we become. When we were children, when we were babies, we experienced it all the time. But as we developed the personality and as our mind incorporated into us we lost the taste of the freedom of the consciousness.

Once we know the experience of the consciousness, then we know how screwed up the mind is. Once we have tasted the freedom of being out of the mind, we know how mistaken we have been. A good example is a strong astral or lucid experience. You can experience so much freedom, so much joy without the influence of desire.

We can experience this taste in the eyes of a baby. That is why we are attracted to them, because they have the pure consciousness and we see it and we remember, on a very subtle level, what it was like before we had all these problems.

We taste pliancy when we start to develop Self-observation, Self-remembering and Meditation. This taste is without question the most powerful antidote for laziness. Once you have tasted the freedom of the consciousness, the mind cannot trick you with laziness, with procrastination or with self-doubt. It will try and it will use many tools but it becomes more and more difficult because the consciousness knows. If we feel that we have not experienced this taste, how do we develop it? That is the next antidote.

Enthusiasm

Recognize the harm that a wandering mind creates. Contemplate the nature of the teachings. Recognize that we ourselves have the potential to become something greater. From these we develop great enthusiasm, joy to do the work. So naturally, if we have enthusiasm to meditate, then we will have the experience of meditation. Thus we will have pliancy, thus we can combat laziness.

How do we generate enthusiasm? We think of the advantages of concentration, of strong attention, of self-observation. We recognize that if we really understand how to pay attention, we will be less likely to make mistakes. We will be less likely to hurt ourselves. We will be less likely to hurt other people.

We should be very enthusiastic about developing these skills because we can make life in our little corner of the world a little better. We should think and realize that this teaching will take us to see the truths of life. We know already that there is more to life than cars, money and sex, otherwise we would not be studying this knowledge. We all know that there is more to life than what we perceive.

There was a Theosophist by the name of Leadbeater who said:

It is the commonest of mistakes to believe that the limit of our perception is also the limit of all there is to perceive. We all suffer from that illusion, and it is false. The range of our perception is extraordinarily narrow, limited to right here in the physical world, because we are asleep. Sometimes we are fortunate and we may perceive something from some other realm. Having that experience gives us enthusiasm. Enthusiasm leads us to practice, which gives us the experience of the consciousness, which combats laziness. To develop more enthusiasm we really just need aspiration and that is the next antidote.

Aspiration

An aspiration is simply a longing to achieve something dear. It is to have a longing in the heart to know what real love is; not conditional love, not sensual love, but conscious love, which is beyond the mind, beyond the physical body, beyond Republican or Democrat, American or Chinese or Indian. It is unconditional, and it is the natural right of every human being, and we can achieve it through conscious work and voluntary suffering. But it comes with a price. We have to renounce ourselves. That aspiration is to aspire to be free from suffering. Someone who really comprehends the nature of suffering has tremendous aspiration and enthusiasm, which naturally and quickly takes them to the experience

of the consciousness, to Samadhi.

If we really consider the nature of suffering, we will generate tremendous enthusiasm. However, we typically ignore suffering and believe we can escape it, and yet we suffer everyday. Because we are separated from our own inner Spirit, we are separated from all the realities of God, and this is suffering.

When we begin to see that everything we once thought was important actually means nothing, we are close to developing this quality. At that moment, we are at a crossroads, through which we can either enter into despair and self-destruction, or into tremendous enthusiasm for self-change.

To develop aspiration there is only one requirement and that is faith.

Faith

What is faith? It is not belief. Belief is a concept; Faith is knowing. We have faith when we know something is true because we have experienced it. We have faith when we know in ourselves, even if the mind does not believe it. The consciousness knows, the heart knows. We need faith to have aspiration. Through faith we aspire to become Self-realized. We have faith in knowing there is something more to life. Somehow we all have that faith because we are all here today. By some means we all have that, to some degree. We have all had experiences that have given us the faith that this teaching is offering something fundamentally real and important.

What gives us more faith? Experience, which is pliancy, the first antidote.

So here is a nice little cycle for you. To have faith you have to have experience. But to have the experience of the consciousness you have to have the enthusiasm to do the work to get it. But to have the enthusiasm to get that experience you have to have the aspiration to achieve it. And to have that aspiration you have to have faith. It feeds itself.

These things grow as you work, as you use your willpower, as you observe yourself, as you understand yourself. You cultivate faith, you cultivate aspiration, you cultivate enthusiasm and naturally you arrive at the experience. You cannot force it. The plant grows according to the laws of Nature. All you can do is provide the causes and conditions.

These are the required causes and conditions: Consciousness, willpower, relaxation. From these three, which are really one, you apply the antidotes in accordance to how the mind interferes.

In short, it really comes down to inspiring ourselves to start anew everyday. If your meditation practice is getting frustrating, take a walk. Shorten your practice time. Do not be so hard on yourself. Get some fresh air, wash your face, get a drink of water. Your practice should be refreshing, not a burden. And if it is a burden it is because you are doing something wrong. Simple. Watch for that in yourself. If your practice is a burden you are doing something wrong. There is no one to blame but yourself. The teachings cannot be blamed because they have helped millions of people. Every Buddha who became a Buddha used the same tools that we are teaching here. If they worked for those Buddhas and those Saints, then they will certainly work for us. So we cannot blame the knowledge. We cannot blame our teacher or our spouse or the dog, or the neighbor, because they cannot do it for us. And if we just blame ourselves ad nauseam that is just another form of laziness. If we are the only ones who can do it, then we must find out what is preventing us from doing it. If it is an element in our psyche, we must work to remove it. If it is something in the knowledge that we do not understand, then we must seek to comprehend the knowledge on a deeper level. These are the only solutions that will produce the result we need.

We have to do the work, cultivate the inspiration, practice, and be patient, and that seed will sprout and grow naturally.

Faults: Forgetfulness

The second fault and another huge obstacle for many people is called forgetfulness. When we sit to meditate, let's say we follow all the steps, we have great enthusiasm, we get in our chair, we have the nice music and incense, and the shades are down and the candles are there and we are ready to go and we start meditating... and before we know it, a half hour has gone by and - "Hey! I was supposed to be meditating! I was thinking about the dog and that funny TV show." You forgot what you are suppose to be doing. Forgetfulness is when we lose awareness of the object of meditation.

Forgetfulness is marked by periods of time within which we have no awareness that we originally intended to be meditating, and instead we are dreaming, thinking, remembering, wondering...

In the beginning we constantly lose awareness. It seems like we lose the awareness more than we can hold it steady. In the beginning, the mind seems to be getting worse. The mind seems more active; there are more thoughts, more intensity, more activity, more agitation, more pain. But it is not that there is more activity than before, it is that you are looking at your own reality for the first time.

Your mind is going to make you think, "This practice is hurting me, it is wrong, we should not do this meditation because it is messing me up." It is not that. You are already like that. You just have not noticed it before. Be patient. Keep watching.

The antidote for forgetfulness is simple. It is the opposite of forgetfulness. It is mindfulness.

Mindfulness is an exact, scientific term: it means that we must maintain a continuity of awareness. If you sit to concentrate on a candle and you can hold your awareness on it for 30 seconds and then you forget and 5 minutes go by and then you remember what you set out to do: right there you are seeing how you live your life. You are living your life forgetting yourself. You are in self-forgetting, not Self-remembering. All you have to do is cultivate Self-remembering, mindfulness; be more attentive during the day. Pay attention.

This is why monks and nuns use rosaries and beads. It is called "Japa" in Sanskrit. It is a technique to develop mindfulness, to be present. You see pictures of monks in Tibet and yogis in India and they have beads which they constantly work between their fingers. The Catholic monks and nuns do this too. The Catholics and the Tibetans are supposed to be doing the same practice: being mindful, being present, being attentive, remaining focused on an object without distraction. They are developing continuity of awareness, or in other words, continuity of Self-observation.

So it is simple: if in your meditation you keep forgetting the object of meditation, cultivate mindfulness in your daily life. Then when you meditate you will have more mindfulness and you will not forget. The obstacle is that the mind is a big, big machine that wants to distract you. Mindfulness has to be cultivated all day long in every experience, without exception.

Excitement and Stupor

Excitement and stupor are two sides of the same coin. If we meditate and we find that the mind is cloudy and dull, it is murky, then we have stupor; there is no clarity, we cannot perceive anything in the mind clearly, there is a fog or a haze on the mind. This is caused by agitation. It is the same thing as if you stir up a lake; all the mud rises and it becomes dirty and hard to see through. Excitement is the same thing. It is a form of agitation. And they each have different levels. You may have a certain degree of concentration or clarity, but alongside a subtle stupor, like there is a boundary or barrier in the mind. It may like a fog that you cannot quite penetrate.

The antidotes varies for this. Often times taking a quick walk helps to clear the mind, or washing your face, or stretching. If you have a stupor in the mind, like that cloudy dullness, make the room light and airy. Stretch for a minute. Bring in some air. Clear it out. That often will help to evacuate it right there.

You can visualize a beautiful flower in your heart and the quality of that image can help dispel that murkiness. If you have that kind of dull stupor where it is really hard to focus and stay concentrated, you can visualize a bright sun in your mind, in your head, and that can also evaporate the dullness.

There are many techniques that help. For an agitated mind, if the mind is active, active, active, and it just will not calm down, a good technique is to open your eyes, sit quietly and to observe all impressions with profound attention. Observe everything that is coming into you in that moment, all the visual information, the sounds, the feelings, taste, smell, everything, so you become your ability to perceive, and are no longer thinking. It takes willpower. But it has the capacity to break an agitated mind rapidly.

All of these techniques work, however, there are much more powerful techniques to remove excitement and stupor and the other obstacles. They include mantras and visualizations and pranayamas. We are going to learn about all those practices in later chapters.

Excitement: Impatience

A final fault that we should note in particular is Impatience. Impatience is really some ego of pride that wants to do well. The consciousness simply IS; it does not need to prove itself or show itself to anyone. When we feel agitated because we want others to think we know how to meditate, then we need to take control of our pride.

The craving for experiences generates enormous impatience, because the one who craves experiences of Samadhi or Astral Travel is the ego.

We should also let go of the desire for a calm mind. This is a big obstacle for many people. Ironically, many people try to learn how to meditate but when they see how agitated their own mind is, they become irritated and filled with desire for a still mind; this, of course, only creates more agitation, and naturally such a person abandons the practice because that desire is never satisfied.

If we are persistent and sincere, and if we constantly revise our method of practice through study and [Comprehension](#), the mind will settle on its own.

The stillness of the ocean of the mind is not a result, it is its natural state. The swollen waves of thoughts are merely an accident produced by the monster of the "I"... - Samael Aun Weor

If you really want to understand where this course is going, you should be meditating everyday, at least 10 - 15 minutes everyday. Short sessions are great because you can be very focused and not lose your sense of direction. Longer sessions are harder to maintain, especially in the beginning. So I hope you will be serious and disciplined about that because if you do not develop some stability of mind, the practices we are going to study later will be inaccessible to you. You will not be able to use them. You must have some degree of concentration.

Traditionally you would only learn these skills as part of a very long retreat. We would need a long period of meditating every day, all day long, for you to understand the techniques we will study at the end of the course. That would be purely concentrating the attention for 8-10 hours a day, just meditating on the candle or your breath or something like that. So it requires discipline and it requires commitment. I encourage you to develop that. Ten to fifteen minutes a day is not much. Of course, it means more if you are trying to Self-observe. Then, you are actually trying to develop concentration all day long.

To enter contemplation for the time

It takes for an ant to walk

From one end of ones nose to the other

Will bring more progress towards realization

Than a whole lifetime spent in the

Accumulation of good actions.

- The Buddha Shakyamuni.

Practice

Continue the previous practice of relaxing, vocalizing the vowel **O** and then concentrating on the candle flame. After about ten minutes of observing the candle with your eyes open, close your eyes and visualize the candle flame. If you lose your attention into thinking, simply [Return](#) to the visualization. Apply the techniques from this lecture. Most of all, use the Naming technique: name aloud (but quietly) any distractions. Do not become tense.

If you find that you are unable to maintain your mindfulness when you close your eyes, then simply continue to concentrate on the candle with your eyes open. Try again another day to close your eyes and visualize. Little by little we develop these skills. Regardless, do this practice every day!

It is also useful to begin the following practice as given by Samael Aun Weor.

Practice to Develop the Imagination

First: The syllables Ma Ma, Pa Pa, Ba Ba are the first syllables which we articulate in childhood. You can start the [Initiation](#) with these syllables. You must sing these syllables while assuming an innocent and infantile attitude. You can learn the intonation of these sacred syllables when listening to *The [Magic Flute](#)* of Mozart.

Mozart placed these syllables in his marvellous opera. The disciple must fall asleep assuming an infantile attitude while remembering the first years of his childhood and then mentally singing the sacred syllables.

The word Pa Pa should be vocalized intoning the first syllable Pa in a high voice, then the second syllable Pa will be uttered in a lower voice. These two syllables should be pronounced many times. You must do the same thing with the syllable Ma.

Fall asleep while meditating on your childhood. Review with your imagination your whole childhood and mentally articulate the sacred syllables

Gnostic Meditation 4: Mental Discipline



How to Deepen [Concentration](#)

Buddhist Illumination is never achieved by developing mental power nor by deifying [Reasoning](#). On the contrary, it is attained by breaking any ties which attach us to the [Mind](#).

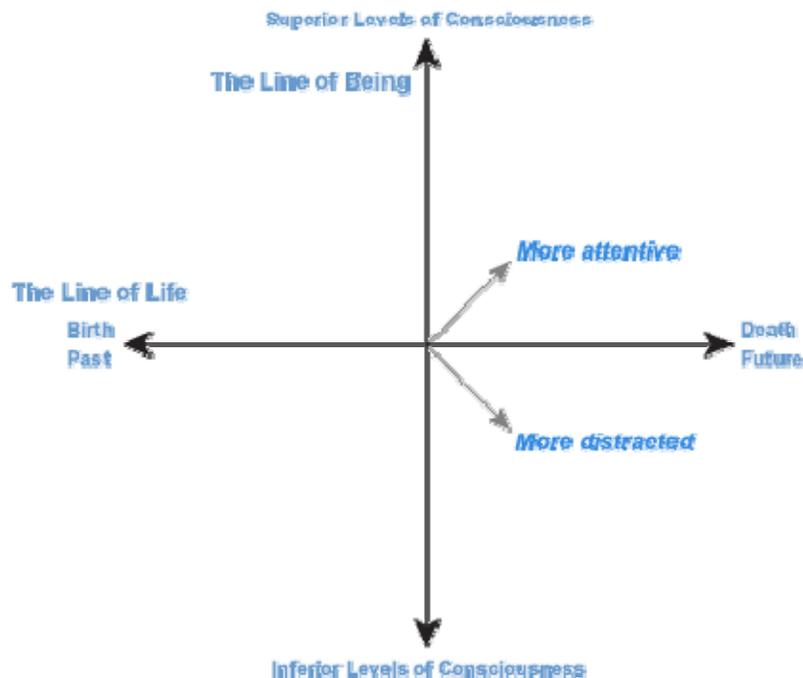
- [Samael Aun Weor](#), The Doomed [Aryan Race](#)

It is very important that every meditator understands very well the process and the development of real concentration. Without it, we cannot have a real [Meditation](#) practice. There is a quote from a very famous Tibetan Lama who said this about a 100 years ago. He said,

Though you may pretend you are doing a practice, you are not practicing at all if you do not know what is required to achieve single pointed concentration. You must definitely achieve single pointed concentration with two features: great clarity together with some stability, and tight image retention.

- Pabongka Rinpoche, [Liberation in the Palm of Your Hand](#)

Meditation starts with very strong concentration and image clarity. So the first thing we have to establish is to make sure we understand what concentration is. How we develop it and what are the stages, what are the levels, what are the qualities, what are the factors that are involved. This has all been mapped out, you do not have to guess about it, you can know precisely where you are in your practice. This is one of the great misconceptions about meditation. People think it is vague. People tend to think that meditation is like spacing out. It is not, it is the opposite. Meditation is about developing profound attention and perception. The nature of the [Consciousness](#) is to perceive and we all have consciousness which means we all have the capacity to perceive. And there are of course levels of consciousness. This is that Line of [Being](#) and the Line of Life. The Line of Being maps out all those levels while the Line of Life is just [Time](#).



So we see from this chart immediately that consciousness has no relationship whatsoever with time. This is a huge hurdle for most people because we think in "time" we will awaken. "Someday, [I](#) will have awakened consciousness" or an have awakened experience, and that way of thinking is a fallacy. It is not dependant on time, it is dependant upon developing the consciousness itself which is independent of time, it is separate. It runs an entirely different paradigm than time. Because of that we must take advantage of every moment. Every instant of life is an instant within which the consciousness is functioning. Thus we perceive. However, because we have such Karma, such problems that we have

all created in our minds, we only perceive in accordance with our consciousness, what we have available. And because we have trapped so much of ourselves in [Desire](#), we have so little of our consciousness free. This means we perceive very little consciously. Most of the time we perceive unconsciously. That means we are asleep most of the time.

We understand in [Gnosis](#) that we have more or less 3% of consciousness. This is what is free, it does not mean that it is automatically active. It has to be made active. The connection has to be there, otherwise it is not active. When you are on "auto-pilot," the free consciousness is not active.

So for most people, most of our lives is spent asleep. Generally speaking, the period of childhood, let's say from 0 to 5 more or less, is the most conscious period of time that anyone has in their entire life. And we all know that is true because we remember that time as having something different, there was something different about it, even though we cannot explain it, we all know it. And the difference was the consciousness was free. The [Ego](#), the mind, had not yet incorporated into our psyche because there is a period of development when we grow up when the mind gradually incorporates and the child slowly changes. Anybody who has children has observed how much a child changes between two and seven. The [Personality](#) can completely invert, a 100%, total change, and that is because those egos are incorporated little by little.

This is something that we have to profoundly reflect on and understand: that most of the time we are living life trapped within desire. This is our big obstacle and to develop Shamatha, to develop concentration, we have to begin changing this ratio. The first step of that is to activate the three percent (the Essence) that we have and that is done through paying attention. When we learn to pay attention we activate the 3%. It is a small little bit but if you have 100% darkness and 3% light, you at least have a candle. You can at least find your way around; you may not see much but at least you can see that light. It is the same with learning how to pay attention. I keep drilling this point, because if this is not understood, meditation will never be understood. Meditation is simply an extension of paying attention, that is all. There is nothing more than that.

And experiences in meditation are experiences of the consciousness; that means if we never learn how to activate the 3%, we will never learn how to activate positive meditative experiences. If we do not learn to pay attention using the 3%, then when we meditate, all that we experience is desire, that is all that we will see, that is all that we will know. It is what remains in the mind, the subconsciousness, the unconsciousness and the [Infraconsciousness](#). These are desire, memory, history, [Fear](#), worry, anxiety, regret, pride. So we must learn first of all, how to activate the 3%; that is what these first four lectures are really about. How do we activate the consciousness, how do we pay attention? In concept, maybe it is simple but to hear something and to do it are two different things. One must do it, activate the consciousness, learn to be present, learn to be aware and from that you can then learn to enter into what we are about to talk about today: How to Deepen Concentration.

What we talked about in previous classes was that meditation is really a unity of two elements, Shamatha and [Vipassana](#). In Gnostic terms, Shamatha is willpower and Vipassana is [Imagination](#). *The key to power is found in the harmonious vibrating union of Imagination and Willpower.* - Samael Aun Weor, *The Initiatic Path in the Arcana of Tarot and Kabbalah*
Shamatha is concentration, but it is concentration with the root of the term Calm Abiding, mental [Peace](#). Shamatha literally means "to dwell in stability" or peace. So concentration has as its primary attribute "peacefulness." We do not usually attribute that to willpower; we often think of willpower as being something very fierce. In some sense it is, because it is a masculine energy that is very projective, it pushes, yet it must do so without desire. Imagination, on the other hand, is feminine, and receptive. Of course in later classes we are going to talk in great detail about Vipassana; right now we are focusing on Shamatha, willpower.

When in harmony and balance, willpower and imagination produce [Samadhi](#). If these two, willpower and imagination unite in perfect balance, Samadhi is the natural result. So what that tells us is very simple. If we learn to concentrate with mental peace, with stability of the mind, and we learn how to imagine with the consciousness, positively, we enter Samadhi. This is not something that is exclusive to certain types of people. It is not something that requires that you pay a fee, or pay dues to somebody. This is the natural capacity of every [Human Being](#). Of course, to access that you have to put together the proper causes and conditions.

The meditator who learns to unify willpower and imagination walks consciously in the internal planes, able to perceive imagery from the inner world, the [Astral](#) plane, the mental plane, the causal plane and beyond, from the other dimensions of nature both inferior and superior. And again this is something that is the natural capacity of every human being.

The fact is that we all have willpower and we all know how to imagine things. The problem is that all of our willpower is trapped in desire, and all of our imagination is also trapped in desire. What we tend to imagine is [Fantasy](#), we tend to daydream. We tend to fantasize with our desires and we tend to act with the will to fulfill desire. That is the 97%, and it

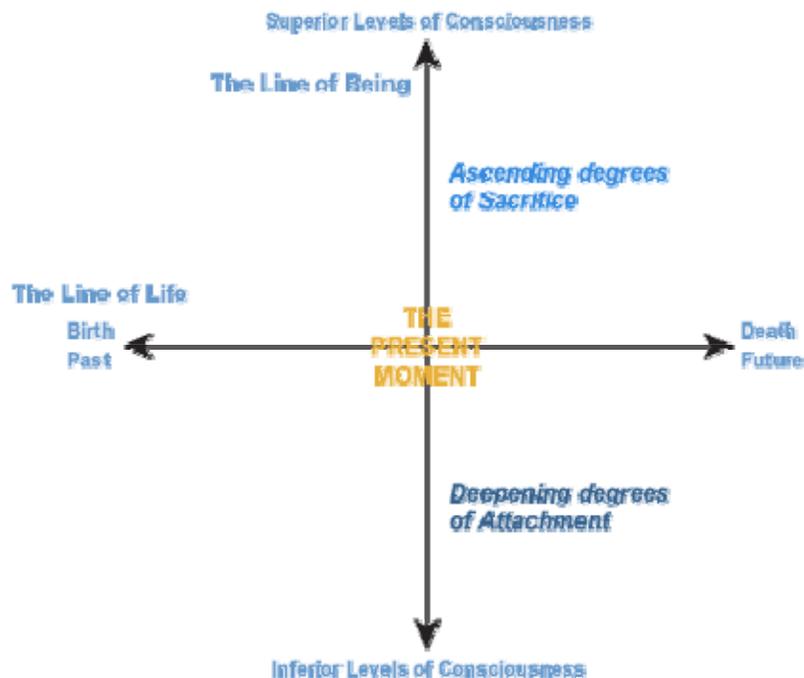
is very clear that we all have this problem. Thus it is very easy for us to imagine something lustful, very clear, very vibrant, very easy. It is very difficult for us to imagine something positive, to imagine ourselves in a new way. This becomes the challenge because this requires the free consciousness to do it. The ego cannot. The person who has achieved this ability has achieved it by putting together the right causes and conditions. If you understand those elements then you can do it do. You put in the work and the effort, it is something anybody can achieve.

The causes and conditions we have talked about so far:

1. **Relaxation:** we must be 100% relaxed.
2. **Concentration:** we need to learn to achieve perfect concentration.

As it is now, when we meditate, or even during our daily lives, each of us has achieved a certain amount of relaxation and a certain amount of concentration. All we have to do is to increase those amounts and the way to do it is simple: you remove the obstacles.

If you look at the Two Lines, we see many levels of consciousness, from a [Demon](#) to an angel. We see increasing levels of density as we descend. The higher we are the lighter, the more free, the lower, the more dense, the heavier. So we have to examine ourselves: how heavy are we? How heavy is the mind that we have? How attached are we to life?



One way to look at the Line of Being is as the Line of Sacrifice. Most of us believe only the Line of Life exists so we live our lives as slaves to the desire to accumulate. We try to get as much experience, as much desire, as much pleasure, as many boats and cars as we can gather. And then in the end we die, we lose all of it.

To achieve higher levels in the Line of Being we have to sacrifice; but what must we sacrifice? Our desires. So it is directly opposed to accumulation or attachment.

We live our lives absorbed in lower levels of the consciousness, surrounded by the elements of the "Path of Accumulation." What do you think all of our media, advertising, television and movies are about? Accumulating.

The great saints obviously were alive and existed in time. They were born, they grew, they did what ever they did and they died, but they did not walk the Path of Accumulation; all those great saints renounced everything in themselves of materialism and desire.

Let us say we have 30% relaxation and 10% concentration (meaning we are 70% tense and 90% distracted). When we

try to meditate with this situation we sit with a very active mind. The result is a lot of thoughts, desires, memories, hopes, wishes, and very little peace, meaning very little Shamatha. And the body is tense, stiff, it vibrates, it moves, it cannot sit still. This is situation of the typical meditator when we begin.

