



THE Gnostic SOCIETY
Samael Aun Weor

PROGRAM

MEDITATION CHAMBER

First Stage



1

VOLUME



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MEDITATION CHAMBER

Volume I

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PROGRAM
MEDITATION CHAMBER

Introduction

In the Gnostic Society Samael Aun Weor, all of us know that the Meditation Chamber program is theoretical-practical, in this respect “esoteric practice” is more important, since as the V.M. Samael Aun Weor tells us, through esoteric practice we can become conscious of what we already know intellectually.

For that reason, the present program has been designed with the techniques of relaxation, respiration, concentration, and mysticism in mind, which are so necessary in meditation, introspection, interiorization, just as the V.M. Samael Aun Weor explains in some paragraphs of his lectures:

Relaxation: *“Observe newborn babies; their relaxed bodies in the crib have an ineffable appearance. Imitate newborn babies; relax your body the way children relax their bodies. Let no muscle remain in tension; the arms and legs of newborn babies are like silk.”*

Breathing: *“There is an intimate and profound relationship between the sexual forces and breathing, which when combined and harmonized properly, originate fundamental changes in the physical anatomy and the psychology of men.”*

Concentration: *“In order to achieve imagination, it is necessary to learn to concentrate thought solely on one thing. The one who learns to concentrate thought solely on one thing will do wonders and prodigies.”*

Mysticism: *“In the name of truth, I solemnly declare that the Being is the only real existence, before whose ineffable and terribly divine transparency, what we call “I,” ego, myself, oneself, is merely exterior darkness, crying, and gnashing of teeth.”*

And the following texts have been the ones that have motivated us very seriously to work in our Gnostic centers with the Meditation Chamber:

Now you will comprehend, my dear friends, why the Meditation Chambers are so indispensable. Frankly, I feel quite sad when I see that even though I have written so much about meditation in different “Christmas Messages” of previous years, still in the South American and Central American countries, Meditation Chambers do not exist when they should already exist.

What has happened? There is indolence. Why does it exist? It exists because of a lack of comprehension! It is indispensable to understand that the poor “intellectual animal” mistakenly called “man” needs encouragement, needs something to encourage him in the battle: stimulus for the work on himself.

I know that the poor “intellectual animal” is weak by nature and finds himself in a completely disadvantageous situation. The ego is so strong and the personality is terribly weak. Left alone like that, he is hardly able to walk. He needs something to encourage him to work, he needs an intimate help. This is only possible through meditation.

*Samael Aun Weor
“The Illuminating Void”*

At least these words from the Master have not been pronounced in vain because, fortunately, in a very short time we have been able to verify that what he told us about the Meditation Chamber was so true. Today, we know through direct experience how important it is to have a Meditation Chamber in our Gnostic centers because it is precisely from there where Gnostic students are emerging with a better degree of preparation for the following levels of study of the practical Gnosis or self Gnosis.

The way of carrying out the exercises: First, the missionary will briefly explain the theoretical aspect which will create a favorable environment for meditation, thereby motivating the students. Next, the practice will begin, being led by the missionary. And about half way through, the missionary will also teach the student to enter into self-guided meditation so that, free from external influence, the student is able by himself to identify with his own interior Being, who will know how to guide him even better in the study of himself.

The publication of our Meditation Chamber program in the form of a book is not only a yearning that has been fulfilled, it is also a confirmation that we are walking together on a path that is benefiting all of us.

Rafael Vargas



1

Relaxation



“Before the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind. Earthly thoughts must fall dead before the doors of the temple.”

*H.P. Blavatsky
The Voice of Silence*

Relaxation



Practice

Relaxation of the body

The Gnostic ascetic will lie down dorsal decubitus (face up) with one's head pointed towards the east. One can lie down on one's bed, or on the fragrant earth, or anywhere.

It is delightful to lie down and meditate in flowery fields, or amidst that enchanted whisper of the ancestral lands where the birds sing.

The Gnostic ascetic can also lie down on the rocks of the mountains or on the cliffs of the stormy sea. The friendly rocks offer solace 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; you choose the position.

The *pentalpha*¹ is profoundly esoteric; it can fend off tenebrous attacks.

The corpse position is profoundly meaningful (death is the crown of everyone; you know this).

1 A star-shaped geometric figure with five points, also called a pentacle, or pentangle.

You ought then to resemble a corpse, your feet touching at the heels with the tips of your feet fanned out. One's arms are extended alongside one's body like a "cadaver."

Now breathe as a newborn baby breathes; observe the little ones, pay attention to their way of breathing, imitate them during meditation.

How beautiful newborn babies are; their breathing is truly that of the soul of the world.

The scent of newborn babies is sylvan; they smell like the forest, like the mountains, they have "something special"...

Only the pure, ineffable essence manifests in those innocent creatures. Now we will understand for ourselves the fundamental reason why newborn babies are conscious of themselves.

However, older people with much self-sufficiency presume that newborn babies are unconscious.

Observe newborn babies; their relaxed bodies in the crib have an ineffable appearance.

Imitate newborn babies; relax your body the way children relax their bodies. Let no muscle remain in tension; the arms and legs of newborn babies are like silk.

Newborn babies sleep delightfully and worry-free in their happy little cradles.

Imitate an innocent child during profound internal meditation. Re-conquer infancy in the mind and in the heart.

Relaxation of the mind

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 kinds of thoughts, desires, passions, etc. Do not accept any thought inside of your mind.

“Before the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind. Earthly thoughts must fall dead before the doors of the temple.”

The mind must be quiet within, without, and in the center. Thus, in deep meditation, and with the mind relaxed, you will experience reality.

Devote yourself to your profound inner God, forget worldliness completely.

The eyelids are to be kept closed during meditation. Let your physical vehicle be delightfully lulled to sleep.

Meditation without sleepiness destroys the brain and damages the mind. Profound meditation properly combined with sleepiness leads to ecstasy, to “Samadhi.” Combine sleepiness with meditation in harmonious proportions. Never forget the Law of Equilibrium. You truly need 50% sleepiness and 50% meditation. Practice meditation when you feel predisposed to normal sleep. The baker who wants to prepare bread will have to know how to combine the different quantities of water and flour. If he uses more water than flour, the bread will not turn out well for the baker. If he uses a lot of flour and not much water, in this case also the bread will not come out well for the baker.

In a similar way, the science of meditation is like this. If we have more sleepiness than meditation, we will fall into unconsciousness. If we have more meditation than sleepiness we will ruin the mind and the brain. However, if we know how to harmoniously combine sleepiness and meditation, we will achieve that which is called “Samadhi,” “ecstasy.”

He who tries to meditate while radically eliminating sleepiness resembles one who tries to drive an automobile while stepping on the brakes.

Another example will clarify all this better. Imagine for a moment a horseman on his horse. If the horseman wants to make his horse gallop off, he will have to slacken the reins. But if instead of doing that he pulls on the reins and hurts the animal with his spurs, he will have done something absurd since the poor animal will become restless. The horse will stand up on his hind-legs, neigh, and even violently throw the horseman to the ground.

Something precisely analogous to this will happen to the devotee who tries to meditate while eliminating sleepiness...

Mental relaxation must be perfect. Any idea, desire, thought, etc., that crosses the mind at a given moment produces tension, and this is not relaxation. Perfect relaxation of the mind excludes desires, ideas, thoughts, memories, passions, etc. To empty the mind, to turn it into a deep, bottomless well, is to truly relax it.

The superficial mind is like a puddle on the road; when the water of the puddle evaporates beneath the rays of the sun, only mud and putrescence remains.

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

When someone throws a stone in a calm and serene lake, shining waves are produced that travel from the center towards the periphery.

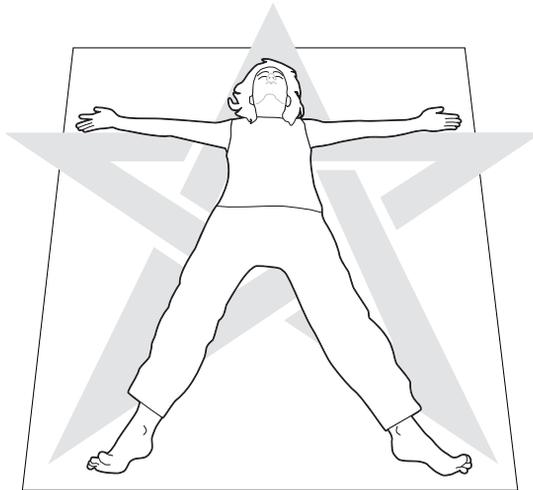
That is the reaction of the water in the face of the impacts coming from the outside world. In like manner we will say that

the relaxed mind is like a calm and serene lake, wherein the panorama of the universe is reflected.

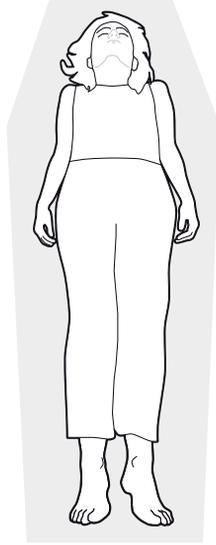
Impacts coming from the outside world fall into the lake of the mind and give rise to waves that travel from the center to the periphery. Those waves disturb the mind of anchorites and lead them to failure.

The mind must be controlled from the center so that one never reacts when facing the impacts that come from the external world.

V.M. Samael Aun Weor



Pentalpha position



Dead man position



2

Practice of Meditation through Rhythmic Breathing



“It is indispensable to become true athletes of meditation, to do away with negligence, with inconveniences, and to decidedly dedicate ourselves to these marvelous practices of meditation.”

Samael Aun Weor

Practice of Meditation through Rhythmic Breathing



Practice

Comfortably sit in a seat, it can be an armchair, a mat, a pillow on the floor or on a bed, etc., the interesting thing is that it is inside the lumisial or chamber dedicated for these esoteric exercises of a private nature and concealed within mystical spirituality.

Relax your whole body well; let no muscle or any part of the body remain in tension so that the body may be completely loose and comfortable. Now close your eyes and move your mind away from all external thoughts.

Let's begin now with inhalations and exhalations of air, counting from one to ten in this manner: one (inhale), two (exhale), three (inhale), four (exhale), five (inhale), six (exhale), seven (inhale), eight (exhale), nine (inhale), ten (exhale). After counting to ten, we repeat the same exercise. This is repeated a total of three times. To inhale is to breathe in, to absorb the air; to exhale is to expel the air out again. In the inhalations we have to fully fill our lungs with air, and the air is retained until we count the corresponding number, and then we exhale it totally.

After having completed the above exercise, we repeat the inhalations and exhalations but this time without counting.

Having finished this second exercise, we continue with the third

part that consists of totally forgetting the breathing, trying not to breathe, that is, breathing very little, barely what's needed so as to not suffocate. Each one of these exercises should last approximately five minutes.

Then we continue with the fourth exercise; with the imagination, now try to see the internal organs of our physical body, such as the heart, the liver, the spleen, the kidneys, etc. (also five minutes).

Fifth exercise: now try to see with the imagination our vital body; this is a body of a very beautiful blue color that penetrates and interpenetrates the physical body without becoming mixed with it.

Sixth exercise: with the imagination, try to see the molecular body. This is a multi-colored body with which we move when we are asleep in bed and also after death.

Seventh exercise: with the imagination, try to see the mental body. This is a yellow colored body that, like the previous subtle bodies, penetrates and interpenetrates the physical body without becoming mixed with it.

Eighth exercise: now observe the thoughts that arrive to our mind, study them but without rejecting, condemning, or identifying with them; just with the purpose of letting them disappear by themselves, like birds that fly through space without leaving a trace.

Ninth exercise: total emptying of the mind, absolute stillness of the mind, total silence of the mind. When the mind is still, in profound silence and completely empty, inner illumination, the marvelous ecstasy, comes.

This meditation practice, like the previous one, is to be accomplished faithfully in lumisials and in Gnostic homes.

It is indispensable to become true athletes of meditation, to do away with negligence, with inconveniences, and to decidedly dedicate ourselves to these marvelous practices of meditation.

V.M. Samael Aun Weor



3

Practice of Meditation through the Exercise of Breathing



“The term ‘breathing exercise’ alludes to the conditioning of one’s breath through certain repeated manipulations according to a predetermined scheme.”

Practice of Meditation through the Exercise of Breathing



Introduction

Breathing and Pranayama

Pranayama means control of prana.
Prana is the magnetic current of breathing.

Prana is the vehicle of the mind,
The mind cannot function without prana.

That is why the consciousness,
which expresses itself through the mind,
cannot perceive or function without prana.

*“Two things make the mind errant: desires produced
by the latent impressions of the sentiments,
and (2) the breath. When one is controlled,
the other is controlled automatically. Of these
two, we have to first control the breath.”*

*The breathing process creates images in the mind.
When breathing becomes tranquil, the mind becomes
calm. With Pranayama the pulsations of the prana
are controlled and the mind becomes calm.”*

*“The process by which prana is controlled through the regulation
of the breath is called Pranayama.”*

What is Prana?

Prana is the sum total of the energy manifested in the universe.

Prana is cosmic energy. Prana is vibration, electric movement, light and heat, universal magnetism, life.

Prana is the life that beats in each atom and in each sun. In Gnostic esotericism, prana is the Cosmic Christ.

Prana is related to the mind, linking it to will, the individual soul and, through it, to the supreme Being.

The place of prana is the heart. There exists, specifically, only one prana but it fulfills multiple functions.

Deep breathing is not the same as pranayama, even though it relatively promotes health. The beneficial effects of deep breathing are due to increased ingestion of oxygen, which influences the prana of the body. Authentic pranayama begins when the breathing is retained for a brief time between the inhalation and exhalation.

Pranayama prepares the mind for the practice of visualization and concentration. It will not be superfluous for us to dedicate some words here to the lungs and their inherent functions (see Supporting Material).



Practice

The Six Paths of Breathing²

“According to the basic theory of the identicalness of mind and prana, if one can tame his breath, his mind will also be tamed.”

The breathing exercise is, therefore, one of the best paths that

2 Excerpts from the book, *The Practice of Zen*, by Chang Chen Chi

lead to concentration, meditation and samadhi. Concentration is a phase of meditation. Meditation follows concentration. Concentration, then, first and foremost, is what the aspirant should acquire in the spiritual path.

“The term ‘breathing exercise’ alludes to the conditioning of one’s breath through certain repeated manipulations according to a predetermined scheme.”

First phase

“The first step, called ‘the stage of counting the breath,’ is to focus one’s mind on the count of each inhalation or exhalation never both at the same time. Count from one to ten very slowly and calmly. If the counting is interrupted by a single distracting thought, the yogi should go back and recommence his counting at ‘one.’ Through repeated practice he will gradually become well versed in this counting exercise, all distracting thoughts will be eliminated, and the process of counting from one to ten will be completed without interruption. The breathing will then become very subtle, light, and tamed.” *(Five minutes approximately.)*

Second phase

“Here the yogi’s mind merges itself with his breathing, following it in and out with ease and in perfect continuity. He will now feel that the air he takes in spreads throughout his entire body, even reaching to the tip of every hair; and his mind will become very calm and serene.” *(Five minutes approximately.)*

Third phase

“In this stage, the yogi should completely ignore the breath and ‘stop’ his mind on the tip of the nose. He will now feel extremely tranquil and steady, and soon both his body and mind will seem to have vanished into nothingness...Although the experience is wonderful...one should not cling to it or linger in it.”
(Five minutes approximately.)

Fourth phase

“After this the yogi should take the fourth step, called ‘the observation practice,’ by observing his extremely subtle breath and all the contents of his physical body—the bones, flesh, blood, muscles, excrement, etc. This will bring him to the realization that all of them are transient, momentary, and delusive—having no self-nature whatsoever. By repeatedly applying this scanning or ‘observation practice,’ the ‘eye’ of the yogi’s mind will gradually open, he will be able to see clearly all the minute functions of his organs and viscera, and will realize that both physical and psychic existence are within the bounds of misery, transiency, and delusion—subject to the illusory idea of ego.” *(Five minutes approximately.)*

Fifth phase

“The yogi must observe carefully the very nature of all the meditation practices which he has so far employed. He will then see that all of them are bound within a pattern of dualism, for there is always a mind that practices and an object or scheme that is practiced upon. To relinquish this face-to-face dichotomy and bring the mind back to its primordial state—the one absolute void-whole—is the central theme of the ‘returning practice.’ This primordial state is to be entered into by contemplating the nonexistent or void nature of the mind. If one realizes that his

mind is void by nature, from whence could the dichotomous 'subject and object' possibly come? When the yogi arrives at the realization of this truth, the great transcendental wisdom will suddenly blossom as he dwells naturally and spontaneously in the primordial state."

Sixth phase

"Nevertheless, the yogi should still go one step further to work on the sixth and last stage, the 'purity practice,' in order to cleanse the subtle 'defilement-of-doing,' and to perfect and complete the transcendental Wisdom that has blossomed within him... The purity practice is to observe the voidness of dichotomy and to merge one's mind with the all-embracing equality. It is only through practice of voidness that any form of Buddhist meditation is brought to completion."



General Information about Meditation

- Meditation is a science directed to obtain internal or esoteric information. Meditation is not only a physical pose nor a mental or sentimental attitude; meditation belongs to the functionalisms of an awakened consciousness.
- Meditation follows Concentration. Concentration is a phase of Meditation. Concentration, then, first and foremost, is what the aspirant should acquire.
- The subject for meditation should be extracted from everyday life. Those who do not know how to live consciously and intelligently, according to the Gnostic Philosophy of Momentaniety (living moment to moment, instant to instant), will never learn to meditate.

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, that is needed in order to work terribly on ourselves.

Samael Aun Weor



Phases of Meditation

Asana: Asana is the posture of the physical body. There are different postures for the practice of meditation, for example, the five-pointed star posture, the dead man posture, lotus posture, semi-lotus, siddhasana or perfect posture (which consists of closing the thumb with the index finger like a magnetic circle, resting the back of the hand on the knee); vajrasana or diamond posture (as the Inca and Japanese sit, with the hands supported on the thighs and with the trunk of the body resting on the heels), etc. The important thing, regardless of the asana or posture that one has adopted, is to keep the spinal column straight.

Pranayama: The science of the control of breathing. Prana is the sum total of the energy manifested in the universe. It is the vital force. Prana is the sum total of the latent forces hidden in the human being and that which surrounds him everywhere. Heat, light, electricity, magnetism, are all manifestations of prana. Prana is related to the mind. The place of prana is the heart. The breathing exercise is, therefore, one of the best paths that lead to *concentration-meditation*.

Pratyahara: Abstraction of the senses. The no-desire of the mind in meditation.

Dharana: Concentration.

Dhyana: Meditation. In this state, the consciousness has the ability to know in any direction.

Samadhi: The consciousness is dissolved like a drop of water in the midst of the Great Ocean of Life, free in its movement.



Supporting Material

The Lungs

The organs of breathing consist of two lungs, one at each side of the thoracic cavity, and the air passages that lead to them.

The lungs are two soft, spongy and very elastic organs, situated in the superior part of the thoracic cavity, one at the left and the other at the right of the heart which, together with the great blood vessels and the great canals that conduct the air, are separated one from the other.

The lungs contain innumerable alveoli or small air sacs. If, after death, we were to place them in a dish filled with water, they would float.

The lungs are covered with a delicate serous membrane named the *pleura*³, which contains liquid or serous fluid that prevents friction of the lungs during breathing.

The pleura is formed by two layers: the visceral, intimately attached to the surface of the lung, and the parietal layer, in direct contact with the thoracic wall, whose layers or membranes keep the lungs affixed within the thoracic walls.

The right lung has three lobes and the left lung has two. Each lung has a base and an apex.

Each lung has the shape of a pyramid whose apex is pointing upwards and whose base, slightly excavated, rests on top of the diaphragm, which is the dividing wall that separates it from the abdomen. Pneumonia is produced due to the inflammation of the cited base. When the apexes don't get enough oxygen, they

3 The pleura. Each lung is covered by a serous membrane, the pleura. (See Endnotes).

are affected with consumption, which favors the proliferation of the bacilli of tuberculosis.

Through the practice of *Kapalabhati*⁴ and of the *Bhastrika*⁵ pranayama, as well as deep breathing, these apices receive an abundant provision of oxygen, avoiding phthisis.

Pranayama develops the lungs and gives to those who practice it a powerful voice, sweet and melodious.

The air passages are made up of the nasal cavities, the pharynx, the larynx (which contains the vocal chords), the trachea, the bronchi, and the bronchioles.

