

Concentration And Relaxation

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Concentration and Relaxation

What is Concentration?

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Concentration is a very great power that permits us to have success in all we undertake. Concentration takes place when we learn to live the instant. The eternal now. When our different functions work in unison, having as their center our heart. The key to bring out any practice is Concentration. We must practice and struggle until we attain it.

If during the day we go about concentrated, at night we shall continue concentrated. If during the day we wander, at night also.

There are two types of Concentration: one in the Interior World and the other in the Exterior World. The two are very important.

We find ourselves concentrated when only one thought is sustained. When we sustain full attention on something, we can attain Inspiration, and one instant later, Right Action.

Concentration is the opposite of distraction. Concentration is of the Consciousness; distraction is of the I. If we study distraction, we shall end in concentration. If we can discover all the I-s or distracting elements, we shall attain Concentration.

To learn to center the Consciousness on the action requires much practice, since the sense of psychological Self-observation is atrophied in almost all human beings; and by means of this sense, the Consciousness is centered on the action.

The Master Jesus taught us that we must Watch and Pray.

To Watch is to do things awake, in vigil, in self-observation — or concentrated.

To Pray is the desire to Be, or Remembrance of Oneself. And this is the same as relaxing. To supplicate the Divine Mother to eliminate the defect that does not let us concentrate.

How We Can Practice Concentration

- Making an effort to do thing by thing.
- Without thinking of any other thing.
- Without interrupting one thing to do another.
- Not recalling things that are going to be done later.
- Not recalling things that have already been done.
- Maintaining ourselves centered on what we do.

If we observe carefully the multiple activities of our daily life, we shall realize that each one of them is done in a mechanical form, since when we execute them, we are thinking of other things. This same fact prevents us from being centered; it also prevents us from seeing all the I-s that manifest themselves.

We awaken, sit up, walk to the bathroom, undress, shave, shower, dry ourselves, dress, put on shoes, make the bed, breakfast, brush our teeth, say goodbye, go out into the street, etc. But we do not self-observe ourselves from instant to instant — which means we have the consciousness asleep for lack of use. We do things asleep. And for the foregoing, there is no self-discovery.

If we begin to self-observe, we shall discover each of the I-s that participate in each action — that act mechanically, committing errors; they tense us, originate preoccupations, distract, impede concentration.

When we begin to observe all this, we realize in a direct form the chaos in which we find ourselves. And that we can only put it in order through permanent relaxation.

What is Relaxation?

When we become conscious of any defect that is producing tension in any part of the machine, we must necessarily relax ourselves so as not to exhaust energies unnecessarily. And this

is done with a Supplication to our Divine Mother thus: "My Mother, kill this I for me."

What Produces Tension?

- Desires.
- Emotions.
- Psychological songs.
- Mistaken psychological states.
- Thoughts.
- Preoccupations.
- Internal chatter.
- Fight between the distinct I-s.

If at those moments we supplicate our particular Divine Mother to eliminate the defect that is producing tension in this or that center, we shall notice that She acts immediately, relaxing for us the place where we have observed the I.

It is necessary to comprehend why we are tense, so that the Mother may act.

Tensions are produced for many reasons:

- We do something we do not like.
- We are afraid we will fail in something.

- We want to do something we like more.
- What we are going to do later preoccupies us.
- What we did before did not turn out well.
- What we did before turned out very well for us.
- We do not know how to do what we are doing.
- Something we shall have to do preoccupies us.
- We are distracted by something.

How Do We Know That We Have Relaxed?

It happens when all tension has disappeared and our psychology has been normalized. We feel well. We can center ourselves on what we do.

Practice of General Relaxation

In the relaxation of the Physical Body, we concentrate on each of the parts of the body. Where our thoughts are, there will be our Consciousness; therefore, we must imagine and feel each of our body parts in order. This procedure is repeated three times:

- 1. **Right leg:** toe by toe, sole, instep, heel, ankle, calf, knee, thigh, the whole leg.
- 2. **Left leg:** toe by toe, sole, instep, heel, ankle, calf, knee, thigh, the whole leg.

- 3. **Right arm:** finger by finger, palm, back, wrist, forearm, elbow, the whole arm.
- 4. **Left arm:** finger by finger, palm, back, wrist, forearm, elbow, the whole arm.
- 5. Buttocks, genitals, hip, abdomen, waist, chest, shoulders, back, the whole trunk.
- 6. Neck, throat, jaw, tongue, lips, cheeks, nose, eyes, eyebrows, forehead, ears, scalp, the whole head.
- 7. Then we order all the muscles, nerves, and tendons: "Relax, become still, calm yourselves."

For the relaxation of the Astral Body, or emotional part, we concentrate on the breathing, observing the entry and exit of the air for three minutes.

For the relaxation of the Mental Body, or intellectual part, we concentrate on the heart and on listening to noises of the exterior world for three minutes.

Practice of Concentration and Relaxation — Watch and Pray

- 1. Conjunction of Belilín and Magic Circle.

- 2. Supplication for Assistance to the Father and to the Divine Mother.
- 3. Relaxation, observing that all the body is comfortable.
- 4. We concentrate on the heart, to listen and to observe the interior world.
- 5. For each little detail observed, we go on supplicating the Mother to disintegrate it.
- 6. It can be done until perfect concentration is attained.

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