What will free the remaining concentration and relaxation is to renounce the attachments. I will give you a very simple example. You sit to meditate and you feel pain in your leg, you do not like the pain, but the truth is, you are attached to it, because you are paying attention to it, because you are thinking about it, because you are giving it energy. That is the root of attachment. Attachment can be that "I like it" or "I do not like it." It is either one; it is still attachment. And because of that attachment there is no relaxation and there is no concentration. So the solution to overcoming that obstacle is renounce that pain. And renouncing in this sense does not mean to ignore it; you see it, but you simply stop paying attention to it. And if you are a parent, you have already developed this skill, because you have to learn where your kids are but to ignore them. True?

This is something that anyone can learn to do. The truth is you have to want to do it. And the reason we are not able to increase our concentration and relaxation is because we do not want to renounce our thoughts, we do not want to renounce our desires, we do not want to renounce our pain. Somehow we believe they define who we are. This is why 99% of the people who want to meditate cannot, because they are not willing to renounce illusion.

These are illusions of the [Intellect](#), illusions of the heart and illusions of the body. All of these are rooted in sensation, they are rooted in imagery, but the imagery of fantasy. Memories are fantasy. Dreams about the future are fantasy. By far the majority of what processes through our psyche is a lie, a flat out lie. And yet we believe those lies, we remain attached to those lies, thus we cannot meditate. This point cannot be over emphasized. If you can grasp how this concept applies to your practice, you will totally change your practice. You will revolutionize it because then you will be able to grasp as you meditate, when thoughts, when feelings and the [Sensations](#) arise; "these are lies." And in that, you can renounce them, you can say "I am not these thoughts, I am not these feelings, I am not these sensations, they are illusions. They are all impermanent." And from that you will make very rapid progress. Of course the root of all that is willpower, the willpower to Sacrifice.

As we understand in Gnosis, the Law of the [Christ](#) is Sacrifice. To become one with the Christ is to embody the spirit of Sacrifice. This Sacrifice is the renunciation of sensation. To renounce the material object is pointless if we still crave it in our heart and mind. Real sacrifice is the cutting of all ties in the mind.

Now if we can grasp that and begin to apply it, we can begin to see changes in the depth of our concentration. We can begin to see how our ability to pay attention begins to change. There are qualities to the consciousness that begin to adjust themselves, and become different.

There is a very common chart in teaching of [Mahayana](#) Buddhism which outlines stages of the development of Shamatha. There are nine primary stages.

Do not be overwhelmed by this graphic, or label it as "intellectual." It is a teaching of the [Buddha Maitreya](#) which simply provides a basic outline to understand the levels of concentration and how to move deeper in your practice. The knowledge presented here is actually quite simple and intuitive.

The Nine Levels of Shamata
as described by the Buddha Maitreya in *Ornament of the Mahayana Sutras*

Level of Stability	Degree of Engagement	Power Needed
9. Meditative equipoise <i>Resting in equanimity</i>	Naturally settled engagement	Familiarization
8. Single-pointed application <i>One-pointed mind</i>	Uninterrupted engagement	Diligence/ effort
7. Fully pacifying <i>Complete pacification of the mind</i>		
6. Pacifying <i>Pacification of the mind</i>	Interrupted engagement	Awareness/ introspection
5. Subduing <i>Taming the mind</i>		
4. Close placement <i>Intensely settled mind</i>		
3. Patch-like placement <i>Continuously resettling the mind</i>	Tightly focused or controlled engagement	Mindfulness
2. Continual placement <i>Resting in the mind longer</i>		
1. Placement <i>Resting the mind</i>	Tightly focused or controlled engagement	Contemplating the teachings
0. Wild mind		
	No control or engagement	Hearing the teachings

When we begin to meditate we start at the bottom of the chart, at level zero: Wild Mind. When we do not know anything about meditation, we do not know anything about attention, we do not know anything about consciousness, we go around through life like most people, which means we do not exercise any control over the mind whatsoever. The mind instead controls us. And probably most of us still have this exact situation. So when we look at the very beginning of meditation, we have a mind that is completely wild. There is no conscious control at all. This type of person does not understand what the attention is and how to use it. And the person who suffers from a wild mind, sees a completely chaotic fluctuation in the mind. Of course everyone who has this condition does not believe they have it. They will feel normal and that "thinking," which is always running, is their self, their real identity. Everyone who suffers from a wild mind believes that everything is OK. They suffer, and they do not know why.

When someone begins to study any kind of Gnosis, whether it is called Gnosis or something else, but I mean the real teaching, they hear the teaching. So, on the chart, on the right you see, Hearing the Teachings. The power of that, the influence of that, produces a change. And any real teaching would encourage the students to learn how to meditate, how to pay attention. Generally they begin with teaching ethics, morality, which is a way to observe oneself, to not break those rules. As they deepen, they become more serious and they learn what it is really about, and how to pay attention.

So, the beginning meditator, having heard about the teaching, attempts to practice meditation (concentration practice) and experiences the very first level of Shamatha which you can call Placement, or Resting the Mind (1). What this means is that the person is just beginning to learn how to put the attention on one thing, but they cannot do it. Probably most of us agree that this is where we are. We put the attention on something, then we lose it, we put it back, we lose it, we put it back, we lose it,... a thousand times. If, that is, we remembered at all to do it. Many people in this first stage sit to meditate and they last about 15 seconds and the next 10 or 15 minutes they are dreaming; they completely forget that they are there to meditate. Maybe at the end they remember they are supposed to be meditating, but most of the time they just dream.

Some will come to the instructor and say, "This practice is not working for me, my mind is getting worse, I have more thoughts, it is out of control, I need to stop doing this practice, it is hurting me." Most students have that experience. It simply means that the student is actually doing it right. They are starting to see the truth of their own mind and it is out of control. This is a natural step. Everybody experiences it; the mind seems to be completely insane, it is [Chaos](#).

To advance beyond this stage, the student needs the power listed on the right: Hearing the Teachings. The student

needs to study, to learn, to comprehend.

So if someone is able to remain firm and continue with their practice, they can go deeper. The next level is called Continual Placement (2), and it is here where a student is becoming a little more consistent. There are brief periods of continuity and they do not last very long, maybe a few seconds, maybe thirty seconds or a minute. But they are interspersed with periods of being distracted by thoughts, by feelings, by fantasies, by worries, etc. This is the second level.

At this level the mind is now becoming split between distraction and the object of meditation. The quality of these first two levels is that the student has to have an extremely tight control of the attention, very firm, very strict. That is what is meant by Tightly Focused Control or Engagement. It takes a lot of energy. It is exhausting and it can be frustrating.

To go deeper, to achieve greater continuity of concentration, the student needs the power listed on the right: Contemplating the Teachings. This means that the student should be learning how to apply the teachings in daily life, really letting the knowledge become a part of how one lives. This includes studying in a deeper way, through meditation, through discussion, through practice.

Now naturally as we go through these levels, every level has obstacles. And every time we approach a new obstacle there is a whole new group of students that will not get past them. So by the time we get to the second level, probably 50% of the people that tried to learn how to meditate have quit. That is a guess, it may be more. It takes willpower. Again, this is the development of Shamatha, which is pure willpower, it is just concentration. Each level involves some kind of renunciation, to sacrifice something in the mind.

The next level is called Patch-like Placement (3) because in this stage the meditator is more able to recognize that they lose the meditation. By the time someone has developed Shamatha to the 3rd degree they have come to a place where they begin to recognize they are distracted and bring themselves back to their meditation. This means that the period of time of distraction is growing less and the period of time of concentration is increasing.

In the third level the mind is usually on the object of concentration, that means most of the time, majority of the time. So, it could be 75%, it could be more. Most of the time the attention is able to stay focused on the object of concentration. Again to reach that is simply effort. It is not a question of time, it is a question of renunciation.

Now let me give you another example of how this works. Let us say that you are very attached to your bank account, and you want to make sure you always have at least \$2,000 in your checking account but right now you do not. So you have thoughts that worry you all day long about it, "What am I going to do, I gotta make sure I get a little more money, maybe I gotta work more hours, maybe I should sell something, I gotta make sure I have got at least \$2,000 in that account." If you are thinking that way all day, then when you go home in the evening to meditate those thoughts will continue, because you fed them your energy all day long. They are not just going to stop when you are ready to meditate. They will continue; in fact, they will seem much more intense. In order for you to go deeper you will have to renounce the habit of thinking that way during the day. It is simple. Stop thinking about it all day long, and it will not bother you when you meditate.

Now to do this with everything in your life takes a lot of discipline, and that is why this lecture is called Mental Discipline. It is the discipline to renounce the mind, to renounce thinking, to renounce daydreaming, fantasizing, worrying. They are all a waste of energy. And if you really are sincere with how you observe yourself, you will quickly see that most of your thoughts are the same thoughts you had yesterday and the same thoughts that you had the day before that and the day before that, etc. So why do we persist in continually beating on the same worry? Because we are attached.

The student who is working to go deeper, from the 3rd to the 4th level of Shamatha, needs the power of Mindfulness. As we discussed earlier, this is the ability to maintain continuity of awareness during the day and during meditation. This is [Self-observation](#).

The next level is called Close Placement (4). It has this term because the meditator experiences a new way of seeing. It is subtle. The sense of separation between the observer and the observed changes, it shifts. It also means that the student is going deeper into another level of engagement. In the 3rd and 4th level, one has Interrupted Engagement. And all that means is that it is a little easier to be consistent in concentration. Concentration is still interrupted, but it is no longer tightly controlled. It is possible to relax a little more in the concentration and from that relaxation arises a closeness to the object we are concentrating on. The concentration is sharper; it is not perfect, but sharper. The mind is more stable.

Now what distinguishes this level is that the mind, being stable, does not distract the way it did before so that the meditator never loses the object of meditation. KEY POINT: to establish the fourth degree of Shamatha, the meditator never loses the object of meditation.

Now keep in mind that we are on number four and there are nine levels of concentration. In this level a great number of minor distractions have been completely removed. And what that means is that the person who establishes this understands what [Self-remembering](#) is. The only way you can reach this degree of concentration is if you are able to concentrate all day long. You must have developed a certain capacity for Self-remembering to achieve Close Placement in Shamatha. And what is the power needed to get beyond the 4th level? One must work to extend and deepen Self-observation and Self-remembering.

Now, going deeper, we have the level called Subduing (5). This means that we are beginning to subdue the mind or distraction. At this level the meditator is obviously concentrated and the meditator does not forget that they are meditating, but they still need to improve the continuity of awareness, the continuity of attention. Now this is really an interesting point because, let say we are meditating on the image of a Buddha; the meditator is able to observe that object without ever losing it. So there is no distraction strong enough to take them away from that object. But in this level of meditation their main focus does not become that object anymore, it becomes how they pay attention to it. So there is a shift. They have already established the ability to perfectly observe the object, now they observe how they observe it. That is deeper Self-remembering, deeper levels of attention and concentration. It is something that comes naturally as you remove distractions. In doing that one learns to increase the clarity of meditation.

All along there is so much distraction, so much fogginess in the mind, that from here on up the work is to increase clarity and stability to make them perfect. So through the next four levels that is what is happening: six is Pacifying, again increasing the control of the distraction, removing more subtle forms of distractions. The next is Fully Pacifying. Eight is Single Pointed Mind. Nine is Shamatha, which is perfect equanimity.

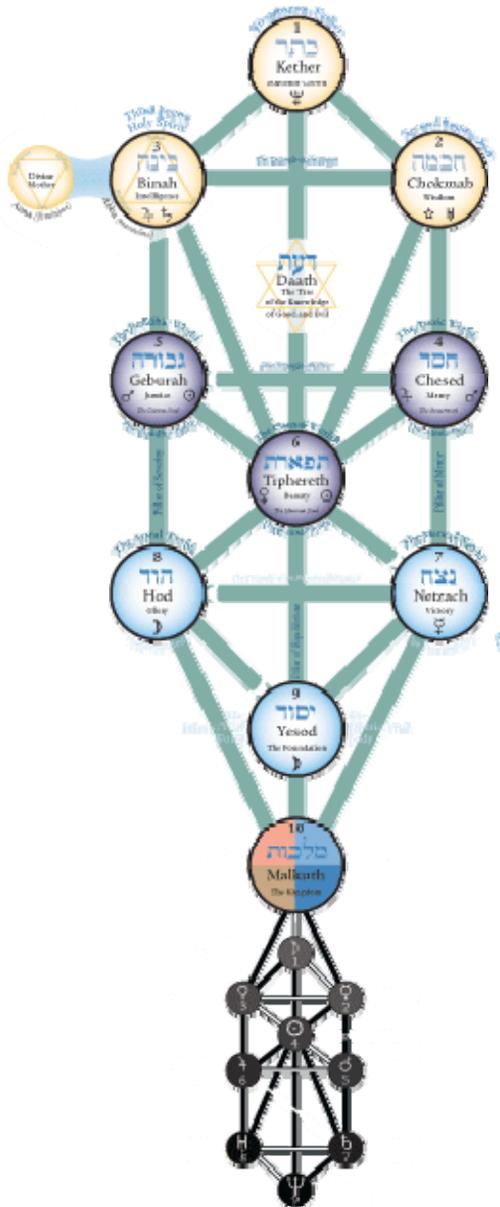
At level seven, Fully Pacifying (7), one is able to comprehend forms of distractions before they arise. That requires extremely sharp concentration. It means basically that the meditator perceives thoughts before they show up. It is hard to understand that, but when you reach that degree, there it is, it is true. There are surges and as you observe, you feel it, you sense it, and you are able to cut the distractions before they interfere with your meditation. So this is a very refined degree of concentration, yet it is still not perfect.

Once that has been established, the meditator reaches Single Pointed Application (8). That means there is now a one pointed mind, but it is not perfect because it still requires some effort to maintain it. That means there is still some subtle degrees of interference, or distractions. Once that has been seen and acknowledged, the meditator naturally moves into nine which is perfect concentration with no effort. Now there is a little irony in this. The most supreme degree of concentration is really the most supreme degree of willpower and yet it requires no effort. This teaches us something really profound, that real willpower is effortless. And if you observe and learn about all the great masters and teachers, their greatest moments show tremendous willpower but they also seem perfectly effortless. That is the natural manifestation of the consciousness.

Now on the chart, there are Four Degrees of Engagement outlined, which helps to make more sense of all these levels. This is the middle column. So starting at the bottom, normal life means that we have no control, no awareness of how to control attention. We move around tossed by life, by Karma. When we learn a little about the teachings, we learn to start paying attention, we learn tightly focused attention which means we have to put a great deal of force into the effort to pay attention. That means we need a lot of discipline and a lot of willpower to really develop that. This is the fourth form of attention. We have to be very very strict, very rigorous and put everything into developing strong attention all day and in every practice. But as you ascend, concentration becomes easier, more natural. So this is another way that you can measure your own depth of concentration. To observe in yourself how much effort it requires to pay perfect attention to something and to be sincere. It requires willpower and effort. We have to be sincere and honest and use our energy in the right way to develop our practice properly.

We cannot expect to go anywhere if we are only doing this ten minutes a day. You are not going to get anywhere. You are going to spin your wheels for a long time. You have to make continual effort to control the attention. So in the beginning it feels like it is overwhelming your life and in some sense it is. How you control your attention needs to become the most important thing that exists. And from that, gradually, you relax. Little by little it becomes spontaneous and you do not have to worry about it, it is happening naturally, easily. But that only arrives through effort.

The last column on our chart is called The Power Needed. And what that means is that these are the [Powers](#) that one needs in order to conquer those levels of concentration. So in the very bottom we have hearing the teachings. Really in the beginning it is the most important thing, you really need to study, you need to understand the practices very well. You need to listen, study and read and listen to your teachers, and comprehend the instructions. But to go deeper than



that we have to really contemplate them, think about them, they have to integrate with our life. And that is the next level.

At a certain point, there is no more thinking to be done, you have got it figured out and you need to do your work. Many people get stuck in thinking about the teachings and they never go further than that. It is very common in this culture. That must be transcended. There is a point of development that every student must transcend which is moving from thinking about the teachings to living them. And living them requires no thought, one simply acts. That is the next level, Mindfulness. To move through Interrupted Engagement, to really deepen concentration through these levels, one must increase mindfulness. We must become mindful of what we are doing, because in these degrees, these levels, what is typically happening is that the meditator is forgetting they are meditating, they become distracted and they forget. So all they need to do is to learn how to pay attention and how to remember that they are meditating.

You need to be more mindful during the day, you need to pay attention to what you are doing in every moment and do one thing at a time. And from that naturally your meditation will deepen, your concentration will deepen.

In the beginning, you can utilize the mind itself in this effort; if the mind will not be quiet on its own, make it focus on what you are doing by identifying your actions in thought. If you are washing the dishes, think, "I am doing the dishes, I am washing a fork." This can help you move toward doing things without thought. Eventually, you wash without thought, yet with perfect awareness. No thought. Just mindfulness. That power moves you deeper, that practice moves you deeper.

All the levels of Shamatha correspond to the Line of Being. However, they are not the whole map of the [Self-realization](#) of the Being. To achieve Shamata (9) is a baby step. Beyond the chart, are many other levels. They are mapped on the [Tree of Life](#). The Line of Being is in the center of the Tree of Life. The central column is the Column of Consciousness, the Column of [Equilibrium](#). Equilibrium in the 9th degree of Shamatha is in [Tiphereth](#); this power of Tiphereth is Willpower. This is the [Human Soul](#), Tiphereth, and that energy is the energy of the willpower.

The Essence that we have, the free consciousness, is a spark of Tiphereth, the Human Soul. To deepen concentration and establish Self-remembering is to empower the presence of the [Monad](#) within ourselves. The very nature of the Essence is to Self-remember, but the mind interferes.

As we have discussed, willpower and imagination perfectly unified produce Samadhi. And that is what we need; we need the experience of Samadhi in order to have the strength of will to renounce illusion. Samadhi is the experience of what is real. It is something anyone can access if the causes and conditions are there. And that experience arises naturally when Shamatha and Vipassana are perfectly unified.

You have to develop both at the same time. Many schools are making the mistake of teaching either one or the other and thus the students may have a little peace, they may have a little understanding, but they will never develop the full complete experience of Samadhi.

The wild mind is really very deep. It is what is called [Klipoth](#) or the inferior worlds (the inverted tree below [Malkuth](#), the physical world). This is the surging mind that we all have. And it is important to understand that even if somebody has reached the development of very strong concentration, that does not mean they have removed the mind itself. The demons are also able to concentrate very well; that is how they accomplish their works of [Black Magic](#): through

willpower and imagination united but working towards evil. They empower the ego rather than the consciousness.

So the key to power, as Samael Aun Weor has said, is found by uniting willpower and imagination. That same key is used to perform good actions and bad actions. It is a question of how we use it.

This is the point of developing meditation: to develop the capacities that we all have inside.

Having experiences and developing concentration are good things, but they do not remove the causes of [Suffering](#). Removing the causes of suffering can only be achieved with Shamatha and Vipassana in unity with the Essence, because those elements produce [Comprehension](#), which is Samadhi. And that is what we are going to study in the next few classes. So do not be fooled; developing concentration is important, it is required, it is necessary, but the truth is that real change only begins when we can comprehend the ego in meditation, and comprehension results from the unity of imagination and willpower under the auspices of our own Inner Being.

Any student can begin to work with the Vipassana technique we are going to examine shortly, but the real effective use of the comprehension practices begins with stabilized concentration. To meditate effectively, one should reach Close Placement (4) and be able to never forget that one is meditating in order to access comprehension. That is not to say that comprehension is absent before this level; comprehension begins the moment we utilize the consciousness in a positive manner. But to access comprehension in meditation at will, one needs to have a certain degree of concentration. You at least need to have the ability to keep paying attention, to not forget. If you are constantly forgetting that you are meditating, the subsequent techniques are not going to help you very much. You may be fighting distraction to come back to your object, so long as you are remembering that you are meditating. But many people in the beginning do not even remember that they are meditating. They sit, and 20 minutes later we think, "Oh wait, I was supposed to be meditating, oh well." If you are in that stage you need to deepen your concentration. Work consistently with the practices to deepen concentration.

Let me give you an example; you are driving a car. This is a very difficult thing to do with perfect attention because it is kind of dull; typically we drive our cars and we like to daydream, we have a radio going, we are drinking a Coke, or even having a conversation at the same time. Maybe even on the cell phone at the same time. So we have a lot of activities. And we are thinking, "Well I am driving, there is nothing else to do." This is a mistake. What we have to learn is to do one thing at a time, to pay attention to one thing at a time. So the example is, if you are driving your car, just drive and that is all. You are going find out that your mind hates this. Your mind will give you such a hard time. You will not believe the complaints, and the way your mind is so clever to justify itself. "Oh, I know how to pay attention, I can have the radio on. I can pay attention just fine, so I can use my cell phone, I need to make this call."

The mind wants us to think "it is nothing." But it is these little things that keep us enslaved to the mind. The little things. And it becomes more true, the more you deepen your practice. The interference becomes more subtle. And the mind becomes more clever, it does not become easier, it becomes more clever. So the best way to overcome is to learn to do one thing at a time, slow down. If you are walking, walk, if you are eating, just eat. If you have to think about a problem, think about it, make a decision and leave it alone. Honestly speaking, none of us need to think about a problem all day. To solve a problem we just need to think about it once, come to a solution and that is it. And if you thought it through and there is no solution, there is no reason to think about it. And if there is a solution, there is no reason to think about it, we just need to solve it, we just need to do it. And none of us seem to realize that. And so we think about it and think about it and dream, "If I do it this way, or that way, maybe if I asked so and so," it is a waste of time and it is a huge distraction and a huge obstacle in developing concentration.

They asked the [Master Bokujo](#): "Do we have to dress and eat daily? How could we escape from this?"

The master replied: "We eat, we get dressed."

"I do not comprehend," said the disciple.

"Then get dressed and eat," said the master.

This is precisely action free of the opposites: Do we eat, do we get dressed? Why make a problem of that? Why think about other things while we are eating and getting dressed?

If you are eating, eat; if you are getting dressed, get dressed, and if you are walking on the street, walk, walk, walk, but do not think about anything else. Do only what you are doing. Do not run away from the facts; do not fill them with so many meanings, symbols, sermons and warnings. Live them without allegories, live them with a receptive mind from moment to moment.

Comprehend that I am talking to you about the path of action, free of the painful battle of the opposites.

I am talking to you about action without distractions, without evasions, without fantasies, without abstractions of any kind.

Change thy character, beloved, change it through intelligent action, free of the battle of the opposites.

When the doors of fantasy are closed, the organ of intuition awakens.

Action, free of the battle of the opposites, is intuitive action, full action; for where there is plenitude, the "I" is absent.

Intuitive action leads us by the hand towards the awakening of the consciousness. - Samael Aun Weor, [The Revolution of the Dialectic](#)

Question: In levels one through three, is it common to feel exhausted from practicing?

Answer: Yes. But why is it common? We become exhausted because the Essence is weak. We are not accustomed to using the consciousness. This is a very shocking truth to face in oneself. The fact that we do not know how to use our own consciousness is a real shame. But, fortunately, we still have the opportunity to change that, and learn how to use it. So in the beginning, the consciousness is weak. We need to grow it steadily, consistently, with patience, through learning how to Self-observe and how to concentrate our attention.

We are also exhausted because we are wasting the energy of the mind. Sometimes the meditation can feel exhausting and usually it is because we are battling the mind with the mind. It depends on your type of personality. We tend to have a psychological limp. We see life through one of these centers, one of the three brains. We tend to waste most of our energy through one of them. Westerners, even if they are an emotional type, waste tremendous energy in thinking. But they may be thinking about their feelings. So they have that emotional disposition but they are wasting that energy through thought, through emotion and through action.

That is the other part of renunciation. When you renounce thinking about something, literally what you are doing is, you are saying, "I am not going to waste energy on these thoughts anymore. I need that energy to awaken my consciousness. I do not need to lose my energy worrying about going to Home Depot. Home Depot wants my energy, that is for sure. They want as much of my energy as they can get. I am not going give it to them and I am not going give it to the President." Thinking about this stuff all the time is a waste of time.

Question: But shouldn't we be drowsy when we meditate?

Answer: Absolutely, you should only meditate when you feel drowsy. But there is a distinction between feeling somewhat physically drowsy and having the mind exhausted. Because if the mind and the heart are exhausted, we are going fall asleep.

Question: Is it of any guidance to look at what's going on inside of ourselves, to see what is happening?

Answer: Absolutely, it is only a question of how and when to look.

Perfect Shamatha does not mean there is an absence of thought or feeling, it means the attention is perfectly concentrated. Thoughts may still arise.

*If thoughts arise, remain present in that,
and if no thoughts arise,
remain present in that just the same.*

The point is not really whether the mind is producing thoughts or not, the point is, are we able to remain at ease and attentive no [Matter](#) what happens? That is what Shamatha is.