When we breathe, we aspire air through the nasal cavities which, after having passed through the pharynx and the larynx, goes into the trachea, then to the left and right bronchi, which get sub-divided into innumerable small pipes called bronchioles, which end in millions of miniature air sacs named alveoli.

If we were to line up the alveoli on a flat surface, they would cover a great area.

Air is conducted to the lungs by the action of the diaphragm⁶.

The superior part of the trachea is modified and forms a special organ, the larynx, designed to produce the vocal sounds. Through the vocal chords, situated in the larynx, these sounds are produced. And inevitably, when the vocal chords are affected by overwork, singing, continuous lectures, the voice becomes hoarse. In women, the vocal chords are shorter. That is why their voices are sweet and melodious.

4 Kapalabhati: in Sanskrit means "to clean or to make the cranium (kapala) to shine (bhati)."

5 Bhastrika: means "bellows" in Sanskrit.

6 The diaphragm. It is the principle muscle of breathing. (See Endnotes).

The number of breaths per minute reaches 16. In pneumonia, this number augments until reaching 60, 70, or 80 per minute.

In the case of asthma, the bronchi act spasmodically and contract. That is why breathing becomes hard.

Pranayama dissipates these bronchial spasms.

In front of the orifice that links the pharynx with the larynx there is a triangular fibro-cartilaginous plate with its base pointing upwards: the epiglottis, which impedes the passage of food or water to the respiratory passages, i.e., it acts like a safety valve. When a food particle passes through the epiglottis, a cough is produced and the particle gets expelled outwards.

The lungs purify the blood (that blood which has yielded its nutritional elements to the tissues).

The arteries are the vessels that conduct arterial blood from the heart to all the parts of the body.

The veins conduct poisonous or impure⁷ blood from all parts of the body to the heart.

The right side of the heart contains the impure venous blood; from there it goes to the lungs for purification⁸. When the blood reaches the lungs, it gets distributed to the millions of alveoli.

With inhalation, the air's oxygen makes contact with the impure venous blood through the thin walls of the capillary blood vessels, which are as thin as muslin threads.

Blood flows rapidly while oxygen penetrates through those thin capillary walls; this is the moment in which a certain form

7 Hematosis is the gaseous interchange that takes place in... (See Endnotes).

8 Circulation of blood in the heart. During the different phases... (See Endnotes).

of combustion takes place. The blood takes in the oxygen and gives off carbonic acid generated by the consumed elements and toxins, which were taken by the blood from all parts of the body.

The purified blood is conducted through four pulmonary veins to the left auricle and, from there, to the left ventricle. From the ventricle, it is propelled to the biggest artery, the aorta. From the aorta, it passes to different arteries of the body.

It is estimated that during the day 35,000 *pints*⁹ of blood travel through the capillary blood vessels in order to be purified.

Purified blood runs through the arteries until it reaches the capillaries, and from there the lymph bathes and nourishes the body tissues.

Tissue *respiration*¹⁰ takes place in the tissues themselves, they take in oxygen and give off carbon dioxide. The impurities are conducted through the veins to the right side of the heart.

Who is the Creator of this delicate structure? Don't you feel, perhaps, the invisible hand of God behind these organs?

The structure of this body proclaims, without a doubt, the Omniscience of the Lord.

The *Antaryamin*,¹¹ or the Dweller, of our hearts supervises the work of our internal machines like *Drishta*.¹² Without His presence, the heart could not impel the blood in the arteries. The lungs could not fulfill their process of purification of the blood. Let us pray, let us pay silent homage to Him. Let's remember Him in all moments. Let us feel His presence in every cell of the body.

9 Pint: measurement that equals 47 centiliters

10 Physiology. Respiration. Breathing is an indispensable nutritional... (See Endnotes).

11 Anantaryamin: from the Sanskrit "internal guide" who manifests through intuition

12 Drishta: from the Sanskrit "the one with the vision"

Sushumna

Sushumna is the most important nadi. Sushumna is the sustainer of the universe and the path towards salvation. This nadi is located behind the anus. It is tied to the spinal medulla. It extends until the *Brahmarandhara*¹³ and is invisible and subtle.

The real work of the yogi starts when Sushumna enters into function. Sushumna travels through the central part of and alongside the spinal medulla.

The Kanda is located above the genital organs, underneath the umbilicus, and adopts the form of a bird's egg. From there, 72,000 nadis emerge. Of these, only 72 are common and generally known.

The principle nadis are ten, namely, Ida, Pingala, Sushumna, Gandhari, Hastijivha, Pusa, Yasasvini, Alambusa, Kuhuh, and Sankhini. Yogis should know the nadis and chakras perfectly. The nadis Ida, Pingala, and Sushumna are the conductors of prana. Their Devatas¹⁴ are the moon, the sun, and Agni, respectively.

Ida and Pingala

There are two nerve currents situated on either side of the spinal column. The left one is named Ida and the right one Pingala. Both are *nadis*.¹⁵

There are some who interpret the aforementioned as the right and left sympathetic nervous system, but what is certain is that they are subtle conductors of prana. The moon moves in Ida and the sun in Pingala. Ida is cold and Pingala hot.

13 Brahmarandhara: an aperture in the crown of the head

14 Devatas: Gods and Goddesses

15 Nadis: "tubes"

Ida flows through the left nostril and Pingala through the right.

The breath flows alternately one hour through each nostril.

While the breath flows through Ida and Pingala, man is fully occupied in his mundane activities.

When Sushumna works, man dies to the world and enters samadhi.

The yogi tries to reach his best level by trying to make his prana flow through the nadi Sushumna, also known as the central Brahmanadi.

Ida is located at the left of Sushumna and Pingala at the right.

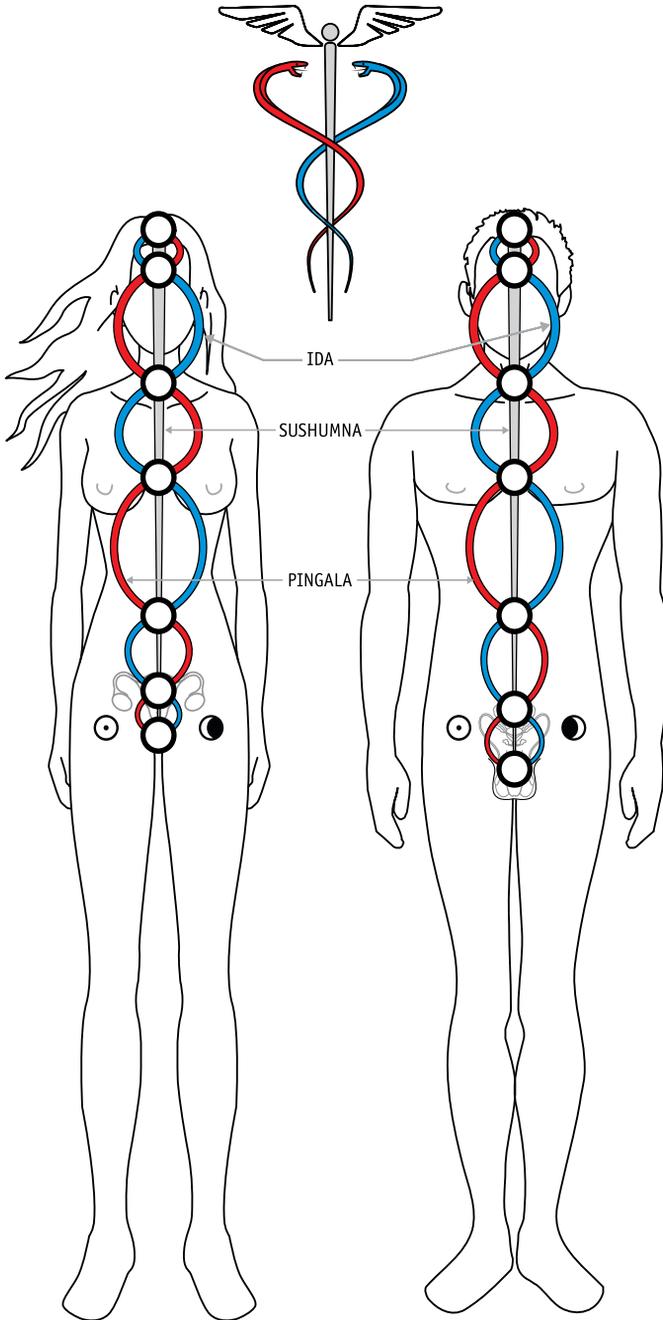
The moon is of a Tamasic nature and the sun of a Rajasic nature.

The venom is solar, the nectar, lunar.

Ida and Pingala indicate time. Sushumna is time's dissipater.



Kanda



**Supporting Material****Excerpt from a book by Lobsang Rampa**

“...Too many people neglect breathing. They think you just take in a load of air, and expel that load of air, and take in another.”

“But, Honorable Master,” I replied, “I have been able to breathe quite nicely for nine years or more. How else can I breathe but the way in which I have always managed?” “Lobsang, you must remember that breath is indeed the source of life. You can walk, and you can run, but without breath you can do neither. You must learn a new system, and first of all you must take a standard of time in which to breathe, because until you know this standard of time there is no way in which you can apportion the various ratios of time to your breathing, and we breathe at different rates for different purposes.” He took my left wrist and pointed out a spot saying, “Take your heart, your pulse. Your pulse goes in the rhythm of one, two, three, four, five, six. Put your finger on your pulse, and feel, and then you will understand what I am talking about.” I did so; I put a finger on my left wrist and felt my pulse rate as he said, one, two, three, four, five, six. I looked up at my Guide as he continued, “If you think about it you will find that you breathe in air for as long as your heart takes to beat six times. But that is not good enough. You will have to be able to vary that breathing quite a lot and we will deal with that in a few moments.” He paused and looked at me and then said, “Do you know, Lobsang, you boys—I have been watching you at play—get yourselves really exhausted because you do not know the first thing about breathing. You think that as long as you take in air and let out air that is all that matters. You could not be more incorrect. There are four main methods of breathing, so let us examine them and see what they have to offer us, see what they are. The first method is a very poor one indeed. It is

known as top breathing, because in this system only the upper part of the chest and lungs is used, and that as you should know is the smallest part of your breath cavity, so when you do this top breathing you get very little air into your lungs but you get a lot of stale air in the deepest recesses. You see you make only the top of your chest move. The bottom part of your chest and your abdomen are stationary, and that is a very bad thing indeed. Forget about top breathing Lobsang, because it is quite useless. It is the worst form of breathing one can do, and we must turn to others.”

He paused, and turned to face me, saying, “Look, this is top breathing. Look at the strained position I have to adopt. But that, as you will find later, is the type of breathing done by most Westerners, by most people outside Tibet and India. It causes them to think in a woolly manner, and to be mentally lethargic.” I looked at him in open-mouthed amazement. I certainly did not imagine that breathing was such a difficult affair. I thought that I had always managed reasonably well, and now I was learning that I was wrong. “Lobsang, you are not paying much attention to me. Now let us deal with the second system of breathing. This is known as middle breathing. It is not a very good form either. There is no point in dealing with it more fully because I do not want you to use it, but when you get to the West, you will hear people refer to it as rib breathing, or breathing in which the diaphragm is kept stationary. The third system of breathing is low breathing, and while it is possibly a little better than the other two systems it still is not correct. Some people call this low breathing abdominal breathing. In this system the lungs do not get completely filled with air. The air in the lungs is not completely replaced, and so again there is staleness, bad breath, and illness. So do nothing at all about these systems of breathing, but do as I do, do as other lamas here do, the Complete Breath, and here is how you should do it.” “Ah!” I thought, “now we are

getting down to it, now I am going to learn something, now why did he tell me all that other stuff, and then say I mustn't do it?" "Because, Lobsang," my Guide said—obviously having read my thoughts—"because you should know faults as well as virtues. Since you have been here at Chakpori," said my Guide, the Lama Mingyar Dondup, "you have undoubtedly noticed that we stress and stress again the importance of keeping one's mouth shut. That is not merely so that we can make no false statements, it so that one can breathe only through the nostrils. If you breathe through the mouth you lose the advantage of air filters in the nostrils, and of the temperature control mechanism which the human body has. And again, if you persist in breathing through the mouth the nostrils eventually become stopped up, and so one gets catarrh and a stuffy head, and a whole host of other complaints." I guiltily became aware that I was watching my Guide with open-mouthed amazement. Now I closed my mouth with such a snap that his eyes twinkled with amusement, but he said nothing about that; instead he continued. "Nostrils really are very important things, and they must be kept clean. If ever your nostrils become unclean, sniff a little water up them, and let it run down inside the mouth so that you can expel it through the mouth. But whatever you do, do not breathe through the mouth, but only through the nostrils. It might help, by the way, if you use warm water. Cold water may make you sneeze." He turned, and touched the bell at his side. A servant entered and refilled the tea jug and brought fresh tsampa. He bowed, and left us. After a few moments the Lama Mingyar Dondup resumed his discourse to me. "Now, Lobsang, we will deal with the true method of breathing, the method which has enabled certain of the lamas of Tibet to prolong their life to a truly remarkable span. Let us deal with Complete Breathing. As the name implies it embodies the other three systems, low breathing, middle breathing, and top breathing, so the lungs are truly filled with air, and the blood is therefore purified and filled with life force.

This is a very easy system of breathing. You have to sit, or stand, in a reasonably comfortable position and breathe through the nostrils. I saw you just a few moments ago, Lobsang, crouched over, absolutely slouching, and you just cannot breathe properly when you are slouched over. You must keep your spine upright. That is the whole secret of correct breathing.” He looked at me, and sighed, but the twinkle in the corners of his eyes belied the depth of the sigh! Then he got up, and walked across to me, put his hands beneath my elbows and lifted me up so that I was sitting quite upright. “Now Lobsang, that’s how you must sit, like that, with your spine upright, with your abdomen under control, with your arms at your sides. Now sit like that. Expand your chest, force your ribs outwards, and then push down your diaphragm so that the lower abdomen protrudes also. In that way you will have a complete breath. There is nothing magical about it, you know, Lobsang. It is just ordinary common-sense breathing. You have to get as much air in you as you can, and then you have to get all the air out again and replace it. For the moment you may feel that this is involved or intricate you may feel that it is too difficult, not worth the effort, but it IS worth the effort. You feel that it is not because you are lethargic, because you have got into a somewhat slovenly way of breathing of late, and you have to have breath discipline.” I breathed as directed, and to my considerable astonishment I found that it was easier. I found that my head swam a little for the first few seconds, and then it was easier still. I could see colors more clearly, and even in the few minutes I felt better.

“I am going to give you some breathing exercises every day, Lobsang, and I am going to ask you to keep on at it. It is worthwhile. You will have no more trouble with getting out of breath. That little jaunt up the hill distressed you, but I who am many times your age can come up without difficulty.” He sat back, and watched me while I breathed in the way he had instructed.

Certainly I could even now at this early stage appreciate the wisdom of what he was saying. He settled himself again and continued. “The only purpose of breathing no matter what system one adopts is to take in as much air as possible, and to distribute it throughout the body in a different form, in a form which we call prana. That is the life force itself. That prana is the force which activates man, which activates everything that lives, plants, animals, man, even the fishes have to extract oxygen from water and convert it to prana. However, we are dealing with your breathing, Lobsang. Inhale slowly. Retain that breath for a few seconds. Then exhale quite slowly. You will find that there are various ratios of inhaling, holding, exhaling, which accomplish various effects such as cleansing, vitalizing, etc. Perhaps the most important general form of breathing is what we call the cleansing breath. We will go into this now, because from now on I want you to do it at the beginning and ending of every day, and at the beginning and ending of every particular exercise.” I had been following very carefully. I knew well the power that these high lamas had, how they could glide across the earth faster than a man could gallop on a horse, and how they could arrive at their destination untroubled, serene, controlled, and I determined that long before I too was a lama—for at this stage I was just an acolyte—I would master the science of breathing.

My Guide, the Lama Mingyar Dondup continued, “Now, Lobsang, for this cleansing breath. Inhale completely, three complete breaths. No, not shallow little things like that. Deep breaths, really deep ones, the deepest that you can manage, fill your lungs, draw yourself up and let yourself become full of air. That is right,” he said. “Now with the third breath retain that air for some four seconds, screw up your lips as if you were going to whistle, but do not puff out the cheeks. Blow a little air through the opening in your lips with all the vigor that you can. Blow it out hard, let it go free. Then stop for a second, retaining the

air which is left. Blow out a little more, still with all the vigor you can muster. Stop for another second, and then blow out the remainder so that there is not a puff of air left inside your lungs. Blow it out as hard as you can. Remember you **MUST** exhale in this case with very considerable vigor through the opening in your lips. Now, do you not find that this is remarkably refreshing?" To my surprise I had to agree. It had seemed to me a bit stupid just puffing out and blowing out but now that I had tried it a few times I really found that I was tingling with energy feeling perhaps better than I had ever felt before. So I puffed, and I puffed, and I expanded myself, and I blew my cheeks out. Then suddenly I felt my head swimming. It seemed to me that I was getting lighter, and lighter. Through the haze I heard my Guide, "Lobsang, Lobsang, stop! You must not breathe like that. Breathe as I tell you. Do not experiment, for to do so is dangerous. Now you have got yourself intoxicated through breathing incorrectly, by breathing too quickly. Exercise only as I am telling you to exercise, for I have the experience. Later you can experiment on your own. But, Lobsang, always caution those whom you are teaching to be careful to follow the exercises and not to experiment. Tell them never to experiment with different ratios of breathing unless they have a competent teacher with them, for to experiment with breathing is dangerous indeed. To follow the set exercise is safe, it is healthy, and no harm at all can fall to those who breathe as instructed."

The lama stood up, and said,

"Now, Lobsang, it will be a good idea if we increase your nervous force. Stand erect as I am standing now. Inhale as much as you can, then when you think that your lungs are full force let in a little more breath. Slowly exhale. Slowly. Refill your lungs completely, and retain that breath. Extend your arms straight in front of you, not using any effort, you know, just to keep your arms in front of you with just enough strength to keep

them horizontal, but use as little effort as you can. Now, look, watch me. Draw your hands back toward the shoulder, gradually contracting the muscles and making them tight so that by the time your hands can touch your shoulders the muscles will be quite taut, and the fists clenched. Watch me; see how I am clenching mine. Clench your hands so tightly that they tremble with the effort. Still keeping the muscles taut push the fists slowly out, then draw them back rapidly several times, perhaps half a dozen times. Exhale vigorously, really vigorously as I told you before, with the mouth, with the lips pursed up, and with just a hole through which you blow the breath as strongly as you can. After you have done that a few times finish by practicing the cleansing breath once again." I tried it, and I found it as before of great benefit to me. Besides it was fun, and I was always ready for fun! My Guide broke in on my thoughts. "Lobsang, I want to emphasize, and emphasize again, that the speed of the drawing back of the fists and then tension of the muscles determines how much benefit you can get from this. Naturally you will have made quite sure that your lungs are absolutely full before doing this exercise. This, by the way, is a truly invaluable exercise, and will help you enormously during later years."

He sat down and watched me go through that system, gently correcting my faults, praising me when I did it well, and when he was satisfied he made me go through all the exercises again to be quite sure that I could do it without further instruction. Eventually he motioned for me to sit beside him while he told me how the Tibetan system of breathing was formed after deciphering the old records deep down in the caverns beneath the Potala.

Later in my studies I was taught various things about breath, for we of Tibet do not cure only by herbs, but we also cure through the patient's breathing. Breathing is indeed the source of life, and it may be of interest to give a few notes here which may

enable those who have some ailment, perhaps of long standing, to banish or to alleviate their suffering. It can be done through correct breathing you know, but do remember—breathe only as advised in these pages, for to experiment is dangerous unless there is a competent teacher at hand. To experiment blindly is folly indeed.

Disorders of the stomach, the liver, and the blood, can be overcome by what we term the “retained breath.” There is nothing magical in this, mind, except in the result, and the result can appear to be quite magical, quite without parallel. But—at first you must stand erect, or if you are in bed, lie straight. Let us assume, though, that you are out of bed and can stand erect. Stand with your heels together, with your shoulders back and your chest out. Your lower abdomen will be tightly controlled. Inhale completely, take in as much air as you can, and keep it in until you feel a slight—very slight throbbing in your temples to the left and to the right. As soon as you feel that exhale vigorously through the open mouth, REALLY vigorously, you know, not just letting it drift out, but blowing it out through the mouth with all the force at your command. Then you must do the cleansing breath. There is no point in going into that again because I have told you about that as my Guide, the Lama Mingyar Dondup, told me. I will just reiterate that the cleansing breath is absolutely invaluable to enable you to improve your health.

