

# Meditation

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## **Meditation**

In life the only important thing is the radical, total, and definitive change; the rest, frankly, has not the slightest importance.

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

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

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

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

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

A defect discovered in the terrain of practical life must be comprehended profoundly through the technique of Meditation.

The didactic material for Meditation is found precisely in the distinct events or daily circumstances of practical life — this is incontrovertible.

People always protest against disagreeable events; they never know how to see the utility of such events.

Instead of protesting against the disagreeable circumstances, we must extract from them — through Meditation — the elements useful for our soul's growth.

Profound Meditation upon this or that agreeable or disagreeable circumstance permits us to feel in ourselves the taste, the result.

It is necessary to make a complete psychological differentiation between what is the taste of work and the taste of life.

In any case, to feel in oneself the taste of work, a total inversion of the attitude with which we normally take the circumstances of existence is required.

No one could taste the work in so far as he committed the error of identifying himself with the diverse events. Certainly identification impedes the due psychological appreciation of events.

When one identifies with this or that event, in no way does one succeed in extracting from it the elements useful for self-discovery and interior growth of the Consciousness.

The Esoteric Worker who returns to identification after having lost his guard, returns to feeling the taste of life instead of the taste of work.

This indicates that the previously inverted psychological attitude has returned to its state of identification.

Any disagreeable circumstance must be reconstructed by means of conscious imagination through the technique of Meditation.

The reconstruction of any scene permits us to verify by ourselves and in a direct form the intervention of various I-s participating in the same.

**Examples:** A scene of amorous jealousy; in it intervene I-s of anger, jealousy, and even hatred.

To comprehend each one of these I-s, each one of these factors, implies in fact profound reflection, concentration, Meditation.

The marked tendency to blame others is a hindrance, is an obstacle for the comprehension of our own errors.

Unfortunately, it turns out to be a very difficult task to destroy in ourselves the tendency to blame others.

In the name of truth we must say that we are the only guilty ones of the diverse disagreeable circumstances of life.

The distinct agreeable or disagreeable events exist with us or without us, and they repeat themselves mechanically in continuous form.

Starting from this principle, no problem can have a final solution.

Problems are of life, and if there were a final solution, life would not be life but death.

Then there can be modification of the circumstances and of the problems, but they will never cease repeating themselves, and they will never have a final solution.

Life is a wheel that turns mechanically with all the agreeable and disagreeable circumstances — always recurring.

We cannot stop the wheel; the good or bad circumstances are always processed mechanically; only we can change our attitude before the events of life.

As we learn to extract the material for Meditation from amid the very circumstances of existence, we shall be going on self-

discovering ourselves.

In any agreeable or disagreeable circumstance there exist diverse I-s that must be comprehended integrally through the technique of Meditation.

This means that any group of I-s intervening in this or that drama, comedy, or tragedy of practical life, after being integrally comprehended, must be eliminated through the power of the Divine Mother Kundalini.

To the measure that we make use of the Sense of psychological observation, this latter will also go on developing marvelously. Then we shall be able to perceive the I-s during the Work of Meditation.

It turns out interesting to perceive interiorly not only the I-s before they have been worked upon, but also during all the Work.

When these I-s are beheaded and disintegrated, we feel a great relief, a great happiness.

### **Practice of Reflective Meditation**

- 1. Tranquil place.
- 2. Conjunction of Belilín and Magic Circle.

- 3. Supplication for assistance to the Father and to the Divine Mother.
- 4. Relaxation of the Physical Body.
- 5. Reconstruct a determined scene or event (Mantram RAOM-GAOM).
- 6. Observe each one of the little details.
- 7. Judge yourself pitilessly.
- 8. Supplicate the Divine Mother for death for each detail comprehended.

## **Observations**

- On reconstructing a scene we must not identify with it.
- In no case must we accept justification or evade ourselves.
- We are going to judge ourselves, not others.
- Do not blame others.
- It is important to put ourselves in the point of view of others.
- Repeat this practice each time the opportunity is had.

The interested student should not go to bed without reflecting on the distinct details of the day.

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