Remember the example we gave of the boat being tossed in the ocean. That is us. The ocean is completely chaotic; that is the mind. We are that spark, that consciousness, that 3% that is getting tossed around. We need to learn to hold on to the mast, the center of the boat. That is the concentration practice. Do not let go. In the beginning we forget. We need to hold on to it. And so we get tossed around, fall into the ocean and we get hurt. As we go a little further, levels 3 and 4 and 5, we are remembering to never let go. The mind is still moving, there is still activity but we do not go with the mind. When we reach Shamata, number 9, we can let go of the pole because no matter what the boat does, or the ocean does, we can fly, we are independent of that. That is perfect concentration. That degree of concentration does not depend on a particular practice, it does not need the pole anymore, it is spontaneous. In fact on a deeper level this is one of the meanings of [Jesus](#) walking in the water: Perfect mastery over the mind. The mind could not touch him. He had that, a perfect Shamatha, nothing could distract him. Nothing could shake his equilibrium, and that is not dependant on a practice, it is not dependent on a concept, it is spontaneous pure attention.

To reach that one must have perfect awareness of what is happening within. Yet, until we have developed some stability of concentration, to look within may be like jumping off the boat into the ocean. First, learn how to hold on to the object of meditation until you no longer forget you are meditating. Then, you will learn how to look around inside.

Question: It sounds like it is more like taking this chaotic motion and making it all organized well.

Answer: No, not exactly. It is not caring if there is motion or not, it is learning to see life as it is, without qualification, without saying it is good or bad. It is not being concerned whether there are thoughts or no thought. Not being concerned if one is rich or poor, that is all.

Truthfully speaking, if you are concerned about having a quiet mind, you are distracted, you are thinking, you are not meditating.

If you are watching, you are observing, if you are concentrated and attentive, then you are meditating. But if you are thinking about it, you are not.

Concentration is the act of observation.

If thoughts arise,

Remain present in that state;

If no thoughts arise,

Remain present in that state;

There is no difference in the Presence in either state.

- Garab Dorje, [Dzogchen](#) Master

Question: I always forget to pay attention during the day.

Answer: Take something to pay attention to that never leaves you, like your breath. You can also use a watch alarm to remind you. Set it for every hour or half hour. But do not let yourself fall into a mechanical observation; after awhile, this practice can become another mechanical habit. Nonetheless, it can help you develop more continuity so long as you do it consciously.

Question: Can I do that all the time?

Answer: Always. And this helps to prepare you for some of the deeper levels of concentration. Let me explain how. When you learn to pay attention to breathing, which is a practice called Annapana, this practice helps you to learn to focus your concentration on something that is non-conceptual. It is not an image, it is not thought, it is a sensation. So if you focus on the *idea* of breathing, you are not doing it. If you focus on the sensation of the breath, then you can enter into how this practice works. This is the most fundamental practice in any school, learning to pay attention to breathing. I am sure everybody has heard of it. But the power that practice has is extremely deep. If you learn to pay attention to your breathing at all times, you will learn to meditate. What you will learn is how to be aware of your breath as you do other things. When you are starting to prepare yourself for those deeper levels, you will be observing one thing and paying attention to another. You are breathing and you are having a conversation, or you are breathing and you are walking, you are observing the breath and you are doing these other things.

It is the same thing when you meditate, you are observing your visualization, but you are also observing how you observe it. So observing the breath has deep implications.

However, it can also become an obstacle and I will explain how. Some students become so habituated to concentrating on the breath that they never abandon it. And this becomes an obstacle when they try to deepen [Samatha](#) and Vipassana together. In order to fully comprehend who we are, we have to learn to meditate, but to begin to transcend all these levels until we ascend to the higher ways of perceiving. What it means is this, if you become attached to observing the breath, you are observing a physical sensation and thus that meditator, when they begin to sit to meditate, observes the breath; if that person wants to get deeper in their meditation often times they have this habit or concept that they must continually observe the breath. And then it becomes an obstacle; in order to have a deeper meditation you have to abandon the physical body one hundred percent. You have to completely forget about it. And if you are observing the breath, you are not abandoning the body. Annapana can become an attachment to the physical body. So that is when it can become an obstacle, something to watch for. The same is true of other practices, they can become limits in that manner.

More About Naming

The chart of the levels of Shamata is not static, it does not remain still; the attention is constantly changing, our consciousness is constantly changing from low levels to moderate levels and back again. So in any moment we are switching in and out of being more or less attentive.

There are many levels of consciousness, all of which are vibrate at different rates, different speeds. In one meditation session we can move through many levels of consciousness.

We may have a wild mind most of the time, and when we try to meditate we try to increase the presence of our consciousness, thereby changing the strength of the consciousness.

What we need to understand is that in order to do that, we need to remove distractions, we need to remove obstacles. This is what the naming practice is all about. I know it feels weird, I know it sounds weird, I know it seems embarrassing. But the practice of naming could be the most effective obstacle breaker that you will have in the beginning. This practice can lead you very rapidly to develop deeper levels of concentration, but you have to use it properly. If you think about it, it makes sense: when you name something, you observe it. You are saying "this is that."

You are sitting in meditation trying to concentrate, but you are ignoring things; they are still there, and you are still going feel them. But if you name it, it cannot influence you in the same degree.

Conceptually you really cannot figure this practice out, you have to use it. What happens when you use the naming practice is that you sit in meditation and in the course of the first few minutes, you will have identified the main obstacles because they are always surging. So you name them; "There is a worry, there is memory, there is an anxiety, there is a fear," and you will have identified the primary things that interfere with your practice. And there you already know that they are trying to interfere with you, you have recognized that, thus they are exposed. So meditators, particularly those who have developed a little bit of concentration, find that the naming practice can lead them from the wild to a very concentrated mind very fast. So I want to emphasize using this.

Name aloud in the beginning. You need to name every distraction. You do not have to be loud, you need to be very relaxed, but vocalize all the distractions that are trying to take you away from your concentration practice. Eventually, you will develop enough concentration to be able to observe distractions without needing to name them aloud.

Question: When I was naming I was forgetting about concentrating on the candle at the same time.

Answer: That is O.K.; you name the distraction, then you come back to the candle. At some point you will be able to do both at the same time, where your object of concentration will never leave you. It is not that hard to develop that ability but it requires some discipline, that is all.

Question: So everything that comes in, let's say cars, barking, anger, fear, you just say, "anger, fear," that is all you do?

Answer: Yes. Here I am trying to concentrate. I hear someone whispering something. I name it: "Jane." In the beginning that is all I am doing, "Jane," just recognizing that she's trying to distract me but I keep my attention focused. At a certain point, I will be able to keep meditating and I will not forget that I am meditating. Now here's when it becomes interesting, we talked about the difference between attention and awareness. This is the distinction. I am paying attention to my object, but I am aware of her.

Remember that the name, the thought, is irrelevant. You can see a pain in your leg and say nothing. That is even better. To become attentive is all that is necessary. Do not become distracted by worrying about how to name things. If you see a memory or a worry, do not worry about naming it as pride or fear or anger or whatever: just see it, and let it go.

Practice

Prepare yourself to meditate by relaxing your three brains in the manner previously described. Vocalize the vowel **O** for five to ten minutes, while visualizing a warm flame in your heart. Make the images real; enjoy the visualization, but stay focused on your heart and the [Sound](#). Now vocalize the vowel I ("e" as in tree) while imagining a gathering of energy in your forehead, between your eyebrows. Do this for five to ten minutes.

Now imagine an apple. Fix your concentration upon your image and stay focused. Do not wander. Imagine all of the details of the apple: the color, the texture, the grain, the shape, turn it around, move it if you want, but do not allow yourself to wander to anything else. Stay focused on this visualization for about ten minutes. Notice that your mind will want to interfere, to change the apple, to make it better, or the mind will bring other elements to distract you.

Be consistent. Do this practice everyday for at least one week.

Gnostic Meditation 5: Vipassana and Clairvoyance



The senses of external perception can only reach a fraction of what is perceivable. - [Samael Aun Weor](#)

Many people seek to learn to meditate to have some kind of ecstatic experiences or to become better than other people - or to seek out some kind of sensation that we do not get from life normally. Many people approach [Meditation](#) with these goals in [Mind](#) and naturally they become frustrated. When one is seeking to have a need filled through sensation, one will always be disappointed. The reason for this is that sensation is subject to all the laws of nature.

One of those primary laws is called "life and death." Every sensation is a vibration of energy that is born, it arises, and then it dies.

You hear the [Sound](#) of someone's voice. There is birth and death in that vibration. The sound hits you and there is a birth, there is the sensation of that sound, and then the sound stops, it dies, it goes away. That is all merely sensation. But upon receipt of that sensation, something is provoked. That is what we call a REACTION. So right there we see Karma, we see life and death. Karma is action and consequence. When we receive that vibration there is a reaction that is produced. So there is an action and then there is a consequence. The consequence is determined by how that sensation is interpreted.

So a very simple example would be, if I said the word, "Stupid," your brain, your [Personality](#), would struggle for a minute to translate that... Am I saying "You are stupid," or am I just saying the word? There is a [Translation](#) that happens. All sensation, when we receive it mechanically, is translated. It means that we receive the information with the mind, and we translate that sensation in accordance with our own idiosyncrasy - how our personality has been formed, how our psyche has developed, etc., which means that we translate it subjectively. We translate it according to our own psyche. Understanding the phenomena of translation is absolutely critical to working effectively in the Gnostic Work.

*Every perception passes from the senses into the mind. The "I" translates all the information that is collected by the mind in accordance with its own prejudices, desires, fears, remembrances, preconceptions, maliciousness of a certain type, fanaticism, hatred, envy, jealousy, passion, etc., etc. - Samael Aun Weor, *Endocrinology & Criminology**

Now when we talk about meditation, really we are talking about how to transform this whole process, how to change it. Meditation is really about sharpening perception, deepening perception. Everyone who is alive has some level of [Consciousness](#). The nature of the consciousness is to perceive, but perception can be subjective or objective. Perception can happen mechanically or it can happen consciously. There are superior levels of consciousness that are superior levels of perception. And the lower levels of consciousness are lower levels of perception. So, it is a [Matter](#) of degrees.

Now, the nature of the consciousness is quite profound, and even in modern materialistic science, common and conventional science, the physicists and other types of scientists are beginning to discover that consciousness is in everything. It is not merely limited to the physical body of a human or an animal. They have discovered that light itself has consciousness, that it is able to make decisions --- we are talking about light, raw energy.

Therefore it is easy to recognize that consciousness is in everything, thus everything is interdependent, everything is connected, nothing is separate. We have consciousness in us because we have the capacity to perceive. But - here is where the distinctions begin to arise: How do we perceive? Do we perceive mechanically or consciously? This is a very deep question. Most people would automatically answer, "Consciously, of course." But no great [Master](#) ever said that, no real teaching ever said that - they all said the opposite... We are asleep; we are hypnotized. We are hypnotized precisely because our perception is deluded, meaning we operate under delusion, what in Sanskrit is called [Maya](#), Illusion, Ignorance. To have a delusion is to have an image that is false. When we understand that the nature of the consciousness is to perceive, we can say, "Yes, all of us perceive." There is consciousness functioning on some [Level of Being](#), but what do we perceive and how do we perceive it?

In truth, from understanding these simple things that we have set up so far, we can understand something very important. The perception of images has a very fancy name that everybody is using to make money now. It is called [Clairvoyance](#). Clairvoyance is simply the perception of images; that is all. It is the capacity to perceive imagery. And the fact of the matter is, everyone can perceive images; all of us perceive imagery. Even a blind person perceives imagery, just in a different way, because they still perceive sensation. All sensation is a form of imagery. Thus we can understand that all sentient beings are clairvoyant. Everyone and everything is clairvoyant. Everything that lives perceives imagery, thus everything is clairvoyant.

For the wise, to imagine is to see. - Samael Aun Weor

But there are different types of clairvoyance. There is positive clairvoyance and there is negative clairvoyance. Positive and Negative. Quite simply, positive clairvoyance perceives conscious imagery, objective imagery, meaning "images without delusion." Negative clairvoyance, mechanical clairvoyance, perceives the imagery of delusion, and perceives them to be real; it is subjective.

Clairvoyance was a term that was invented by some occultists, people who were interested in mysticism. And it was invented to hide what they knew; that is all. They invented the term to confuse people, because clairvoyance is simply [Imagination](#). So when you hear somebody saying that they have developed clairvoyance, it may be that they do not understand that everyone is clairvoyant. Or if someone wants to charge you money to make you clairvoyant, they are ripping you off, because you already are; yet, there are many forms of clairvoyance.

We use clairvoyance 24 hours a day. That is no exaggeration; because 24 hours a day we are perceiving sensation. We are perceiving sensation consciously some of the [Time](#), but mostly we are perceiving it subconsciously or unconsciously or infraconsciously - meaning, in levels of the mind that we do not perceive directly. That running chain of chaotic thoughts and images is clairvoyance. Intuition is clairvoyance. Feelings are clairvoyant. It is the ability to perceive sensation, not necessarily simply visual sensation.

So, imagination has two sides: positive imagination is consciously directed imagination, meaning that there is consciousness present and that the conscious will is directing it.

Negative imagination is [Fantasy](#), daydreaming, and this is what I refer to when I say that we are using clairvoyance 24 hours a day. We daydream, we fantasize, we imagine, we wonder, we suppose, we assume, we worry... All of these involve negative clairvoyance because all of them rely on subjective imagery.

Samael said,

Conscious imagination is the clear means through which is reflected the firmament, the mysteries of life and death and of the [Being](#). Mechanical imagination is different. It is formed by the debris of the memory, and it is fantasy.

We are very imaginative. We use our imagination constantly, yet we use our imagination through delusion most of the time. We fantasize ad nauseam. We worry about our son or our daughter, and we imagine terrible things happening to them - "Oh what if they get in a car accident; what if somebody takes advantage of them; or if they are out of money and they are homeless or sick..." We are producing a lot of imagery in those worries; and that is unconscious clairvoyance. There is no consciousness there - there is only delusion — anxiety, worry, [Fear](#), attachment.

We worry about our spouse: "What if they leave me; what if they do not really love me; what if they are cheating on me; what if he gets sick and dies; what if she leaves me; what if she hurts me..." All of these are related to images, and all of these images are negative clairvoyance. They are actual entities that we create.

We have to understand that our physiology is not limited to physical matter, that all forms of energy have some material existence. A thought is a form of energy, yes, but Einstein himself said energy is matter, and matter is energy. Thus from Einstein we know that thought itself is also matter, but it is matter in the Fifth dimension, the Mental Plane, the World of the Mind, which in [Kabbalah](#) is called [Netzach](#). Every thought that we produce is related to an actual formation of matter; it has form and it exists in the World of the Mind.

The same is true of emotions, yet in the World of Emotions, which in Kabbalah is called [Hod](#) (this is also in the Fifth dimension).

Generating emotions and responding to and reacting to events with emotion is producing energetic results: karma, in the world of emotions.

Action and consequence related to emotions and thoughts affects protoplasmatic matter, or matter that is subject to different laws than what affects physical matter.

The way we live now, we think and feel without consciousness of the matter or forms of thought and feeling. We are producing actions and consequences in the worlds of the mind and emotion, yet we do not realize it.

So, in meditation what we want to learn is to take the consciousness that we have worked to develop through [Concentration](#) practices, the ability to hold the consciousness steady (thus we have some achievement of Shamata), and we learn to direct the consciousness in order to observe the mind itself, to observe everything that arises in the mind, all those thoughts, all those images, all those feelings, and to be able to distinguish what is real and what is not, what is illusion and what is truth, to be able to discriminate. That discrimination really must be active all day during the day, long before you sit to meditate. This is what [Self-remembering](#) is all about - learning to direct the consciousness in order to cut through the illusions of our own mind. In meditation we do that as well, but without the addition of more

[Sensations](#) coming in; we isolate the consciousness from external sensation in order to focus 100% inside.

Vipassana

This is where Vipassana comes in. Remember the term vipassana means "special insight," and that means insight into phenomena, all phenomena, all forms of energy and matter. Vipassana is the in-sight, sight, perception, vision... being able to perceive the nature of sensation, the nature of imagery, the nature of phenomena, everything - but to perceive it without attachment, without pride, without fear, without worry, without anxiety - to learn to perceive it with Shamata, which is that clear bliss, that dwelling in [Peace](#), that stability, and peacefulness of the consciousness.

So long as we do not enter into this type of practice, we will live life burdened by our mechanical imagination and by the karma that it produces. So, learning to Self-remember and learning to meditate is really learning to recognize the illusion of the "I," the false sense of self, the deluded perception of "me," who I think I am, who I want to be perceived as. All human beings have built their own prisons in their own minds, and the prison is a false sense of self. And we live walking along the Line of Life always pursuing sensations that support our notions of our identity. We want our hair to reflect who we want people to perceive us as. We want our car to demonstrate who we want people to think we are... our clothing, our education, our way of speech, our job. We want all of these things to project a particular sense of self, a particular concept that we have developed in the mind. We want to believe it is true, and we want others to believe it is true. But the whole circus is an illusion. It is not real, and yet day after day 100% of our energy is spent trying to make it real - This is the illusion that keeps humanity hypnotized and asleep.

Who is the greatest promoter of this way of life? American culture. American culture, through its advertising, through television, through movies, through music, is pushing with tremendous force, this concept - that "You can only be happy if you have money, you can only be happy if you are pretty, you can only be happy if people are jealous of you. You can only be happy if you know people are not as good as you are. You can only be happy if you have sex, if everybody wants to have sex with you and you have power over everybody through sex."

This is the American ideal, and it is true for both men and women, and it is false; it is a lie, because all of it, that whole machine, is relying on sensation, which is impermanent. It is relying on the appearance of the body, which will age and die, and is thus impermanent, etc.

We are relying on our friends to give us the emotional sensation that they love us. We are relying on our families to give us the emotional sensation that we are a good person. And if they do not give us that, we get really mad, and we seek revenge.

If someone criticizes us, we receive a sensation that is contrary to this beloved sense of self. And thus we hate that person who criticizes us and we seek revenge.

If our society is projecting an image that to be successful you must be blonde, of a certain height, with a certain breast size, and if we do not have any of those things, we feel humiliated, we feel worthless... and many people commit suicide for these types of reasons, and it is all an illusion, it is all a lie. What a tragic situation we sit within! And yet, who sees the truth of it? How many countless millions live day after day hypnotized by the programming of our culture, and die in loneliness, feeling ashamed, dissatisfied, lonely, or resentful...

There is no fundamental better or worse about our appearance, and yet we believe quite strongly that our appearance is very important. It is a lie. And we all are participating in the myth, because we go along with it. And we encourage it in others. All of this is mechanical clairvoyance, unconscious illusion that is not real.

We believe it is real because we allow our [Ego](#) to translate the [Impressions](#) we receive from others. We allow our ego to interpret everything we see and hear, thus we believe what the ego tells us through the images it produces in our minds and hearts. And the ego, quite obviously, is a brilliant liar.

Canceling



The Three Brains

We have Three Brains: we have the [Intellect](#), we have the heart, and we have the brain of action, the motor-instinctive-sexual brain. 24 hours a day we are receiving energy in the form of sensations. All the impressions of life from the five senses are bombarding us, and we are receiving that information and translating it in accordance with this false sense of self.

So when someone is coming to us and saying we must have "success," we must be successful, we either succeed or we die - and we develop this kind of ethic, this type of lifestyle, that success must come at any price. There are many people living this way, that will sacrifice their families, their own health, their own well-being, in order to achieve what they call "success." What they are receiving is sensation in the Three Brains. And that mechanical imagination translates all the impressions of life and compares it with that ethic.

So, they have a particular car, say a Volvo. And according to the experience they have, a Volvo is a good car to have if you have this ethic because all of their friends who support this ethic say that a Volvo is a mark of success, it says you are moving up, you are "making it." Then one day this guy goes to a meeting with someone that he really wants to do business with. And this person says, "Really the best car to have is a Jaguar. That is the mark of refined sensibility. That is the mark of succeeding in life." This person will then immediately be in conflict, will immediately be in pain, anxious, and embarrassed if this new client wants to take a ride or go for lunch. There is going to be a huge conflict because he now believes that the new ethic is that the Jaguar is the better vehicle. "Now what am I going to do?!!!" Tension, stress, anxiety, worry, fear, shame... all because of one impression that was received mechanically and translated in accordance with this "I" of success.

This is happening in every one of us all day long; we simply do not see it. It is subtle; we cannot see our own face. The face that we have is false; it is not real. And we have developed a life that supports our belief in a false self. This is mechanical imagination.

In every case, in every [Desire](#), there is a related set of imagery. Throughout the depth and breadth of our subjective ideas about life are images: subjective, mechanical images which are processed repeatedly by the mind. All of these images are translated images produced by the subjective interpretations of the ego. When we review those images in the mind (through fantasy, through daydreaming) we are really just revisiting the sensations related to those images.

When the mind encounters any given situation, and we are without the presence of the consciousness (meaning we are in a state of Self-forgetting) all of the sensations (related to the five physical senses) are received mechanically, by the ego, and are translated.

Those sensations, translated by the false sense of self, by the mind, are added onto the psyche. They become another complication in the mind; they produce [Suffering](#).

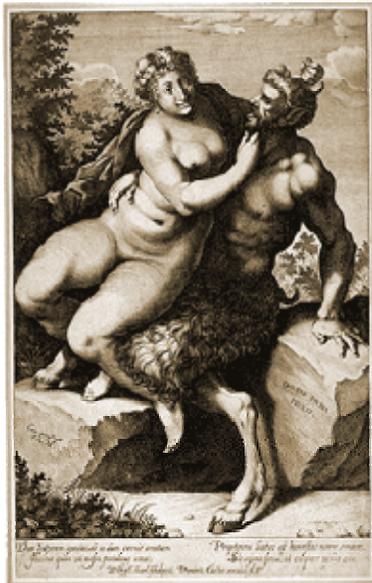
It is undeniable that now the person of our example is going to be desperate to sell the Volvo and get a Jaguar at any cost. Thus is how we all sink ourselves into debt, into owning lots of things that we never really wanted anyway - getting an education, building an entire life, all to please someone else's idea. How many people can really say that the life they have lived up to now has been entirely because they know it is what they needed to do? For their own well being, for the glory of their own inner God? Most of us probably cannot say that. And if we were sincere we could see how in certain times of life we were influenced, maybe when we were quite young - parents would say, "You cannot be an artist, son, you will not make a living; you have got to be a doctor." So we go study, and we live conflicted for the rest of our life. This is very common. At its root those impressions of the words that the person spoke, little notes, were just sensations that were translated improperly. If this person had been learning how to remember themselves and how to meditate - they would see those words and feel them and experience them - "the Jaguar is the best car to have" - but if they were observing themselves, remembering themselves, then right there they could cancel the translation. "To cancel" means to see the other side, to perceive the truth, to recognize that the statement was an opinion based on [Vanity](#), based on that other person's point of view.

So, it becomes our choice - we accept the impressions as the truth or not - we act on it or not. The one who cancels impressions receives all the impressions of life consciously choosing how to act, never reacting mechanically. And the first rule of learning how to cancel is to never, ever, ever, ever, ever express negative emotion - Ever! That is the first rule - and if a person is continuously expressing negative emotion, then they do not cancel.

Canceling is an art and it is the art of the consciousness - to be present and to receive all impressions directly. Meditation is built upon this foundation - because when you learn to meditate properly, you learn to sit and observe all the impressions that are in the mind -- thoughts, feelings and sensations that are occurring inside - and the consciousness must be there to cancel those impressions. This is how we begin to clear the mind of delusion - just as we have learned to perceive external sensations consciously and we learn to cancel those sensations - we also have to learn to perceive internal sensation and cancel, cutting through delusion. This is not impossible, but it takes a lot of discipline.

When we do not know how to cancel, we show that through our expression of negative emotions. We complain. We criticize. We are sarcastic. We are vengeful. We are resentful. We are afraid. We are proud and vain or we are ashamed and hate ourselves; all of these are negative emotions, because they express the desires of the false sense of self. If we are expressing them, living them, believing in them, then we are not canceling, we are not Self-remembering, and thus we cannot enter into true meditation.

We need to recognize how externally and internally we live our life pursuing sensations, that this sense of self is founded on the desire for sensation. We want success, we want to be famous, because we want to have the sensation of people loving us, praising us, envying us, or even resenting us - we want those sensations in our heart, in our mind, in our body. All we want is sensation.



The Satyr is a slave of the desire for sensation.

We want money because we want to feel the sensation of security.

We want sex because we want to feel those sensations - partly physical, yes, but mostly it is emotional. We want to feel loved, we want to feel connected to somebody else, we want to feel like we belong, or safe.

We want people to admire how attractive we are because we want the emotional sensation of being envied, of being loved, of being admired.

In truth it all comes down to wanting emotional sensations. We want to have an education so that we feel smart, so we feel like we know what we are doing, so we feel like we have accomplished something. It is all sensation.