Before we can do anything about breathing we must have a rhythm, a unit of time which represents a normal inhalation. I have already mentioned it as it was taught to me, but perhaps repetition in this case will be a useful thing as it will help to fix it permanently in one’s mind. The heartbeat of the person is the proper rhythmic standard for that particular individual’s breathing. Hardly anyone has the same standard of course, but that does not matter. You can find your normal breathing

rhythm by placing your finger on your pulse and counting. Put your right-hand fingers on your left wrist and feel about for the pulse. Let us assume that it is an average of one, two, three, four, five, six. Get that rhythm firmly fixed in your sub-conscious so that you know it unconsciously, sub-consciously, so that you do not have to think about it. It does not matter—to repeat—what your rhythm is as long as you know it, as long as your sub-conscious knows it, but we are imagining that your rhythm is the average one in which the air intake lasts for six beats of your heart. This is just the ordinary work-a-day routine. We are going to alter that breathing rate quite a lot for various purposes. There is nothing difficult in it. It is a very easy thing indeed which can lead to spectacular results in improved health. All acolytes of the higher grade in Tibet were taught breathing. We had certain exercises which we had to do before studying anything else, and this was the preliminary procedure in all cases. Would YOU like to try it? Then first of all sit erect, you can stand if you like, but there is no point in standing if you can sit. Inhale slowly the complete breathing system. That is, chest and abdomen while counting six pulse units. That is quite easy, you know. You only have to keep a finger on the pulse in your wrist and let your heart pump out once, twice, three, four, five, six times. When you have got the breath in after your six pulse units, retain it while your heart beats three times. After that exhale through the nostrils for six heartbeats. That is, for the same time as that in which you inhaled. Now that you have exhaled keep your lungs empty for three pulse units, and then start all over again. Repeat this as many times as you like but—do not tire yourself. As soon as you feel any tiredness, stop. You should never tire yourself with exercises because if you do you defeat the whole object of those exercises. They are to tone one up and make one feel fit, not to run one down or to make one tired.

We always started with the cleansing breath exercise and that cannot be done too often. It is completely harmless and is most

beneficial. It rids the lungs of stale air, rids them of impurities, and in Tibet there is no T.B.! So you can do the cleansing breath exercises whenever you feel like it, and you will get the greatest benefit from it.

One extremely good method of acquiring mental control is by sitting erect, and inhaling one complete breath. Then inhale one cleansing breath. After that inhale in the rate of one, four, two. That is (let us have seconds for a change!) inhale for five seconds, then hold your breath for four times five seconds, that is, twenty seconds. When you have done that breathe out for ten seconds. You can cure yourself of a lot of pain by breathing properly, and this is a very good method; if you have some pain either lie down, or sit erect, it does not matter which. Then breathe rhythmically; keeping the thought in your mind that with each breath the pain is disappearing, with each exhalation the pain is being pushed out. Imagine that every time you breathe in you are breathing in the life force which is displacing the pain, Imagine that every time you breathe out you are pushing out the pain. Put your hand over the affected part, and imagine that with your hand with every breath you are wiping the cause of pain away. Do this for seven complete breaths. Then try the cleansing breath, and after that rest for a few seconds, breathing slowly and normally... You will probably find that the pain has either completely gone, or has so much lessened that it does not bother you. But if for any reason you still have the pain, repeat the same thing, try the same thing once, or twice more until eventually relief comes. You will of course quite understand that if it is an unexpected pain, and if it recurs, you will have to ask your doctor about it because pain is nature's warning that something is wrong, and while it is perfectly correct and permissible to lessen pain when one is aware of it, it is still essential that one does something to find out what caused the pain, and to cure the cause. Pain should never be left untended.

If you are feeling tired, or if there has been a sudden demand on your energies, here is the quickest way to recuperate. Once again it doesn't matter if you are standing or sitting, but keep your feet close together, toes and heels touching. Then clasp your hands together so that your fingers of each hand interlock, and so that your hands and feet each form a sort of closed circle. Breathe rhythmically for a few times, rather deep breaths, and slow in the exhaling. Then pause for three pulse units, and next do the cleansing breath. You will find that your tiredness has gone.

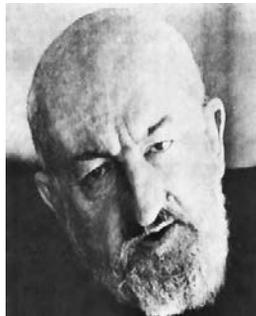
Many people are very, very nervous indeed when going for an interview. They get clammy palms and perhaps shaky knees. There is no need for anyone to be like that because it is so easy to overcome, and this is a method of doing it while you are, perhaps in the waiting room, possibly at the dentist! Take a really deep breath, breathing through your nostrils of course, and hold that breath for ten seconds. Then exhale slowly with the breath under full control all the time. Allow yourself to take two or three ordinary breaths, and then again inhale deeply taking ten seconds to fill your lungs. Hold the breath again, and exhale slowly, again taking ten seconds. Do this three times, as you can without anyone noticing, and you will find that you are absolutely reassured. The pounding of your heart will have stopped and you will feel much strengthened in confidence. When you leave that waiting room and go to your place of interview you will find that you are in control of yourself. If you feel a flutter or two of nervousness, then—take a deep breath and hold it for a second or so, as you can easily do while the other man is talking. This will reinforce your flagging confidence. All Tibetans use systems such as this. We also used breath control when lifting, because the easiest way to lift anything, it may be furniture, or lifting a heavy bundle, the easiest way is to take a really deep breath and hold it while you lift. When the actual act of lifting is over, then you can let out your breath slowly and continue to breathe in the normal way. Lifting while you hold a deep breath is easy. It is worth

trying for yourself. It is worth trying to lift something fairly heavy with your lungs full of air and see the difference.

Anger, too, is controlled by that deep breathing, and by holding the breath and exhaling slowly. If for any reason you feel really angry—justly or otherwise!—take a deep breath. Hold it for a few seconds, and then expel that breath quite slowly. You will find that your emotion is under control, and you are master (or mistress) of the situation. It is very harmful to give way to anger and irritation, because that can lead to gastric ulcers. So—remember this breathing exercise of taking a deep breath, retaining it, and then expelling slowly.

You can do all these exercises with absolute confidence, knowing that they just cannot harm you in any way, but—a word of warning—keep to these exercises, and do not try anything more advanced except under the guidance of a competent teacher, because ill advised breathing exercises can do quite a lot of harm. In our prison camp we had our prisoners breathe like this. We also went far more deeply into the matter, and taught them to breathe so that they would not feel pain and that, allied with hypnosis, enabled us to do deep abdominal operations and to amputate arms and legs. We had no anesthetics, and so we had to resort to this method of killing pain—hypnosis and breath control. That is nature's method, the natural way.

*Tuesday Lobsang Rampa
Doctor from Lhasa*





Practical summary

Complete Breathing

...And we wish to remind the reader that the complete breath does not necessarily call for the complete filling of the lungs at every inhalation.

One may inhale the average amount of air, using the Complete Breathing Method and distributing the air inhaled, be the quantity large or small, to all parts of the lungs.

But one should inhale a series of full Complete Breaths several times a day, whenever opportunity offers, in order to keep the system in good order and condition.

The following simple exercise will give you a clear idea of what the Complete Breath is:

- (1) Stand or sit erect. Breathing through the nostrils, inhale steadily, first filling the lower part of the lungs, which is accomplished by bringing into play the diaphragm, which descending exerts a gentle pressure on the abdominal organs, pushing forward the front walls of the abdomen. Then fill the middle part of the lungs, pushing out the lower ribs, breastbone and chest. Then fill the higher portion of the lungs, protruding the upper chest, thus lifting the chest, including the upper six or seven pairs of ribs. In the final movement, the lower part of the abdomen will be slightly drawn in, which movement gives the lungs a support and also helps to fill the highest part of the lungs. At first reading it may appear that this breath consists of three distinct movements. This, however, is not the correct idea. The inhalation is continuous, the entire chest cavity from the lowered diaphragm to the highest

point of the chest in the region of the collarbone, being expanded with a uniform movement. Avoid a jerky series of inhalations, and strive to attain a steady continuous action. Practice will soon overcome the tendency to divide the inhalation into three movements, and will result in a uniform continuous breath. You will be able to complete the inhalation in a couple of seconds after a little practice.

(2) Retain the breath a few seconds.

(3) Exhale quite slowly, holding the chest in a firm position, and having the abdomen in a little and lifting it upward slowly as the air leaves the lungs. When the air is entirely exhaled, relax the chest and abdomen. A little practice will render this part of the exercise easy, and the movement once acquired will be afterwards performed almost automatically.

It will be seen that by this method of breathing all parts of the respiratory apparatus is brought into action, and all parts of the lungs, including the most remote air cells, are exercised. The chest cavity is expanded in all directions. You will also notice that the Complete Breath is really a combination of Low, Mid and High Breaths succeeding each other rapidly in the order given, in such a manner as to form one uniform, continuous, complete breath.

You will find it quite a help to you if you will practice this breath before a large mirror, placing the hands lightly over the abdomen so that you may feel the movements. At the end of the inhalation, it is well to occasionally slightly elevate the shoulders, thus raising the collarbone and allowing the air to pass freely into the small upper lobe of the right lung, which place is sometimes the breeding place of tuberculosis.

At the beginning of practice, you may have more or less trouble

in acquiring the Complete Breath, but a little practice will make perfect, and when you have once acquired it you will never willingly return to the old methods.

The Cleansing Breath

The Yogis have a favorite form of breathing, which they practice when they feel the necessity of ventilating and cleansing the lungs. They conclude many of their other breathing exercises with this breath, and we have followed this practice in this book. This cleansing breath ventilates and cleanses the lungs, stimulates the cells and gives a general tone to the respiratory organs, and is conducive to their general healthy condition. Besides this effect, it is found to greatly refresh the entire system. Speakers, singers, etc., will find this breath especially restful, after having tired the respiratory organs.

- (1) Inhale a complete breath.
- (2) Retain the air a few seconds.
- (3) Pucker up the lips as if for a whistle (but do not swell out the cheeks), then exhale a little air through the opening, with considerable vigor. Then stop for a moment, retaining the air, and then exhale a little more air. Repeat until the air is completely exhaled. Remember that considerable vigor is to be used in exhaling the air through the opening in the lips.

This breath will be found quite refreshing when one is tired and generally "used up." A trial will convince the student of its merits. This exercise should be practiced until it can be performed naturally and easily...

(from Chapter X A FEW BITS OF YOGI LORE.)

Rhythmic Breathing

...Rhythmic breathing will increase the value of mental healing, magnetic healing, etc., several hundred percent.

In rhythmic breathing the main thing to be acquired is the mental idea of rhythm. To those who know anything of music, the idea of measured counting is familiar. To others, the rhythmic step of the soldier: "Left, right; left, right; left, right; one, two, three, four; one, two, three, four," will convey the idea.

The Yogi bases his rhythmic time upon a unit corresponding with the beat of his heart. The heartbeat varies in different persons, but the heart beat unit of each person is the proper rhythmic standard for that particular individual in his rhythmic breathing. Ascertain your normal heart beat by placing your fingers over your pulse, and then count: "1, 2, 3, 4, 5, 6; 1, 2, 3, 4, 5, 6," etc., until the rhythm becomes firmly fixed in your mind. A little practice will fix the rhythm, so that you will be able to easily reproduce it. The beginner usually inhales in about six pulse units, but he will be able to greatly increase this by practice.

The Yogi rule for rhythmic breathing is that the units of inhalation and exhalation should be the same, while the units for retention and between breaths should be one-half the number of those of inhalation and exhalation.

The following exercise in Rhythmic Breathing should be thoroughly mastered, as it forms the basis of numerous other exercises, to which reference will be made later.

- (1) Sit erect, in an easy posture, being sure to hold the chest, neck and head as nearly in a straight line as possible, with shoulders slightly thrown back and hands resting easily on the lap. In this position the weight of the body is largely supported by the ribs and the position may be

easily maintained. The Yogi has found that one cannot get the best effect of rhythmic breathing with the chest drawn in and the abdomen protruding.

- (2) Inhale slowly a Complete Breath, counting six pulse units.
- (3) Retain, counting three pulse units.
- (4) Exhale slowly through the nostrils, counting six pulse units.
- (5) Count three pulse beats between breaths.
- (6) Repeat a number of times, but avoid fatiguing yourself at the start.
- (7) When you are ready to close the exercise, practice the cleansing breath, which will rest you and cleanse the lungs.

After a little practice you will be able to increase the duration of the inhalations and exhalations, until about fifteen pulse units are consumed. In this increase, remember that the units for retention and between breaths is one-half the units for inhalation and exhalation.

Do not overdo yourself in your effort to increase the duration of the breath, but pay as much attention as possible to acquiring the "rhythm," as that is more important than the length of the breath. Practice and try until you get the measured "swing" of the movement, and until you can almost "feel" the rhythm of the vibratory motion throughout your whole body. It will require a little practice and perseverance, but your pleasure at your improvement will make the task an easy one. The Yogi is a most patient and persevering man, and his great attainments are due largely to the possession of these qualities.



Endnotes

► Footnote #2

The pleura. Each lung is covered by a serous membrane, the pleura. Formed by two layers: the visceral, attached intimately to the surface of the lung, and the parietal layer in direct contact with the thoracic wall and the diaphragm, this contact being so intimate and complete that it obligates the parietal pleura to follow any movement executed by the thoracic wall or the diaphragm. In between the two layers, a virtual space is found (since normally there does not exist a cavity) whose smooth walls, formed by the internal surface of the pleural layers, is slightly moistened by the serous liquid. This liquid is secreted by the pleura whose function is to facilitate the sliding of the lungs during the movements proper to breathing. The edges of each pleural sac are found in the lung's hilum, where they leave an empty space that the bronchi, blood vessels, etc., take advantage of in order to penetrate the lung.

► Footnote #6

The diaphragm. It is the principle muscle of breathing. It adopts the form of a dome that separates the thoracic cavity from the abdominal cavity. Its edge is fixed to the base of the ribcage and from it the muscle fibers emerge, which converge towards the central part and end in a clover-shaped aponeurosis, called the phrenic center, which can be considered as a support. The contraction of the diaphragm straightens the muscle fibers, the swelling diminishes, the viscera of the abdominal cavity are pressured and the abdominal wall is pushed forward. The chest cavity expands downward, thus augmenting its vertical diameter. On the

other hand, because the fibers of the diaphragm are inserted into the upper edge of the ribs and the fixed point, which is the phrenic center, its contraction pushes the ribs upward, frontward and outward, which results in the augmentation of the transversal diameter and frontward-posterior. The latter is due to the projection of the sternum towards the front. Because the pleural layers are intimately juxtaposed to the diaphragm muscle, without any air in between them, the muscle pulls them along in its movement and at the same time the pleura pulls the lungs.

► *Footnote #7*

Hematosi is the gaseous interchange that takes place in the surface of the pulmonary alveoli between the oxygen of the inhaled air and the carbon dioxide of the venous blood, as it makes its way through the alveoli surface. As a result, hematosi transforms the venous blood into arterial blood. Consequently, air profoundly modifies its composition during its passage through the lungs, according to chemical analysis performed respectively on air that enters and air that leaves the lungs. In round figures, 100 liters of atmospheric air contains 21 liters of oxygen; 78.7 liters of nitrogen; and 0.03-0.04 liters of carbon dioxide; the exhaled air contains 16 liters of oxygen; 79.5 liters of nitrogen; and 4.5 liters of carbon dioxide. In summary, it is observed that as air flows through the lungs, it loses approximately five liters of oxygen but, alternately, it gains about four liters of carbon dioxide, with a slight variation in its nitrogen quantity.

► *Footnote #8*

Circulation of blood in the heart. During the different phases of cardiac revolution, the following phenomena occur in the heart and in the blood that circulates through it.

a) Because of the inhalation that produces the dilation of the heart, the two auricles – the right auricle with the venous blood that comes from the whole body, the two vena cava, and the coronary vein, and the left auricle with the arterial blood that the four pulmonary arteries bring from the lungs – are filled with blood simultaneously.

b) The two atria simultaneously contract and the blood tries to exit through the orifices of these two cavities. This is the first phase of one cardiac revolution, in other words the atrial systole. As the left atrium contracts, it cannot produce a backflow of blood to the lungs due to the opposition of the blood pressure in the pulmonary veins. As for the right atrium, it cannot produce a backflow of blood either, due to the opposition of the inferior vena cava and, in the coronary vein, the valves that have their apertures in the superior vena cava, which has great pressure due to the blood in it. What remains are the atrioventricular orifices, whose valves hang from the ventricular cavity and which easily separate and allow blood to pass; the tricuspid valve passes it to the right ventricle, the other half passes to the left ventricle.

c) When the contraction of the atria have ended and the two ventricles are filled, the ventricles contract simultaneously – the right one ejecting the venous blood to the pulmonary artery, which will take the blood to the lungs, and the left one ejecting the arterial blood to the aorta which, through its ramifications, will distribute it to the whole organism. As the contraction

of the ventricles is produced, the atrioventricular valves passively close as they are pushed upwards by the same blood.

► *Footnote #9*

Physiology. Respiration. Breathing is an indispensable nutritional function for the maintenance of life, as much in the animal kingdom as in the vegetable kingdom.

The term breathing signifies a gaseous interchange between an organism and the environment. This interchange consists of the absorption and fixation of oxygen, and the elimination of carbon dioxide.

The animal organism is a receptor of matter and energy that is found in a latent or potential state within the molecules of the aliments; when they are absorbed, they come in with the energy charge proper to them, and they are incorporated into the cellular protoplasm. They are later burned by combustion within the tissue, with the removal of water, carbon dioxide, urea, etc. As these chemical reactions are produced, the cellular protoplasm transforms the original chemical energy into equal quantities of caloric or other forms of energy. The aliments represent fuel, the oxygen of respiration, the combustion factor. That is why Lavoisier compared the phenomenon of breathing with the phenomena of combustion: the wood that burns consumes oxygen, is oxidized, eliminates carbon dioxide, and releases or eliminates heat. Lavoisier and the physiologists of his epoch located the oxidation process in the lungs. Later, it was proven that such an idea is erroneous. It was demonstrated that combustions, in reality, are verified within the tissues and that the phenomenon that is effectively produced in the pulmonary parenchyma is hematosi, in other words, the transformation of venous blood into arterial blood.

The complete and true knowledge of the physiology of breathing allows us to distinguish two completely different processes that are produced one after the other:

a) The gaseous interchange between circulating blood and the environment or atmospheric air, a process called external breathing, and

b) The gaseous interchange between interstitial lymph and the cellular elements of the tissues, a process called internal breathing.



4

The Science of Meditation



“The only important thing in life is radical, total, and definitive change; the rest, frankly, does not have the least importance. Meditation is fundamental when we sincerely want such change. “In no way do we wish for insignificant, superficial, vain meditation.”

*Samael Aun Weor
The Great Rebellion*

The Science of Meditation

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In no way do we wish for insignificant, superficial, vain meditation.

We need to become serious and leave aside all the nonsense that abounds out there in cheap pseudo-occultism and pseudo-esotericism.

It is necessary to know how to be serious, it is necessary to know how to change, if we really and truly do not want to fail in the esoteric work.

The one who cannot meditate, the one who is superficial, the ignorant, will never be able to dissolve the ego; he will always be an impotent log on the raging sea of life.

*Samael Aun Weor
The Great Rebellion*

We are going to talk about the science of meditation. But first we should prepare ourselves in a positive manner in order to receive this type of superior teaching to take advantage of time. This is the moment for us to comprehend the need of giving more opportunity to the consciousness.

Normally, we live on different floors of our interior temple. There are people who always live in the lower floors, like those who are concentrated exclusively in instincts and fornication, i.e., the fourth and fifth floors (instinctive center and sexual center), floors that have been used in a negative way. Others live on the third floor (motor center) and never leave it; they always move following the patterns of predetermined customs, along the line of certain habits. They never change; they are like a train that always runs over the same tracks. These people who live on the third floor are so accustomed to their train of habits that in no way are they ready to surrender them. Others live on the first floor, which is the intellectual center; others usually live on the second floor, that of inferior emotions. Those who live in the intellectual center want to turn everything into rationalism, analysis, concepts, or arguments, and they never leave that place. Others live in the emotional center dedicated to the vices of movies, bullfights, cockfights, horse races, bicycle races, etc. In short, this is their limited and narrow world.

They live confined within the bondage of negative emotions, and it never occurs to them to escape from such places. It is necessary, then, to insist on the aspect of giving more opportunity to the consciousness.

