

Meditation And Koans

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Meditation and Koans

Meditation is the bread of the wise.

One must know how to be serious; one must know how to change, if in reality and truth we do not want to fail in the Esoteric Work.

Meditation turns out to be fundamental when we sincerely want such a change.

Whoever does not know how to meditate — the superficial, the untaught — can never dissolve the Ego; he will always be an impotent log among the furious sea of life.

When one wishes wisdom, no other remedy is left but to learn to meditate. To Meditate is to enter into the Sixth and into the Seventh Dimension, and this can only be done in one form: by silencing the Ego and liberating the Essence.

That exercise, after one learns to do it, becomes very simple.

We need to become serious and put aside so many follies that abound out there in cheap pseudo-esotericism and pseudo-occultism.

In no way do we desire intranscendental, superficial, and vain Meditation.

We are interested in transcendental and real meditation.

One must know how to distinguish and manage what is one thing and what is the other.

Transcendental Meditation is different; it seeks changes in the Being.

What is a Koan?

A Koan is a phrase without answer, generally paradoxical.

The mind will always attempt to answer it, but it cannot, because it does not know.

Then it becomes saturated, and the process of thinking is exhausted, and it gives way to the Consciousness.

Thus the Ego is silenced and the Essence is liberated for some instants.

Some Koans

(Only one should always be used.)

- If these two hands when they collide sound thus (sound of applause), how does one hand sound?

And we concentrate on how one sounds. And we await the answer until the Essence escapes.

- We ask ourselves: "Where is the Truth?"

And we remain in wait for the answer.

- We ask ourselves: "Where is the void?"

That is another phrase without answer. When we see the hole, there we go, because we are looking for a hole. So we only ask ourselves "Where is the void?" until we see the hole.

- "If all things are reduced to the Unity, to what is the Unity reduced?"

There we remain quiet, in wait, until it comes.

The Koan is necessary until the escape takes place.

The first of all is very effective. You do this, imagine how one sounds, and remain there until you are liberated.

Practice for Meditation with Koans

1. Tranquil Place

First, one must always seek a tranquil place. You can do it during the day at the office, or in a place where you can lock yourself in and no one will disturb you, or have a Meditation room.

The importance of having that kind of place will be seen. This is a place to seek Power and Wisdom; therefore, it is a very special place.

2. Conjunction of Belilín and Magic Circle.

3. Supplication to the Father and to the Mother for Assistance.

With our own words and with good imagination.

4. Relaxation.

The simplest possible, seeing that our body is very comfortable, that nothing mortifies it; it is recommended to go through all of it.

When we feel it well relaxed, we take the following step.

5. Evolutive Thought.

For example: I prepared a plot of land, I cleared it of weeds, disinfected the earth, fertilized it, prepared a seedbed, placed the seeds until they germinate, made the furrows, transplanted them, watered them, imagined how they were born and grew; after a time, they put forth buds, began to flower; the rosebush became very beautiful; I sensed its aroma; it gave flowers and flowers.

6. Involute Thought.

I imagine how the rosebush goes on withering, drying out; it no longer gives roses; it dries up totally; the wind knocks it down; the wind carries away the fallen branches; everything is gone.

7. Synthesis of thought or stillness of the mind.

8. Place the Koan.

Practice patiently until attaining it; practice makes the Master.

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