

# Science and Meditation

*by Samael Aun Weor*

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## **Chapter One: "THE TRUTH"**

As long as one has not directly experienced that which is not of time, that which is the truth, one will not have that energy, that ardor, that incentive, that continuous force needed to work terribly upon oneself.

That which one feels in the deepest of one's own Being is the only thing that can directly experience that which is not of time. That which is on this side of the river, here in the Valley of Samsara, is the I, the myself, the personal pluralized of which the Vedantins speak so much.

That which is on the other side of the river is that which is not of time. That is that, and you do not know it. The Being of the Being is beyond the I, in the Garden of Love, in that which is not of time.

The Being of the Being is very far from the body, from the affections, and from the Mind.

We, the brothers of Service, suffer much for these poor humanoids who live in this valley of bitterness; we wish to take

them to the other side of the river.

Only the Body of Transformation (the Nirmanakaya) can prepare us for the continuous experience of that which IS NOT of time.

The Body of Nirmanakaya is received when one renounces Nirvana out of love for humanity; but it must be created in the 'Ninth Sphere', as you know.

The Body of Nirmanakaya is possessed only by the Bodhisattvas of Compassion, those who renounced happiness out of love for suffering humanity. Only the body of Nirmanakaya or body of Transformation, never disintegrates.

Many will understand these lines with the intellect, but they are not conscious of these teachings because they have not experienced them directly.

Those persons do not know what the TRUTH is because they have not seen it, because they have not experienced it, because they are not conscious of it. THE TRUTH is the unknown from instant to instant.

THE TRUTH is that which is always new. THE TRUTH is the timeless. That which one feels in one's heart, the pain that in a given instant afflicts one, has its root in time.

On the other side of the river is always that which has nothing to do with time. The real plenitude, the authentic happiness, is found on the other side of the river.

Families arise in time. They are lost in time; they are always subjective, unconscious, and they suffer much.

The human groups appear and disappear in time; they are dead persons who live.

Those shadows of the past are phantoms, who weep, and who through the alley of the present project themselves toward the future.

Shadows of yesterday projecting themselves into the future through the alley of the present.

Among those shadows of time there exist many conflicts.

Subjective conflicts of the groups that weep, as you know.

Poor unconscious beings who appear and disappear like phantoms in time.

That which is behind ourselves, in the interior of the interior, is the BEING.

Only the Being of the Being can directly experience the truth.

The myself is on this side of the river.

The BEING is on the other side of the river.

The myself is that which is worth nothing; the perishable.

The BEING is the imperishable, that which is always new.

The myself is the complicated, unconscious, and painful.

The BEING is the simple, happy, and conscious.

The myself is a knot that must be untied.

The BEING is PERFECT PLENITUDE.

The diverse painful circumstances of life could never exist beyond time.

To feel what one must feel, what no one understands, what he who feels ignores, what is not worth feeling, is in reality to be awake.

Behind the sentiment that one considers so real, there exists another sentiment that the people do not understand.

Beyond light there exists the light of light.

Beyond intelligence, there exists the intelligence of intelligence; beyond fire, there exists the fire of fire.

Only the highest degree of 'PRAJÑĀPARAMITA INTUITION' can directly experience that which is called 'SUNYATA'.

Every Bodhisattva possessor of the glorious body of Nirmanakaya has at some time experienced in direct form THE ILLUMINATING VOID, the SUNYATA.

*Those persons do not know what the TRUTH is because they have not seen it, because they have not experienced it, because they are not conscious of it.*

## **Chapter Two: "THE SUCHNESS"**

Much beyond the 'ILLUMINATING VOID' and the machinery of Relativity, there exists the 'Suchness', that is, 'THE TOTALITY'.

## **Chapter Three: "THE ILLUMINATING VOID IS THE VESTIBULE OF SUCHNESS."**

Whoever experiences the Illuminating Void, if he does not return terrified, enters into 'SUCHNESS'.

The mystic retreats terrified before the 'Illuminating Void' when he has never passed through the BUDDHIST ANNIHILATION.

In the Ocean of the Uncreated Light, the 'NON-BEING' IS the 'REAL BEING'.

One IS really what one believes one is not.

To be something one believes one is not, is to BE REALLY.

If all things are reduced to unity, to what is the unity reduced?

Unquestionably, Unity is reduced to all Things!