There are also different types of dreams: there are intellectual dreams and there are also emotional ones, there are dreams that belong to the motor center and sexual dreams, or dreams that are exclusively related with the activities of sex. These dreams reflect situations lived during the day; they are the repetitions of

daily activities. If the person lives on the floor of emotions, their dreams will reflect situations of terror, of madness. If they live on the sexual floor, their dreams will be lustful; they will be dreams of adultery, fornication, masturbation, etc. If the dreams belong to the instinctive center, then they are manifested, reflected, in dreams so incoherent, so submerged, that it becomes very difficult to understand such dreams.

Each one of the five centers of the human machine produces certain types of dreams. In the name of truth we have to say that only the dreams that belong to the superior emotional center, i.e., the seventh center, are worthwhile to take into account, worthy of consideration. The same is true of the positive aspects of the sixth center or superior mental center. The dreams of the different inferior centers of the human machine do not have the least importance, be it from the motor, emotional, intellectual, instinctive, or sexual; those dreams are not worthwhile.

We need to know how to appreciate and distinguish which center a given dream comes from. This is only possible by knowing the activities of each one of the five cylinders of the human machine.

Dreams related with the superior emotional center are the most important because in them we find properly organized dramas, in accordance with the daily activities of our consciousness, that is, if we give it the opportunity to work. What happens is that the Ray of Creation from which we have emanated constructs everything by means of that superior emotional center. In other words, the diverse superior parts of our Being manifest themselves in relation to the Ray of Creation, which uses the superior emotional center in order to teach us during the hours of dreaming. Then, very organized, clear, and precise scenes are presented; the purpose is to make us comprehend clearly the state we are in, to make us see our errors, our defects, etc. It

is clear that the language of the superior emotional center is symbolic, allegorical, and corresponds very well to the Hermetic Kabala, to Hermeneutics, etc. Unquestionably, it is by means of this center that any person dedicated to esoteric studies can receive correct and precise information.

We have already taught you that you should always go to bed with your head toward the north, in the dorsal decubitus position, i.e., face up with the body relaxed, supplicating to the Divine Mother Kundalini to grant us esoteric instructions. We have also taught the need to lie down on the right side, placing the body in the lion posture, and when tired of the right side, then one should place himself on the left side, keeping the lion posture, and once the disciple wakes up, he should not move and he should do a retrospective exercise in order to remember his experiences during the dream until they are imprinted, registered clearly, in his brain and memory, etc. But it is necessary to clarify that not all dreams are important. Sexual dreams, for example, of a pornographic, erotic type, with nocturnal emissions, are dreams of a totally inferior nature. And as for instinctive, motor dreams, neither are they of importance because, as we already said, they only reflect the activities of the day. The same applies for dreams related to the emotional center that are of a passionate, brutal type—they do not have the least importance. Likewise, intellectual dreams are no more than simple projections and not worth taking into account. The only dreams worthy of serious consideration are those that are related to the superior emotional center, but it is necessary to know how to understand this in order to avoid lamentable mistakes. It is necessary to know how to interpret the purely allegoric messages that we receive through the superior emotional center because those are teachings given from the Superior Brothers of the White Fraternity or by the superior parts of our own Being. This makes us see the urgent necessity of comprehending the profound meaning of all symbolism, which we should know

how to translate in a precise way, in accordance with our inner development. However, after these clarifications about dreams, I should tell you that we urgently need to pass beyond the world of dreams, to wake up in the internal worlds or superior worlds. But, this is only possible by giving greater opportunities to the consciousness.

Normally, the mind lives permanently acting and reacting in accordance to the impacts that come from the external world. Let's compare this to the case of a lake in which we throw a stone. We will see how the stone produces rings that spread from the center to the edge of the lake. This is the reaction of the water to the impact coming from the stone (external world). Something similar happens to the mind and feelings. If someone hurts us with words, the impact of the word reaches the intellectual center or the thought center and then the person reacts in a violent way; if someone offends our senses, we feel annoyed and possibly react in a brutal way. In every circumstance of life, the mind and feelings take active parts, reacting incessantly. It would be interesting, my dear friends, to not give any opportunity to the mind or feelings; it is urgent to develop a passive mind, and this naturally bothers the "mentalists" everywhere. A passive mind is opposed to all those who claim that "power is in the mind," and that "man must be a king who commands and dominates with his powerful mind." These are sophisms of the mentalists, like those who say, "he who learns to manage his mind is as sure to triumph as the arrow of the old archer." At the end of the day, they are nothing more than sophisms extracted from intellectual fantasies that have no esoteric form.

"To negate thinking"—this horrifies the mind positivists, and yet the negated form of the mind is the most eloquent; non-thinking is the most elevated form of thinking. When the thinking process of the mind is exhausted, the new arrives; this is what you need to understand. A passive mind that is at the

service of the Being becomes an efficient instrument because the mind is made to be receptive, to serve as a receptive instrument, not as an active instrument. The mind itself is feminine and all the centers should work harmoniously in accordance with the universal symphony of passive serenity. In these conditions we should not permit the mind to project; we need a tranquil mind, placed at the service of the various circumstances of our existence.

Until recently, I myself thought that sentiments belonged to the Being, but with investigation and experience I have come to verify that they belong to the ego and that they are intimately related to the inferior emotional center. The therapy we need to know thoroughly, to avoid any interior imbalance with exterior repercussions, is to not permit the mind any kind of reaction. If someone hurts us, we must not permit the mind to react. I wish there would always be someone to hurt our feelings every few minutes so we may better train ourselves; the more they insult us, the better it is for our training because we will have many opportunities to not allow the mind and the feelings to react, that is to say, for them not to intervene or enter into any circumstance of our life. It is clear that the passive state of mind, sentiment, and personality, demands a tremendous activity of the consciousness; this indicates to us that the more active the consciousness is, the better we are able to achieve its awakening, because the consciousness must inevitably awaken being in constant activity.

In these moments, the Buddha Gautama Sakyamuni comes to my mind. On a certain occasion, the Great Buddha was sitting at the foot of a tree in deep meditation when an insulter arrived, hurling all of his scandalous dribble against the Buddha, trying to hurt him tremendously with the word. The Buddha continued meditating but the insulter continued provoking him, insulting him, hurting him.... Much later, the Buddha opened his eyes and

asked the insulter, *“If someone brings you a gift and you do not accept the gift, then, to whom does this gift belong?”* The insulter responded, *“To me, obviously.”* Then the Buddha told him, *“My brother, take your gift; I cannot accept it,”* and he continued meditating. Here we have such a sublime and beautiful lesson; the Buddha didn’t allow his mind and feelings to react because the Buddha lived fully awakened, immersed within his own consciousness, and he didn’t give the smallest opportunity to the mind and feelings, so they couldn’t react in any moment or under any circumstance; dear disciples, this is how we should proceed....

We have our school everywhere; we only have to know how to wisely take advantage of it. We have it in our house, in the office, in the shop, in the factory, in the company, in the street, everywhere, even in the Temple; with our fellow students, with our children, with our parents, with our wife, nephews, grandsons, cousins, friends, etc. Every psychological gymnasium, no matter how hard it is, how difficult it seems to us, is indispensable for us. The whole secret is in not allowing the feelings and the mind to intervene in the practical matters of our lives. We should always allow the consciousness to be the one who acts, the one who commands, the one who works, the one who talks, and the one who performs or executes all of our daily activities; thus, we will harmoniously prepare for meditation.

Now, speaking in practical terms of meditation, we have to say that what we look for is, in fact, to pass beyond the mind and the feelings, and this is possible if in practical life if we have trained intensively, if we have prepared ourselves through daily life, for these marvelous purposes. Meditation becomes difficult when, in daily practical life, we have not gone through a rigorous training, when we have not trained properly, in the psychological gymnasium of social and family coexistence, in daily life... .

During meditation we should unbottle the essence, the buddhata, the best that we have within, the most worthy, the most decent. This essence or buddhata is, in fact, bottled up among the “inhuman elements,” among that compound of psychological aggregates that constitute the myself, the ego. It would not be possible to experience the Real, the Truth, that which certainly interests us all, if we do not succeed in freeing the essence. An essence bottled up among the ego cannot experience the Real, will always have to live in the world of dreams, in the intellectual center, in the emotional center, in the motor center, in the instinctive or in the sexual, but in no way will it be able to escape in order to experience the Truth.

The Great Kabir Jesus said, *“You will know the truth, and the truth will make you free.”* (John 8:32) The Truth is not a matter of theories, it is not a matter of believing or not believing; neither is it a thing of concepts or opinions; one cannot put forth opinions with regard to the Truth.... But, what is an opinion? It is a projection of a concept that still has doubt and fear that truth could be something else. And what is a concept? Simply an elaborated reasoning perfectly projected by the mind, which can coincide or not with such and such a thing. But can we be assured that a concept or an opinion emitted by the intellect will be, in fact, the truth? No! Then what is an idea? An idea can be magnificent; for example, we could have or form an idea regarding the sun. These ideas could be more or less exact, more or less mistaken, but they are not the sun. Likewise, we could formulate multiple ideas with regards to the Truth, but they are not the Truth. When Jesus the Christ was asked what the Truth is, he kept silent; when the Buddha Gautama Sakyamuni was asked the same question, he turned his back and walked away. The fact is that the Truth cannot be defined with words; neither can a sunset. Anyone can have a great ecstasy when the sun is hidden among the splendors of gold on the mountain range,

and try to communicate that mystical experience to others but it is likely that another gentleman may not feel the same thing. Likewise, Truth is incommunicable, it is Real only for the one who experiences it for himself... .

When we manage to experience the Truth in the absence of the Ego, we can discover an element that transforms radically, this is an element of very high voltage. This is possible but it is necessary to know how to do it; putting the consciousness to work to totally replace the mind and the feelings, let it be her, the consciousness incorporated, integrated within us, that works. We should have a passive mind, passive sentiments, and a passive personality but a completely active consciousness. It is indispensable; it is urgent to comprehend this in order to become practical in meditation.

With the technique of meditation what we seek is information. A microscope can inform us about the life of microbes, bacteria, cells, micro-organisms, etc.; any telescope can give us some slight information on celestial bodies, planets, meteors, stars, etc., but meditation goes much further because it allows us to know the truth, from an ant to a sun, the truth of an atom or of a constellation. The most important thing is to learn, to know, how we should extricate, free, the consciousness from within the mind and the ego, to know how we will extract the consciousness from within the feelings. When we subdue the mind and the feelings, we are obviously breaking chains; we are leaving that fatal dungeon, that jail. Under these conditions, we will be preparing for meditation. Above all, the most important thing is to know how to meditate; it is necessary to learn the correct technique.



Practice

In the Eastern world a lot of emphasis is placed on the padmasana positions, with the legs crossed, but we are not Eastern and we should meditate according to our customs and ways; however, not all Easterners meditate with the legs crossed. In any case, each one should adopt the position that best suits him; whoever wants to meditate with the legs crossed, let them do it, we won't prohibit it, although it is not the only practical asana for meditation. For a correct meditation, we should sit in a comfortable armchair, with the arms and the legs very relaxed, in general the whole body relaxed, so that no muscle remains in tension.... There will also be those who want to assume the "flaming" position of the five-pointed star: the two arms open toward the sides and the legs spread also toward the sides, laying down in the position of dorsal decubitus (on our back), on the floor or on the bed, with the head toward the north; in short, each one can assume the figure or the position that one wants, or the one which is most accommodating... .

If it is truly that we want to free our consciousness or essence from within the mind, or from within the feelings, or from within the psychological "I," then the position we assume matters little; the only important thing is to know how to meditate, the rest doesn't matter.

Anyone can assume an Eastern position if they want to. If another person wants to assume a Western position, then they can do it, and if another one wants to assume any other position that better suits them, then they can do it; the important thing is that we are comfortable and that we can have a good meditation. Different strokes for different folks, and the only thing that one has to do is to look for the most comfortable position, without sticking to any rule, pattern or asana; what is convenient, yes, is

to relax the body, this is indispensable. In whatever position, so that the body is comfortable, that is obvious....

Many times I have explained to you how one works with the mantra HAM-SAH, which is pronounced in this way: HAM-SAH this mantra is the wonderful symbol which, in the east, makes the chaotic waters of life fertile, the symbol of the Third Logos. The important thing, dear disciples, is to know how we will vocalize those mantras, to know what their powers are.

Usually, the sexual forces flow from inside out, in a centrifugal manner and, because of this, nocturnal pollutions will occur when one has a dream based in the sexual center. If man would organize his vital systems and, instead of propitiating the centrifugal system, he would use the centripetal system, i.e., making the sexual forces flow from outside to inside by means of transmutation, then although there is an erotic dream there would not be pollutions; but because man does not have the sexual issue organized in a centripetal form, then in fact, the pollution occurs, the loss of the sacred sperm or spermatic liquor; if one wants to avoid pollutions, one should know how to organize one's sexual forces. These forces are intimately related with the breath, with the prana, with life, that is obvious.

There exists, then, an intimate and profound relationship between the sexual forces and breathing that properly combined and harmonized originate fundamental changes in man's physical anatomy and psychology. The important thing is to direct the flow of those sexual forces inward and upward in a centripetal manner; only thus is it possible to make a specific change in the status and functions that the sexual creative force can accomplish. It is necessary to imagine the creative energy in action during meditation, to make it ascend to the brain in a rhythmic and natural manner by means of the vocalization of the mantra already explained in this meditation practice, not

forgetting the synchronization of the inhalations and exhalations of air, in perfect concentration, harmony, and rhythm. It is necessary to clarify that the inhalation should be deeper than the exhalation, simply because we need to make the creative energy flow from the outside toward the inside, that is to say, to make the exhalation shorter than the inhalation. With this practice the moment arrives in which the entirety of the creative energy flows from the outside to the inside and upwards. In this centripetal manner, the organized creative energy, as we have already said, becoming deeper and deeper from the outside to the inside, clearly becomes an extraordinary instrument for the Essence, to awaken the consciousness....

I am teaching you legitimate White Tantra; this is the practice used by the tantric schools of the Himalayas and Hindustan, this is the practice by means of which you can reach ecstasy, samadhi, or however you want to call it.

The eyes should be closed during the practice, one should not think of absolutely anything during this meditation; but if, unfortunately, a desire arrives to the mind, the best thing we can do is to study it, without identifying with this desire, and after comprehending it intimately, deeply, in all its parts, then we get it ready to submit it to the death, to disintegration by means of the Lance of Eros.... But if some event of anger assaults our memory, what should we do? Suspend the breathing for a moment and try to comprehend the event that has arrived to the mind; let's dissect it, study it, and disintegrate it with the scalpel of self-criticism, and then forget it and continue with the meditation and breathing.... And if suddenly any memory of an event of our life comes to mind, from ten or twenty years ago, let's make the same use of self-criticism and use the same scalpel to disintegrate such a memory, to see what truth it contains. And once we are sure that nothing else comes to mind, then continue with the breathing and the meditation, without thinking of

anything, making the mantra HAM-SAH resonate, just as it sounds: HAM-SAH, prolonging the inhalation and making the exhalation short.... We repeat the mantra: HAAAAAAAAAAM – SAH, etc., with deep quietude and authentic silence of the mind; only in this way will the essence be able to escape, if only for a moment, to submerge herself in the Real....

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Much has been said about the Illuminating Void. It is clear that we can succeed in proving it to ourselves; it is in that Void where we come to find the Laws of Nature, just as they are in themselves and not how they seemingly are.... In this physical world we only see the mechanics of causes and effects, but we do not know the Laws of Nature in themselves, while in the Illuminating Void we can recognize them in a natural and simple form, such as they are. In this physical world we can perceive figures on the outside, but how could we see them such as they are inside, on all sides, etc.? In the Illuminating Void we can know the Truth such as it is and not how it seems. We can uncover the Truth of an ant, of a world, of a sun, of a comet, etc.

The essence submerged within the Illuminating Void perceives with its spatial sense all that has been, is, and will be, and its radiations reach the personality, the mind perceives them. It is interesting to know that while the essence is submerged there, in the Illuminating Void, experiencing the Real, the emotional and motor centers of the human machine integrate with the intellectual, and the receptive mind captures and collects the information that comes from the essence. Therefore, when the essence leaves the Illuminating Void and penetrates into the personality again, the information is not lost; it is accumulated in the intellectual center....

We have been told that in order to form a void a suction pump is indispensably needed; this we have in the dorsal spine, in

the channels of Ida and Pingala, through which the creative energy ascends until reaching the brain. We have also been told that one needs a dynamo; this is in the brain and in the will power. And it is obvious that in any technique there should be a generator; fortunately, the creative organs, the sex, and the sexual force are such a generator. Having the system and the elements, we can form the Illuminating Void. The pump, the dynamo, and the generator are the elements that we need to achieve such an Illuminating Void in meditation; only by means of the absolute Void can we know the Real, but we need the essence to penetrate into that absolute Void.

Much has been said in the ancient texts about the Holy Okidanokh, omni-present, all-pervading, omniscient... It emanates, naturally, from the Sacred Absolute Sun. How would we be able to succeed in knowing the Holy Okidanokh, in itself, if we are not able to enter into the Illuminating Void? It is known that the Holy Okidanokh is within the Illuminating Void; it is ONE with the Great Void. When one is in ecstasy, one passes beyond the personality. When one is within the Illuminating Void experiencing the reality of the Holy Okidanokh, one is the atom, one is the comet that passes, one is the sun, one is the bird that flies, one is the leaf, the water, one lives in all that exists; the only thing that one needs is to have the courage to not lose the ecstasy because, as one feels that one is diluted in everything and that one is everything, one experiences fear of annihilation. One thinks, "Where am I, why am I within everything?" In fact, as the reasoning comes, one loses the ecstasy; immediately one is placed back, contained again within the personality; but if one has courage, one does not lose the ecstasy. In that moment, one is like the drop that submerges in the ocean; but it is necessary to keep in mind that the ocean also submerges within the drop... The feeling of being the little bird that flies, the deep forest, the flower petal, the boy that plays, the butterfly, the elephant,

etc., brings with it reasoning and fear. In that moment, one is nothing but one is everything. This, then, produces terror and, consequently, the experiment of the meditation fails....

It is, then, in the Sacred Absolute Sun where one comes to know the ultimate Truth. In the Sacred Absolute Sun there is no time; there the factor of time does not have existence, there the Universe is uni-total and the phenomena of nature occur outside of time. In the Sacred Absolute Sun we can live in an eternal instant. There one lives beyond good and evil, transformed into a radiant creature. For that reason, when one has, at some time, experienced Truth, one cannot be like others who live only in beliefs. No, there one experiences the prevailing and unpostponable necessity of working in the intimate self-realization of the Being, here and now.

It is one thing to experience or live the Illuminating Void, and another to intimately self-realize. Therefore, it is necessary to know how to meditate, to learn how to meditate; it is urgent to comprehend meditation. I hope that you, kind readers, understand this, that you train in meditation, so that one day you can unbottle the essence and experience the Truth. Whoever achieves the unbottling of the essence and places her within the Illuminating Void will have to be different, will not be able to be like others. For this one has to follow a special course. The person will be different and willing to fight to the utmost for the sole purpose of carrying out the Illuminating Void inside ourselves, here and now. In the East, when a disciple reaches those marvelous experiences, of experiencing the Truth, and goes to inform his guru, the guru hits him strongly with his hands. It is clear that if the disciple has not organized his mind, he will react against the guru, right? But those disciples are very well trained. The guru does this to balance the values and to test the disciple, to see how he is doing in the death of his defects....

I hope that all of you have thoroughly understood what the science of meditation actually is; I hope that you practice it intensely in your homes and in the meditation chambers....

Do you have any questions to ask? With entire freedom whoever wants can ask....

Q: Master, how can we dominate fear when we feel that we are entering into the Illuminating Void?

A: It is necessary to combat fear by subjecting it to its disintegration until it becomes cosmic dust, so that inside of us nothing remains of that hideous entity of fear. For this we have been given the specific techniques to disintegrate defects by means of the lance and with the help of our individual Divine Mother; I have spoken about this thoroughly in my book, *The Mystery of the Golden Blossom*....

Samael Aun Weor



5

The Practice of Interiorization, Concentration, & Meditation



“When different forces or potencies of a psychic and physical order coincide at one point in a given space, we call that concentration.”

Some Recommendations for the Practice of Interiorization, Concentration, and Meditation

Gnostics should practice meditation for at least four or six hours daily, practicing in the morning, in the afternoon, and almost the whole night until dawn...