The illusion is precisely there - that we believe that sensation is real, when in truth the sensation rises and passes. No sensation is permanent. Success does not last; neither does poverty. Life does not last because we will all die. Everyone is free to pamper themselves as much as they want, to pursue desire as much as they want... and in the end we will die, and what will we have accomplished? - with all of that sensation, what are we left with? - one thing: the longing for more.

This is the meaning of the Greek myth of the Satyr who is half man and half goat - the Satyr is never satisfied. He suffers from insatiable desire, and that is the nature of all desire - it is insatiable. In truth, Universal Gnosticism teaches very clearly that the desire for sensation is an animal instinct. To enter into the Real Human kingdom, one must completely conquer our animal nature. Thus the satyr, as half-animal, symbolizes this current humanity: a people who are consumed by the desire for sensation.

No one can ever, ever, ever satisfy their desire. In the Hindu scriptures it says this:

Desire is never satisfied, just as surely as fire will never go out the more you give it butter.

- the more you feed it fuel. Desire will never go out so long as you continually feed it. Likewise, the false sense of self, the "I," which depends utterly on sensations, will never die so long as you continually feed it.

The "I" is the source of all suffering, without exception. The freedom from suffering is the freedom from the false self, from the "I." And that is objective, conscious freedom. It is called [Satori](#), it is called [Samadhi](#), it is called [Ecstasy](#), it is called [Nirvana](#), it is called [Liberation](#), it is called enlightenment. Those are all terms that describe the experience of being free from the ego. As long as we do not dissolve our fantasies about life and about ourselves, we will suffer. As long as we continually feed our sense of identity we will suffer.

When we really examine the truth about our lives, we see that we have always perceived our lives through fantasy. We have always perceived it through this false identity - what I think I am and what it is that I think I want. When we examine that, we see that in reality we have built this false self because we are terrified of the truth. We cannot bear to see the contradictions that we have in our own minds. That is why we all say, "I didn't do that; it wasn't me." "I didn't

mean to do that; it wasn't me." "I didn't mean to hit you; that wasn't me." "I didn't mean to betray you; I didn't mean to lie. It wasn't me." "I didn't mean to steal; it wasn't me." "I didn't mean to kill the guy; it was an accident; I am innocent; it wasn't me." "I suffered because of my parents - it wasn't MY fault." "My husband was such a jerk - he really made me suffer."

We all consist entirely of contradictions - 97% - and we build the image of the false self in order to avoid seeing our own contradictions. In order to comfort ourselves, to put a band-aid on our fear, on our shame, on our humiliation... We cannot bear to see our own responsibilities for our own suffering and the suffering we have created for others.

We all desperately want to believe that everything is going to be OK, that we are going to be safe, that nobody really gets hurt, that nobody really suffers, and when we die we will all be together happy someplace. We desperately want to believe these things -- and yet none of them are true - people suffer terribly, right now, all over the world. The suffering is unimaginable: psychic, mental suffering, physical suffering, emotional suffering - Unimaginable. And yet, we have the arrogance to ignore that and to pursue our desires, to act as if nothing is going on that is wrong. We ignore the truth.

We want to believe that we will not die for a long time. So, we cultivate a lifestyle that helps us believe that, and we cultivate friends that help us to believe that. Yet the fact is, everyone who dies does not expect it, and there are people dying right now who are really shocked to be dying - And they all say the same thing, "I didn't think it was going to happen to me!"

Illusion, self-created illusion. Ignorance. It is a denial of reality. Meditation is about perceiving reality, the truth, what is, without changes, without qualifications, without dumbing it down. It is perceiving reality as it currently and objectively exists. And if you want that you can have it, but you have to start with seeing the truth of yourself - that is where it begins, and you cannot avoid that step. You cannot perceive the objective truths of the universe unless you have seen the truths of your own mind, your own psyche.

The Three Types of Dreamers

We want to believe that we are going to get to do all the things that we want, that everyone is going to love us, that we will leave behind a wonderful legacy for mankind, a beautiful family, lots of money, lots of happiness in our wake - and the truth is, none of us will probably do that - because we are living the illusion that we will. Talk to people who are older than you and ask them these types of questions, and you will see that it is universal.

Every [Human Being](#) feels these truths in their heart and runs from them, avoids them. And who is the great example of our culture? The one we admire the most? It is always the dreamer. We want "people to live their dreams." This is our great ideal, to "live your dream." According to [Gnosis](#), the person who seeks to live out their dreams is called a sociopath - and let me explain why.

There are three types of dreamers. The First Type is the most common - we all have our dreams about what we think life should be. We dream about our way of living, who we think we are, who we dream that we are. Every one of us has this ideal in the mind. "I, so-and-so, am patient, good, loving, honest, sincere, and I am going to live a long time and everybody is going to love me, and I have got some problems but I am going to get through them just fine." We all have that. The First Type of dreamer has that, but does not talk about it much. This person may dream that one day they will be a ballerina, maybe one day they will be wealthy, maybe one day they will travel to Italy, or be married, or have children. Sadly, in some countries they dream that maybe one day they will actually have enough food in the house to make a full meal, that one day they will not have to worry about going out on the street and being killed - some people have simple dreams like that. Here in this country, we have very elaborate dreams: one day we are going to be on "American Idol" and we are going to win, that everybody is going to love us and we will be very famous. We will get to do commercials and travel and wear lots of nice clothes, we can date whoever we want, and all of our friends from the past will be jealous...

The First Type of dreamer ends up wasting their life, because they lived their life dreaming about what could be and never really living life as it is. This type of person typically does not like their work, they do not particularly love the person they live with, they do not feel particularly strong about anything, but just goes along. This is the most common type of dreamer.

The Second Type of dreamer is a little more dangerous - because they talk about their dreams to everybody else. "Oh, I want to go and have a rock band, and be famous, just like Michael Jackson, or Britney Spears, (or somebody)... and travel. You and me let's go!" and they get their buddies all worked up. They do it they infect the psyche of others. The Second Type of dreamer encourages dreaming in other people. "You can do it! You can be the best veterinarian in the world!" It is very dangerous - because they are spreading the illusion and encouraging it in others. They may or may

not act on it; most spend their lives making plans and never really getting anywhere. They say, "Let's move to Costa Rica!" And they get their family or friends involved with a big idea, but inevitably it goes nowhere, and then a new dream surfaces. "Let's open a restaurant!" And on and on with dreams, fantasies...

The Third Type of dreamer is the worst and the most dangerous of all, and they are very common now. The Third Type is the one who wants to make their dreams become reality. This type of person, for example, may have a dream to be famous - and they spend all of their energy to make it real. They infect others; they delude others, they manipulate others. They struggle and fight to make their own mental creations become physical. This is the dreamer that our culture loves so much. And the reason is that this level of dreaming keeps people deeply asleep. As long as we all believe that we are going to be famous, as long as we spend all our energy on that - we are harmless sheep. As long as we pursue something that does not exist, then we can be controlled; we can be manipulated. As long as the media and the entertainment industry keeps us focused on these dreams, these ideas, these fantasies... we will not really realize what is going on in the world. And we will keep buying Coca-Cola. And we will keep buying The Gap and Versace and all of the kinds of things that they want us spending our time and energy on. Notice this; we now spend most of our free time shopping or watching advertising about shopping. We go shopping for clothes to go shopping in. We are so deeply hypnotized by the program of our materialistic culture that we honestly believe it is the life that we want. And thus, we will never change. And those who are taking advantage of us will continue to take advantage of us. And humanity will suffer.

Each of us has all three types of dreamers inside. They are different types of egos. We may have one or another that is predominant - but all three types have their main tool in mechanical clairvoyance. It is called fantasy, and it is not real. We live our lives dreaming. We dream about ourselves, how we are, how we want to be perceived. We dream about the future and we dream about the past - and none of it is real. This is part of the reason that Samael and other teachers of the tradition have said, "Gnosis is revolutionary." We have to 100% revolt against our own psyche. We are our own worst enemy; our own mind is the one who hypnotizes us.

The Five Types of Clairvoyance

*Some wish to awaken their clairvoyance while disregarding imagination. If they disregard imagination, then they will fall into the same absurdity as those who wish to practice meditation without the sleepy state. These people fail to develop their internal [Powers](#). These people break the laws of nature and inevitably failure is the result. - Samael Aun Weor, *The Yellow Book**

As mentioned earlier, there are different kinds of clairvoyance. There are two main types: conscious and mechanical. But in reality these divide into certain grades. Mechanical clairvoyance, mechanical imagination, has three subtypes: subconscious, unconscious and infraconscious. The way they work depends upon what elements of the mind are producing the images.

Subconscious Clairvoyance

Something that is subconscious means that it is just below the consciousness; "sub," like submarine - "just below consciousness." That means these are elements that we do not see, but they are influencing us all the time. So they produce behaviors or stimulation that in turn produce a reaction in us. So, an example would be perhaps we have a real problem making money. We lose our job. A long time ago, our own father was in the same situation. And our dad went and robbed a 7-11 to get some money. We do not remember that consciously - it was traumatic and we blocked it out. But now we are broke and we get the impulse, the sensation, to go and rob a store. We do not know where it comes from, but we feel it. This is subconscious clairvoyance. The subconsciousness in us remembers the images of our father and it produces the impulse, pushing us to act. All of us have this. We can receive that information from movies, television, from books, from stories - these are impulses, reactions, fear, anxiety, all of these things that are pushing us, that we do not perceive - Sub-conscious, below our conscious attention. This is one of the main reasons we need to learn how to Self-remember. When you learn Self-remembering, you are learning how to question all thoughts and feelings and impulses... to look at them and say, "Why do I feel like I should go and make a problem with this person, to go and have an argument? What is pushing me to do that?" And you learn to question those things, to never act mechanically, on impulse. Because most of the time those impulses are driven by elements that we do not perceive in the mind.

As mentioned, we learn these types of behaviors from television, movies, books, etc. etc. All of these forms of information give examples to our egos, examples that egos want to imitate. How do we learn when we are children? By imitating. How did we all learn to do drugs? By imitating. Sex? Imitation. Betrayal? [Adultery](#)? Murder?

Another example of a subconscious form of clairvoyance are some types of dreams -we can dream the same type of

thing. We have the same situation: a man is desperate for money, and he has a dream that he goes and robs a store - So, he takes it as a sign that this what he is supposed to do. So, you see the clairvoyance is working both when he is awake and when he is asleep. When the man is physically awake, he does not necessarily perceive the images of himself robbing the store; he may just feel the impulse. He may just feel the sensation to act, but it is still clairvoyance. He may perceive images in the mind. He may perceive sensations in the heart, but these are mechanical impulses.

100% of homicides are produced by negative clairvoyance. - Samael Aun Weor

100% of murder is produced by people who do not know how to distinguish what is arising in their own mind.

Unconscious Clairvoyance

An unconscious influence is something that happens "without consciousness."

For example: We hear a rumor about our friend, that this friend of ours is sleeping with another person's spouse. We then go and talk about it. We know it is wrong on some level, but we enjoy the gossip. This is unconscious, because we are willingly going against what we know is right. We want to experience those sensations. So, we hear the story, and we produce images in our own mind. We imagine the infidelity. It is very fast... these images just appear; it seems spontaneous. They just show up; we see it; we see the image... we go and talk about it; we go and describe the images that we have created. This is how stories get adulterated. One person tells a story and each person repeats it and by the time it gets back around to you it is totally different... It is because of mechanical imagination. It is because of negative clairvoyance; each person who hears the story imagines it, but that mechanical imagination is produced by the "I" which translates and changes the story. Every translation is an interpretation; it is not objective. It is not literal; the story changes. So when we proceed to gossip about this person, we are promoting images that are false because we do not even know if that happened. Then we dream about it, and we may even act on it. We may tell the spouse, "Oh, you know your spouse it cheating on you," and it might not be true at all. This is unconscious because we are doing something knowingly. We know it is wrong, but we want that sensation of gossip and betrayal to get revenge.

Adultery is caused by unconscious clairvoyance. We know it is wrong, but we do it because we want to experience the sensations that we have already imagined.

Infraconscious Clairvoyance

Infraconscious influences come from the very depths of the mind. We do not even perceive it. The way we can perceive things that are infraconscious are when we have nightmares. Nightmares are the realities of your own infraconscious mind. When you have nightmares about monsters and demons and being chased and raped... all of that is your own [Infraconsciousness](#). Those are aspects of your own mind that exist in the negative aspect of the 5th dimension. So, all that is real. It is not showing up in an obvious physical form, but it is real.

The 'I' of the clairvoyant traps all of the suprasensible representations that arrive into his mind and he interprets them in accordance with his hatred, jealousy, mistrust, maliciousness, passion, remembrances, pride, envy, arrogance, etc.

The subsequent reactions of the clairvoyant are the outcome of his 'I.' - Samael Aun Weor

The majority of spiritual seekers fail to make progress because they do not see this. We may hear a story, for example, that someone has committed an act which contradicts our moral values. When we hear the story, if we translate that, if we do not cancel it, we build a representation in the mind about that person. We build a picture: "Oh, that person is bad!" From then on we treat them differently. Then, we dream about it. We go home and have a dream that the person is committing that act. Then we feel convinced. "I knew it! They are bad! We have got to do something!" The whole thing is mechanical clairvoyance. And it all began when the person did not cancel the rumor. Thus many schools, many religions, fall into huge problems, because they never recognized the influence of the subjective mind, and they betray each other and they commit crimes. It is a very serious and very common mistake.

The clairvoyant has to learn how to contemplate all imagery, physical or non-physical, without the influence of the "I." That is the bottom line of this entire course, and it is the bottom line of everything you will ever study in Gnosis. You can spend 10, 20, 30 years in Gnosis, and that is the point: you have to learn to receive ALL impressions without the Ego, without the "I." The one who does that learns to perceive with Objective Clairvoyance.

Conscious and Supraconscious Clairvoyance

Above the lower forms of clairvoyance, we have conscious and supraconscious clairvoyance.

The conscious clairvoyant is someone who has developed the capacity to perceive imagery without the influence of the subjective mind.

The supraconscious clairvoyant has no ego at all. That means the supraconscious clairvoyant has no anger, no fear, no lust, no pride. They have a sense of self, but it is True. It is not false. This type of person has absolutely no attachment to anything or anyone. That type of person is obviously a [Jesus](#) or a [Buddha](#) or a [Krishna](#) - a very sanctified soul. To be sanctified means to be purified, to have nothing impure. That does not arise by any mechanical means anywhere in the universe. The complete sanctification of the soul is a conscious work and requires voluntary sacrifice, and there is no other path but through the complete elimination of all forms of desire.

What is the source of all misery? Deluded perception based on ignorance of our true nature. Since the very heart of ignorance is the innate grasping of an I, anyone who wishes to attain full liberation from all forms of suffering should try to abandon this subtle, inborn ego grasping by discerning and meditating on the emptiness of all inherent existence.

- [Tsong Khapa](#), the First [Dalai Lama](#)

This work begins in this moment. From this moment, for the rest of whatever period of time you have in a physical body, if you can learn to perceive all phenomenon as inherently empty, meaning without good or bad, without attachment, without grasping, without avoiding, if you can learn to do that, you can learn to see yourself as you really are, without fear of seeing the truth, and you can overcome your own mind. Then you can begin to taste what life really is. You can only begin to access objective clairvoyance when you begin to remove mechanical clairvoyance.

Let me put it another way. Given the percentages of consciousness that we have, we have 3% potential conscious clairvoyance, and 97% mechanical. Potential clairvoyance means, if we learn how to use it, then it works. If we do not know how to use it, it does not work. You have to learn how to use conscious clairvoyance, and you have to stop using the unconscious clairvoyance - which means, quite simply, we have to eliminate all forms of fantasy, without exception. The serious meditator must cease fantasy - Completely! Fantasizing about anything - the past or the future. It includes fantasizing about being a Buddha or being a saint or being awake or having the [Astral Body](#). You must not fantasize, because that is mechanical imagination, even if you are fantasizing about something that you think is good. Fantasy must stop, daydreaming must stop. From that place you must learn how to use Conscious Imagination.

The imagination is the natural capacity of every sentient being, and in that imagination, if it is conscious, you can perceive anything that exists anywhere in the universe. Any person can perceive that. I think it was Da Vinci, or Michelangelo, said,

It is the gravest of ironies that the imagination is more real than our physical perception.

And yet, these days, most of us do not see that truth because the imagination he is talking about is conscious. And the Conscious Imagination perceives the superior and inferior worlds directly, and that perception is more real than what you are seeing now - it is MORE real. It is hard to understand that with the mind, but anybody who is actually perceived it knows it. When you learn to perceive through Conscious Imagination, nothing in your life will ever be the same.

So through this course we are working with some basic principles to help us learn how to direct ourselves toward Conscious Imagination.

In these modern times, aspirants are lukewarm. They do not work on themselves in a continuous, ardent manner. This is precisely due to the concrete fact that they have never really experienced that which is beyond the body, the affections and the mind, that which is the truth. - Samael Aun Weor

The conscious clairvoyant begins to perceive the 4th dimension, the 5th, the 6th, and even the 7th, the zero dimension... to see the truth of that, and to see the inferior worlds... to see it as it is and to know that it is true - that is Gnosis. And meditation is the only door that can show you that truth. And by meditation I include getting out of the body, and developing that is up to each person. Nobody can do it for you. There is no [Magic](#) pill. You can pay somebody as much as you want and they cannot do it for you. You can only develop it by changing how you pay attention all day long, all the time.

All the images that you perceive in your mind are clairvoyant. When you are falling asleep they become stronger. When you are falling asleep or coming out of sleep you can see things very vibrantly. It is because you are starting to walk in or out of these worlds. While the physical body is sleeping, the consciousness, maybe in the ego or out of the ego, is walking around in the 5th dimension.

What you dream are the images of the 5th dimension. That is what dreams are. It is the [Astral](#) world or the [Mental World](#).

When you fantasize, you are projecting images in the astral world or the mental world, but not the positive aspect, you project into the negative aspect, which belongs to these worlds: the subconscious, the unconscious and the infraconscious. So when you are fantasizing about having money, this is your greed, your fear, your pride, projecting imagery in the [Klipoth](#). So you are perceiving the infradimensions. We have just never had that name to put on it. When you are having a nightmare, you are perceiving the imagery of your fear, your lust, your pride, in the infradimensions, in the Klipoth. The Klipoth means the "world of the shells," and by this is meant "something that

contains nothing." A shell is empty; it is pretty, but there is nothing in it. All of the images of our mind are shells - they are pretty, but they have no inherent existence.

So, I am going to leave you with one last quote which wraps up all five classes up to now, so I want you to study this very carefully.

To understand it, you must understand that [Samsara](#) is the wheel of suffering; Nirvana is supposed to be like heaven, it is bliss.

Samsara and Nirvana have no difference than that between the moment of being unaware and aware, since we are not deluded by perception but by fixation. Liberation naturally occurs when we recognize that fixated thoughts are only mind grasping at its own empty manifestations. - Padmasambhava, *Liberation Through Seeing With Naked Awareness*
This quote summarizes the five classes we have had so far. The mind is continually grasping at illusion, and through the use of attention we can begin to cut that, to see that truth. That was said by Padmasambhava, who was an Indian tantric master who brought Tantrism to Tibet.

Question: I am trying to understand how I reconcile fantasizing with the creative mind... for a writer, a singer, an actor?

Answer: All the really great geniuses, the great ones: Da Vinci, Michelangelo, Bach, Mozart, Beethoven... these types of people, knew Gnosis - most of them were Masons. And most of them had this tradition. What they knew is that there are two ways to create: you can create from mechanical imagination or conscious imagination.

An example: how many symphonies did Beethoven write? 9, yes, but there was a 10th; 9 that were finished... Ten Sephiroth. Nine related to the Heavens, and the 10th is unfinished: because man is unfinished, at least until we are Self-realized. Then we are finished. The way he did that? He knew how to use conscious clairvoyance. He meditated, and in that meditation took that music and wrote it down. It was the same with Mozart... if you look at his music there are no corrections. He wrote one draft and that was it. Mozart was a Mason, and he worked from the exact same process.

Botticelli, who did all of those beautiful paintings that we love..."The Birth of Venus"... the beauty of those figures is beyond [Comprehension](#), especially if you look closely at those paintings, it does not seem possible that a human hand could create those images. And the fact is he was an Initiate. He observed those forms with his conscious clairvoyance and painted them as he was shown.

Most people nowadays, when they create, they are using fantasy (mechanical imagination, or imitation based on the ego) and we are trying to create out of our false sense of self. So most art and most "creative" work these days is born from the mechanical or egotistical aspects of the mind. Very few people are creating with conscious clairvoyance or conscious imagination. And it is just a skill to develop. So, if you learn to meditate properly, then you learn to perceive in that way.

All of the books by Master Samael were written from meditation. He sat down at the typewriter, closed his eyes, and waited. He meditated. He silenced the mind, separated from the ego (when he still had ego), and began to observe. And he prayed and he waited. And his Being gave him the words, and he simply wrote them. So they are not simply words on paper, but are conscious information. That is why you read it and read it again and it is a different book and again it is a different book. I have read some of these books maybe 10 times, and every time I find something that I did not know was there. And I am doing a lot of effort to read it consciously and I still find new things. No human being can create works like that, only God can do that, and God can do that only through the consciousness. That is why really great works of art are immortal because they have divinity infused within them. Greek sculptures, Egyptian art, both have the same thing - They are incomprehensible to the mind. And modern replications just do not have that energy. They can look the same on the surface, but they do not hit you in the heart - and it is because the conscious element is not there.

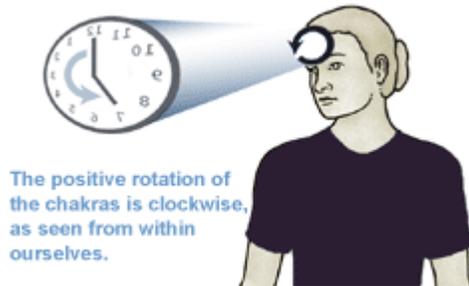
Question: How does [Prayer](#)... you use this word prayer, and a lot of people pray in different ways... prayer can be looked at, depending where you are coming from, can be looked at as a form of desire... then there is affirmative prayer, praying from that "I Am" space, which means if I am praying from my Essence then I have everything that I need, so let me just affirm that is so. What is the difference between that and desire?

Answer: The real Essence, the real self, has no desire. It has longing for God, to reunite with the [Intimate](#), with the Being, with our Divine Mother and Divine Father. That is longing. But the desire we are discussing is desire for sensation, desire that is a form of attachment; it is craving based on sensation. So when we pray, "I really want that boat, please God give me that boat." It is obvious. But when we pray, "I love my life. I am in pain, but I have such joy in my heart." That is real prayer, that longing for God, the crying out of the soul. The best prayer is very simple and comes from the heart. It may not even have words, but may just be that longing to transcend all of this garbage of life.

Real prayer is wordless. Real prayer is meditation because in that is communion with Spirit. There is direct perception of that. That is real prayer and that is something that everyone can learn to do.

Question: "So you are saying prayer, affirmative prayer, praying from the 'I am' is a level that is OK, to come to a place to be wordless.

Answer: I just encourage prayer, period... to learn to feel comfortable with that expression, because many people do not. Many people feel really weird about praying, and that has to change. Prayer is something that is very natural to the heart. So, in whatever form we use prayer, use it. And as we comprehend the psyche more and more that prayer will change.



Question: "I feel kind of gapped out... like we are here and this is an ideal, but I need a bridge to get from this swamp..."

Answer: OK, I have got a real simple answer for you. We were not going to get into this until later, but maybe this will help. There is a difference between these two worlds - conscious clairvoyance and mechanical clairvoyance. When we fantasize, when we daydream, we imagine, we worry, we speculate... all of these are mechanical imagination. And what's behind them is self-will, attachment, an "I" - could be worry, could be fear, could be pride... the way that it works is that it is projective.

Conscious imagination is receptive, it is feminine in nature. So, when you imagine, perfect imagination receives the images of objective reality. What that means is that the meditator simply opens themselves up. If you look at us right now, we are a chain of thoughts that never stops - constant barrage of thoughts and images. To be able to meditate you have to be able to sit in an empty space. True meditation starts there. Real meditation starts in that place where there is no interference, there is emptiness, openness. That is real sham at ha, dwelling in stability. And in that dwelling the meditator simply opens up their inner perception to receive images. That is clairvoyance, but it is imagination because it is using that tool of visualizing, but it is not visualizing by projecting a desire. It is receiving what we are given. What we have to watch for, however, is that we have such an active mind; we can think that we are being receptive but we can still be receiving projections of the ego. Start to distinguish between images because this is a really key thing - how to discriminate between mechanical and conscious imagery. You are going to have a barrage and it is going to be mixed. You will be meditating and seeing all kinds of stuff and learning how to see what is what takes skill.

God searches the Nothingness in order to fill it.