To say this in emphatic form turns out an easy thing; to comprehend it is a little more difficult, but not impossible.

To feel it, to experience it directly, to live it, is almost impossible.

Those who at some time have passed through such a mystical experience know what 'THE ILLUMINATING VOID' is.

Only those, the few, know directly that which is beyond the Body, the affections, and the Mind — that which is the TRUTH.

To affirm intellectually that we are the tree, the bird that flies, the fish, the sun, the suns, turns out very easy.

To identify ourselves with the tree, with the bird, with the fish, with the sun, with the suns, in a state of ecstasy, and then to feel ourselves being all that, turns out very simple and within the reach of any illumined mystic.

To really BE the tree, the bird, the fish, the sun, the suns, turns out almost impossible; it is 'SUNYATA', the experience of the 'ILLUMINATING VOID'.

For the comprehension of our readers we shall say that one thing is to identify oneself with the tree, and another very distinct is to BE the tree.

In 'SUNYATA', direct experience of the Illuminating Void, one really IS the tree, the bird, the fish, the sun, the suns, the world, the worlds, all that is, has been, and will be.

When one has 'Ego', the Essence returns like THE LAMP OF ALADDIN to the bottle, the interior of the ego.

Thus the 'SUNYATA', the mystical experience of the real, is lost.

It is precisely in 'SUNYATA' when one directly experiences that which is the TRUTH.

The Essence in 'SUNYATA' moves freely in the bosom of the 'ILLUMINATING VOID'.

The drop submerges itself in the ocean of that which no one understands.

That which really is is never understood by those who live in time.

That which the Essence experiences frightfully terrifies the ego. To be everything and not to be someone turns out frightful for those who retreat in the 'Buddhist annihilation'.

The authentic happiness of the BEING horrifies the ego.

In 'SUNYATA' there exists an element that radically transforms.

Whoever has at some time experienced 'SUNYATA' will work intensively upon himself, never fainting.

In the 'ILLUMINATING VOID' one feels what can never be expressed with words.

That which is felt in the BEING causes pain to the ego.

The BEING and the EGO are incompatible. They are like water and oil; they can never mix.

In 'SUNYATA' the drop dilutes itself more and more in the great ocean; it extends terribly.

Where will it take us?

The hurricane howls among the gorges of the mountains; the sea lashes the beach; the earth trembles in its intimacies.

All this is nothing but passing incidents, vain flappings, slight vibrations that are lost in that which is beyond the body, the

affections, and the mind.

In the great ocean the consciousness dilutes itself, extending terrifyingly; it is river, it is sea, and much more than all that.

All that profundity is terribly divine; oceans without shores.

The gods are only waves of light in the profound ocean of that which has no name.

The superlative consciousness of the BEING extends, amplifies itself terrifyingly, and presages that at last it must lose itself in something yet more profound.

If the ego did not exist, every possibility of terror would be something more than impossible.

Unfortunately the ego still exists and fears the BUDDHIST ANNIHILATION.

It is precisely the 'myself' who transmits its perfidious vibration to the superlative consciousness of the BEING.

Then the mystic exclaims, and I, then... what will become of me?

The mystic fears to cease existing; he is horrified; he knows that he must lose himself in 'SUCHNESS' (THE TOTALITY).

Thus is how the SATORI is lost, the ecstasy, the Samadhi, and one returns to the interior of the 'myself'.

How few resist the BUDDHIST SUNYATA with success.

In reality, SUCHNESS is much beyond the universe, of relativity.

Unquestionably, 'SUCHNESS' is also infinitely beyond the ILLUMINATING VOID.

The universal machinery of Relativity and its opposite, THE ILLUMINATING VOID, are only the opposites of that which is and nevertheless is not.

'SUCHNESS' is the synthesis of those opposites, that which exists beyond every possible existence.

Indubitably, that which exists beyond every possible existence, is really that which is not absolutely for the mind.

'THE ILLUMINATING VOID' is only the vestibule of wisdom; as you know.

Whoever writes this experienced for three consecutive times the 'ILLUMINATING VOID'; now he speaks because...

*Indubitably, that which exists beyond every possible existence, is really that which is not abso-*

*lutely for the mind. 'THE ILLUMINATING VOID'  
is only the vestibule of wisdom; as you know.*

## **Chapter Four: ESSENCE AND PERSONALITY**

The Essence submerged in the 'ILLUMINATING VOID' experiences what no one experiences. Submerged the drop in the great ocean of light, it perceives what people never perceive.