This should be done throughout one's whole life, and if they proceed in this way, they will live a profound life and they will self-realize.

If they do not do that, they will lead a superficial, empty, and habitual life, something like, we could say, a shallow puddle.

Samael Aun Weor



Program

***Some Recommendations for the Practice of Interiorization,
Concentration, and Meditation***

1. Importance of an Ethical Foundation
2. Self-knowledge of the Being
3. Concentration and Silence
4. Becoming Conscious of What We Already Know
5. Concentration
6. Resistance as a Secret Weapon of the Ego
7. Superlative Analysis of the “I”
8. An Arduous Task for the Beginner

1.- Importance of an Ethical Foundation

Purify the mind first through the practice of right conduct and then take to the practice of concentration. Concentration without purity of mind is of no avail.

Some foolish, impatient students take to concentration at once without in any manner undergoing any preliminary training in ethics. This is a serious blunder.

There are some occultists who have concentration. But they have no good character. That is the reason why they do not make any progress in the spiritual line.

Sivananda

Philosophy (in Greek *philos*: “lover,” and *sophia*: “wisdom”) is the love of wisdom. Ethics is the part of philosophy that deals with morals or customs.

In the Gnostic doctrines, morals are related with the personality and ethics are related with the Inner Being.

Ethics is our way of being. Our way of acting is the result of our way of thinking and this is the result, at the same time, of our way of feeling. To feel what we think is fundamental in order to avoid acting in a moral or external way of being.

Ethics is the result of a love for wisdom or the essence of things. Without ethics, then, aesthetics is not possible.

In the Kabbalistic sephirothic tree, ethics is the bridge between the hermetic magic of nature and the world of the Logos.



Practice: The Seven Bodies

The first thing will be a comfortable posture that allows for the relaxation of the body and the mind with the breathing technique.

Next, we will concentrate on the heart, trying to listen to it beating, reflecting on its physical and spiritual functions.

Now we will begin with deep inhalations and exhalations of air, trying to keep our mouth closed properly. This part of the exercise is repeated seven times. With the inhalations we must fill the lungs with air really well, holding it for a few seconds, then we completely exhale.

Again we repeat the inhalations, but this time breathing in a natural manner. When this part of the practice finishes, we forget about the breath, breathing only enough so as to concentrate our attention on the beating of the heart. Just as there exists an ebb and flow in the breathing, in the same manner each heartbeat is an ebb and flow of life, and the result is the life of the physical body and, in the essence, the Being's crystallization of that which we call soul. "A soul one has, a spirit one is."

Ebb and flow is a universal law whose result is the third force, the consciousness. During the meditation we should bear in mind this Law of all things.

Now, by placing your attention on the heart, you will try to see with your imagination the internal organs of your physical body that evidently are related in a direct manner with the heart (arteries and veins, glands, etc.). With your imagination you will see your whole physical body.

Within the physical body there exists a vital foundation called the etheric body, this is a body of a very beautiful blue color that penetrates and interpenetrates with the physical body without becoming mixed with it.

Next, with your imagination, you will proceed to the molecular body, a multi-colored body, according to the variety and quality of our emotions.

You will try to visualize the mental body; this is a yellow colored body that, in the same way as the previous subtle bodies, penetrates and interpenetrates with the physical body without becoming mixed with it.

Up to now the practice has allowed you to be conscious of four types of energy: the physical or motor, the vital, the psychic, and the energy of thought. This will make you comprehend the different degrees of density of the energy that comes from the unique substance of all things, the substance of the Pure Spirit. The four bodies of sin are not the essence; they are clothes used by the essence in order for it to be able to manifest in the world of relativity.

Feeling yourself as the essence or embryo of the soul, you will continue going deeper inside yourself, and next you will meditate on that other vehicle called the body of will.

The energy of action or will is the vehicle of that which we call the Being. Ask that it be the will of the Father who is in secret and not yours. Comprehending this, we can continue going to the next vehicle, the body of the consciousness or body of intuition. The energy of this body comes from the Intimate. What interests us is the energy of the Pure Spirit. Once you comprehend this you can also meditate on Him and you will be able to say with Him: I am Him, I am Him, I am Him.

Now you will have all your attention placed on the heart,
feeling Him, loving Him, and venerating Him...

"My Father, You are in Me and I am in You..."

AUM, AUM, AUM

2.- Self-Knowledge of the Being

“There are two main aspects, two decisive factors in our studies: one, the remembrance of oneself, the other, the relaxation of the body. Remembering oneself, one’s own profound Inner Being, and relaxing in profound meditation; this is how the new comes to us, thus, little by little, we keep self-exploring ...”

Samael Aun Weor

“The Great Divine Reality emerged from its own bosom in the aurora of this solar universe in which we live, move, and have our Being. The Great Reality does not know itself, but as it contemplates itself in the living mirror of nature’s Great Imagination then it comes to know itself. In this manner, a mental, vibratory activity is created through which the Great Reality knows its infinite images that are marvelously displayed in the cosmic scenery. This activity, which coming from the periphery goes towards the center, is what we call universal mind”.

“The intellectual activity of the universal mind arises from a centripetal force, and since every action is followed by a reaction, the centripetal force, on finding a resistance in the center, reacts and creates a centrifugal activity called cosmic soul. This vibratory cosmic soul becomes a mediator between the center and the periphery, between the universal spirit of life and matter, between the Great Reality and its living images.

“A Great Master said, *‘The soul is the product of the centrifugal action of universal activity impelled by the centripetal action of universal imagination.’*

“Every individual can fabricate soul. When we know the technique of internal meditation, when we direct our mental power towards the interior of our own divine center, the

resistance that we will find internally will cause its reaction; and the more vigorous the centripetal force that we apply, the more vigorous also will be the centrifugal force that will form. In this manner we fabricate soul. In this way the soul grows and expands. The strong and robust soul incarnates and transforms the physical body; it transforms it into more subtle and exalted matter, until it also becomes soul.”

Samael Aun Weor

The Being knows itself by means of the essence. Originally the essence comes from the Being, as it falls or descends towards the density of this universe it has the possibility of crystallizing as soul; here we have the phrase, “*A spirit one is, a soul one has.*”

For the Being, the soul is proof of his realization. In the soul, the human becomes divine and the divine becomes human.

Comprehending the relativity of the centrifugal and centripetal law of the universe allows the essence to grow and to develop. It is in the world of impressions, sensations, and perceptions that the essence must discern what’s real from what’s false, and what’s false from what’s true. It is through those means that she, the essence, awakens to a consciousness of herself, to self-knowledge of the Being.



Practice: The Essence and its Environment

First we should relax the body and the mind with a comfortable position, breathing in a serene and deep way.

Next, we concentrate on our heart which—as a fundamental center of our psychic and physical body—balances the different energies that circulate through this micro-universe, and by means of attention given to the beating of the heart, we will

reflect on the transcendental sense of the systole and diastole, and their final product: the consciousness and life.

With our eyes closed and breathing serenely, let's imagine the physical body, keeping in mind that to imagine is to see. Let's try to establish a relationship between the activity of the heart and the physical body.

Now, let's establish a relationship with the environment, beginning with the room that we find ourselves in, bearing in mind the heartbeats so that they may register the impressions and sensations of the place.

Let's place concentration of your mind on the heart; through the love that the essence experiences in this practice, a conscious field will be formed, and it will allow you to encompass a larger field of impression and sensation. For example, imagine the other houses, streets, trees, people, etc. Feel that your heartbeats are in harmony with all of this; even your breathing itself may be in harmony with the environment because you form a whole with it.

Increase your conscious field and visualize other towns, cities, countries, and continents. Keep in mind that the existence of a planet is the result of the ebb and flow of life, just as with your physical body in respect to your heart. That is how it is in the infinitely large and in the infinitely small.

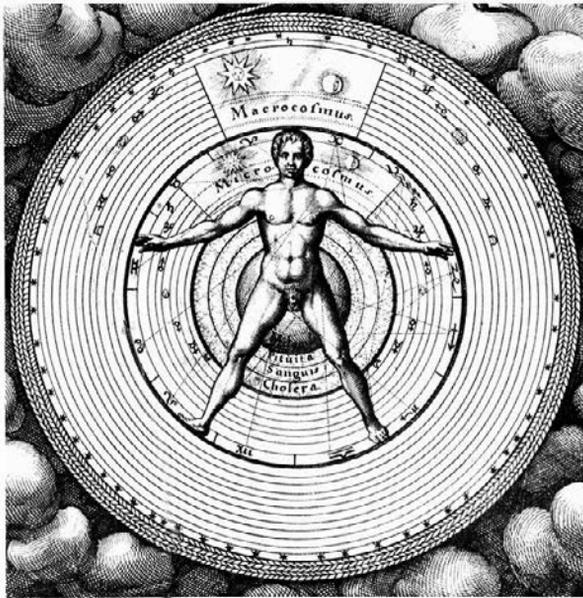
The entire solar system is a Great Being that pulsates and therefore it lives, feels, imagines, and moves in the path of the infinite consciousness. Its heart is the sun. Let's unite our heart with its, as one. Let's experience this impression, sensation, and perception.

Let's continue towards the infinitely large; let's imagine thousands of solar systems that form a galaxy. Our galaxy is

called the Milky Way. The star Sirius is the heart of our galaxy. The cosmic palpitations keep this whole system of suns and worlds alive. Imagine and feel all of this that is happening and that, systematically, is scaled down until it reaches you.

A group of galaxies makes up an Infinite and its heart is in the Infinity that Sustains Everything: The Absolute Abstract Space. That is how diversity returns to unity.

The unity is the Being of Everything. The unity of the Being depends on the Not-Being. Between the Not-Being and the Being there also exists an infinite ebb and flow. Completely lose yourself with your heart and its beats in this profound mystery of God.



Engraving by Matthäus Merian

3.- Concentration and Silence

Silence is a decisive factor in the work of concentration. The Law of **Silence** is the basis of all initial teachings, since it permits a virgin space for an inner creation. Universal Gnosticism teaches that if we want to reach the development of something real in our psyche, we must learn to isolate ourselves within our intimate depths through **inner silence** and by **conserving energy**.

Watch the silence in the silence of your mind, and pray to your Father who is in secret, and you will find the peace of concentration.

V.M. Huiracocha

Silence as such does not exist, since all movement is coessential to sound and everything vibrates through the rhythm of the ebb and flow produced by the one consciousness. Silence in and of itself is the product of a high vibration of the consciousness.



Practice: "Keep Watch and Pray"

Take a comfortable posture in order to relax the body and the mind with the technique of breathing.

Let's concentrate on the heart...

Now with deep inhalations and exhalations, while keeping the mouth closed, fill the lungs with air really well; hold it for a few seconds, then exhale.

Concentrate the mind now on the limitless void of the Universe... think; reflect on the silence of this immense void.

Fill this immense and infinite silence with the power of prayer.

Keep in mind that to pray is to speak with God; the Word that is born from the heart communicates and connects us.

“Keep watch and pray so that you will not fall into temptation.”

OMNIS JAUM INTIMO (seven times)

Try to comprehend the following phrase, *“Infinite repose and infinite activity have their point of contact in the silence.”* The silent speaking of the heart will give you the answer.

Having comprehended the previous statement, let’s pray for others so that they may be cured. If we wish for wisdom, health, prosperity, etc., let’s pray for others, that way the benefit will be doubled, others will benefit and we will too.

Prayer:

May all beings be happy...

May all beings be joyful...

May all beings be in peace...

(three times)

4.- Becoming Conscious of What We Already Know

We need to study Gnosis deeply. That's what the books are for; that's what the lectures are for, etc.; but a simple reading of the works is not enough, brothers, we need to go further... When we try, by means of **meditation**, to know the intimate sense of that which we have stored in the memory, then such knowledge passes to the superior parts of the intellectual center; and if we try to be even more conscious of the teachings, finally it will happen that said knowledge will definitely be absorbed by the **emotional center**.

Samael Aun Weor

What is it to become conscious of the knowledge? To answer this question we have to ask ourselves, what is knowledge?

Knowledge without the Being is accidental, mechanical, and superficial; it is the result of impressions and sensations that do not have their basis in the consciousness. The lack of consciousness of these impressions and sensations do not have that seal of universality and infinity, which is a characteristic of that which is transcendental. That kind of knowledge becomes a weight or an aggregate to the psyche.

Consciousness of the knowledge emerges to the extent that we discover the universal laws within ourselves, and this "within" begins from our physical body itself up to the different psychological manifestations.

Can we know what fear is without comprehending it? Can love be defined with beautiful concepts without comprehending its essence? Do not confuse concept with reality.

Becoming conscious of what we already know is teaching our mind to listen to the intuitive responses of the heart. Let's keep

in mind that the heart is potentially the essence of the answer to any question that can be formulated by reasoning.



Practice: Vocalization and Psychic Development

First, let's take a relaxed posture, both physically and psychologically.

Then, pay attention to the rhythmic breathing.

Next, concentrate attention on the heart to perceive the heart as the center of equilibrium between the ebb and flow of life's activity.

Maintaining a natural concentration on the heart, we will ask our Inner God for the psychic development of our inner senses so as to perceive the ultra of things.

Make a petition to the Being so that He may illuminate the crown center and the frontal center where positive imagination or clairvoyance has its base. Imagine a distant place while you mantralize the fundamental vowel of this occult center:

IIIIIIII... (seven times)

Now ask for illumination of the laryngeal center where the occult hearing or clairaudience has its base. Try to listen to distant voices or sounds, and mantralize the fundamental vowel for this center:

EEEEEE... (seven times)

Following that same order, ask for the cardiac center to activate the intuition. Concentrate on your essence and on the essence of that which you yearn to know. Fundamental vowel:

OOOOO... (seven times)

Continue asking our Father who is in secret in our heart for the development of that other sense of internal perception called telepathy. Bear in mind that the solar plexus is the receptive antenna of the thoughts of those who are at a distance. This chakra is situated on top of the navel. Fundamental vowel:

UUUUUU... (seven times)

Continuing the order of vocalization that you already know, concentrate on the pulmonary chakras. Ask your Being for the development of these centers that will allow you to remember your past lives. Keep in mind that time is curved, that in the curved universe everything is repeated, that the present is the result of yesterday and tomorrow depends on the present. Fundamental vowel:

AAAAA... (seven times)

Continue with the prostatic or ovarian region. This center is related with the dominion of the water element; these are the pure waters of life within you. Ask for the sublimation of these waters. Chastity confers the equilibrium of sexual desire with spiritual yearning, that is to say, a balance between the human and the divine. Fundamental letter:

MMMM... (seven times)

Lastly, concentrate on the base of the dorsal spine, which is the center of the fire of both of your natures: physical and psychological. You will ask for the positive awakening of this fire in accordance to the merits of the heart. The dominion of the fire element confers on us the faculty or power of smiling in the face of the path's dangers... Fundamental letter:

SSSSS... (seven times)

End the practice with the attention placed on the heart. Meditate on the most important faculty of all, the consciousness; fuse with your *Being*...

5.- Concentration

When different forces or potencies of a psychic and physical order coincide at one point in a given space, we call that **concentration**.

Rafael Vargas

If you focus the rays of the sun through a lens, they can burn cotton or a piece of paper; but the scattered rays cannot do this...Even so, if you collect the dissipated rays of the mind and focus them at a point, you will have wonderful concentration. The concentrated mind will serve as a potent searchlight to find out the treasures of the soul...

Swami Sivananda

The consciousness is the one that concentrates all the dispersed forces. Concentration without consciousness is resistance. The consciousness does not retain the energies, on the contrary, it makes the energies go and return to their own space. While the forces ebb and flow, the consciousness serves as a neutral point.



Practice

The Consciousness and the Centers of the Human Machine

This practice begins with a proper posture of the body, rhythmic breathing, and the attention placed on the heart.

Concentrated on the heart, we ask our Inner Being to balance the first of the centers of the human machine: the intellectual center.

Our petition aims to establish a more conscious relationship between the intimate impulses of the heart and the brain.

The thought and the imagination that are processed in this center need the inspiration or superior emotion that comes forth from the depths of the heart. *“Imagination flies on the wings of inspiration...”* Mantram:

AUM A RA VA SA MA DHI, DHI, DHI, DHI, DHI

Next we make another petition but in relationship to the heart, and the motor center, which has its center of gravity in the superior part of the dorsal spine.

We need to self-discover and deeply comprehend all of our habits. We should not allow our life to continue to unfold mechanically. We need to study our habits; we need to comprehend them. They belong to the activities of the movement center. When the mind interferes in that center, it obstructs and causes damage because the mind is very slow and the center of movement is very fast.

The movement of the physical body and the consciousness that beats in the heart should increasingly become closer to avoid the interferences from the slowest of the centers of the human machine: the intellectual center.

When we walk or move about, harmonious movements are always due to that state called self-remembering. The disharmony of these movements has its roots in the psychological “I” that has its base in the den of the mind.

There exists a correlation between the center of movement and the word. It is known in Gnostic esotericism that physical deformations have their cause in the incorrect use of the word or verb. The word as quintessence of the body can heal it or kill it. The word should always come forth from the heart. Mantram:

AUM CHI VA TUN E

Let's continue asking the Being; this time in relation to the emotional center itself, which has its center of gravity in the heart plexus and the solar plexus. The sense of aesthetics, mysticism, ecstasy, superior music, are needed to cultivate the emotional center but the abuse of that brain produces needless wear and tear and waste of emotional energy.

During the practice we reflect on emotions divorced from the consciousness such as fear, suspicion, vanity, pride, etc., and those of a transcendental character such as peace, charity, compassion, and happiness, etc., which have their roots in love, and consequently produce balance and confidence.

To transcend negative emotions we must reflect on and comprehend the relationship that exists between our life and the life of other beings. Our heart is autonomous with respect to our physical body but interdependent with respect to everything that surrounds it. *All the phenomena of the universe are substantially correlated. Separateness only exists for the selfish mind.* Mantram:

OMNIS JAUM INTIMO

Now we ask the Being to reestablish harmony between the consciousness that exists in the heart, and the instinctive center located in the lower part of the dorsal spine.

The instinctive center is the center with the most activity. For this reason, it is the most intelligent center of the human machine. It's related with all the processes of physical-chemical assimilation, taste, digestion, circulation of blood, etc. Also, there exists the instinct of preservation, sexual instinct, etc.; there also exist many instinctive perversities.

The harmony of this center will always depend on the consciousness. To comprehend this is fundamental in order to

discover the factors that interfere and also have their roots in selfish thoughts and feelings, impeding the free action of the instinctive center.

The waters and the fire of life correspond with this center, therefore, transmutation or sublimation helps the instinctive center. Mantram:

SSSSSSS...

The work with the sexual center: let's ask our Inner Being for the comprehension of sexual desire and spiritual yearning, which is the basis of true chastity.

We will meditate on this correlation between heart and sex. As we already know, sex can liberate or enslave man. Therefore, we need to transcend the mechanics of sex.

"The foundation of the defect of lust is sexual desire that excludes spiritual yearning." Mantram:

ARIO (seven times)

AUM, AUM, AUM

6.- Resistance as a Secret Weapon of the Ego

Resistance is the opposing force. Resistance is the secret weapon of the ego.

Resistance is the psychic force of the ego that is opposed to us becoming conscious of all of our psychological defects.

Resistance acts as a defense mechanism that tries to omit unpleasant psychological errors so that we do not become conscious of them and we continue in psychological slavery.

But in fact, I truly have to say that there exist mechanisms to overcome resistance and these are:

1. To recognize it.
2. To define it.
3. To comprehend it.
4. To work on it.
5. To overcome it and disintegrate it by means of Sexual Super-Dynamics.

*Samael Aun Weor
Revolution of the Dialectic*

Sensation and satisfaction are the mechanisms the ego uses to exist. Sensations are the psychic changes that are produced at the point of entry of an impression. Impressions leave an imprint as they travel through the physical and psychic senses. Therefore, we have visual, olfactory, auditory, gustatory, and tactile memories.

Every impression is a determined charge of cosmic light (prana), which can serve as nourishment for the essence or the animal-ego. Consequently, a sensation produces satisfaction with what is pleasant relative to the essence or the animal-ego and what is unpleasant relative to the essence or the animal-ego.

We have egoical sensations, that is to say, those that are not transformed by the comprehension of the essence, which mechanically and repeatedly demand nourishment or impressions. The animal-ego is precisely a sum of sensations that demand satisfaction.

In addition, we have the cosmic duty to nourish ourselves as essences, and the only means is through impressions.

The impressions that get channeled toward the animal-ego become desire. The impressions that reach the essence crystallize into consciousness and light. Desire concentrates; consciousness and light expand.