- Samael Aun Weor

The Chakras

We have seven primary chakras. The body has many chakras, but there are seven primary ones that we need to develop in order to move ahead in these studies. There are two in particular related to clairvoyance. They are the top two chakras, one related to the crown of the head and one related to what is called the Third Eye, between the eyebrows. These chakras, both of them, have a key note. They have an energy that can stimulate them properly. That note is the sound I, like the vowel in "tree" (in the books of Samael Aun Weor, this note is written I, as it is pronounced in Spanish). So, it is very helpful to vocalize that sound. EEEEEEEEEE at whatever note is natural to you. Concentrate on these two chakras for then to be filled with light, to spin properly. The positive rotation of the chakras is clockwise; in other words, if we observe a clock on the wall, the [Chakra](#) (as we see it from within ourselves) spins in the same direction. If we observe the chakra of another person, it would appear to spin counter-clockwise.

The chakras are either dormant or stagnant in us most of the time. They spin negatively (in to opposite direction) when they are stimulated by the energy of the ego, for example when we are identified with a negative emotion or when we are fantasizing about any particular desire. Most spiritual groups teach people to awaken the chakras negatively, through the visualization of desires and through various practices that stimulate then chakras with egotistical or animal energy.

The complete restoration of the powers of the chakras is only possible by restoring the [Fires](#) of the [Holy Spirit](#) in our spinal column. This is accomplished by entering into the practice of [Alchemy](#).

If you vocalize 10 minutes a day, you will begin to heal them. If you do it an hour per day, you will heal them much faster.

This practice only works if you vocalize and you place your attention there. "Where the attention goes, the energy

flows." If your attention is in your anger, you are feeding your anger. If your attention is in your past, you are feeding your ego. If your attention is in your chakras, you are feeding the chakras. So, vocalize 5 or 10 minutes before you meditate. Vocalize while you listen to the classical music and you will stimulate them even more. And when you do the vocalizing always pray to your [Divine Mother](#) to help you, to help you to see.

A third chakra, which is very important, is the chakra of the heart, which is called [Anahata](#) in Sanskrit. This one is related to the vowel O. O awakens intuition and it helps with Astral Travel.

In this culture, Westerners are nearly completely disconnected from their heart. We need a lot of this vowel, this [Mantra](#). The heart in western culture has become nearly inoperative; we have become so cold as a people. As individuals our heart is nearly dead. That is part of the reason our movies are so intense because we do not feel anything otherwise. And the music is so intense because we do not feel anything. Classical music typically is dealing with real subtleties. If you have an open heart you can feel those things and they are all emotions, different qualities and sensations of the heart. That is why nowadays most people do not like classical because they do not receive the subtle emotions anymore; they do not feel it. We have to [Return](#) to that; we have to cultivate it in ourselves. *One supreme fact which I have discovered is that it is not willpower, but fantasy-imagination that creates. Imagination is the creative force. Imagination creates reality.* - Richard Wagner

Practice

For this practice, you will need a plant or tree that you can easily observe from your place of meditation.

Prepare yourself to meditate by relaxing your three brains in the manner previously described.

Vocalize the vowel O for five to ten minutes, while visualizing a warm flame in your heart. Make the images real; enjoy the visualization, but stay focused on your heart and the sound.

Now vocalize the vowel I ("e" as in tree) while imagining a gathering of energy in your forehead, between your eyebrows. Do this for five to ten minutes.

Now pray in whatever way you are comfortable. Pray for help, for assistance, for guidance, for strength.

Begin by observing the plant with complete attention. Concentrate yourself 100% upon the many details of the plant. Study it so that you can recall everything about it in your imagination. When you feel that you have arrived at a strong degree of concentration and relaxation, and have well-examined the plant, close your eyes. Now visualize the plant in your imagination. Do not allow the mind to rearrange the image, or interfere in any way. This requires subtlety of attention: the mind will try many ways to distract or divert your conscious efforts. Maintain the visualization of the plant for ten to fifteen minutes.

It can happen that with a proper balance of concentration and relaxation that you will begin to receive images of a new type: images that are not produced by the mind. This is what we need to learn: how to distinguish between images that are produced by the mind, and images that are received by the consciousness.

Be consistent. Do this practice everyday for at least one week.

Gnostic Meditation 6: Imagination, Inspiration and Intuition





Tibetan Thangka of Padmasambhava

Questions from the Previous Lecture

Question: With trying to imagine the image of the apple and holding on to that... What happens to me is that I get glimpses of it over and over.

Answer: You are doing it. That is it. You simply continue and keep returning to building the image in that space. That is why meditators use tangkas (Tibetan paintings; see example on right). The reason those were painted, all those fantastic complicated images, was to help the meditator develop visualization. It was not to put God into a form. So beginning monks will learn first how to meditate to visualize something simple like an apple or a rock, or just a simple image of the [Buddha](#). And they will start with one part of the body, the eyes, the mouth, or the hand and they will work to visualize that. Gradually, little by little, they add details. And the opposite is true of all the great artists. They began studying the image in their [Imagination](#) and they translated that into the physical world. Really great art, really great music is accomplished in that way.

The beginning for all meditators is the same. We have to learn how to imagine, but with perfect [Concentration](#). And on that foundation comes everything else. So you have to persist. Little by little that capacity develops in us, if we are working in the right way and if we are working with the right tools. It is part of the [Consciousness](#) to be able to do it. It just takes patience.

Question: The other thing I noticed is that I could conjure up the *concept*

of the apple, but that is not right.

Answer: You are exactly right. The concept is just part of the [Mind](#). The image is something else. The concept is an idea. You can have the idea of the apple, a thought - "apple." But the image is different. The picture is different. It is like the same thing if you have all these ideas about what its like in Italy. But when you have been there, and you have seen it, the experience wipes out all the ideas. It totally transcends them. It is exactly the same with [Meditation](#). When you perceive something directly, then you do not need the thought. The thoughts become irrelevant.

Question: I have had a struggle, on a personal level, with imagining the [Divine Mother](#). My heart wants to see her in a certain way. I can create an image and usually I get an idea and I see an image. I am having a real tough [Time](#) every time I think of a God image and it feels like her.

Answer: What happens?

Question: Somehow it feels like an illusion.

Answer: Who says that?

Question: My mind.

Answer: Your own mind is producing the resistance.

Question: Do I have to satisfy the mind or what? If I am going to visualize the Divine Mother, how might I go about coming up with an image I can trust or feel for?

Answer: With your heart. Not your mind. In the case of the apple it is the same thing. If I tell you, "Imagine the apple." An image will appear, maybe just a quick flash, but there is something. But then your mind says, "No, no, no, no! It should not be green! It should be red!" And then your mind is trying to change it. It is the same as your Divine Mother. You think, "Oh my Divine Mother!" Then you imagine something and then your mind says, "No! She would not look like that, it is too Disney!" (laughter) And that is the mind. But you see, the images spontaneously arise. That is what we have to learn to maintain, and that is kept pure by developing attention and learning how to differentiate between the taste of conscious imagery and the taste of the mind. And that is exactly what we are going to talk about today.

Of course, in the beginning we may not even be capable of perceiving the arising of any conscious imagery. Some of us may have a mind that is so active with thoughts, words, ideas, concepts, etc, that we are sitting in a [Chaos](#) of thinking and there is not enough of a break for any imagery to break through. In this case, we simply need to deepen our

concentration and relaxation (drowsiness). When these two are properly developed, we become stabilized enough that we can start to distinguish all of the individual elements that arise within, and that includes any form of imagery.

For the person who struggles with thoughts and is unable to visualize easily, I suggest that they work before and after sleeping, or at any time that a nap sounds good. In those moments, the body is naturally relaxed and the predisposition to imagine (to dream) is quite strong, so it is easier to create visualizations.

Question: When I imagine the apple, it changes. It changes shape, it changes color and not because I am manipulating it... it starts to rotate and I will have a zoom-in effect and it gets very detailed but I am wondering, am I unconsciously manipulating it...

Answer: There are a number of things that are happening there. What you need to develop is the capacity to maintain it, to control the imagery, with conscious willpower. So if you have the capacity to perceive an image, the next step is to control how you perceive it. It is the difference between controlling it from self-will or [Ego](#), and controlling it from conscious will, and that is a very subtle differentiation. That line is as thin as a razor blade. That exact line is what differentiates a [Demon](#) from an angel; it is the line of self-will. Learning to differentiate that takes a lot of practice. But in the beginning what I would recommend is to pick an image that has an objective form; so for example, something you know exists a certain way, like a painting; it could be of the Divine Mother, it could be any sacred image. Study that physically; "This is the shape this is the image, this is the color, this is how it works." And then transfer that into your imagination and hold it. Learn to hold it. The consciousness naturally wants to use it and go deeper and show you other things. But in the beginning you have to know how to stabilize it. That is the first part. What might be good if you have a capacity to perceive an image is to pick something more complex. If an apple appears naturally and you are able to move it and see it easily, pick something more like a [tangka](#) of the [Wheel of Samsara](#), which will require a great deal of concentration and imaginative power. So you can try to study something that is more complex. This wheel of life is extraordinarily complicated and this would take a lot of development to be able to imagine it perfectly. And there are of course meditators who do that.

Lecture Six

We are going to describe the practice that we are all working toward accomplishing, the technique itself. Concentration is of course preliminary, and developing the capacity to imagine is of course preliminary. So we have all the beginning steps. We have relaxation, we have concentration. We have other steps that add to our ability to enter into real meditation which include [Pranayama](#) and vocalization. We will cover pranayama in the next lecture.

Once we have stability of attention, we then have to work with imagination. And from that we can then enter into real meditation.

[Clairvoyance](#) and imagination are the same thing. But if you look at what it really means, clairvoyance, it is from French: CLAIR meaning "clear" and VOYANCE which is related to vision or sight. So it literally means "clear vision." So when we use this term it has levels of meaning.

Commonly we use this to describe the perception of inner imagery. This means to perceive [Sensations](#), but sensations that are beyond physical sensations. And truthfully, all of us fantasize, we daydream and imagine all the time. And that is clairvoyance. It is just negative, because it is mechanical and it is rooted in [Desire](#), in craving, in aversion, in [Fear](#), pride, lust, envy, arrogance, gluttony, etc. We all know how to do that very, very well and the trick is to stop using the imagination to feed our desires and to develop that same capacity of perceiving inner images but in a positive way through conscious willpower.

Imagination and willpower united in harmony takes us to the Divine.

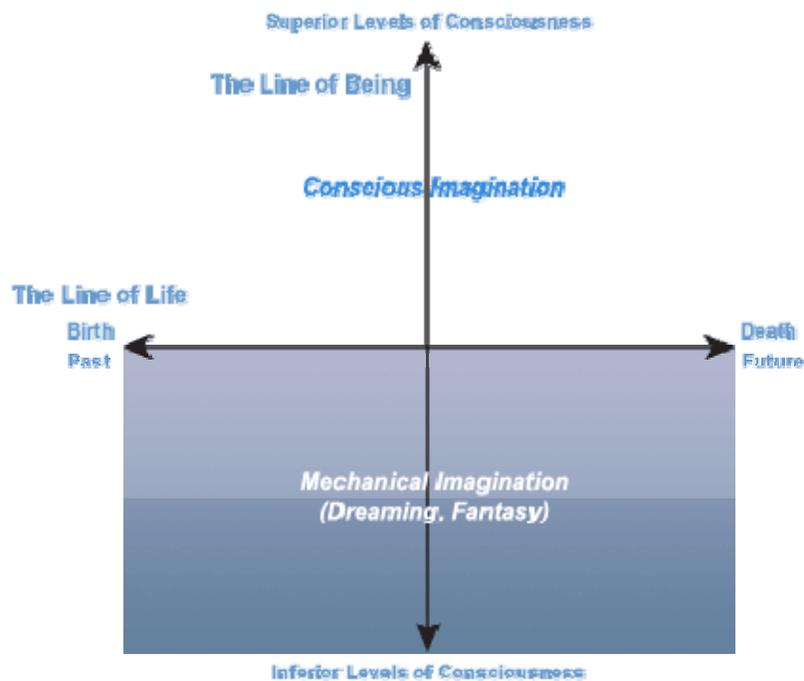
All this is saying is that Shamata and [Vipassana](#) perfectly balanced, imagination and concentration, show us what is real, which is of course what we want. As seekers, as people who are inquiring about spirituality and the nature of the soul, we want to see for ourselves. That is why we are all here. To do that we just have to put together those causes and conditions. If we want Imaginative Knowledge, the knowledge of real clairvoyance, of real inner perception, we have to know how to concentrate and relax, how to pay attention, and the consciousness itself will open up.

So having these things as our foundation we can synthesize all these first steps that we talked about in the first 5 classes as one thing. We will call it all Imagination. Because in reality we relax and concentrate and we develop these skills in order to imagine. That is really why we do it, to remove ourselves from all physical distraction, meaning all physical sensation, to remove ourselves from intellectual distraction and emotional distraction in order to meditate, to imagine, to perceive. This cannot be emphasized enough. These realms of the heart, of the mind, of the body must be transcended. In order to perceive reality we have to disconnect from physical sensation, we have to be aware of and separate from emotion, we have to be aware of and separate from thought. Then we can perceive without the

interference of the ego. And that is the only way to access conscious clairvoyance.

So we learn to meditate. We learn to sit, we learn to relax, we learn to concentrate our mind, we learn to focus on one thing. Then what? Many people stop there and they think that is it. They have not even entered the door. They begin to knock but they have not entered.

What we know now is that this person exists on a line, and it is a line that moves from birth to death. And this present moment is that person's position on that line at whatever age, whatever day, whatever stage in life. So what we have is past and future. Generally speaking most of us when we sit to begin to try to understand how to meditate we tend to get caught in past or future. It is very difficult for us to be just present, in the moment, without worrying about the future, and without regretting about the past, or wishing we could repeat something or [Return](#) to something, do it over. Most of the time we are distracted by images and thoughts and sensations related to the past or the future, which means we are not meditating, we are dreaming, we are fantasizing.



When we first sit we are concentrating on our object. It could be the breath, it could be the candle, it could be a [Mantra](#). But the mind is processing, the mind is surging with images, with thoughts, with sounds, with words. Some of us see blackness, and we just feel and hear all the thoughts like a raging sea. Some of us perceive lots of imagery: Dreams, fantasies, worries, wonderings, speculations, imagining a conversation that we have to have but that we do not want to have, etc.

These are the contents of the mind and most of us sit in that chaos and struggle and suffer until a certain point that some image or another overwhelms us. We get knocked out of the way as it were and we become absorbed by [Fantasy](#), by the mind, by thought.

To struggle against fantasy is urgent. Fantasy makes us appear as if we were this or that, when, indeed, we are miserable, shameless and perverse. - [Samael Aun Weor](#), *Revolutionary Psychology*

So there is some sensation that we become identified with. It might take a minute, it might take 30 seconds, it might take 10 minutes. But at some point, inevitably, every meditator finds themselves distracted. And generally there is a reaction: it is either apathetic, or angry. In both cases the reaction is wrong. The true way to respond there is to immediately return to the meditation. But in that returning to concentrating there should be a recognition of why we became distracted. Remember the naming practice we talked about? This is where it comes into play. This is why the naming practice is so important: to name distractions as they arise, consciously.

Now I was very happy to hear one student say to me, "Can I do the naming practice during the day?" What do you think the answer is? Absolutely! The naming practice is exactly how you maintain your awareness. Any distraction that seeks to pull your attention away from observing yourself should be named, identified and seen for what it is, which is

a sensation, an impression that is impermanent and that means nothing. It is an impression, it is an energy, it is a vibration, that is all it is. But we mistake all [Impressions](#) as reality. We think they are real. And 97% of the time they are just thoughts, they are just mechanical reactions to impressions of life.

Samael said this:

Inevitably, if we stop thinking about a problem, it goes away. - The [Revolution](#) of the Dialectic

Think about it: if you stop thinking about your bills, are they going to go away? No. But the way you perceive them will change. It is exactly the same with every sensation that arises in every circumstance, whether you are walking around, or you are meditating or you are in the [Astral](#) plane, it is the same. It is all dependent upon how you perceive it. How you receive impressions determines how you live your life.

Most of us receive impressions mechanically and so we live our life dreaming about the past and dreaming about the future, which means obviously we live our lives dreaming, not living. Can you see that? Dreaming is not [Being](#) alive. Living is being present. It is being here and living your life, whether it is painful or pleasant, being in it and taking from it the best, taking from it everything you can, consciously, for the betterment of your heart, for the betterment of your soul. If you avoid circumstances, if you avoid life, if you avoid people, if you avoid pain, you are trying to ignore your own reality. Thus, you live in ignorance, thus you live in [Suffering](#).

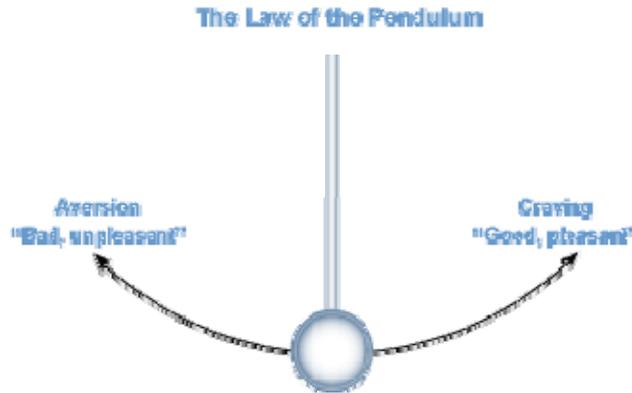
And that will not change so long as you ignore it. Real change, real transcendent [Liberation](#), begins when we are sincere enough to look directly in the face of pain and to see it for what it is: a sensation, a sensation that will pass away, a sensation that is impermanent.

Pain is a creation of Satan, of the ego, not the consciousness. The consciousness itself does not feel pain. The consciousness only suffers when it is trapped in the ego. But that is not the pain of the ego. It is a subtle thing to understand, but learn to observe in yourself. The consciousness can feel remorse. Yes, it can recognize that it has made mistakes and needs to change them. The consciousness can also feel compassion, which is somewhat like pain, because in real compassion you comprehend the suffering of someone else. But you yourself do not suffer the same way. The consciousness has something that is like pain but it is a suffering that is without attachment, without desire. It is the longing to be pure, the longing to be free of ego and of karma. That is not the same thing as the pain of the ego. The pain of the ego is the pain of attachment, of fear, of desire, of lust and envy and pride and all of those other factors, and that pain is what we take as being real. The pain of abandonment, the pain of rejection, the pain of criticism, the pain of loneliness, those are all ego, all of them. The pain of being poor is the pain of the ego. This understanding is what has given all the saints the capacity to withstand unimaginable suffering because they never identified themselves as being their suffering. They have always been able to recognize that it is temporary and it is the suffering that is necessary in order for them to transcend. That is the path. That is the path taught by every teacher, every [Master](#), every angel, every genuinely awakened positive master. There are no easy answers and there is no way to avoid it. We are all in pain and we are all trying to avoid it. And it is only by going through that pain, understanding it, comprehending it, that we can overcome it and then be free of it.

If you have cancer you are free to ignore it but you will die and you will suffer and you will have a lot of pain. But if you recognize - "I have cancer" - then you can get treated and you might survive it. The same exact phenomenon applies to the development of the soul. We have to recognize the pain. We have to see the truth of our own suffering and we must change the causes of suffering. And the causes of suffering are in your own mind and in your own heart. They are not anybody else's fault, they are your own karma. And if you have the sincerity and courage to recognize that this practice becomes extraordinarily simple and extraordinarily beautiful.

What we need to do is start to recognize that the pain of "my past," the pain of "my future" are illusion, they do not exist. What exists is right now. And that is all. And truthfully speaking, right now does not exist the way we perceive it. We have to develop the capacity to perceive the now as it is. And only those who have developed the Supraconscious Clairvoyance can perceive that. Those beings perceive all the realms of Nature simultaneously... and what is their hallmark quality? Love; love that is beyond attachment, love that can be severe or that can be gentle. Unmistakably, the quality of someone who has developed Supraconscious Clairvoyance is real love, and to arrive at that knowledge, that knowing, can only come when suffering has been transcended. That transcending implies the one who did it experienced it. That is how they have compassion, because they experience that suffering, they know it. It is not an idea. It is knowledge.

So in us, the way this applies, we have to make strict and rigorous effort to be present. This is called the Tao, the moment, this moment. Not five minutes ago, not an hour from now, not tomorrow, this moment. This is the great teaching the Buddha Shakyamuni gave, the teaching of the middle path. In his life story you see these extremes, he was very wealthy and he renounced everything and became a starving hermit. Those are two extremes. And he learned the way to really live is in the middle, without attachment, having transcended the extremes. The extremes are the past and the future, bad and good, [Good and Evil](#), craving and aversion.



Thus we must establish right away, and constantly strengthen, the capacity to reject dreaming about the past or the future. Be radical! Be strict! Do not consider the past or future unless it is absolutely necessary; and when you do so, go in with your consciousness fully active and aware, because you are entering into enemy territory: this is exactly where we all lose our attention, and where we descend immediately into grave error. When you must make a plan for the future or analyze something from the past, do it with full awareness that you must remain rooted in your present circumstances, wherever you are in that moment. Do not lose your awareness of the present.

Retrospection

When we learn to imagine, once we have a little stability, we learn to do a practice called retrospection in order to see all these elements in ourselves. To retrospect means "to look back." This is not the same thing as dreaming about the past, or imagining our history, the events of our life. This means in the position of meditative stability, with a sense of separation from the image, we review our past. So if today we are going to meditate, and we have developed the capacity to concentrate, the first thing we do is we sit, we meditate, we begin to review our day like a movie. So with our closed eyes we project our day, just like we are watching television, we watch it like a film. We examine the events, just like a movie. And the proper way to do this is to do that with an awareness that whatever we are observing has us as an actor. We see ourselves, but we are separate from what we see. This is in order to help us not to become identified, to keep that sense of separation. We observe our day as an outside observer. You can also do it looking from within your own eyes, looking into your day, but it is tricky. You might even find you go back and forth.

The point is you need to be able to see within yourself the three brains: the [Intellect](#), the emotion and action, to recognize how your own psyche is processing. And the only way to do that is if you have been observing yourself during the day. You will find that if you sit to meditate and you begin to do this retrospection, looking back over the course of the day there will be big gaps where you do not remember anything. You just learned something: the gaps mark the time you were asleep. You were not paying attention. You were dreaming. Period. That is the work: Recognize the periods of time when we are not paying attention and learn to pay attention during those times. Obviously, we must then look to find what was it that caused us to become distracted? What caused us to lose our attention? Do not rely on memory for the answer: rely on the retrospection in meditative, observant, receptive visualization.

The other part of this picture that you are observing is that what you are seeing in yourself is your state and what you are seeing outside is an event. That distinction also must be clear. It is just a [Matter](#) of perception. You do not have to think - "I need to know my state." You do not have to think about "what is the event." You just need to perceive it as having a sense of separation. There you are as a person with your psyche and the reactions that are manifesting in your psyche. Then there are the external circumstances. And those are separate things. There is a relationship, that is for sure. But you cannot see them as one package. You need to see them as separate. (For more on States and Events, study *Revolutionary Psychology*).

With this process of observation we observe our whole day, from the moment we got up to the moment we sat to meditate. And in that observation we find particular times where we know we became distracted, where we know an ego was manifesting itself through us, where we felt pain, anger, pride, envy, fear, resentment, despair, depression, arrogance. Any of those things. That moment then becomes your meditation. So you first retrospect, you examine those events the whole day, you pick out certain "photographs" during the whole day. These are "[Psychological Photographs](#)." And then you begin to observe that particular event.

Obviously, to succeed in this practice you must have meditative stability. If you are still struggling to develop the capacity to maintain the awareness that you are in meditation, then wait to use this practice. This practice should be used once you have developed continuity of awareness in meditation. Otherwise you are just going to be fighting the mind.

Here is the practice: to comprehend the nature of your own mind, use the skill of naming when you meditate on events. This is what happens: You sit to meditate, you begin to review the events of the day, you have the sense of separation. But then, as you are examining this picture, something begins to come into your awareness, a thought or a feeling. Let us just say for example you saw a person earlier that day that you use to be married to or you used to date and it brought something up for you: a strong sense of pain, attachment, desire, resentment. And so that thought is hammering to get your attention. (In the beginning, of course, it will take over and we will forget that we are meditating; we will instead begin to dream). This memory becomes a distraction. All you have to do at this point is name it, recognize it, separate yourself from it, and use that distraction as your new object of meditation.

To repeat: you began on the event, retrospectively your day. A distraction arises in your mind. It could be anything, it could literally be just a pain in your leg, it could be a worry about a bill, it could be a thought like, you heard on the radio some actor saying something. It could be just ridiculous. As soon as you see that you consciously shift your attention directly to that distraction. This is called Psychological Judo.

You are blocking the attempt of your own mind to distract you. All that surging chaos is the way your mind keeps you hypnotized. And if you can receive all those internal impressions consciously, you can wrestle your own mind to the ground. Samael said this practice is the real root of Jujitsu and Judo. Those physical movements are reflections of the internal movements of initiates who are conquering their own mind. Many initiates have astral experiences, or meditative experiences, and they see themselves fighting "Crouching Tiger, Hidden Dragon-style" against their own mind.