That which is real for the Essence does not interest people. In the 'ILLUMINATING VOID' the Essence perceives and transmits. What the Essence perceives reaches the human personality; in those moments the centers of the integral man are integrally activated to receive and to transmit.

The mystical experiences of the Essence, during the Ecstasy, on being received by the Intellectual Center, also inform the emotional and motor centers. This is owed to the integration of the three centers of the integral man under the direction of the integral consciousness.

Thanks to all these psychic processes, when the ecstasy concludes and the Essence returns to the Interior of the body, the memories of what we experienced in the absence of the 'myself' are not lost.

In reality, what the Essence experiences in the absence of the 'myself' is the happiness of that which is not and nevertheless is. Great bliss is that of plenitude; then we move beyond time in eternity itself.

PURE SENTIMENT BUT ILLUMINED by something that subjective reason ignores. Sentiment that IS NOT sentiment but that is sentiment.

Terrribly profound sentiment, in that which no one understands. Sentiment of the sentiment, converted into concrete facts but unknown to merely subjective reasoning.

Light in the light, intelligence much beyond every possible intelligence. Matter of matters that only the DHARMAKAYAS can understand.

Blessed are those who possess the glorious body of the 'DHARMAKAYAS'. Those perfect beings move exactly beyond good and evil.

Blessed creatures, those who, clothed with the body ESSENCE OF THE BEING, dwell in the geometric zone existing between the universe of relativity and the 'ILLUMINATING VOID'.

It is written in the 'BOOK OF LIFE' that the 'DHARMAKAYAS' of the Great Law have to pass previously through the state of 'SAMBOGAKAYA'.

Those who move in all the regions of the universe, before their final liberation, are blessed with the 'BODY OF ENJOYMENT', the marvelous vehicle of 'SAMBOGAKAYA'.

Indubitably, before receiving the doorkeepership of the universe, we must settle accounts with the Treasury a little beyond AEON 13, as you know.

The DHARMAKAYAS with the 'ESSENCE BODY' or 'LAW BODY', after settling accounts in the Treasury, submerge themselves in the 'ILLUMINATING VOID', and subsequently enter into the 'SUCHNESS'.

*This is owed to the integration of the three centers of the integral man under the direction of the integral consciousness.*

## **Chapter Five: "RELAXATION"**

Let the Gnostic ascetic lie down in dorsal decubitus (face up) with the head toward the East. He may lie down on his bed or on the perfumed earth, or wherever he wishes. Delicious to lie down to meditate amid the green meadows of paradises and forests.

The Gnostic ascetic may also lie down upon the rocks of the mountains or on the cliffs of the stormy ocean. The friendly

rocks offer consolation to the Gnostic ascetics.

Place your body, either in the form of a beautiful five-pointed star or in the form of a dead man; choose the figure. The pentalfa turns out profoundly esoteric; it can defend you from the attacks of the malignant ones of the tenebrous regions.

The position of the dead man is profoundly significant: 'Death is the crown of all,' as you know. You must then resemble a corpse; the feet touching at the heels and the tips of the toes open in fan.

Along the body extend the arms of the corpse.

Breathe now as newborn children breathe; observe the little ones, put attention on their form of breathing, imitate them during meditation.

How beautiful are newborn children; their breathing is certainly that of the SOUL OF THE WORLD.

The smell of newborn creatures turns out wild, tastes of forest, of mountain; it has a certain 'I-know-not-what'.

In the innocent creatures only the pure and ineffable essence manifests itself.

Now we can explain to ourselves the fundamental motive for which the newborn are self-conscious.

Nevertheless, older people with much self-sufficiency suppose that the newborn is unconscious.

Observe the newborn children; their little relaxed bodies in the cradle have an ineffable appearance.

Imitate the newborn creatures; relax your body as the children relax theirs.

Let no muscle remain in tension; the legs and arms of newborn creatures seem of silk.

Newborn children sleep deliciously in their happy cradles and without problems of any kind.

Imitate the innocent children during profound interior meditation. Reconquer infancy in the mind and in the heart.