Resistance is therefore accumulated and untransformed desire.

Therefore, the resistance of desire is opposed to us becoming conscious of impressions, whether new or those already existing in the mind.

Becoming conscious of impressions is contrary to the interests of desire. Becoming conscious of oneself is to dissolve desire into love, to cease to *exist* in order to *v*.

Desire-resistance prevents the consciousness from having the capacity for self-recognition, self-definition, etc., because the efforts of desire are only important in relation with the exterior.



Practice: Desire and the Three Brains

It is necessary to relax all the muscles of the body and then pray

to our Inner God in this way: *You who are my true Being, you who are my Inner God, illuminate me, allow me to see my own defects (desires).*

Now let's try to *recognize* the force of resistance in the brain of the mind. We will observe desire in the images and thoughts of the mind. The breathing process creates images in the mind. When the breathing becomes tranquil, the mind also becomes calm. With pranayama, the rhythms of prana are controlled and the mind calms down.

If we have recognized the force or seeds of desires in the mind, now let's try to *define* them.

We have already mentioned the nature of desire-resistance. We will add that it is separatist or individualist and, in spite of this, it is dependent; therefore it is contradictory. Its objective is always the sensation of pleasure, pleasure that it even finds in pain. Pleasure and pain are the dualistic mechanisms of its nature. Its space of action is the finite, temporal, and therefore relative. As desire-resistance is defined, we can then *comprehend it*.

To *comprehend* it we have to discern between the finite and the infinite. To be infinite is to contemplate ourselves as a moment of the totality, and to consequently reject with all the forces of the Being the nauseating egoism of separateness.

Therefore, upon comprehending what we have stated in the previous paragraph, we will work on the resistance.

With our concentration always placed on the heart, attentive to the breathing, we will learn how to separate from desire-resistance. The infinite nature of the heart will finally be able to devour the finite nature of fleeting desire.

To conquer and disintegrate the ego is possible if we appeal to a power that is superior to the mind, which is the fire of the

Kundalini Serpent of the Hindustani. Mantram:

KRIM, KRIM, KRIM

Resistance also appears in the brain of the heart. In a state of self-remembering we should *recognize* it there. The symptom is a lack of yearning.

Yearning is love, and from it come the so-called virtues: charity and compassion, humility, cooperation, serenity and sweetness, endearing happiness, activity and temperance, joy, etc.

As we *recognize* it we will learn to *define* it, *comprehend* it, and we will work on it to *conquer* and *disintegrate* it. Mantram:

KRIM, KRIM, KRIM

When the nature of the mind and heart change, the work on the sexual brain will be easier.

Resistance exerts a great control over the sexual functions. The impressions that the sensorial mind accumulates through the senses, and which have not been transformed by the essence, mistakenly transfer to desire of the heart and desire of the sexual center. Sexual energy is very subtle and fast; therefore, it is not easy to recognize and *define* the desire-resistance of this brain. Yet with proper attention placed on the heart and the breath, we will fine-tune the psychological sense of self-observation. It will allow us to discover inferior vibrations, which are not at the vibratory level of the heart itself. The heart will guide the equilibrium of the sexual center.

Yoga and esotericism speak about the close relationship between the sexual gonads and the breath through the nadis Ida, Pingala, and Sushumna. We already know the relationship between prana, the mind, the heart and everything.

The three brains should maintain harmony with the intimacy of the consciousness. The essence will grow if all this work of the three brains is in agreement with her, and defeating resistance is how we will fabricate soul. Mantram:

KRIM, KRIM, KRIM



7.- Superlative Analysis of the “I”

We can extract the psychic material that's needed for the awakening of the consciousness from the different events of life.

The best didactics for dissolution of the “I” are found in practical life intensely lived.

Coexistence is a wonderful mirror in which the “I” can be contemplated full-length.

In interrelationships with our fellowmen, the defects hidden in the depths of the subconscious arise spontaneously; they spring forth because the subconscious betrays us, and if we are in a state of alert perception we see them just as they are in themselves.

The greatest joy for the Gnostic is to celebrate the discovery of any of his defects.

Discovered defect, dead defect. When we discover any defect, we should see it in a scene like someone who is watching a movie, but without judging or condemning.

It is not enough to intellectually comprehend a discovered defect; we need to submerge ourselves into profound internal meditation in order to capture the defect in the levels of the mind.

The mind has many levels and depths, and as long as we have not comprehended a defect in all levels of the mind we have done nothing; and this defect will continue existing like a tempting demon in the depths of our own subconscious.

Samael Aun Weor

Hence, by analyzing each one of our defects, we keep comprehending them; and a defect that we are comprehending must be eliminated with the help of the Divine Mother Kundalini.

It is obvious that we will have to supplicate to her; we will have to beg her to eliminate the defect that we are comprehending...

Samael Aun Weor



Practice: Retrospective Meditation

This could be done about events lived during the day or about general events of our life. Psychological observation of events is indispensable, without condemning or accepting, but rather trying to comprehend the very substance of the events so as to detect the secret spring of the action, the psychological aggregate in itself. The intimate analysis and logical confrontation of the facts with the duties of the soul are a great panacea to then disintegrate them with the transcendent electricity of Devi Kundalini.

- A. Relax the body.
- B. Pranayama.
- C. Vocalization (seven times).
- D. Have defined, or define, the psychic element that we will work on.
- E. Ask our Inner Being, with his power, to look back over the events from yesterday, the day before yesterday, etc.
- F. The psychological element of study will be the central point of each scene.
- G. The more we do this practice, the clearer our imagination will be. Imagination is a determinant factor as well as inspiration. Let's remember that our life is like a movie and as we study it we should not *condemn* or *justify*. Events, people, things, etc., are living impressions, energies in our psychological country.

- H. *Remorse* comes first and *comprehension* comes second, even though both constitute an integral whole.
- I. It is possible to change mechanical reactions for conscious actions through *logical confrontation* and *intimate self-reflection*.
- J. Let's not forget that *duality is the nature of the "I."* Duality is found between the "I" and the environment in which it manifests. Example: what is moral and what is immoral, guilt and innocence, order and disorder, just and unjust, compassion and cruelty, etc.
- K. On one side of the duality we *condemn* in order to *justify* ourselves, but without comprehending that it is a reflection of our inner psychology. On the other side of the duality we *praise* moral values with the hope that ours are *praised*.
- L. To comprehend the duality of the "I" of our psychology, we have to simultaneously see that which is condemned and that which is justified outside and inside of ourselves and, in addition, keep in mind that even though the means (to condemn or to justify) appear to be different, in the end it is the *self-affirmation of the "I."*
- M. *Self-affirmation* is to feel like a victim or *judge*. Only through *self-observation* can we discover the subtle deceit of the "I." By comprehending ourselves we will comprehend others, and it is from that point that we will begin to put ourselves in the place of others. Because that which we dislike in others is very alive in the hidden side of our psychological space, and for this reason it is convenient to retrospectively review the movie of our life. There we will discover with amazement that which we criticize, and which is very much alive inside of us.
- N. Once we have comprehended, as consciousness, the substance of the "I," the duality of the secret enemy, we will

self-judge by remembering the harm we have caused others and ourselves. Sincerity in this psychological work will give us the key to success.

- O. To eliminate this aspect of the “I” we will supplicate for the help of our Divine Mother. With all the forces of our heart and soul, we should beg her to dissolve this entity or aggregate of the psyche. She will eliminate according to our repentance, remorse, and comprehension. Inner crises are necessary for the emergence of true repentance. Mantram:

KRIM, KRIM, KRIM

8.- An Arduous Task for the Beginner

For the neophyte, the practice of concentration, at the beginning, turns out to be tiresome and disheartening. He has to keep cutting new grooves in the mind and brain. But after some months of practice, he will develop a great interest in concentration. He will enjoy the fruits of a new kind of happiness, the happiness of concentration or Ananda.

The vital point in concentration is to bring the mind to the same point or object, again and again, by limiting its movements in the beginning to a small circle. That is the main aim. In this way, a time will come when the mind will stick to just one point.

Concentration can only be attained when one is free from all distractions.

Sivananda.

I know that the **intellectual animal** is weak by nature and that he finds himself in a completely disadvantageous situation: the ego is very strong and the personality is terribly weak; in some senses it's like that and, alone, we can hardly walk. We need something to encourage us to work, we need an inner support, and this is only possible through meditation.

Samael Aun Weor

Meditation is a frontier between our finite and sensorial worlds, and that other world or universe of the infinite and transcendental. The point of contact of both dimensions is the force of love.

Knowledge is not enough to integrate the individual consciousness with universal consciousness. Knowledge is only the body of wisdom and the soul of wisdom is love. Body and soul of knowledge is what we could refer to as wisdom. Love is the summum of wisdom.

God loves all of his creatures, and they should reciprocally love him. Meditation is precisely a means. In the proportion that one loves God, the Being and all his creatures, one will experience that which we call Truth.

Without love there is no will, without will there is no concentration, without concentration there is no experience of the Truth.



Practice: Meditation on the Unity of God

This meditation is very simple, all we need is to have a comfortable position, in other words, to sit comfortably, with our eyes closed, slightly sleepy, and passive.

The mind should become completely void of all kinds of thoughts, emotions, desires, memories, etc.; when the breathing becomes tranquil, the mind also becomes tranquil. With pranayama, the pulsing of the prana is controlled and the mind calms down.

We should learn to receive the messages that come through the superior centers of the Being, and that is only possible when the mind is in a passive state, that is to say, when the personality is in a passive state.

In this type of meditation we must comprehend that no one can know the Truth as long as one is a slave of the mind.

Mind exists in everything: the seven cosmos, the world, the moons, the suns, are nothing more than condensed, crystallized mental substance. The mind is also matter, although more rarefied; mental substance exists in the mineral, vegetable, animal, and human kingdoms. Me, your body, my friends, things, my family, etc., deep down are what the Hindustani call Maya (illusion), vain mental forms that sooner or later must

be reduced to cosmic dust. My affections, the most cherished beings that surround me, etc., are simply forms of the cosmic mind; they don't have a real existence.

That which is beyond the mind is Brahama, the Eternal Uncreated Space, that which has no name, the Real. Mantram:

AUM TAT SAT TAN PAN PAZ (Three times).



6

The Eternal Feminine & Her Relationship with the Particular Jeshua



“No one could eliminate the inhuman elements that we carry within without her help, the Divine Mother Kundalini.”

Samael Aun Weor

The Eternal Feminine & her Relationship with the Particular Jeshua

First of all it's necessary to say a little bit about the Eternal Feminine and discourse a little about our Lord the Christ. I hope you all pay maximum attention.

Certainly Mother-God is the foundation of this great Creation. We need to identify more and more with the Eternal Feminine. We should see the living representation of that Eternal Feminine in every woman. Obviously, women are born for a holy predestination, which is that of being a mother. Even a young girl is the representation of the Eternal Feminine; any girl is a mother in potential.

If we bring to our memory the woman who rocked us in the cradle and fed us from her breast when we were little children, we will find there a vivid, very intimate, natural and profound poem of an extraordinary simplicity and a grandeur that always passes unnoticed by all those humanoids who have their consciousness asleep. I want you to become conscious of what that vibrant verse is, of what that ineffable melody of the Eternal Feminine principle is. The Great Mother is extremely compassionate when she offers that verse to us without us deserving it, after we've been perverse, after we've gone crawling through the mud of the earth lifetime after lifetime. We die and then return to be rocked in a cradle without deserving it, to be loved by someone who

sees in us only hope, to be guided by that one who is all love. It seems paradoxical, and there would be no explanation if not for the existence of the All-Merciful, the Eternal Common Cosmic Father, or as the ancients would say, Aelohim.¹⁶

If we retrospect a bit back through the course of the years, we will be able, through awakening, to remember the mother we had in our past existence. We'll see ourselves there in a cradle once more. To our ears will come the lullabies of she who placed her hope in us. We'll see ourselves taking our first steps and being carried in her arms. And if we continue with the retrospective exercise we will remember not just our past existence, but the one before that. We'll find ourselves again in one of those poems, with a lullaby, in infancy, in a cradle. And so on, continuing backward retrospectively, from century to century, from age to age, we can always feel the same songs, the same lullabies, the Eternal Feminine always loving us, carrying us in her arms, feeding us with her breast, doting on us.

It seems as if all those mothers we've had through our countless births have been lost to us in time, but in truth they are all the living expression of the Great Cosmic Mother. In the eyes of our Devi Kundalini Shakti, our particular, individual Cosmic Mother, we see the shine of all the eyes of the innumerable mothers we've had in the past. In Her, our Divine Mother Kundalini; in Her, our particular Isis, are represented all our mothers who have loved us throughout the countless centuries. That is why we should truly love our Cosmic Mother, the living representation of the Eternal Feminine.

¹⁶ Aelohim. There are two Ones: The first One is Aelohim, the second One is Elohim. The first One is the Unmanifested, the Unknowable, the divinity that cannot be painted, or symbolized, or engraved. The second One emerges from the first One, and it is the Demiurge Architect of the universe, the fire. Elohim, in itself, has arisen from Aelohim. Elohim, in itself, unfolds in order initiate the cosmic manifestation in the Two, in his wife, in the Divine Mother. And when the One unfolds into the Two, the Three emerges, which is fire. Source: Gnostic Glossary.

All the mothers who have cared for us through the course of history, all those who sang us to sleep, all those who fed us, in the end are one and only: She, Isis whose veil no mortal has lifted, Neith, the Blessed Mother Goddess of the World. If we think about that Eternal Feminine, about Mother-God, we see that our particular Devi Kundalini is a ray of that Blessed Goddess Mother of the World.

And so the Eternal Feminine who has taken care of us throughout so many centuries, who has rocked us in so many cradles, is She: our Divine Mother. In Her all the mothers of the world, and all the ones we've had through the different ages, are personified. Fortunately we haven't lost them. They have remained with us in our Divine Mother.

If people's consciousness were awake, they would know how to appreciate that being who is mother, but the people's consciousness is asleep, and so they are really incapable of truly appreciating that being, the mother. So we need to become more and more conscious of what the Eternal Feminine is.

Yes, we don't deserve what we were given. After having been crooked and dishonest people, perverse people, we receive a cradle and a mother who lulls us in her arms. I say again it seems paradoxical, and if it were not for the mercy of That which has no name, it would be inexplicable.

Unfortunately, when we grow up the ego becomes manifest. In our early years it is the essence that manifests in the child and that's why children are so beautiful, but as we keep growing, the personality develops and the ego slowly starts expressing, until finally, it definitively becomes active. Then we become different. The beautiful thoughts, those we had when still in our crib, are forgotten and lost. That charm of our early years is relegated to obscurity, and the noble intentions we had when

we were children get trampled, until not even the memory of them remains. The ego surrounding the essence grows stronger, the personality is reinforced and acquires certain modalities, prejudices, etc., and, obviously, the essence gets filed there in the deepest undercurrent of the psyche, relegated to the most complete obscurity. Finally, in the end, the personality with all of its prejudices and the ego, manifesting through the mind, take the place of the essence.

Where are those noble intentions, those intentions we had when we were little? We don't want to realize that we were children; we've forgotten it. The Great Kabir¹⁷ Jesus said, "Unless you become like little children you shall by no means enter the Kingdom of Heaven."¹⁸ And there is something that impedes us from being like children: it is this ego that we have, this bunch of memories, passions, fears, hatreds, resentments, lusts, etc.

If we want true happiness, we have no choice but to remember those beautiful intentions we had when we were little children, before the ego had the chance to manifest, before the personality had formed, when we were still taking our first steps, when we made beautiful resolutions for ourselves, certain resolutions that were afterward forgotten, and forgotten when the personality definitively took shape, forgotten when the ego became active. Then we turned into other people, and we took satisfaction in having turned into someone else and we forgot about simplicity, innocence, and we've grown confused and deluded.

Is this condition we're in of being complicated and difficult adults somehow superior to the innocence we had? My dear brothers and sisters, we need to comprehend the necessity of

17 The word Kabir is derived from the Hebrew Habir, great, and also Kabar, one of the names for Venus. The Cabirs are the most elevated planetary Spirits, the greatest Gods and "the mighty ones." T.G.H.P.B.

18 See the Gospel according to Matthew 18:3

returning to our original point of departure, of reconquering our childhood in the mind and the heart, and there is only one way: appealing to our Divine Mother Kundalini; knowing how to really love our Divine Mother Kundalini; comprehending her.

And how can we really get closer to our Divine Mother? First of all, dear brothers and sisters, by learning to love our earthly mother, as a starting point, since she is the living manifestation of the Eternal Feminine; learning to love all the mothers of the world. And as for us men, learning to see a mother in every woman, to see in them the living representation of the Eternal Feminine, because if we see a woman and the first thing that comes to mind is lust, unhealthy thoughts, then we're insulting the Eternal Feminine; we're trampling on our Divine Mother; we're abusing that which is pure love.

There's a saying in Spanish that goes like this: "Obras hacen amores, que no buenas razones," "Actions speak louder than words."¹⁹ What good is it to love our mother if we don't show it with actions? What good is it to say we love the Eternal Feminine, or this or that person, if the first thing that enters our mind are unwholesome and lustful thoughts? Where is the love for the Eternal Feminine, the Divine Mother? Is it in insulting her like that? Trampling on her?

Let's think about this, my dear brothers, let's reflect. Let's be worthy, if we really, truly want to walk with Devi Kundalini Shakti, and then our hearts, on fire with love, will draw near to Her, and She to us.

No one could eliminate the "inhuman elements" that we carry within us without Her help. Just as she, the mother, cleaned us and bathed us when we were children, just as she fed us, so the

19 A more literal translation would be: "Actions, not good intentions, are the expression of love."

Divine Mother eliminates all of that filthiness in us, all of those abominable specters that together constitute the ego, the “me, myself” the self.

Do you think that this age is more beautiful than your early childhood? You’re wrong, because until you reconquer your lost infancy in your mind and in your heart, you shall by no means achieve the final liberation.

One of the tests that every beginner goes through in this path is the test of Fire. When we have emerged victorious in that test, obviously we have to go to the “Hall of Children.” That’s the name of a very special temple where we are received provided we have succeeded. Then the Adepts of the White Brotherhood, all in the form of children, welcome us, and when we greet them “Peace be with you!” or “Inverential Peace!” the response is: “And with your Spirit also.” Why do they have to welcome us in children’s forms when we emerge victorious in the test of Fire? Because obviously it is only with the Fire that we can reconquer our innocence. But it is essential to work with the Sacred Fire, with that Holy Flame of love, knowing how to love.

Speaking of the Fire, it’s appropriate to remember Jesus the Christ on his cross. The Mother is at the foot of the cross—She could not be missing, impossible!—and over the cross the INRI, Ignis Natura Renovatur Integra, “Fire Incessantly Renews Nature.”

We need to find the Great Kabir in us. When we read the epistles of the apostle Paul, with surprise we can verify for ourselves that he rarely mentions the Great Kabir Jesus, the historical Christ, rather he always refers to the inner Christ.

The name Jesus obviously comes from the Hebrew word Jeshua, which means Savior. He is the Savior that we must seek within ourselves. He is always in his Mother’s arms; he is the child

Horus among the Egyptians, always in the arms of Isis. It is urgent, brothers and sisters, to know that this Jeshua comes to us in the arms of our particular Mother Kundalini, that there is no way that the Cosmic Chrestos could express through us if it didn't become Jesus.

Really, there is the Logos. The Father, the Son, and the Holy Spirit form a single whole, which among the Egyptians was called Osiris. He unfolds into Isis, into the Divine Mother, the Wife. He and She love each other, and as a result of their love She conceives "by the power of the Holy Spirit," that is, by the power of her Husband. The Christ descends into her immaculate and virginal womb; the Second Logos enters her womb and becomes, as it says in *The Divine Comedy*, the Son of his daughter,²⁰ the child of the Divine Mother Kundalini. She carries Him in her arms. That's why Isis always carries Horus in her arms and Mary carries Jesus.

Our particular Divine Mother also carries our inner Jesus in Her arms. When we, having dearly loved our Mother, become worthy, then we are worthy or deserving to become his dwelling place, the House of the Lord.

It is said that He is born in a stable at midnight, where the animals are. Yes, the animals of desire! And that stable is our own body. He's born there and then he must grow and develop. The Jeshua, our inner, individual Savior, must suffer in himself all temptations and overcome them, He must overcome the powers of darkness in himself, He must conquer the tenebrous in himself. He must live as man among men, be flesh and bone—our flesh, that's clear. He must be a man among the beings that populate the face of the Earth and conquer as he goes; that's why He's our Savior.