Question: I always thought it was different egos trying to get my attention.

Answer: It is.

Question: But are they consciously working together? They say "if we all get together and if we cause enough chaos we will have her, she will be gone, and under our control..."

Answer: Yes, that is right. Let me tell you how this works. The ego, this mind that we have, is constructed of certain elements, aggregates, all the ones we have named, the seven capital sins, pride, fear, lust etc... they use images to keep the consciousness enslaved. If the consciousness begins to perceive the means that the ego uses, the consciousness begins to free itself. If you see the prison then you know you are in jail.

Question: That is why they do not make sense half the time.

Answer: Well, they do not make sense immediately because we are asleep. But let me tell you what happens. You observe this event, this is 'A', this is the first distraction your mind throws at you. Let us name it. "The cat is sick and I am worried about the cat." Normally we start thinking about that and worrying. "Oh its going to cost \$2000 for surgery for the cat, I do not have the money, I have to start working extra hours," so we start worrying about our job, the money. And we have to do this and that, and "If I am working then I can't go out on a date with such and such." "And then I am going to lose the boyfriend," and then we worry about the boyfriend. So there is a chain of events, a chain of associations in the mind. That is the chain that binds you, that traps you psychologically. That is the chain that we all just go along with mechanically. [Comprehension](#) is when we see it and break it.

The different distractions keep us swimming, and dreaming and sleeping. And 10, 15, or maybe 30 minutes later we go, "Oh, I am supposed to be meditating!"

All along the clue is in front of your face. Everything that you just dreamed through constitutes the method the ego uses to make you sleep. All you have to do it become conscious of it. And the technique is simple:

With every distraction that arises, you shift all of your focus directly toward that distraction.

You are meditating on an event. You visualize yourself at a baseball game, and you felt really angry because your team is losing and you became really upset. The first distraction that comes up, you bring that to your meditation. So if you are meditating on your disappointment about the team losing, and a worry comes in about the cat, you drop the baseball game and you shift immediately to the cat. "Okay, this thought just came in my mind and I am observing it." You do not have to think this. You just shift your attention, the same way you shift your attention when you hear a [Sound](#), or a

noise or when you feel something. You look, and you look at it and you observe it. That becomes your new concentration. You concentrate on that new scene. Then, you wait.

The student who wishes to acquire knowledge direct from the Cosmic Mind proceeds in much the same way as a patient who is submitting to psycho-analysis... He starts with an idea in his own mind and follows the chain of associated ideas till he reaches the root-complex in the Cosmic Consciousness. - Dion Fortune, *The Training and Work of an Initiate*, Ch.1

Question: So it is important when you name something to just not think.

Answer: You do not have to name it in terms of thoughts. You just have to recognize it for what it is. If you could recognize it without applying a name, do it.

Question: Trying to name things distracts me more.

Answer: Then learn to do it without the name. The key there is to be attentive, to shift your focus of attention to that distraction. And ideally you want to do it without thought. So if you can, do it. You will move faster.

You wait, observing that new distraction. Inevitably another one will come. So you must do this: Be ready for the next one. In Judo, in any martial art, you have to be fully prepared for the attack to come from anywhere, at any time. And any martial artist, a good one, has that capacity but they are always completely relaxed. They are not tense and paranoid, worried. They are very relaxed, but extremely attentive, and that is the capacity that we must develop in our meditation and in our daily lives.

Little by little, as we become conscious of each distraction that the mind brings to us, we begin to see how they are all connected. It sounds funny; it may not happen in one meditation course; it may happen over the course of a month, or over 5 years - but inevitably what will happen is that you will see how all of these are linked, how all of them are the links of the chain of your ego, how they are connected and there is no accident. The thoughts, impressions and emotions seem like a random chaos, but they are NOT. They are extremely deliberate, and it is unbelievable when you begin to see it, unbelievable... that it is all to keep you hypnotized.

Question: Is there a pattern to the distractions that come up in me?

Answer: Yes. That is what this technique will reveal. The pattern is organized by your [Chief Feature](#). It appears random on the surface because we are psychologically asleep; underneath it is not random at all. To arrive at that perception merely takes perseverance and sincerity.

Once seeing it, you will have permanently changed, because you begin to see that your real worst enemy is your own mind. And of course these days we all think the mind is who we are. And most schools, most traditions nowadays, teach that we should be proud of the mind, we should affirm the mind, we should develop self-esteem. Self-esteem is a form of slavery; we just do not have the capacity to see it right now. All [Witchcraft](#) is based in this, all [Black Magic](#) is based on enslaving the consciousness to the mind. On the surface it can look beautiful; it can look very positive. And they can teach all the same factors, but in the depth of it the slavery to the mind is what makes it black. So this is an extremely critical point because the very health of your soul depends on it. There is not a joke in it; there is nothing superficial in it.

The sad part is most of us do not really want to change it because it is painful. It feels like pain because we have to go through all of the ego to remove it, to free the consciousness from it. We do not like that; we would prefer to dream, to fantasize, to hope, but without work. The real work is "Strike with thy rod as you beg God." The same thing is said in Islam, "Pray to Allah but tie your camel to the post." Pray, but you have to do the work; there is no easy answer.

Having understood this, there is another factor. What we are learning to do here is to clairvoyantly perceive our own mind. We are learning to consciously perceive the contents of the mind.

We know about the Line of Life: past, future, present.

We also know about the Line of Being, which is the line of the consciousness.

Now, if we become identified with all of the elements of the mind, we begin to fantasize, daydream, we lose our consciousness and our Level of Being descends. This is called fantasy, daydreaming, etc. Every time we daydream or fantasize we are diving into the black depths of our own ego.

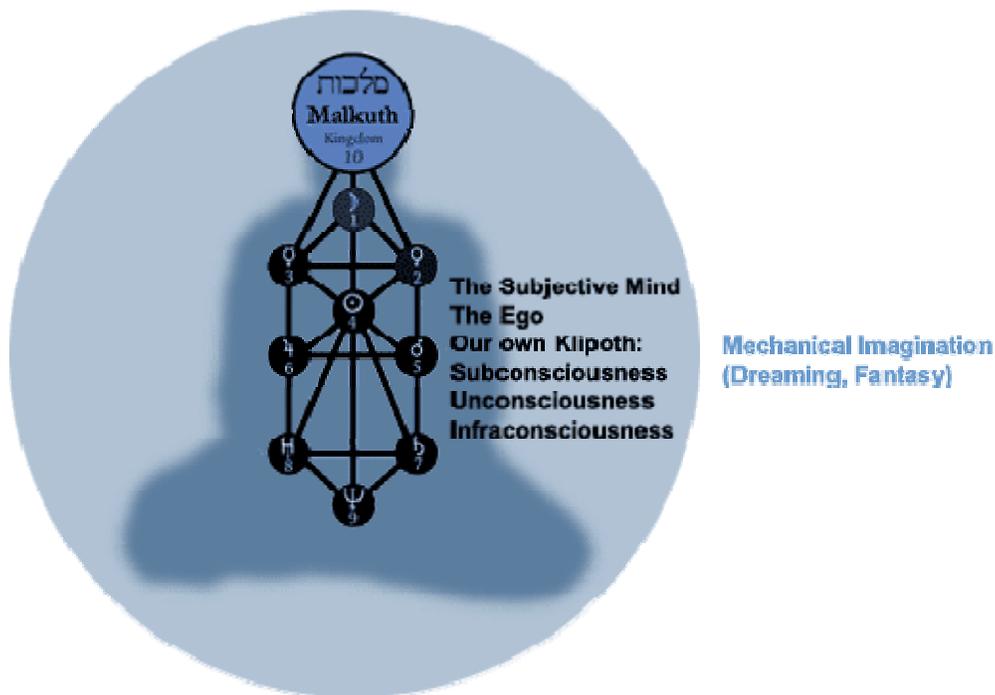
All that appears does not really exist in the way that we perceive it. They are simply empty images. Our understanding of their true mode of existence is as mistaken as someone beguiled by the conjurings of a magician. - The Second [Dalai Lama](#)

So these are the realms of the consciousness: sub, un and infra. This is why most people, when they sleep at night, are gone. Eight hours go by and we wake up and remember nothing. We were not conscious of anything; we were just dreaming, being identified with all the images of the mind, not conscious of any of them. So right there is a gauge to tell you how hard you have to work, because the person who develops the consciousness does not dream - Ever - not during the day, not at night. Someone who has developed the Supraconsciousness never dreams. Can you imagine that? They are fully conscious 24 hours of the day, continually, without pause, without break. What that means is that they are constantly in the state of [Ecstasy](#), [Samadhi](#), 24 hours a day. That is that 4th state of consciousness, [Nous](#). That type of person is called a Turiya, an awakened Buddha. Every [Human Soul](#) has that capacity, but it must be developed. Each step toward that state is a renunciation of an illusion and a dream. Every step, we are renouncing fantasy; we are renouncing false images, negative imagination, negative clairvoyance.

Along that way what we are trying to do is develop conscious imagination. And obviously every time we become aware of a distraction we are elevating ourselves little by little because there is one less tool that the mind can use against us. Little by little we begin to see other things.

This is the door to true inner perception, through ourselves. As you begin to know the contents of your own mind, you can begin to know the contents of the Universal Mind - As above, so below. Our own door, inside, is the door to Imaginative Knowledge, to Inspirational Knowledge, to Intuitive Knowledge - 3 grades of knowledge that are beyond the mind. And that door is inside, in this technique.

Working on observing these distractions, observing the mind, retrospecting, comprehending conscious clairvoyance, little by little you begin to penetrate beyond the confines of your own mind.



The circle is the boundary of your subjective mind, which belongs to the [Klipoth](#).

What happens is this: by observing all the distractions, you are following the links of a chain, how these elements are appearing in the mind. At the same time, your own Being, your own [Intimate](#), your own inner Father and Mother, are working to help you, but they are incompatible with the subjective mind. God and the devil can never mix, and so God cannot mix with our own hell. He always is separate from it. To reach Him we have to be separate from the "I," from the mind. That is why the sense of separation is critical in this practice. If you maintain the sense of separation and you follow the links of the chain, at a certain moment you will penetrate beyond the confines of the subjective mind and you will perceive the objective world - the objective astral world, the objective mental and [Causal World](#), Buddhist, Intuition, Maha-paranirvanic, all of those realms can be reached through meditation. You can reach your own [Kether](#), the [Ancient of Days](#), the root of your root through this technique, if he wants you to have that.

So the door is right there and it can be accessed quickly, if you are sincere. Penetrating beyond the subjective mind requires the absence of the ego. Meaning this: if you are meditating on an element but you are identified with an emotion, you will remain trapped in your subjective mind. So, you are meditating on this past relationship that you had and you are still attached, then you will not penetrate beyond the confines of your own mind because you are identified with an emotion and you will not be able to penetrate beyond it. So, being able to notice the distractions becomes a very subtle work. You might be perceiving the images that you are observing, but if you are identified in your heart then you are connected to it; you are not free of it. So you have to also observe yourself. You observe what you are meditating on and you observe yourself at the same time. That is how you maintain the sense of separation.

The moment you become completely separate from your own subjective mind, you are prepared to step out of the confines of your own subjective mind.

That penetration may not happen in a very explosive way; it may not come like fireworks. What may happen is this: you may be meditating on your events, working through the sludge of the mind, the filth of all that imagery and garbage, and then all of the sudden there will be a flash of something else, something new, something that you do not understand. I will give an example. There was a student meditating on lust and anger related to a particular situation in her life. As she was observing herself and observing the images, relaxing, she felt a little frustrated because she was not getting anywhere. She recognized that and began to observe the object again, that scene, that event. Then there was this flash, very fast, like blinking your eyes, of a picture. She saw herself in Normandy, in France, several centuries ago talking to a man who was swinging a lantern - in the blink of an eye. That was a conscious clairvoyant perception. And all that knowledge came in the blink of an eye. She knew where it was and when it was. She knew what it was related to. What she was being shown was how the egos that manifested during the day were connected to a past event. This is called Inspiration.

Inspiration

In Inspiration, you receive symbols, messages, images, sounds, etc. There are conscious images and sounds. In the beginning they may not make any sense. In the beginning they may be things like balls of light, sounds of bells, or horns, voices, choirs, music, temples, forests, planets, any number of elements. Generally it is just sounds and lights. Gradually it builds to something else, over time with persistence. These are called Primary Clairvoyant and Clairaudient Perceptions. They are written about in several of Master Samael's books. Their appearance demonstrates that the student is beginning to activate the chakras related to clairvoyance, related to the pineal and pituitary glands.

The mistake that most people make is they get really excited, and that kicks you right out of the meditation. That is why it is so important to receive all impressions with indifference, neither for nor against - observing all phenomena as they are. You can call it good; you can call it bad. Most things are both. You might see somebody get killed in a really violent way and you might feel that is terrible and have a really powerful reaction, not realizing that was that person's karma. Now they have paid it and they are free of that. So, there is both good and bad; why become identified with that? Why invest your emotional energy in that? Those are the types of things that we need to change, how we react to everything. That is what opens this door.

Symbols (seen in meditation) *must be analyzed coldly, without superstition, maliciousness, mistrust, pride, [Vanity](#), fanaticism, prejudice, preconceptions, hatred, envy, greed, jealousy, etc.* - Samael Aun Weor

Eventually, gradually, in accordance with all the laws of nature, it becomes easier and easier to penetrate into conscious perception. So, at a certain point, you sit to meditate and you walk right out. The advantage is you step out of your own subjective mind and you can look back and see the mind itself, and you can talk to the mind, just as I am talking to you. The mind is matter. It is not something vaporous and indistinct. It has a concrete form in its world.

Through Inspiration, in that level of meditation, we are receiving information in many different forms, but it may not make sense to us. We may not understand. Usually we receive that information with the ego. So this person I was telling you about, seeing that image, actually got frustrated. That student perceived something real, but she did not take it immediately with consciousness, but took it with pride and felt upset at not understanding it. "I did not get enough. I need more!" So there is pride, there is gluttony and there is anger. The "I" is extremely present. So, what you can see in that meditation experience, there was a brief moment when the "I" was not there and so her Being showed her the picture. Then her "I" intervened and the picture went away, that fast. That is how strong the mind is.

The advantage we have as a consciousness is that the mind is 100% mechanical. What the mind does not realize is that when we learn to meditate in this way, we learn to use the mind against itself. In Judo, Jujitsu and Aikido, what you learn to do is use your opponents force against him. When someone comes at you, you take his energy and direct it back at him. Watch those who are trained in these martial arts and it seems almost effortless: one strikes and the other one just takes that and pushes him back, throws him down. It is the same with meditation. The mind only has these mechanical tricks to use. All of them are rooted in desire, in ego, pride, lust, vanity, etc. You learn to be conscious of

those things and the mind begins to reveal all of its tricks, the ways it has been keeping you tricked for a long time. And it cannot do otherwise because it is mechanical; it is a machine. So, if you are serious about this practice you can move very quickly in comprehending your own mind. If you meditate every day, learn how these things function, very quickly you can begin to change things that have been bothering you, probably for lifetimes.

Intuition

The images that we receive will be properly understood only with Intuition. Intuition is the wisdom of the consciousness. In the Inspirational level we receive the images. With Intuition we understand them.

Of course, there is a certain level of understanding that we get through the intellect or by studying. We see a cross and we know the meaning of the cross because we have studied. Or we see ourselves walking in the rain. If we have studied [Gnosis](#) we know that the rain symbolizes karma and pain. So we know whatever event we were meditating on is karmic and painful.

All the messages and information we receive in Inspiration come from the language of the [Internal Worlds](#), and that language is 100% symbolic. All of the images and symbols that humanity uses have descended from this level of creation. They contain power because they are rooted in that source language, the root language. So, a simple shape contains tremendous meaning - the cross, the Star of David, a pentagram. Those are not terrestrial symbols; they are internal symbols. They come from a very profound source. Likewise, the images that we receive consciously in meditation contain meaning. We can analyze them here if we have that training and understanding and education, but the real meaning as it applies to us must be understood intuitively.

The world of Intuition is the world of the Being; it is the world of the Intimate. In this world, the "I," the "myself," the ego, cannot enter. - Samael Aun Weor

Intuition is a capacity of the Being. It is the understanding that He gives us, and it can never be forced. It comes as a gift. That gift is given by him, by our [Innermost](#), our [Monad](#), and it is given through the heart. That understanding might come physically after we meditate; it might come emotionally or consciously in the meditation or in the astral experience.

You may perceive something and know immediately what it means; that is intuition. If you perceive something and then go, "Well, maybe it means this; maybe it means that..." That is [Reasoning](#), and that is the mind. It is reasoning which leads most spiritual practitioners to failure.

In the example I gave earlier the woman saw the images and received a certain amount of understanding at the same time. But to get the real meaning she will need to continue meditating.

Part of the reason that this technique is so potent and so powerful is that it opens the door to perceive images internally. If in the beginning, we are uneducated, we have ego, we have pride, anger, fear... we will begin to interpret those images through the ego. That will lead us to make grave mistakes. For example, someone may begin to meditate on something, then they see this flash or even a long image of their spouse having sex with their best friend. And they become extremely agitated, hurt, angry, feeling betrayed, and come out of that meditation infuriated, crying and in pain. They became identified; the mind became identified. And that person could then go get a divorce, could go kill the two people... and this happens all the time. There are people who have a dream about their spouse and then they go and kill them. That is why Samael said that 100% of homicides are caused by negative clairvoyance, because images appear in the mind and the person cannot distinguish what they are. In that experience they may have simply been seeing the egos of those people. They may have been seeing a past relationship from many centuries ago. They may have been seeing projections of your own desire.

Do not make the mistake of listening to the mind. The mind is your worst enemy. It will seek to deceive you at every turn. You receive a conscious image and the mind will immediately grab it and try to deviate you from the real meaning. It will do that until you have the mind firmly under your control. And in truth you will not have that until you have achieved creating the Solar [Causal Body](#). Even then, the mind is a danger because you still have ego.

Understanding clairvoyant perceptions is extremely subtle and requires very rigorous education, understanding, patience, sincerity. Generally speaking, it is better to not speak about what you see. It is also better to not react to what you see. You may see things that are positive or negative. Probably the majority of spiritual teachers out there now are people who have developed some degree of clairvoyance, but they misinterpret what they see. Then they begin to call themselves "masters" and they begin to teach. Many of them say of themselves, "I am the incarnated master of so and so" or "I am receiving the knowledge of so and so." And the majority of the time they are being deceived. Mediums, people who channel the dead, are channeling egos, dead personalities, demons, black magicians. A medium is being used. All they do is open themselves up to someone else who can use them and they do not know who they are being

used by. It is easy to come and say, "Oh I am Saint Germain!" It does not mean it is him. You might believe it; it still does not mean it is him. 20 or 30 or 50 thousand people might believe it but that does not mean it is him.

Clairvoyance is the window of the soul. But learning to interpret what we see requires discipline and great, great carefulness. So whatever you see, always learn to be aware of how your own ego will interfere.

One way to develop this capacity of inspiration, to reach Inspired Knowledge, is to meditate to the great classical compositions. Some examples are the nine symphonies of Beethoven, The [Magic](#) Flute, some of the great operas, particularly Parsifal or the Ring Cycle by Wagner, the music of Chopin, Liszt, Verdi... all of them, but especially Mozart, Beethoven and Wagner. Listen to that music and meditate on it in the method that we have described. You relax, sit quietly and concentrate on receiving the sound moment to moment. And listen with your heart. After a little time you will begin to perceive imagery because of the music. The music itself contains consciousness. It stimulates the consciousness and energizes it and can quickly develop the capacity to perceive clairvoyantly and to begin to interpret. It is a very healing practice.

Study [Kabbalah](#), but without trying to fill the mind. You want to learn Kabbalah through the intuition, not through the intellect. The intellectual knowledge will come, but real Kabbalah is not intellectual. Kabbalah in itself will always contradict the intellect. You cannot conceive of the Kabbalah with the mind; it is impossible. The Kabbalah is a conscious map and the mind will always find conflicts in it; the mind cannot comprehend it. So read the books of Samael about the Kabbalah. *Mystical Qabalah* by Dion Fortune is very good. The [Bible](#) is deep in Kabbalah, and the meaning can be found in many of Samael's books. Most of the Kabbalah books that are out there are not positive. So, it is better to read things that you have had some confirmation from someone with experience. We can be deceived in very subtle ways. I will give you an example. There was a student who had a dream about walking down a street. And the dream felt conscious. These two old rabbis came up to the student and began to show him some books. The books were filled with beautiful illustrations of the Kabbalah, beautiful drawings and very old knowledge. The student felt like it was wrong, very subtly, and walked away and said no thank you. The rabbis were very disappointed. They were trying to convince the student but the student walked away. So, the next day or a couple of days later, that student, having forgotten completely about this, went to a bookstore. He found a book of Kabbalah, a famous one. The student began to look at the book and was amazed by the book, how much it had in there. In that moment, the student felt that something was wrong with it, put the book back and walked away. There was no reasoning; it was a feeling. Later on, he remembered the dream and felt amazed, because in the moment of seeing the book physically there was no memory in the mind of the dream. That is Inspired Knowledge, and that is Intuition. Intuition just says, "It is wrong." There is no intellectual concept; there is no reasoning. There is no, "Well it is wrong because of this and that; these things are all wrong." It is not that. It is just knowing. "That is wrong. I do not need to reason; I just know. " That is intuition.

We need intuition; that is really what we need to get through life. We need to listen to Jiminy Cricket. We really know better. We all know, we have hunches and feelings, we just do not listen, and we do not act on it. That is how we got into the situation we are in; that is why we are such a mess because we listen to desire instead of our consciousness.

The Kabbalah is the language of the internal worlds. All the symbols, all the pictures, ALL come from Kabbalah. It is the map, and every genuine tradition has it. Physically it might look different, but internally they teach Kabbalah. And I have spoken with students who have had conscious experiences in the internal worlds with, for example, the Dalai Lama, and the Dalai Lama uses the Kabbalah to teach. He does not use it physically because it is not a part of that culture, but internally he does.

Question: When a distraction comes, a feeling or object... what part of it do you name?

Answer: The naming practice is the similar to when you are teaching a baby to walk. You tell the baby, "now your right foot." OK? You do not ultimately want to name it at all; all you want to do is see it consciously with a sense of separation. It does not matter; you can name it after your friend - "Fred!" It does not matter. What matters is that you become consciously attentive of the distraction. In fact the naming could become an obstacle if you start to ruminate, "Well maybe it is this or maybe it is that." You have completely deviated at that point. It is just like learning to walk. You do not now need to think about how to walk, you just walk. There is just will and you do it. And It is exactly the same with [Self-remembering](#). You do not need to think about Self-remembering; you just do it. You do not need to think about meditation; you just do it. If you are thinking, you are not paying attention; something is wrong.

Question: I am in my day and trying to observe myself... and then I realize it is been an hour or so... and have no knowledge of where I lost myself... Should I then stop and think about where I got lost... or just go on from there and make a mental note of this is where I was now?

Answer: The idea is in that moment you try to remember, remember with pictures what took you away from observing yourself. When was the last moment you were consciously paying attention? You do not have to think with words; you

try to remember, when was I conscious last? There was something that distracted you. And use the naming as you are going through your day, naming everything that arises.

Question: So if I am meditating on an event and a distraction comes up, I stay with that distraction? I do not go back to the original?

Answer: No, what happens there is this: you are moving from element to element. The method of this technique is to consciously follow the chain of mechanical distractions utilized by the ego. This means: whatever the mind presents, we follow it. In the end, it is all related to the original topic, because the mind brought those distractions in response to our consciousness looking at that topic! Your mind is going to seek to keep the consciousness distracted. But as you follow this chain of events what you are developing is the capacity of the consciousness to comprehend. The consciousness also has memory. It is not the same memory as the mind. Your consciousness will remember the chain of connections. And at a certain point, you will start to see additional things that you have not seen before, that are all connected. So for example you are meditating on your lust and then you start to see things you have never seen before and you start to see things from other centuries and other times. They are all your ego, that you created in past lives. But the mind cannot do that. The mind cannot conceive of that. What we need to realize is that within us is the memory of all of our past existences: all of those memories are submerged within the consciousness. But that is beside the point. To answer your question in a direct way, you need to follow your intuition. When you learn to listen to the Voice of the Silence within yourself, your own intuition, you will know how to shift your focus in meditation. In many instances you will find that you need to stay focused on an event no matter what distractions arise.

Natural phenomena never coincide exactly with concepts formulated by the mind.

Life unfolds from instant to instant, and when we capture it for analysis (with the mind), we kill it.

When we try to infer concepts on observing this or that natural phenomenon, we in fact stop perceiving the reality of the phenomenon. We only see in that phenomenon the reflection of theories and stale concepts which have nothing at all to do with observed fact. - Samael Aun Weor, The Great Rebellion

Question: Why will I see all this past life stuff?