*Now we can explain to ourselves the fundamental motive for which the newborn are self-conscious.*

## **Chapter Six: RELAXATION OF THE MIND**

Live from instant to instant, from moment to moment, without the painful weight of the past, without preoccupations for the future.

Relax the mind. Empty it of every class of thoughts, desires, passions, etc.

Do not accept within your mind any thought.

Before the golden flame can burn with serene light, the lamp must be well cared for, sheltered from every wind!

The terrestrial thoughts must fall dead at the doors of the temple!

The mind must be quiet within, without, and in the center.

Thus in profound meditation and with the relaxed mind, you will experience the Real.

Surrender yourselves to your profound Interior God; forget yourselves completely of the worldliness.

During meditation, keep the eyelids closed.

Let your physical vehicle become drowsy deliciously.

Meditation without sleep destroys the brain and damages the mind.

Profound meditation duly combined with sleep leads to ecstasy, to SAMADHI.

Combine sleep with meditation in harmonious proportions.

Never forget the LAW OF THE BALANCE.

You really need 50% of sleep and 50% of meditation. PRACTICE MEDITATION when you feel predisposed to normal sleep.

The baker who wishes to prepare bread must know how to combine the diverse quantities of water and flour.

If he puts more water than flour, the bread will not turn out for the baker.

If he puts much flour and little water, the bread will not turn out for the baker either.

In similar form is the process of Meditation.

If we put more sleep than meditation, we shall fall into unconsciousness.

If we put more meditation than sleep, we shall ruin the mind and the brain.

But if we know how to combine harmoniously sleep and meditation, we shall attain that which is called SAMADHI, ECSTASY.

Those who pretend to meditate eliminating radically the sleep resemble him who tries to put the automobile in motion by pressing violently on the brakes.

Another example will permit you to clarify all this better.

Imagine for a moment a horseman upon his mount.

If the horseman wishes to put the horse in motion, he must loosen the reins; but if instead of doing this he pulls on the reins at the same time as he wounds the beast with the spurs, then there will be something absurd: the horse will not advance.

Exactly something similar will happen to the devotee who tries to meditate eliminating sleep.

Mental relaxation must be perfect.

Any idea, desire, thought, etc., that at a given instant crosses through the mind produces tensions, and this is not relaxation.

The perfect relaxation of the mind excludes desires, ideas, thoughts, memories, passions, etc.

To empty the mind, to convert it into a bottomless, profound well, is really to relax it.

The superficial mind is similar to a puddle on the road; when its waters evaporate under the solar rays, only the mud and the rot remain.

The deep mind, marvelously relaxed, is like an unfathomable lake, where innumerable fish live and there is life in

abundance.

When someone throws a stone into a calm and serene lake, scintillating waves are produced that go from the center toward the periphery; that is the reaction of the water before the impact coming from the exterior.

Similarly we shall say that the relaxed mind is like a calm and serene lake where the panorama of the universe is reflected.

The impacts coming from the external world, on falling into the lake of the mind, originate waves that go from the center to the periphery.

Those waves agitate the mind of the anchorites and take them to failure; the mind must be controlled from the center so that it never reacts before the impacts coming from the exterior world.

This is the great discipline of meditation: to maintain the mind serene before all the impacts that come from the exterior world; thus the mind reflects clearly the panorama of the universe and the disciple perceives the Real.

Cultivate this discipline daily; with constancy and faith, the ecstasy comes; with the ecstasy, the direct experience of the Truth.

This is the supreme science of meditation that V.M. Samael Aun Weor delivers to the disciples; this is the integral key of access to the SAMADHI, to SUNYATA, to SUCHNESS.

Apply it with reverence; the reward is the direct vision of that which is not of time, that which is the eternal Truth.

*Thus in profound meditation and with the relaxed mind, you will experience the Real.*

## **AUTHOR**

*Samael Aun Weor*

V.M. Samael Aun Weor is the founder of AGEACAC (Gnostic Association of Anthropological and Cultural Studies, A.C.) and of the International Gnostic Movement.

He left a great teaching in which is synthesized the path that man must follow in order to attain the complete awakening of his consciousness and his self-realization. V.M. Samael was an anthropologist, sociologist, spiritual guide, and author of more than 70 books, and he delivered over 300 lectures.

He devoted his life to deepening the study of the great truths that the various civilizations have bequeathed to humanity in diverse forms of manifestation: philosophy, religion, art, and science.

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