20 See *The Divine Comedy*, Paradise, Canto XXXIII: "O virgin mother, daughter of thy Son..."

Our psychological process becomes His process, He must order and transform our psyche. He must disintegrate our preoccupations, our desires, etc. There is a reason he has been called the “Steadfast Saint,” because He cannot be conquered. In the end, He triumphs and then He is bathed in glory.

The Sacred Fire, personified in Jeshua—in our Jeshua, not the historical Jeshua—is worthy of all praise and glory, lordship and majesty. He loves his Mother and his Mother loves Him. Only through his Mother can He be born in the inner stable inside of us in order to become our Savior. If we don’t love the Mother of our inner Jeshua, neither will we love the Son. How could the Son come to us if we don’t love his Mother? Whoever wants to love Her has to prove it with facts, loving she who gave us life, seeing her, the one who gave us life, in every woman.

So then, brothers and sisters, we need to comprehend this great mystery of the Christ and the Divine Mother. We need to become simple, tolerant, and modest, because that’s the only way, my dear brothers and sisters, we will proceed on the true path.

I want you all to reflect on what we’re talking about tonight. I want you to return to the original point of departure, return to your first love, to reconquer your lost childhood in your mind, heart, and sex, so that you enter the Path of Christification, the Path of Salvation.

Whoever really wants to be saved must know how to love. How could we really love a woman if when we look at her, erotic thoughts of lust come to mind? That’s insulting her, offending her! You might object, saying that there are many types of women, like showgirls, etc., etc., but are we judges to judge the Eternal Feminine? What right do we have to do so? Who made us judges of the Eternal Feminine? Or do we think we’re saints? Or have we already recovered our innocence? We shouldn’t

judge the Eternal Feminine. And women themselves should see a mother in every woman, women themselves should love their mother, should adore their Divine Mother Kundalini if they want to be worthy to one day receive the “Steadfast Saint.”

There is a sacred prayer that says, “Sources of divine rejoicings, direct your actions upon us. Holy Affirming, Holy Denying, Holy Reconciling, transubstantiate in me for my Being... Holy God, Steadfast Saint, Immortal Saint, have mercy on us.” This is the beautiful song to the Three Great Primary Forces of the Universe. These three forces themselves are what constitute the Father, Osiris, He who unfolding becomes Neith, Isis, and from the union of He and She comes our particular Jeshua, our own inner Christ Jesus, very much our own, the one who must enter us, our body, in order to save us.

That prayer of “Holy God, Steadfast Saint, Immortal Saint” is very special, because the “Ancient of Centuries” of the Kabala is “Holy God,” and the “Steadfast Saint” is Jeshua, our particular inner Jeshua, who becoming embodied in us takes charge of all of our psychological processes, all of our passions, feelings, thoughts, etc., in order to transmute them in himself; all of our temptations in order to conquer them in himself, and the only one who can do this is the “Steadfast Saint.”

That “Holy Affirming,” “Holy Denying,” and “Holy Reconciling” is also something interesting. Why? Because the first force is the Eternal Affirmation, the Father; the second is the Eternal Denial, the Son; and the third is the Eternal Reconciliation, the Holy Spirit. The Father affirms, the Son denies, and the Holy Spirit reconciles.

What does the Son deny? Why do we say that the Son denies? Because the Son refuses or doesn't want all that we want: passions, psychological defects, etc.

And why do we call the third force “Holy Reconciling”? Because with that third force we are reconciled. With who? With Divinity. I’m referring emphatically to the sexual force, that force with which our body is formed, that force with which our body develops in our mother’s womb, that force that brought us into existence.

Why does it say, “Transubstantiate in me for my Being,” for our Being? Because the Three Primary Forces of the Universe—that of the very beloved Father, the very adored Son, and the very wise Holy Spirit—go through the transubstantiation in us and for our Being. Do you understand what this means, my dear brothers and sisters? To transubstantiate means that one substance becomes another. Now do you understand why the Three Primary Forces pass through the transubstantiation in us and for our Being? This is something big! It’s obvious that we need to crystallize the Three Primary Forces in us.

So reflect, my dear brothers and sisters, strive to eliminate the psychological “I,” return to our first love, try to reconquer innocence in your hearts, fight for that. Learn to love the Eternal Feminine and that way one day you’ll have the joy of incarnating in yourselves your particular, individual Jesus.

With this I don’t want to underestimate the Great Kabir Jesus, the one who taught this doctrine in the Holy Land. If there is a reason the Great Kabir Jesus is great, it’s because he taught us the doctrine of the Eternal Savior, of our interior, profound Savior, our particular Jeshua.

Samael Aun Weor

HAIL MARY

Prayer dedicated to our Mother Kundalini, which allows us to come closer to her with love, respect, and veneration.

Hail RAM-IO (Mary),

Full of grace,

The Lord is with you.

Blessed are you among women

And blessed is the fruit of your womb, IHESUS.

Virgin RAM-IO, Mother of God,

Pray for us, those who have the sinning "I,"

Now and at the hour of the death of our defects ("I's").

AMEN, AMEN, AMEN.



Practice

Oh, Isis, Mother of the Cosmos, root of love,
trunk, bud, leaf, flower, and seed
of all that exists.

We conjure you, naturalizing force!

We call to the Queen of Space and of the
Night, and kissing her loving eyes, drinking
the dew from her lips, breathing the sweet
aroma of her body, we exclaim:

Oh, Nut, you eternal Seity of heaven!
You who are the primordial soul,
you who are that which was and that which will be,
Isis whose veil no mortal has lifted,
when you are beneath the radiant stars
of the nocturnal and profound sky of the desert,
with purity of heart
and in the flame of the serpent
we call you!

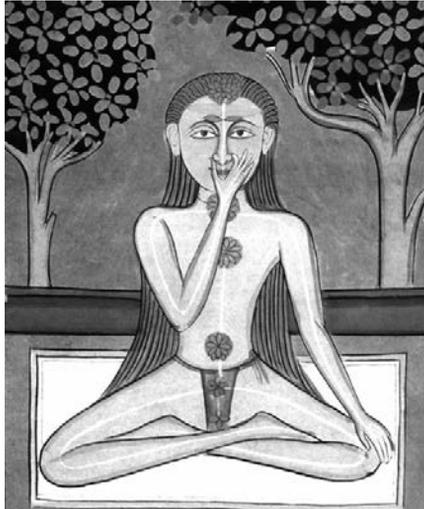
O AO KAKOF NA KHONSA





7

Christic Egyptian Pranayama



*“There is a close connection between the mind, Prana,
and the sexual energy.”*

Samael Aun Weor

Christic Egyptian Pranayama



Introduction

It is not possible to awaken the Kundalini with all of those multiple pseudo-esoteric procedures, in vogue and taught in diverse schools. The bellow system, with all its variety of pranayamas, the diverse asanas and forms of hatha yoga, the mudras, bhaktis, bandhas, etc., will never be able to activate the serpentine fire.

*Parsifal Unveiled
Samael Aun Weor*

Raja yoga, for example, allows us the development of the chakras; we become stronger in concentration. Raja-yogis or raja-yoginis think that it is possible to awaken the Kundalini with pranayama; such a concept is completely false. What happens is that sometimes a spark from the fire of the coccyx, of the muladhara, rises through the Shushumna channel producing a certain flash of light, and then the yogi believes that his serpent has woken up completely; that concept is false. The serpent cannot develop, or unfold, other than through tantric initiation and nothing else, only with the tantras can the serpent progress.

*Samael Aun Weor
Lecture notes, Lecture No 198*

It is obvious that if a woman does not find a husband, or if a man does not find a wife, then they transmute the creative energy, the libido, through pranayama, through the breath and the mantra. I am not saying in this way they will awaken the kundalini or achieve union with the Intimate, but at least they will take advantage of the creative energy and use it wisely to stimulate the chakras and even to achieve a greater awakening of consciousness, to form the Golden Flower, to cure their ailments, etc. Whoever wants to go further has to practice the Sahaja Maithuna...

*Samael Aun Weor
Lecture notes, Lecture No. 150*

Prana

Prana is the great breath. It is the Cosmic Christ. *Prana* is the life that palpitates within each atom, as it palpitates in each sun.

Fire burns because of *prana*; water flows because of *prana*; wind blows because of *prana*; the sun exists because of *prana*; the life we have is *prana*. Nothing can exist in the universe without *prana*. The most insignificant insect could not be born, nor could the most timid flower bloom without *prana*.

Prana exists in the food we eat, in the air we breathe, and in the water we drink; it exists within everything.

When seminal energy is totally sublimated and transformed, the nervous system is provided with very rich *prana*, which is deposited within the brain as wine of light, as marvelous Christic energy.

There is a close connection between the mind, *prana*, and the semen. By controlling the seminal energy with the force of willpower we will have achieved everything because the mind and the *prana* will remain under our control.

In life, those who spill the semen will never be able to control their minds, let alone *prana*. They are failures.

Whoever achieves sexual control also gains control of their minds and control of *prana*. These types of men reach liberation. These types of men attain the Elixir of Long Life.

All of those immortals who live with the Christ Yogi from India (the Divine Babaji) conserve their physical bodies for thousands of years without death having power over them. After attaining supreme chastity, these brethren achieve control of the *prana* and the mind.

Prana is universal energy; it is life, it is light, it is happiness.

The Yellow Book
Samael Aun Weor

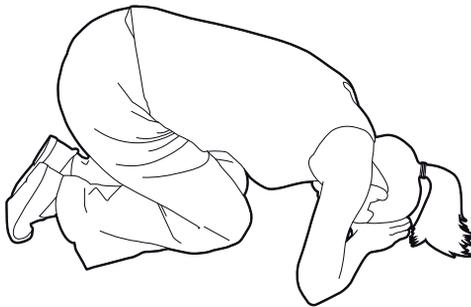


Esoteric Practice

1. The devotee should sit in a chair with his face towards the East.
2. Pray a lot, begging the Divine Mother that she awakens the Kundalini.
3. The chest, neck, and head should be in a vertical line. One should not bend the body forward, backward, nor to the side. The palms of your hands should rest on your legs in a very natural way.
4. The mind of the devotee should be directed within, toward the Divine Mother, loving her and adoring her.
5. Close the eyes so the things of the physical world are not distracting.
6. Cover the right nostril with the thumb, while mentally vocalizing the mantra **TON**, while breathing or inhaling the air very slowly through the left nostril. (Men do it in reverse.)²¹
7. Now close the left nostril with the index finger. Hold the breath. Send the prana to the Church of Ephesus, located in the coccyx...and mentally pronounce the mantra **SA**.

21 See the book *The Mysteries of Fire* by Samael Aun Weor, Lesson III, paragraph 80.

8. Now exhale very slowly through the right nostril, while mentally vocalizing the mantra **HAM**.
9. Now close the left nostril with the index finger.
10. Inhale life, prana, through the right nostril while vocalizing mentally the mantra **TON**. Now retain the breath while vocalizing the mantra **RA**. Close the two nostrils with the index finger and thumb. Send the prana to the magnetic center of the coccyx....
11. Exhale very slowly through the left nostril while mentally vocalizing the mantric syllable **HAM**.
12. This constitutes a complete pranayama.
13. Six consecutive pranayamas should be carried out at dawn and dusk.
14. The devotee should get up from his chair and kneel on the ground.
15. The devotee will place the palms of the hands on the floor with the thumbs touching.
16. Bowing forward, prostrated on the ground, filled with supreme veneration with the head toward the East, rest the forehead on the back of the hands, in the Egyptian style.



17. Now the devotee will vocalize with his creative larynx the powerful mantra of the Egyptians, **RA**. That mantra is vocalized by elongating the sound of the two letters that make up the mantra **RA**, in this way: **RRRRRRRRRAAAAAAAAAA**. Vocalize it seven consecutive times.

These are the seventeen points of Egyptian Pranayama. The mantra **RA** has the power of making the Kundalini and the chakras vibrate to arouse them.

The mantras of pranayama are **TON-SA-HAM**, **TON-RA-HAM**. With pranayama the tenebrous regions of darkness and inertia are dissipated. With pranayama we dissipate laziness and ineptness.

Prana is related with the mind. The mind is the vehicle of willpower. Willpower must obey the Great Soul of the world.

All the internal vehicles must be controlled with pranayama. Prana is life.

The right nostril is solar. The left nostril is lunar. The two witnesses are related to the nostrils. The seminal vesicles are united to the two witnesses through a pair of nervous cords. In the final synthesis, we can assure that the two witnesses of the Apocalypse are born in the seminal vesicles. The two seminal vesicles are the two oceans of life. It is said that Moses found his master at the convergence of the two oceans.

In this chapter, we have taught Egyptian pranayama for the devotees of the occidental world.

Those who want to awaken their Kundalini must persevere in pranayama daily throughout their entire life.

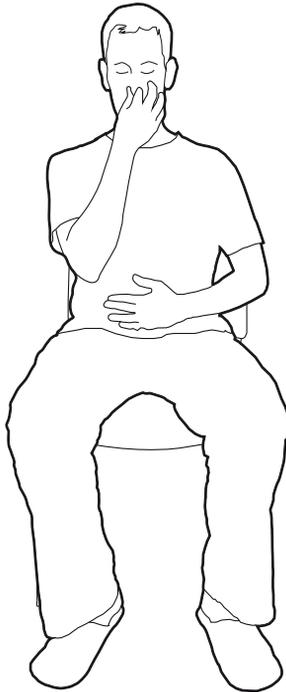
The room for the practice of pranayama must not be humid,

poorly ventilated, or unclean. The room should be pure, clean, and neat. One can also practice pranayama in the countryside, on a mountain, at the seashore, etc.

With pranayama we transmute the sexual energy into Christic energy. With pranayama we awaken the Kundalini²² and we fully open the chakras.

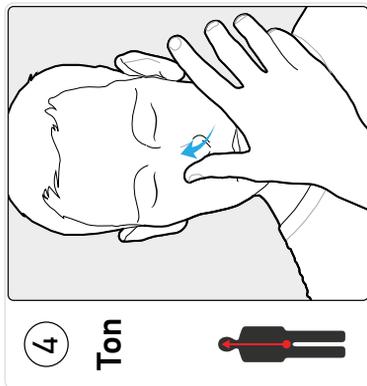
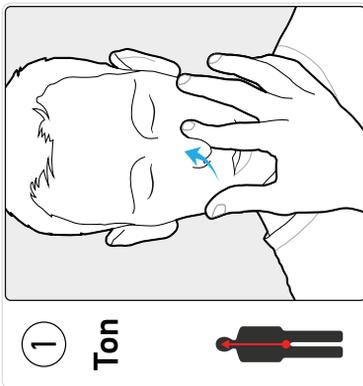
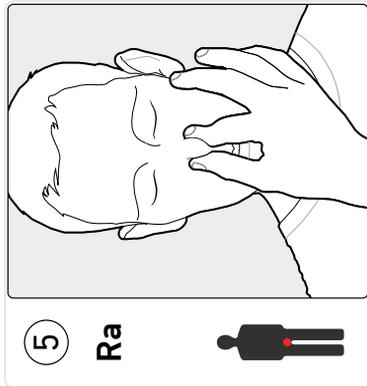
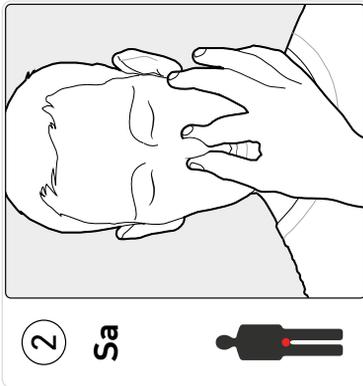
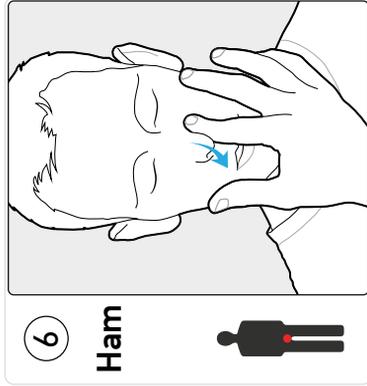
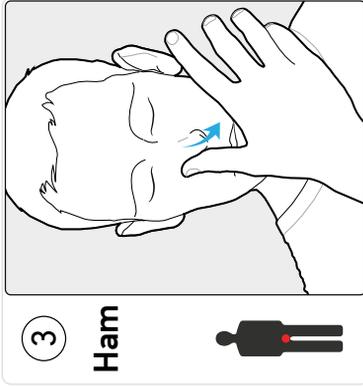
Pranayama is a system of sexual transmutation for single people.

The Yellow Book
Samael Aun Weor



Pranayama seated Western style.

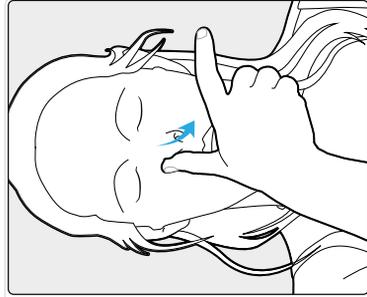
22 "Is it possible that somebody, in the physical world, can self-realize without the need for sexual magic?" The answer to this last question was tremendous, "Impossible, my son; that is not possible." Samael Aun Weor (See Endnotes)





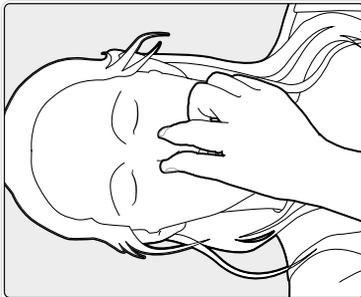
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Ham



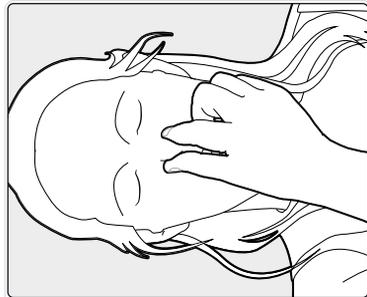
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Ham



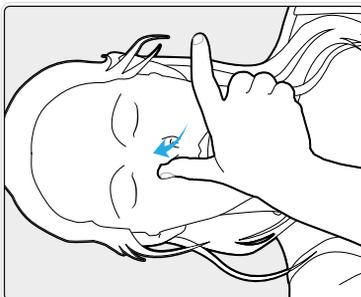
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Sa



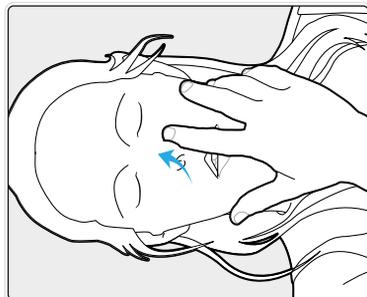
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Ra



1

Ton



4

Ton





Complement

The Mysteries of Fire Pranayama

- 1.- *Then the angel who talked with me returned and woke me up, like someone awakened from sleep.*
- 2.- *He asked me, 'What do you see?' I answered, 'I see a solid gold lampstand with a bowl at the top and seven lamps on it, with seven channels to the lamps.'*
- 3.- *Also there are two olive trees by it, one on the right of the bowl and the other on its left.' (Zechariah 4:1-3)*
- 4.- *Then I asked the angel, 'What are these two olive trees on the right and the left of the lampstand?'*
- 5.- *Again I asked him, 'What are these two olive branches beside the two gold pipes that pour out golden oil?'*
- 6.- *He replied, 'Do you not know what these are?' 'No, my lord,' I said.*
- 7.- *So he said, 'These are the two who are anointed to serve the Lord of all the earth.' (Zechariah 4:11-14)*
- 8.- *The two olive branches through which the two golden pipes empty out the golden oil are the two nadis *Ida* and *Pingala*.*
- 9.- *In the male, *Ida* rises from the right testicle and *Pingala* from the left testicle.*
- 10.- *In the female, *Ida* and *Pingala* rise from the ovaries.*
- 11.- **Ida* and *Pingala* are the two olive trees of the temple. These are the two candlesticks standing before the God of the earth.*

These are the two witnesses, and if any man will hurt them, fire proceeds out of their mouths and devours their enemies.

12.- The solar and lunar atoms of our seminal energy rise through these two ganglionic cords named Ida and Pingala.

13.- The right nasal cavity is related with Pingala. The left nasal cavity is related with Ida.

14.- It is stated that solar atoms penetrate through the right nasal cavity and that lunar atoms penetrate through the left nasal cavity.

15.- The yogis who have not been initiated in the School of Internal Mysteries practice pranayama with the intention of attracting into the magnetic field of their nose millions of solar and lunar atoms from the exterior world.