Answer: So that you can comprehend why you are suffering now. You are who you are because of your past actions. To change who you are now you have to act differently now. To act differently now you have to understand why you should not behave as you did in the past. The thing that we have to all realize is this, we are asleep and we suffer because we are ignorant. We are trapped in desire. So, we do not even know about any of this stuff. We are trapped inside the mind, the ego. And liberation literally means to be free of the mind, free of suffering, free of ego. So, an angel, a master, has completely removed from themselves all traces of lust, all traces of anger. They have a real identity, a real individuality - not like us. We have multiple personalities.

Question: I have meditated and have had real emotions arise and have an issue with denying that because I believe it is coming up for a reason.

Answer: You just observe it.

Question: So you allow it and observe it?

Answer: Just observe; do not interfere. It is that way with everything. Whatever arises, see it as it is without changing it, without influencing it. If you have a strong emotion that arises in you, you must be in control of yourself. You cannot let the emotion determine your actions. Therefore, you must not identify with it, indulging in it. Neither should you ignore or repress it. OBSERVE it AS IT IS. This is the rule for everything: do not interfere, only be aware.

Practice

1. Relax the Three Brains.
2. Vocalize the vowels I and O.
3. Retrospect the day with conscious visualization. Review the events of your day as if you are watching a movie. When any distraction arises, concentrate on it. Follow the chain of distractions with conscious attention.

O friends who would follow my tradition:

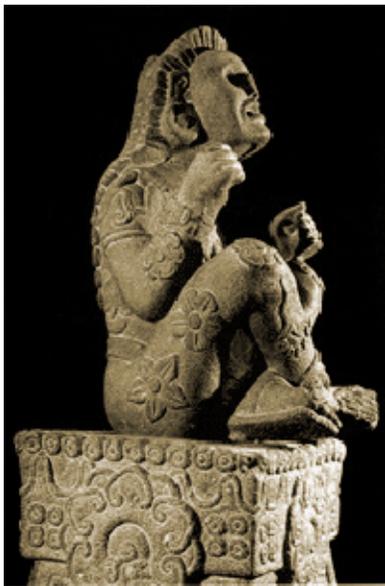
*Do not permit your minds to wander aimlessly.
Constantly be mindful of your thoughts
And try by every means to remain
On the direct path to enlightenment.*
- [Tsong Khapa](#), the First Dalai Lama

Gnostic Meditation 7: The Foundation



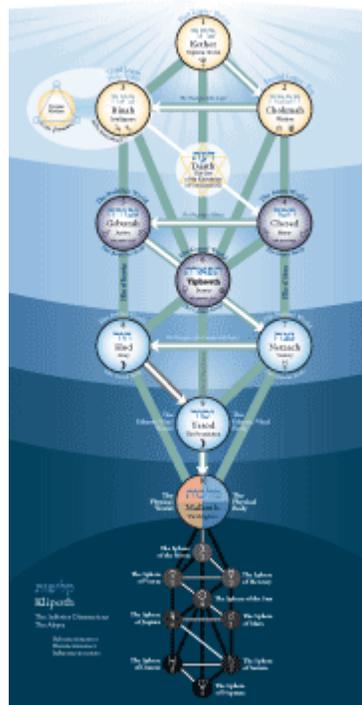
[Jesus](#) saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord'S doing, and it is marvellous in our eyes?

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. - Matthew 21:42-44



Xephipili seated upon the Cubic Stone

Gods sit or stand upon. The same is clearly symbol of the Foundation which in Kabbalah is called [Yesod](#). Yesod means "foundation," and is the ninth [Sephirah](#) on the [Tree of Life](#).



When we read the scriptures of many religions we hear about the [Philosophical Stone](#), [Mercury](#), the rock. In the Gospels, Jesus talks about the rock (Simon Peter: Cephas Patar, the rock) upon which the temple must be built. This is the foundation stone which the builders reject; but which must be the cornerstone or the primary support of the Temple. These are Masonic and Kabbalistic terms. The Gospels of Jesus are Kabbalistic. They relate to the Mysteries of [Alchemy](#), to the Mysteries of [Kabbalah](#), which are not understood at all by contemporary religion. These elements were thrown out a long, long [Time](#) ago. Without an understanding of Alchemy and Kabbalah, one cannot understand the [Bible](#).

In Masonry one sees the Cubic Stone, or the Perfect Stone. Among the Aztecs we see the stone that is visible in Hinduism. This stone is a

To understand what this foundation is, we have to understand what the Kabbalah is and how it works. The Kabbalah is a symbol, it is a map, a glyph that expresses how energy manifests and how it functions. It is a map of the universe and it is a map of the soul. It puts in a diagram all the levels of Nature, everything that exists can be mapped on this chart. All the Pantheons of Gods, of divine Beings, and demons can be understood on this map and how they relate to one another. It is a profound tool and every sphere, every circle is a world or a realm. It is a vibration, it is a form of energy, it is a form of light. It is a place. It is a way of understanding life, of understanding the physical body, understanding the internal bodies, understanding the [Mind](#). Everything can be reduced to Kabbalah. But it is not well understood these days.

When we understand something about the creation myths of all different religions, there are some consistent themes and some consistent elements. Primarily, we find a Trinity. This is the Holy Supernal triangle, the superior triangle, the heavenly triangle. This is called the [Logos](#) in Greek. This is the Trinity of Father, Son and [Holy Spirit](#) in Christianity. This is [Brahma](#), Vishnu and [Shiva](#) in Hinduism. These are the three superior Gods of the Aztec and Mayan religions. Every system, every religion, contains this Trinity.

This Trinity is a Unity that expresses itself in different ways, but it can only create in one way. As a [Human Being](#) we can express ourselves through our eyes, through speech, through writing, through symbols. But we can only create life in one way. There is only one way a human [Being](#) can create, to give rise to life and that is through the sex. And it is the same with Divinity. We all know the saying: "As above, so below." The inverse is also true: As below, so above.

Everything that exists is created with the same energy. It is this root energy that comes out of the Nothingness, and is called the Light. It has many names: the [Christ](#), [Quetzalcoatl](#), Okidanok, Kulkulkan, [Avalokiteshvara](#). These are all the same force. This is the Light of the Christ. This is the Light that gives life. This is the solar force at the base of all religions.

All real religions have a solar hero: Apollo, Jesus, Heracles, Mitra, Quetzalcoatl etc. These are all deities or Gods who are vehicles of the [Sun](#), who deliver the light of the Christ, the solar light, and give rise to life. And this is why RA, the Egyptian God, is the Sun, and the Sun is the origin and source of life.

That light is called the [Ray of Creation](#). This is the solar energy that descends, that becomes the Tree of Life. The Christ, through Jesus, said "I am the light of the world, no one comes to the Father save through me," the Cosmic

Christ, the Solar Divinity.

In Egypt the way to become enlightened was through Osiris; it is the same thing as the Christ. And the one who became Christified was Osirified. Christ is a title, it is an energy, a vibration, a profound [Intelligence](#) that is not limited to a single person in our history. It is manifested in many times and many places and will continue to do so. It is [Krishna](#), [Rama](#), all the great solar divinities in all the different traditions and cultures in the world.

That light, when it manifests, is a vibration. The womb of the Divine Mother Space ([Prakriti](#)) sends out that ray. That ray begins to condense and become more material as it descends. Its descent is the production of nature, of creation. These are the Seven Days of Genesis in the Macrocosm, these are all the stages by which life becomes, and it descends in levels of increasing density. That is what we have on the tree: all the levels of increasing density. At the very top of the tree you have the zero dimension, beyond conception. They call it "uncreated light," which the mind cannot conceive of, the "unmanifest," the "nothingness." From that becomes something, but that something gradually becomes heavier and heavier as it descends. That energy has different names as it descends. It is called [Prana](#), and when it descends a little more it is called [Akash](#), a little more it is called Ether. These are variations, increasing complexity, increasing density as that energy becomes [Matter](#).

We already know in contemporary physics that energy and matter are the same thing but in different modalities, different vibrations, it is just changing its form a little bit. And the same is known in Kabbalah and in all the [Esoteric](#) traditions, that at its root all matter springs from the same fundamental source. It is all vibration, it is all interrelated and interconnected and that is the interdependence that we began the course talking about.

Everything is interrelated, all energy and all matter. All energy produces reactions and that reaction is called karma. This matter, this energy, begins to differentiate into all the different worlds and levels of life. From universes, to galaxies, to planets, to solar systems, all the way down to physical bodies like ours, to molecules, to atoms, to subatomic particles. All of that, everything that exists, everything that we can conceive of at its root is Christ, light, life. Everything that exists contains within it that fire. Everything that nature creates has inside of it the spark of the Christ and that is what allows it to be. That is why a scientist cannot produce a simple cell, not even a simple molecule of water. They know what it is made of physically, they know its [Hydrogen](#) and oxygen. But they cannot manufacture water because they cannot create, because they do not know what Christ is, that fire that is within the water.

Water contains fire. Every plant contains fire, every stone. Every breath that you take is an expression of fire of that light. As that light descends and differentiates itself in to all the forms of matter we start to see distinct variations among the energy. From the ether we have what are called Tattwas, which is a Sanskrit word, and these are just vibrations of Ether. They are [Apas](#), Pritwi, Tejas and Vaju. These are the four primary Tattwas. Those four, when they descend a little more, are what are called the four elements of Nature: water, earth, fire and air.

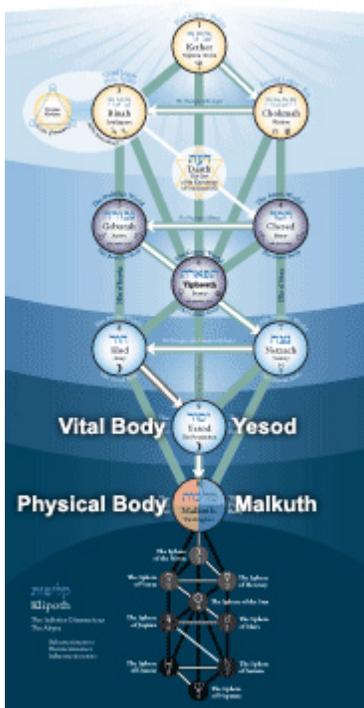
There are other Tattwas (Adi and [Samadhi](#)). There are many distinct modalities of the ether, of the akash, of the prana. But at their root they are all energy. They all descend from the same place.

When that energy finally arrives into the physical world, it manifests into the simplest known element which is Hydrogen. It is the simplest element that exists. It has an atomic value of 1. So if you look on a periodic table of elements you will see the first element on the table is Hydrogen. And in the occult tradition, for thousands of years, it has been known that from this root chemical element come all other elements. It is the first manifestation of Christ in physical matter. But hydrogen expresses itself and becomes more complex. From that simple compound we have water, calcium, iron, all the different elements that make up everything that has been created. In fact the physical sun, the scientists say, is mostly made up of hydrogen. The physical sun is supposedly mostly hydrogen, the simplest element, the raw element from which everything is made.

We as a physical body are made up of various combinations of materials, all of which in the root are Hydrogen. To live, we take in various combinations of energies (forms). Moment to moment, there is a complex transformation happening in every level of the physical body.

What boggles the mind is how perfectly everything has been made, and how we as humans still refuse to recognize the intelligence in that design. It is mind-numbing that we cannot see the profound intelligence that lies behind the simple construction of an [Atom](#) or an element of hydrogen, much less the terrible complexity of the human body. We have the arrogance to believe this was an accident. It is astonishing that we live day to day forgetting that this is no accident and there is a purpose for which we have been given this gift of a physical body, a purpose that we continually ignore.

In terms of physical matter, in terms of physical bodies, there is no superior vehicle that exists on the face of this earth; nothing is more adaptable, more sophisticated or more mysterious. Nothing is more poorly understood. We claim to understand many things and yet we use only a very small percentage of our brains. We claim to understand our



physical bodies and yet there are many organs and many systems that we cannot identify what they are there for and yet they are functioning. We cannot reproduce a simple element, a cell, a molecule of water and yet we claim mastery of the human body, which is a collection of incredibly sophisticated systems that work without us intervening at all. We do not have to think about it all and yet our bodies are performing miracles every moment. For our body to survive there is very little that we need to do. We breathe automatically, we do not have to think about that too much. We need to eat and drink and we have to have a little activity to care for those things. Provided those circumstances are satisfied this body is born, grows and develops and we inhabit it for a period of time. But we inhabit it with complete ignorance of its function and true purpose. We grow up and speculate and when we do not find the answer we distract ourselves with [Sensations](#) that we receive with the physical body. And we distract ourselves until the physical body decays and dies. And that is the way of life for the majority of humanity and it is an unbelievable tragedy.

To survive, we need three kinds of food:

1. physical food and water
2. air
3. [Impressions](#)

The physical body takes in all of these elements. All of those elements are vibrations of solar light.

We take in solar light in its raw form and we need that to be healthy. There are energies that our bodies transmute from that solar light.

We take in the air, and the body on its own extracts the needed elements, the needed particles, the needed energy and fire from the air in order to sustain the body. We then expel what is unnecessary.

We take in food which is the heaviest vibration so far, and the body on its own processes the food, transforms it, transmutes it, extracts what it useful and expels what is unnecessary.

This is true in each mechanical process of the body. We breathe in what is necessary, we breathe out what is unnecessary. We drink the water that we need and we expel what we do not through urination. We eat the food that we need and the body expels what is unnecessary. It is a constant process of purification, of perfecting the elements that we are taking in.

Yet in the case of impressions, there is something else. Impressions are the result of all of the sensations that we take in through our physical senses. Unfortunately, we never learned how to purify, to transform, to transmute all the impressions of life. So we take in everything and we stuff it in the mind and in the heart. And thus we build an incredible [Chaos](#) in our psyche.

Quite simply, we take in solar light in many different ways and many different forms and there are two lectures called *The Transformation of Impressions* and the *Pancatattwa Ritual* which go into detail explaining how this process works, how all the organs are involved: the respiratory system, the heart, the lungs, the brain, the glands, all are involved in taking all the forms of energy, food, water, air, impressions, and transforming that, purifying that, refining it to make something else. So you would need to hear those lectures or study those chapters in a book to get a deeper understanding of this.

When we learn to Self-observe, we are learning how to Transform Impressions, to receive all sensations with the [Consciousness](#), thereby transforming them: consciously receiving what we need, and rejecting what we do not need.

The result of the mechanical transformations of food and air can be found in Yesod.

Every night when we sleep physically, the superior aspect of the physical body, which is called the vital body, is receiving solar energy, the Ray of Creation, in order to restore the expended energy that we use during the day. That is why we sleep, so the physical body can be still, and recharged. It is the vital body, through the chakras, that recharges and stores the energy and handles the processing of the energy. The Vital Body corresponds to Yesod, the [Ninth Sphere](#). It is the superior aspect of the physical body, which on the Tree of Life is [Malkuth](#).

All the energy from the Vital Body is received in the physical body. It is transformed and processed through the nervous system (from the chakras), and is combined with the energies from our food and water through digestion, through the circulatory system, etc. and ultimately is received by the endocrine system, by the glands. That energy is processed and transformed until ultimately it reaches its highest form of expression in terms of mechanical nature, in terms of what mechanical nature can do for it. That form is what we call sexual energy. Therefore, the highest, most powerful manifestation of the Ray of Creation in this physical world is the [Sexual Energy](#): it is the most potent energy we can access.

In Alchemy, the sexual energy is called Mercury.

The matter lies before the eyes of all; everybody sees it, touches it, loves it, but knows it not. It is glorious and vile, precious and of small account, and is found everywhere... But, to be brief, our Matter has as many names as there are things in this world; that is why the foolish know it not. - The Golden Tract

Mercury is a stone that is liquid. It is a symbol of the sexual energy: the foundation of life.

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. - Deuteronomy 23:1

In Gnosticism sexual energy is called Hydrogen Ti-12. "Hydrogen" because it is just a manifestation of that root pure Hydrogen. It is called Ti or Si because it is the seventh note of the octave: Do Re Mi Fa So La TI. And it is 12 because 12 is its atomic weight.

In Gnosticism we understand that physical food, when we take it in, has an atomic weight of 768. It has gone through quite a bit of refinement to reach 12. A lot has been removed. This is one level of meaning of the term alchemy. This is the mechanical level, that the physical body alchemically removes the impurities in order to make something perfect. It is the goal of the Great Work to continue this perfection through conscious works: doing it with conscious will in those regions of ourselves where it does not and cannot happen mechanically.

If we look at the Tree of Life on the Microcosmic level, as a map of the human body, our head is at the top (crowned by [Kether](#)), and the final refinement of the Vital Body and the endocrine system is deposited in Yesod, which is the sexual organs.

The growth and development of the physical body is managed by the endocrine system. The endocrine system has its highest expression in the sexual energy. We all know that the pineal gland manages the growth of the physical body when we are growing up. When we reach the age of puberty, the pineal gland stops growing in most people because most people start to use the sexual energy in a different way and the pineal gland no longer has the energy that had previously.

There is no denying that the sexual energy is the center of gravity of all human activity. It is very obvious if you objectively look at our civilization, and all civilizations in all of history, the root, motivation of all action is sex. The [Desire](#) for power is usually a desire for sexual power. The desire for revenge, fame, for wealth is usually rooted in some form of lust, some form of craving. We go to war because of desire. We kill, we pillage, we rape, we seek achievements, we seek success because we want to be admired, to be appreciated, to be wanted, all of which has its root in lust, trying to attract the attention, the energy, of others.

Likewise, the sexual energy is also the root of our spiritual life. If we understand that all of creation is the result of sexual activity, we see that our physical body would only exist because our parents had sex, they had that activity, that love and from that they created a physical body. The same is true for every other person that ever existed and will ever exist. Everything that is born is born of sex.

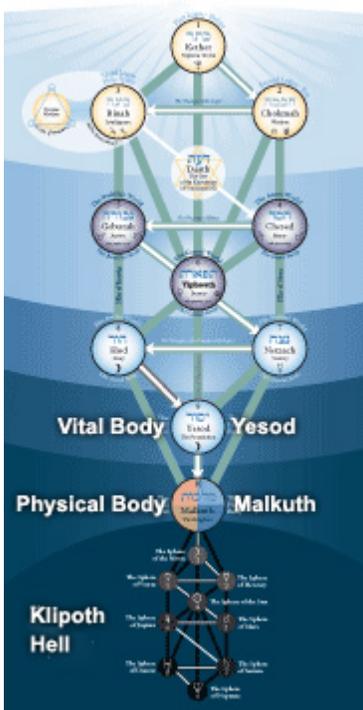
Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born (of sex) again, he cannot see the kingdom of God. - John 3:3

The science of Alchemy is the method to be born as a Soul.

The forms and the manner in which sexuality is performed varies from creature to creature. Among humans we have our customs. Among animals they have their customs. Among plants they have their customs. Some produce asexually, some produce by division. Among minerals, they have their methods, and they reproduce sexually as well. Likewise for planets, suns, stars and moons, all have had their origins in the light of the Christ. That Light is an expression of the womb of the Divine Mother.

In all of God's creation, life is produced through sex. Therefore, to create a superior being, God also creates through sex, yet in accordance with His laws.

The Logos unfolds himself into two: male and female. This is the Holy Spirit, [Binah](#). This is Abba and Aima, Father/Mother. This is the Yabyum of the Tibetans, this is Shiva-[Shakti](#) of the Hindu and this is how God creates.



This is the [Elohim](#). Eloa is feminine. El is God, and is masculine and singular and means "Him." Elohim is plural. It is El and Eloa together, male and female. Elohim. If you read the Bible, the original Hebrew says:
And Elohim said let there be light.
 Meaning, God as Father-Mother.

The Holy Spirit descends upon Mary as a Holy Dove; she was a virgin before, during and after the birth of her son, the Savior. Moses, Padmasambava, Quetzalcoatl, [Buddha](#), Zoroaster, Fu Ji, and many other great Masters were said to be of a virgin birth, born by the fire and the water.

The Holy Spirit (Binah) is the aspect of Christ that creates. Shiva is the creator-destroyer. He is Jah-Hevah: the Holy Spirit, the creative/destructive power of God. Shakti is his spouse: Shakti is the Fire. The fire of the Holy Spirit is deposited in our sexual organs. The Fire, the Shakti, is the source of illumination.

No one whose testes are crushed or whose member is cut off shall enter into the congregation of the Lord.

The way to enter into the [Kingdom of Heaven](#) is through the proper use and management of sexual energy. There is no way to mistake that teaching.
When a man has an emission of Semen he shall bathe his whole body in water (transmuted energy) and remain un-clean until evening. (evening is a symbol of death: until the egos are dead we are unclean). - Leviticus 15:16

The symbol of Baptism is the symbol of taking the sexual energy from the waters in yourself and transmuting them, placing them on top of your head, restoring the descent of this ray back to the beginning. The water is taken by the priest (a symbol of our Inner Priest: [Atman](#), [Chesed](#)) and is placed on the crown,

the Sahasrara [Chakra](#), [Laodicea](#), on top of the head, as a symbol of purity, as a symbol of a sacrament, of an agreement that is made.

Likewise the rite of circumcision is a degeneration of an ancient rite of [Initiation](#) in which the one who is receiving the Initiation is making a commitment to control the sexual force, to have control and willpower, to not be an animal.

The waters of sexuality are the womb of all creation. Every Angel and every [Demon](#) is born of sex. Humanity is the womb. How we use the sexual force determines who we become. If we spill that energy and use it to enforce and support the desire for sensation, we become animals. This is because animals live by instinct and are driven by instinctive desire and sensation. If we do not conquer that aspect of our psyche we remain as animals and become in fact as beasts, otherwise known as demons. This is plainly evident in our culture. The taste of this humanity is no longer of an elevated nature. We no longer care for the subtleties of beautiful classical music, of beautiful classical art, the subtleties of Nature. We prefer as a collective whole the explosions of violence and bestial sexuality that we put into our movies, our advertisements, our television and our books. Our taste as a humanity is for animal sensation, not angelic elevation. All of us have that in our psyche and that is why [Meditation](#) is so terribly difficult because the mind is consumed by animal desire. If we can change that we can change everything.

Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. You therefore must be perfect, as your heavenly father is perfect. - Jesus of Nazareth

This is why Yesod is called the foundation. The sexual energy is the foundation of life. All life is rooted here.

The sexual energy is the root energy of all of our activities.

When we think, we are using a modification of the sexual energy through the [Intellect](#).

When we feel, our emotions are produced by a modification of the sexual energy.

When we act, we are using a modification of the sexual energy as fuel.

If we allow the animal nature in us to control us, we allow this ray to proceed out through the physical body, through the orgasm.

Physically, we create another physical body. Thus this energy manifests itself here and that is its final purpose.

Psychologically, If we expel the sexual energy, it continues descending down from Malkuth and creates negatively, our

own hell, our own [Klipoth](#).

Humanity as a whole, due to the expelling of the sexual energy, has created their own Klipoth.

When the Ray of Creation is channeled through animal desire, it continues to create, but negatively, which results in karma and [Suffering](#).

This is why the entire foundation of every major religion is the necessity to conquer animal desire.

How we think, feel and act creates.

If we think, feel and act under the guidance of animal desire, we will create results: karma. To indulge in pleasant sensation pushes the pendulum of nature to swing; the karma is nature establishing [Equilibrium](#) according to the Law of the Pendulum: indulge in pleasurable sensation and nature will bring you pain. It is unavoidable: it is the Law. The more we try to avoid pain, the more pain we will face. (And only a deeply disturbed person will try to invert this by creating pain in order to receive pleasure: this is what the demons do).

What is necessary is to learn to live in the middle: neither craving pleasure nor avoiding pain. This brings the pendulum to rest.

We accomplish this activity by ceasing our indulgence in animal behavior in all three brains. But the foundation, the most powerful impact we can make on our own life, is to establish equilibrium in our sexual life.

If we learn to transform the sexual energy, to contain it, to transmute it, we restore that energy back up through the tree. We stop creating in the Klipoth, and [Return](#) the energy back upwards, to create the soul.

Upon that foundation, the perfection of that willpower, we raise our [Level of Being](#); we raise the energy up the central column of the Tree of Life: the Line of the Consciousness.

That sexual energy becomes transformed and transmuted beyond the level of Hydrogen of Ti-12 and becomes food for more subtle levels of our own consciousness. Thus we awaken positively. In essence, we make that force more perfect. We create the perfect man inside of us.

If instead we continue to be identified with desire and sensation, that energy still creates but it creates in hell and it creates what we know of now as the [Ego](#): lust, desire, [Fear](#), envy, pride, shame.

What is amazing is that this energy, being the root of all our activities, is received by the body and transformed by the body then becomes the main sustenance of the body. The Christ, the Sun, gives life to the macrocosmos, the universe. The Christ-Sun also gives life to us inside as a physical body, as a soul. But if we take that force, that energy, and we use it to feed desire, then it becomes the destroyer: Shiva is the creator and the destroyer. It creates ego and thus destroys the soul. It creates our fears our anxieties, our attachments, our worries.

Girls have this [Fantasy](#) about their perfect husband and they build that from when they are very young, and that idea is fed by their mothers, sisters, by television, by movies, by all the fantasies that they build. That force, that [Imagination](#), is fed by the sexual energy. As that energy is put into those fantasies, it creates, it makes those fantasies real to us. Thus we have an ideal that we have produced that will then become the measure by which every man that woman meets will have to measure up to. And no man will ever come close to the fantasy. It is not possible. So in a subtle way, in every woman's psyche, there is a critic who is saying: "He is not that good, I deserve better." That is why we suffer. And of course, men have the same problem.

All of us, when we see other people, we evaluate them based on our standard; we are feeding the standard, we are giving it fuel. We see a person on the street and we examine them. "Well, they have 5 out of 10 of my points." We are giving the energy of our mind, heart and action to that ideal, to that fantasy of the mind and we are making it stronger. We are trapping ourselves.

The same is true about our idea of ourselves, whether we are good enough or not, whether we achieved enough or not, whether we are better than anyone else or not. We use the same ideals, the same fantasies, the same projections of the mind to compare and it is all a lie and self-created and it is all rooted in misuse of the sexual energy.

In Gnosticism this is called sexual abuse. In Gnosticism, sexual abuse is not just abusing another physical person sexually, it is the abusing of the energy of the Christ that is within us. Sexual abuse is a rampant problem in humanity

and is why we are in the situation we are in and it is why we are all in darkness, in ignorance.

The vital body, which is the superior part of the physical body, has four aspects or four layers. These are called four ethers. Remember that the vital body is the root of all the energies of the physical body. It is what supports all the functions of the physical body. Without a vital body there can be no physical body. In a sense they are one and the same. The body of Chi, the body of energy, the body that the acupuncturists work, the aura is the vital body.

The Ether of Life is that aspect of the vital body that drives and supports procreation.

The Chemical Ether is that aspect of the vital body that transforms and manages all the organic and chemical nourishment of the physical body. It is responsible for digestion, respiration, the functioning of the chakras on the energetic level, all the energies that need to be transformed.

The Reflective Ether manages memory, imagination, willpower.

The Luminous Ether conducts perception.

When we reach puberty we learn how to masturbate and have sex with others, and fantasize, therefore we learn how to expend this energy that is so powerful in our three brains. Most of us follow our cultures, our family and friends and we fornicate. We spill the energy, we look at pornography, we read romance novels, we watch movies and we dream about the perfect mate. Thus the sexual energy is thrown out of the vital body and we begin to spill it, to expel it, to get rid of it.

Why do we do that? Because it burns us. It is fire. And that fire changes radically when we hit puberty. Up to that age that fire has been involved in growing the physical body, developing the three brains that we have, one by one. When we reach 12, 13, or 14 we begin to become profoundly irritated. Something changes. It is at this time that our glands change, the body changes very quickly and the mind changes. That energy needs to work in a new way. But we do not know how to use it. We as a race threw away the keys a long time ago because we were more interested in desire, sensation, in lust. Thus our karma is to be ignorant of it, thus we suffer. This is what the story of the Garden of Eden is all about.

They say that woman is an enticement.

No, No, she is not so.

They say that money is an enticement.

No, No, it is not so.

They say that landed property is an enticement.

No, No, it is not so.

The real enticement is the insatiable appetite of the mind,

O Lord Guheswara!

- Hinduism. Allama Prabhu, Vacana 91

*The quality of the semen (sexual energy in men and women) is intimately associated with the power of imagination; if the crime of spilling this marvelous elixir is committed, the creative faculty, the translucence, the imagination is impoverished. Then it is impossible to maintain any beautiful image in the mind with the same freshness which we could use to give life and form to a new radiant creature. - [Samael Aun Weor](#), *The Aquarian Message**

When we expel the sexual energy through indulging in animal desire in the mind, the heart and sexual activity, all the ethers of the Vital Body become depleted. That is why when we are young our memory is quite good. Our [Powers](#) of imagination are very strong and our bodies are generally healthy, in accordance to our karma. But at the age of puberty we enter into very serious problems, we come to know profound anxiety. The suffering of a teenager is like nothing else you go through in your life. So much confusion, so much complexity, so much pain everyday. And because our culture, our karma does not teach us the proper methods, those experiences deepen, we continue to expel this energy and thus our imagination, our memory, our willpower (all of which are driven by the ethers of the vital body), our sense of true value of ourselves as a soul, are all depleted and we rely more and more on false images to give us security. We take the energy and we begin to feed the false images of the mind: we create an illusion in order to cope with our suffering.

We imagine the ideal mate, the ideal life, the ideal self. It is those ideals that put us at odds against our true nature, against everyone else in the world, and most especially against our own inner God. They are ideals born of fear and pride, not of the consciousness. We spill the energy, we deplete the vital body and little by little, in accordance with our karma and our constitution, we get sick. We get sick in all three brains.

Some people get sick immediately as teenagers. They develop serious mental problems or serious emotional problems. Some of us get sick later, because we have some [Dharma](#) that we can ride on. But as we deplete the energy of the vital body it is inevitable that we will get sick because the vital body is the energetic and organic base of the physical body. Cancer is an illness of the vital body. That is why we are having such a hard time with it because we are treating the



The Perfected Stone has
nine faces

result not the source. AIDS is the same. Herpes, TB, Cholera, all these terrible illnesses are karma.

We cannot remember our dreams because we waste the sexual energy. We cannot remember our past experiences, we cannot remember our childhood, we cannot remember what happened last month, we cannot remember where we were this morning, or what we were thinking about, because there is no energy in the vital body. These ethers are completely degenerated.

Illness is rampant in humanity; there is no energy to make us healthy because we waste it. When we change that however; when we come into alignment with what is called the Great [Arcanum](#), the secret of secrets, the knowledge of knowledge, the essence, the heart, the source of all mystical traditions, we can change that. The great secret that has been protected for thousands of years by illuminated Beings, by Angels, by Masters, is precisely what you are seeing now, the source of all power, of all glory, is the redemption that we find in the proper use of sexuality. The doorway to all manner of suffering and pain is through the improper use of sexuality. A demon is created through sex. Likewise an angel, a Buddha, an Avatar is

created through the proper and purified use of sex. It is quite obvious that an Angel has no lust, a Buddha has no animal desire, an awakened [Master](#) has no desire for sensation, no animal lust. But a demon embodies it. We are all, in that sense, demonic, because our mind craves and searches for sensation ad nauseam, constantly, without stopping. We have no right to be proud, to be vain, to be superficial. We must recognize the true nature of our own psyche and seek to change it.

This is why all the ancient religions required sexual purity of their disciples. This is why [Chastity](#) was the highest [Virtue](#), always until now. Even 100 years ago chastity was very highly valued, and always has been until now. We consider our new "sexual [Liberation](#)" to be our great virtue and we have undone all the moralities of the past, and yet we cannot recognize that undoing the ancient morality has been our own undoing. We are the ones who are destroying our planet, who are destroying each other and it is precisely because we have undone our sense of virtue. The two are the same. We now consider pride to be a virtue. We consider anger to be a virtue. If you doubt this, watch television: our entertainment is 100% organized around proving how lust, pride, anger, envy, animal desire, power, sarcasm, and cruelty are "positive, admirable qualities."

White [Tantra](#) always teaches to renounce the orgasm and animal desire, to remove and purify all desire for sensation of lust, pride, anger, fear, envy, greed, gluttony, all attachment.

Black Tantra teaches how to fulfill desire, period. That is why when you go to any bookstore, any school anywhere in the world now and you look at books or teachings on Tantra, 99 percent will be [Black Magic](#), because they teach how to feed desire, how to feed sensation, how to stimulate lust and thus how to deepen our karma and our suffering. The forces and entities that are behind those teachings are gaining incredible power and incredible karma because of it. There is karma for every action. No one escapes that Law.

Karma and the Christ are one and the same. Karma is the expression of his Law. And Jesus even said in the Gospels: *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law (of Karma), till all be fulfilled.* - Matthew 5:18

Thus it is necessary for us who have broken the Law in such a tremendous way to rectify it. In Alchemy there is a famous saying that is called **Vitriol** that means:

Descend into the earth, which by rectifying you will find the occult stone.

The earth is here, Malkuth, physical body. If we descend into the earth we find Yesod, the waters. Inside the earth we have the black waters of the [Abbyss](#), our own mind, all of our sins, all of our lies, all of our mistakes. We must rectify them, comprehend them and change them in order to find the Perfected Stone. The Perfect Stone has nine faces: nine is a reference to the Ninth Sphere, Yesod, sex, the Foundation.

The technique then becomes to take that energy and to use it properly, to stop wasting it. We have recognize that we waste the energy not merely through the physical act of orgasm, we waste it through the mind, through the heart and through the sex. Jesus also said in the Gospels,

I say to you, that every one who is looking on a woman to desire her, did already commit [Adultery](#) with her in his heart. - Matthew 5:28

Every time, every moment, every instant in which the sexual energy as processed by the three brains is misused, we are creating something in the mind.

When we see somebody and we feel lust for that person, we are creating an image in the psyche. This image has material reality in the internal worlds. When fed a lot of energy, particularly through repeated lustful thoughts and feelings, or worse through visualization and masturbation or sex, they become very fat and powerful. All of us have created in our own minds and our own atmospheres these types of entities. And they need food. They are real entities just like we are. Although they are not real in the sense that they were created by God. They are phantasms. They want to be fed. That is why we are persistently pursued by lustful thoughts. Because those entities that we created in the past are fed by lustful energy. They are created by lust and they are fed by lust. Thus they want that food. They push us to look at images, to look at people, to daydream, to fantasize, to imagine in order for them to be fed. So what we do is we deplete our vital body in order to feed these entities. And they will be our persecutors in the future if we do not remove them now.

There are entities related to anger, pride, envy, fear. They are called egos. They are all manifestations of the mind; in Tibet they are called psychic aggregates. They are also called [Defects](#), they are called I's, egos. They are blocks, crystallizations, false creations of the [Astral](#) light and they are karma. They contain in them the seeds of how they were created and they can only express how they were made.

Arjuna (symbol of the [Human Soul](#)):

What is the force that binds us to selfish deeds, O Krishna? What power moves us, even against our will, as if forcing us?

Krishna (symbol of the Christ):

It is selfish desire and anger, arising from the state of being known as passion; these are the appetites and evils which threaten a person in this life.

Just as a fire is covered by smoke and a mirror is obscured by dust, just as an embryo is enveloped deep within the womb, knowledge is hidden by selfish desire -- hidden, Arjuna, by this unquenchable fire for self-satisfaction, the inveterate enemy of the wise.

Selfish desire is found in the senses, mind, and intellect, misleading them and burying wisdom in delusion. Fight with all your strength, Arjuna! Controlling your senses, conquer your enemy, the destroyer of knowledge and realization.
- Bhagavad Gita 3.36-41

It becomes a very serious work when we realize that we kill, we betray, we commit crimes with our thoughts, with our feelings and there is karma for that. It becomes necessary to become extraordinarily disciplined. The willpower that we need, the willpower of Shamata, must be with us always, without stopping. This is the will to remember ourselves. This is the will to transform energy, to transmute, the will to change, the will to redeem ourselves, to become a descent person.

All of us think we are descent people and we are all wrong, because within all of us are the seeds of crime. We have all betrayed, killed, fornicated, we are all adulterers. None of us has reason to be proud. None of us are Angels. Thus we have nothing but one thing: the chance to change.

First, we stop behaviors physically that we know are wrong. We know, even if we do not listen, we know in our hearts, in ourselves, when we are doing something we should not do. Those things need to change. We have to be serious and committed.

Next we need to change how we think, to discipline the mind through [Self-remembering](#), through [Self-observation](#) and through meditation. We have to comprehend our own minds rigorously, with dedication and honesty.

First, change your behaviors.

Second, meditate on your behaviors. Comprehend them, understand them, pray, ask for help.

Only when these conditions are satisfied can you move on to eliminating the defects from your psyche.
We must purge our mind of any desire.

We must watch over the "I" within all of the levels of consciousness, because many loyal and sincere devotees who achieved chastity in this valley of tears became terrible fornicators within the world of the Cosmic Mind.

Have you ever meditated even once on the danger of erotic images? Remember that within your mind you have a skilful translator. This translator is the "I," who always betrays the devotees of the Path. This "I" creates mental effigies, living demons of the Mental Plane. The devotees fornicate with these demons in the Mental Plane.

The movie theatres are true temples of Black [Magic](#) of the Mental Plane, because the mind creates living effigies,



tempting demons which are [Absolute](#) duplicates of the erotic images that we have seen in the movies or in the newspapers or in pornographic magazines.

The "I" betrays us in other levels of consciousness. A simple erotic word becomes fornication within the [Mental World](#).

An ironic word signifies violence within the Mental Plane, therefore, we need to love, to adore our worst enemies. - Samael Aun Weor, *The Aquarian Message*

The secret rule taught in every positive esoteric tradition is this: never spill the sexual energy through the orgasm.

However, there is more: one must work daily to eliminate the psychological defects that fill the mind, and this is only possible by utilizing the sexual force as a weapon. The mind

cannot eliminate itself: we need a tool that is more powerful than the mind. What could be more powerful than the very root energy of all creation?

The single person learns how to transmute the sexual energy through [Pranayama](#).

The married person learns how to transmute the sexual energy through sexual [Yoga](#). For more information, read *The Perfect Matrimony*.

When you make male and female into a single one, then you will enter the kingdom. - The Gospel of Thomas

Every meditator must store the sexual energy and utilize it as a weapon against the mind. This is the purpose of every great mystical and religious tradition: to remove the dross and return the soul back to its root. Why is humanity still without God inside? Because humanity has not knocked on the door through the transmutation of the sexual energy.

Pranayama is cited as one of the primary steps of meditation.

- **Prana:** (Sanskrit) energy
- **Yama:** (Sanskrit) restraint

To properly perform pranayama is to restrain (transmute) energy. And as we know, the most potent energy is the sexual energy.

When that energy is restrained, transmuted, it can be harnessed and directed. The Gnostic meditator directs his sexual force with the help of his own inner [Divine Mother](#): Shakti, the feminine aspect of the Holy Spirit (Shiva). She is Athena, the warrior goddess, who empowers the hero to conquer his own psychological defects: Medusa, the hypnotic seductive power of the inverted serpent.

When Perseus was grown up Polydectes sent him to attempt the conquest of Medusa, a terrible monster who had laid waste the country. She was once a beautiful maiden whose hair was her chief glory (long hair is a symbol of chastity: she was once the pure consciousness in chastity) but as she dared to vie in beauty with Minerva (Athena; here we see the birth of pride), the goddess deprived her of her charms and changed her beautiful ringlets into hissing serpents (Medusa became inverted: the lunar serpent, Eve, fell, creating the Klipoth).

She became a cruel monster of so frightful an aspect that no living thing could behold her without being turned into stone. All around the cavern where she dwelt might be seen the stony figures of men and animals which had chanced to catch a glimpse of her and had been petrified with the sight (upon seeing her tenebrous beauty, they become identified with desire, which gives birth to the ego, a heavy and rigid mental formation that traps the consciousness inside. This is the Brute Stone).

Perseus, favoured by Minerva (his Divine Mother [Kundalini](#)) and Mercury (Hermes, the sexual energy), the former of whom lent him her shield (Self-observation, Self-remembering, and Meditation) and the latter his winged shoes (Sexual Alchemy; the shoes we need to walk the path), approached Medusa while she slept (taking advantage of her mechanical nature) and taking care not to look directly at her (with the risk of becoming identified with desire), but guided by her image reflected in the bright shield (of the stabilized and clarified consciousness through profound stillness of the mind in Shamata) which he bore (due to many patient years of practice), he cut off her head (the "I") and gave it to Minerva (Athena).

- Bullfinch's Mythology

When we follow the chain of distractions, the mind runs out of tools to distract us. The mind becomes exhausted. When

the mind becomes exhausted, it settles naturally into a calm, clear lake within which is reflected the universe. This is the reflective shield of Perseus: the mind that abides in [Peace](#) (Shamata). When gazing into that lake, we perceive the heavens ([Vipassana](#)). Thus, we come to know that which before was invisible to us.

Pranayama: Ham-Sah

There are diverse esoteric systems for transmuting the seminal entity into sexual energy. Certainly, the most powerful one (the Arcanum A.Z.F.) has to be performed by a man and a woman - we are talking specifically about the [Sahaja Maithuna](#), sexual yoga, White Tantra; elsewhere we will give all the details for that practice. Now, for the moment we are going to explain an exercise that can be practiced by single people as well as by those who are married. I am going to tell you the technique just now; please pay attention...

Sit down comfortably: the eastern way (cross-legged) or the western way (on a comfortable armchair). Relax your bodies as children do.

Inhale deeply, very slowly, and imagine that the creative energy rises through the spermatic channels up to the brain; mentally pronounce the [Mantra](#) HAM like this: HAAAAAAMM. Exhale, short and quick, as you pronounce aloud the mantra SAH: SAAAAHH...

Undoubtedly, you inhale through the nose and exhale through the mouth. While inhaling, you "mantralize" the sacred syllable HAM (mentally, since you are inhaling through the nose); but you can articulate the syllable SAH with [Sound](#) while you exhale.

The marvellous symbol that in the East makes the chaotic waters of life fertile is Ham-Sah, the [Third Logos](#).

Usually, the sexual forces flow outwards from the inside in a centrifugal way and that is why there are nocturnal emissions; when you have a dream based on the Sexual Center, there occurs an emission, a loss of Sacred Sperm or Spermatic Liquor...

If one organizes one's vital systems and instead of propitiating the centrifugal system, uses the centripetal system, that is, if one makes the sexual forces flow inwards from the outside through transmutation, then there are no emissions even if there may be erotic dreams.

One needs to organize one's sexual forces if one wants to avoid emissions; such forces are closely linked with one's nourishment, with the prana, with life - that is obvious. Therefore there is a profound relation between one's sexual forces and one's breathing, so that when both are duly combined and harmonized, they bring about fundamental changes in one's physical and psychological anatomy.

To make the sexual energies "re-flow" inwards and upwards in a centripetal way is what matters; only thus is it possible to produce a specific change in the office and functions that the sexual creative force can fulfil. During meditation one needs to imagine the creative energy in action, making the energy rise to the brain in a rhythmic, natural way by means of vocalizing the mantram HAM-SAH, not forgetting to synchronize the inhalations and exhalations of air in perfect [Concentration](#), harmony and rhythm.

Let us make it clear that inhalation has to be deeper than exhalation simply because we need to make the creative energy flow inwards from the outside; that is, we need to make exhalation shorter than inhalation.

With this practice there comes a moment when all the energy flows inwards and upwards. Clearly, the creative energy so organized - in a centripetal way - becomes an extraordinary instrument for the Essence, a means to awaken Consciousness.

I am teaching you genuine White Tantrism; this is the practice used by the Tantric Schools in the Himalayas and the Hindustan; this is the practice through which one can achieve [Ecstasy](#) or Samadhi, or whatever you want to call it.

- Samael Aun Weor, The Transmutation of Sexual Energy

For more information about Pranayamas, read the chapters Pranayama and The Two Witnesses.

Psychoanalytical Meditation

1. Relax the three brains.
2. Perform the pranayama practice for ten to fifteen minutes.

3. Vocalize the mantra Om Masi Padme Yum for ten to fifteen minutes.

3. Retrospect your day through visualization. While visualizing, continue to quietly perform the pranayama. This will fill the mind with transmuted energy, which will act as a suction pump, clearing the mind of all obstruction. However, do not become tense: you must continue to relax deeper and deeper. It is necessary that you develop such concentration that you forget about your physical body: your attention should be completely upon the object of meditation.

4. Meditate following the chain of distractions.

5. Follow your intuition.

6. Pray for the disintegration of any observed defect or ego. Visualize your Divine Mother destroying the defects in your psyche.

You will work toward this goal: being able to simultaneously relax, mentally pronounce a mantra, softly perform the pranayama and visualize the necessary scenes. All of this becomes a cohesive activity, singular and without complication. Through this action, with patience and persistence, the meditator will enter into the profound and consistent [Comprehension](#) of the mind.

The experienced practitioner abandons the physical body completely. The consciousness is extracted from the four [Bodies of Sin](#), and the meditator enters into Samadhi: the experience of the [Internal Worlds](#) while in the absence of the ego. Therefore, the meditator, with his consciousness awakened according to his level, begins to perceive the internal worlds directly, consciously, and begins to learn how to truly comprehend the mind: by seeing the mind itself, as it is in the objective worlds of the consciousness.

Meditation to Retrieve Information

1. Relax the three brains.

2. Perform the pranayama practice for ten to fifteen minutes.

3. Vocalize the mantra Om Masi Padme Yum for ten to fifteen minutes.

3. Imagine the object or subject you wish to penetrate. Hold this in your imagination. Remain watchful for any new manifestation of the mind.

4. Meditate following the chain of distractions. Every distraction that arises teaches you how your own mind hypnotizes you. When the mind is exhausted and has no more tricks to use, the mind will remain quiet. When the mind is quiet, the object of meditation will remain before you as your object of meditation. Then, one must simply wait and be patient for something "new" to arise.

Here ends the Course: Introduction to Gnostic Meditation. This course is only a superficial introduction to a profound and powerful practice whose true application and function can only be discovered within oneself.

In order to comprehend the contents of this course, it is necessary to practice. To read and study without meditation is like reading books about gardening but never touching the soil. In order to grow a garden it is necessary to work in the earth.

The Gnostic disciples must cultivate serenity.

Serenity is the most powerful key for the development of [Clairvoyance](#).

Anger destroys the harmony of wholeness and totally damages the petals of the igneous rose of the middlebrow.

Anger disarranges the [Astral Light](#) into a poison known as IMPERIL which damages the petals of the igneous rose of the middlebrow and obstructs the channels of the grand sympathetic nervous system. It is necessary to rotate the chakra of the clairvoyance with the vowel "I". This vowel must be vocalized daily prolonging the sound of the vowel in the following manner: iiiiiiiiiiiiii. (pronounce the "I" as "ee").

We must contemplate the internal images within the august serenity of the flames of blazing thought, without the depressing process of [Reasoning](#).

In the presence of an internal image, our mind must flow integrally with the sweet flow of thought.

Our mind vibrates with waves of discernment among the imaginative pictures.

Discernment is direct perception of the truth without the process of conceptual selection.

When the process of selection divides the mind between the battle of antithesis, then the internal images are hidden like stars behind the stormy clouds of reasoning.

We must learn to think with the heart and to feel with the head.

Our mind must become exquisitely sensible and delicate....

The mind must liberate itself from all types of bonds, in order to comprehend life, free in its movement.

We admire boldness.

Desires of all types are bonds for the mind.

Prejudice and preconception are bonds for the understanding.

Schools are cages where the mind remains a prisoner.

We must always learn to live in the present because life is always an eternal instant.

Our mind must convert itself into a flexible and delicate instrument for the [Intimate](#).

Our mind must convert itself into a child.

During the practices of internal meditation, we must be in the most absolute interior repose, because every agitation of the mind and every attitude or impatience disturbs the mind and impedes the perception of internal images.

In the physical world, every activity is accompanied by the movement of our hands, legs, etc.. However, in the internal worlds, we need the most profound internal repose and absolute calmness in order to receive the internal images that come to the mind like a grace... like a blessing.

It is indispensable that our disciples cultivate the beautiful quality of veneration.

We must profoundly venerate all sacred and divine things.

We must profoundly venerate all the works of the Creator.

We must profoundly venerate the venerable Masters of the Universal White Fraternity.

Respect and the veneration completely open the doors of the superior worlds for us.

We must not have preferences for anyone. We must attend the beggar and the gentleman with the same respect and veneration.

We must cultivate the same courtesy for the rich and the poor and for the aristocrat and the peasant in order to equally attend to them without any preferences.

We must cultivate patience and prudence.

The ants and the bees are patient and prudent.

We must end all eagerness for accumulation and for greed.

We must learn to be indifferent before [Gold](#) and wealth.

We must learn to appreciate the doctrine of the heart more.

He who despises the doctrine of the heart because he follows the doctrine of the eye (theories, schools, bookish culture, etc.) can never reach great realizations.

- Samael Aun Weor, *Igneous Rose*

Seek out a qualified consort (a spouse)

And the secret of the daikinis, (the Great Arcanum, the wisdom of the Angels)

The wisdom of bliss and emptiness will arise within...

Free of dualistic grasping, (of craving and aversion)

reverse the flow of the descending nectar (the sexual energy)

And diffuse it throughout the body... (through transmutation)

Applied well, you will attain Buddhahood in this very life.

- Tilopa, from "The Song of Mahamudra"

The End.

Feel free to contact the author (via the forum) with questions or comments. This course is given freely for the benefit of humanity.