16.- However, the yogi-esotericist-initiate does not search outside in the world of Maya. The yogi-esotericist-initiate searches within himself.

17.- When a yogi-esotericist-initiate practices pranayama, he only wants to make his sexual energy rise from his testicles to the sacred chalice of his brain.

18.- *Pranayama* is an esoteric system to transmute semen into Christic energy.

19.- *Pranayama* is a system of transmutation for the sexual energy.

20.- When the yogi-esotericist-initiate inhales the prana or vital Christ through the right nasal cavity and exhales the prana through the left nasal cavity, and vice versa, when he inhales through the left nasal cavity and exhales through the right nasal cavity, what he wants is not to attract external atoms as the profane believe but rather to raise the solar and lunar atoms from his testicles to the magnetic field at the root of his nose.

21.- The clairvoyant who observes the ganglionic cords (Ida and Pingala) of a yogi in the moments of practicing pranayama will see the pure waters of Amrita, the primordial waters of Genesis, ascending through these two nadis.

22. *Swara* is the science of breath. *Swara* is the sacred science of respiration.

23.- “TON-SA-HAM are the mantras for inhalation. TON-RA-HAM are those of exhalation, whose extremes correspond to the rhythmic contraction and expansion of matter (undifferentiated space, Prakriti, Mulaprakriti).” (See *Biorhythm* by Master Huiracocha/Dr. Arnold Krumm-Heller).

24.- “Thus, from the mantra SWA-RA is formed the sublime *Swara*, which is mentioned in the fifteenth verse of the Zhivagama: In the *Swara* are the Vedas and the Zastras (sacred books of the Hindus)...In the *Swara* are the three worlds. *Swara* is the reflection of Parabrahman (the only whole absolute). This is why some authors state: *Swara* is life and they add: *Swara* is music...” (*Biorhythm* by Master Huiracocha/Dr. Arnold Krumm-Heller).

25.- “*Swara* subsequently forms the base of the Tatwas, since these are the five modifications of the Great Breath.” (*Biorhythm* by Master Huiracocha/Dr. Arnold Krumm-Heller).

26.- However, the Great Breath is the Cosmic Christ, Avalokitesvara, Kwan-Yin, the Melodious Voice, the Army of the Voice, whose commander is a paramarthasatya known in this humanity with the name of *Jesus Christ*.

27. *Jesus Christ* is the greatest initiate who has come into the world.

28.- The Army of the Voice is the Mercavah. The coachman of that chariot is *Jesus Christ*, the Divine Rabbi of Galilee.

29.- Jesus Christ is an inhabitant of the Absolute who renounced the happiness of SAT, the Unmanifested, to come into the world with Swara, the reflection of Parabrahman.

30.- Therefore, pranayama is the Christic science of the Great Breath or Cosmic Chrestos.

31.- That Great Universal Breath of Life, that Cosmic Christ, abides within our Christonic semen.

32.- The yogi works with the Great Breath or Cosmic Chrestos that is deposited within the Christonic semen when he is practicing pranayama.

33.- Pranayama (a practice that consists of making profound inhalations of air, and retaining the inhaled air as long as possible, and afterwards exhaling the air until the lungs are emptied) also teaches about the poles of energy: one masculine pole located in the brain (cerebrospinal nervous system) and the feminine pole in the heart (grand sympathetic nervous system). But just as when we line up two poles of a magnet in space, we undoubtedly create new energies and these necessarily give birth to a third pole; as such, we affirm that the third pole is Devi-Kundalini, which is born from the union of the solar and lunar atoms in the *Triveni*, situated in the coccyx.

34.- These two polarities of the Great Breath, masculine and feminine, prove the sexuality of prana and Kundalini.

35.- Kundalini is absolutely sexual.

36.- People have the tendency to see sex as something filthy and horribly passionate. The yogi is ahead of Dsa, Usthi, Uste (desire) and reverently prostrates himself before the Gnostic mysteries of sex because he considers sex as a sacred function of Devi-Kundalini.

37.- The yogi knows that the waters of Amrita (Christonic semen) are the habitat of fire.

38.- The yogi knows that the entire force of the Solar Logos abides within the plant, animal, and human seed.

39.- The yogi knows that **sex is a holy force and that it must not be corrupted with fornication.**

40.- Breathing through the right nasal cavity is called *Suria* or *Pingala*. We cause the ascension of solar atoms from our seminal system through this respiration.

41.- Breathing through the left nasal cavity is called *Chandra* or *Ida*. We cause the ascension of lunar atoms from our seminal system through this respiration.

42.- We reinforce the three breaths of pure Akasa with the exercises of pranayama. These three breaths are combined with the solar and lunar atoms of our seminal system to awaken Devi-Kundalini.

43.- Prana is the vital Christ or Great Breath. That vital Christ is modified into Akasa, within which the Son, the *First Begotten*, the *Purusha* of every human being, is hidden.

44.- *Akasa* is modified into *ether*, and the ether is transformed into tattwas. The tattwas are the origin of *fire, air, water, and earth*.

45.- Therefore, everything that exists, everything that has been, and everything that shall be, comes from the Great Breath, the Cosmic Christ, the Army of the Voice, whose Supreme Commander is Jesus Christ.

46.- *Paranishpanna* (absolute happiness) without *paramartha* (awakened consciousness) is not happiness.

47.- Jesus Christ attained Paramartha and Paranshipanna; nonetheless, he renounced the happiness of the Unmanifested Absolute to come and save human beings and Gods.

48.- When the Elohim or Glorious Dhyanis started to weave at the loom of God, they cried with pain when contemplating the twilight of the Uncreated Light that seemed to sink as a frightful setting sun.

49.- Then Jesus Christ, the Great Paramarthasatya, passed through the Dhyani-pasa and entered the cosmic garden to save the gods, whose innumerable virginal sparks or jinas are devolving and evolving during this Mahakalpa.

50.- I, Samael Aun Weor, was a witness to all of these things. I saw when that Great Being entered the sanctuary, signed a pact of salvation for human beings, and crucified himself on his cross.

51.- I witnessed the dawn of the Mahamanvantara and give testimony of all of these things.

52.- Later on, at the dawn of the *fourth round*, the Master sent his Buddha in order for him to prepare himself in this valley of tears. That Buddha is his soul called *Jesus*.

53.- And his Buddha lit his seven eternal lamps.

54.- And his Buddha raised his seven serpents throughout the seven canals of the candlestick.

55.- Thus, when his Buddha Jesus of Nazareth was prepared in the Jordan, his Resplendent Dragon of Wisdom entered within him in order to preach to human beings and gods.

56.- The sacrifice already happened on that occasion. The commander of all cosmic Christs, Jesus of Nazareth, washed all the sins of the sanctuary with his blood and signed the pact

between human beings and Kwan-Yin, the Army of the Voice, Vishnu, Osiris, the Great Breath.

57.- Jesus is the supreme conciliator between the men and divinity.

58.- The nadis, Ida and Pingala, are the subtle conductors of Shushumna-prana, the Christic sexual energy.

59.- Ida and Pingala join the Shushumna nadi in the muladhara chakra.

60.- The union of these three nadis in the muladhara chakra is called *Mukta Triveni*. This encounter of nadis is repeated in the anahata and ajna chakras.

61.- Ida is cold and Pingala is hot.

62.- The Pingala nadi is intimately related with the functions of organic assimilation.

63.- Ida is pale and Pingala is a fiery red color..

64.- The yogi can retain the prana that circulates through the Shushumna nadi at the point called *Brahmarandhra*, located in the frontal fontanel of newborn babies.

65.- Thus, the yogi can defy death and live entire ages.

66.- However, this is only possible for the yogi that has received the *Elixir of Long Life*.

67.- That elixir is a *gas* and a *liquid*.

68.- That white colored gas is electropositive and electronegative.

69.- That gas remains deposited in the vital depths; thus the initiate can keep his physical body alive for millions of years.

70.- This liquid makes the physical body subtle.

71.- Thus, the physical body is absorbed within the etheric body and becomes indestructible.

72.- The Ida and Pingala nadis are found on either side of the spinal cord.

73.- These nadis entwine around the spinal cord in a shape similar to the number eight.

74.- The celestial path is inside the Shushumna nadi.

75.- The Kundalini ascends throughout the Brahmanadi.

76.- The Brahmanadi is found situated inside another very subtle canal that runs throughout the length of the spinal cord and is known with the name of *Chitra*.

77.- The seven chakras known with the names of *Muladhara, Svadhithana, Manipura, Anahata, Vishudda, Ajna, and Sahasrara* are over this Chitra nadi.

78.- Buddhi (the Divine Soul) becomes united with Shiva (the Innermost) when the Kundalini reaches the Sahasrara chakra. This is the First Initiation of Major Mysteries.

Exercise of Pranayama

79.- Let the disciple sit down on the ground, crossing his legs in the Eastern style. This position is called padmasana in India.

80.- Shut the left nasal cavity with the index finger and inhale the prana through the right nasal cavity.

81.- Now, retain the air while shutting both nasal cavities with the index finger and the thumb.

82.- Exhale the air through the left nasal cavity while shutting the right nasal cavity; inhale now through the left nasal cavity; hold the breath again, and exhale through the right nasal cavity.

83.- When you are inhaling the air, imagine the sexual energy ascending through the nadi related with the nasal cavity through which you are inhaling the prana.

84.- Think of the three breaths of pure Akasa descending through the Shushumna, Ida, and Pingala nadis when you are sending the inhaled prana downward so as to awake the muladhara chakra where the Kundalini abides.

85.- Prana is the purifying fire that cleanses the scoria which plugs the nadis.

86.- The veils of Rajas and Tamas are dissipated with sexual transmutation of pranayama.

87.- The student's mind is prepared for dharana, dhyana, and samadhi with the practice of pranayama.

88.- The disciple should practice pranayama ten minutes daily.

89.- The disciple should drink a glass of milk or eat any light food after he finishes the practice.

- 90.- The disciples can also practice while standing firmly on their feet.
- 91.- The disciple should slowly inhale and exhale with his mind very well concentrated in his pranayama practice.
- 92.- Many asanas and pranayama exercises exist but the former exercise of pranayama is enough for the transmutation of the student's sexual energies.
- 93.- The disciple can also sit on a comfortable sofa to perform his practices.
- 94.- Before starting his practices, the disciple must pray to his Innermost by meditating profoundly on Him.
- 95.- The disciple must be profoundly concentrated in his muladhara chakra, begging to his Purusha (Innermost) for the awakening of the Kundalini.
- 96.- Eastern yogis give a great variety of pranayama exercises.
- 97.- Let us see: profound respiration, Sukh Purvak (comfortable position), pranayama while walking, pranayama during meditation, rhythmic breathing, Surya Bhedana, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murcha, Plavini, Kevala Kumbhaka, etc.
- 98.- All of these innumerable varieties of practices and asanas (postures) served for the descending arch of the evolving life; yet, now we are starting an ascending arch of evolution and, therefore, that enormous quantity of postures and exercises are antiquated for the New Aquarian Age.
- 99.- Now the yogis of the New Aquarian Age live a life of intense activity within cities and they do not need to withdraw into solitary forests because we are initiating the New Aquarian Age.

This age is one of sociability, cooperation, and fellowship among all men without distinction of schools, races, sexes, castes, and religions.

100.- Pranayama exercises can be done in our own homes without much complication and without abandoning the fulfillment of our responsibilities to our family, society, and humanity.

101.- The yogi must be absolutely chaste, otherwise, he will fail totally.

V.M. Samael Aun Weor
The Mysteries of Fire, Chapter 3 "The Two Witnesses"

► *Footnote #22:*

Once, the date and time do not matter, I was outside the physical body and I found myself with my sacred Mother in the interior of a precious area.

After the usual embraces between mother and son, she sat down on a comfortable armchair in front me; I took advantage of the opportunity to ask her some very necessary questions. “Am I doing well now, my Mother?” “Yes my son, you are doing well.” “Do I still need to practice sexual magic?” “Yes, you still need to.” “Is it possible that somebody, in the physical world, can self-realize without the need for sexual magic?” The answer to this last question was tremendous, “Impossible, my son; that is not possible.”

I confess frankly and bluntly that these words from the adorable one left me astonished. I then remembered, with supreme pain, the many pseudo esotericists and pseudo occultists who truly yearn for the final liberation but do not know about the Sahaja Maithuna, sexual magic, the marvelous key of the Great Arcanum. There is no doubt that the way that leads to the abyss is paved with good intentions.

*V.M. Samael Aun Weor
The Three Mountains, Chapter 10*



8

Concentration and Meditation



“It is important to practice daily, without missing even one day. With incessant, continuous, and tenacious repetition, we will eventually put our chakras into rotation. Thus, after some time, the first clairvoyant and clairaudient perceptions will begin.”

The Yellow Book - Samael Aun Weor

Concentration and Meditation

In the sacred India of the Vedas, yogis practice
internal meditation four times a day.

Yet, in our occidental world, due to the
preoccupation of our daily lives and the hard battle
for existence,

if we can only practice meditation once a day, then
this is sufficient. It is important to practice daily,
without missing even one day.

With incessant, continuous, and tenacious
repetition, we will eventually put our chakras
into rotation. Thus, after some time, the first
clairvoyant and clairaudient perceptions will begin.

Samael Aun Weor
The Yellow Book

Note: This guide titled “Concentration and Meditation” is just that, a guide for the practice of meditation in meditation chamber and second chamber. This guide is made up of nine lessons, which are totally practical, and will be adjusted according to the needs of the chamber.

Lecture - I

The First Thing the Candidate Should Acquire in the Spiritual Path

Concentration: “If you want to talk to a man at a distance, you make a funnel of your hand and speak; the sound waves are collected at one point and then directed towards the man. He can hear your speech very clearly.”

“Even so, if you collect the dissipated rays of the mind and focus them at a point, you will have wonderful concentration. The concentrated mind will serve as a potent search-light to find out the treasures of the soul and attain the supreme wealth of Atman...”

Swami Sivananda

Concentration is a phase of meditation. Meditation follows concentration. Concentration, then—first and foremost—is what the aspirant should acquire in the spiritual path.



Practice

Meditation through Breathing Exercises:²³

“According to the basic theory of the identicalness of **mind and prana**, if one can tame his breath, his mind will also be tamed.”

The breathing exercise is, therefore, one of the best paths that lead to concentration, meditation, and Samadhi.

“**The Six Wondrous Entrances:** The term ‘breathing exercise’ alludes to the conditioning of one’s breath through certain repeated manipulations according to a predetermined scheme.”

²³ Excerpts from the book, *The Practice of Zen*, by Chang Chen Chi

“The first step, called **‘The Stage of Counting the Breath,’** is to focus one’s mind on the count of each inhalation or exhalation, never both at the same time. Count from one to ten very slowly and calmly. If the counting is interrupted by a single distracting thought, the yogi should go back and recommence his counting at ‘one.’ Through repeated practice he will gradually become well versed in this counting exercise, all distracting thoughts will be eliminated, and the process of counting from one to ten will be completed without interruption. The breathing will then become very subtle, light, and tamed. Now the need for counting the breath diminishes—counting has even become a burden to the yogi. This experience is called ‘realizing the counting of breath.’”

The second step, known as **“Following the Breath.”** “When the yogi has reached this point, he stops the counting exercise and proceeds to the second step, known as ‘following the breath.’ Here the yogi’s mind merges itself with his breathing, following it in and out with ease and in perfect continuity. He will now feel that the air he takes in spreads throughout his entire body, even reaching to the tip of every hair; and his mind will become very calm and serene. This experience is called ‘realizing the following of breath.’ When the yogi reaches this point, ‘following the breath’ also becomes a burden, and he should then abandon it as he did the counting and proceed to the third step.”

The third step is called **“The Stopping Practice.”** “In this stage, the yogi should completely ignore the breath and ‘stop’ his mind on the tip of the nose. He will now feel extremely tranquil and steady, and soon both his body and mind will seem to have vanished into nothingness...Although the experience is wonderful...one should not cling to it or linger in it.”

The fourth step. “After this the yogi should take the fourth step, called **‘The Observation Practice,’** by observing his extremely

subtle breath and all the contents of his physical body—the bones, flesh, blood, muscles, excrement, etc. This will bring him to the realization that all of them are transient, momentary, and delusive—having no self-nature whatsoever. By repeatedly applying this scanning or ‘observation practice,’ the ‘eye’ of the yogi’s mind will gradually open, he will be able to see clearly all the minute functions of his organs and viscera, and will realize that both physical and psychic existence are within the bounds of misery, transiency, and delusion—subject to the illusory idea of ego.”

The fifth step or “Returning Practice.” “The yogi must observe carefully the very nature of all the meditation practices which he has so far employed. He will then see that all of them are bound within a pattern of dualism, for there is always a mind that practices and an object or scheme that is practiced upon. To relinquish this face-to-face dichotomy and bring the mind back to its primordial state—the one absolute void-whole—is the central theme of the ‘returning practice.’ This primordial state is to be entered into by contemplating the nonexistent or void nature of the mind. If one realizes that his mind is void by nature, from whence could the dichotomous ‘subject and object’ possibly come? When the yogi arrives at the realization of this truth, the great transcendental wisdom will suddenly blossom as he dwells naturally and spontaneously in the primordial state.”

The sixth step or the “Purity Practice.” “Nevertheless, the yogi should still go one step further to work on the sixth and last stage, the ‘purity practice,’ in order to cleanse the subtle ‘defilement-of-doing,’ and to perfect and complete the transcendental Wisdom that has blossomed within him...The purity practice is to observe the voidness of dichotomy and to merge one’s mind with the all-embracing equality. It is only through ‘practice of voidness’ that any form of Buddhist meditation is brought to completion.”

Lesson 8 - Lecture - II

Practice of Meditation by Concentrating the Mind on One Point

Objects for concentration: This form of meditation is apparently easy, but in fact is very difficult. It is recommended that the yogi first be able to dominate the breathing exercises up to a certain level before learning this meditation which consists of concentrating on a point; otherwise, he will find the practice difficult and boring.



Practice

Sit in a comfortable position. Place an image of your favorite deity in front of you. Observe the image with a firm gaze. Then, close your eyes and visualize the image in the center of your heart or in the space between your eyebrows.

The key point of the concentration is to attract the mind towards the same object time and time again, limiting its movements in the beginning to a small radius. Concentration will increase as the number of thoughts diminishes. Certainly, it is an arduous task to reduce the number of thoughts. In the same way that you must carefully remove a cloth that has fallen into a thorny plant, clearing the thorns slowly one by one, with effort you will also have to carefully gather the dispersed rays of your mind, which for many years have been scattered in sensorial objects. In the beginning, you may be very discouraged and the task may even seem unpleasant.

To concentrate our attention on an object that is in front of us is less effective than concentrating the mind on a certain point within the body. Fixing our attention on any interior point in the body will produce extraordinary and sometimes spectacular results. A certain psychic experience will take place when concentrating on a specific center of the body. For example, concentrating on the point between the eyebrows will produce the experience of light, and concentrating on the umbilical region will produce the experience of beatitude. When concentration is placed on the center of the heart, the positive and negative forces of the body will soon unite and, with time, will produce the **illuminating void**, or the experience of the **beatific void**. Those who follow Tantrism affirm that each one of the seven main centers of the body (chakras) have special functions and preferential applications.



Lesson 8 - Lecture - III

Practice of Meditation by Means of Visualization

The Powerful Mantram: HAM-SAH (first part):**Practice**

The disciple will sit in a chair or in the most convenient position, in order to relax the body perfectly, making sure that no muscle remains in tension.

Now close your eyes and concentrate all your attention on your heart, intimately interpenetrating within it.

Imagine that a resplendent blue light emanates from your heart and that this light extends throughout the face of the Earth, to the four cardinal points; and that this light of the Father, which is love, covers all human beings on the Earth and surrounds them in love and wisdom.

In these moments pronounce the powerful *mantram*: “HAM-SAH.” This *mantram* is pronounced while inhaling the air until the lungs are filled, like this: HAM (inhaling air), and then SAH (exhaling it). Do this exercise for approximately five minutes.

Continue pronouncing the same mantram, inhaling and exhaling in the same way, and taking that light to the space between the eyebrows.

Open your eyes slowly and look upwards, trying to see the space between your eyebrows where the pituitary gland is found; at the same time, you will take the light to this region without taking your attention away from the heart.

Imagine that this gland awakens. Continue always pronouncing the mantram “HAM-SAH.” This phase should last approximately five minutes.

Concentrate your attention on the pineal gland or crown center (Church of Laodicea).

Now, with your eyes closed, take the light from your heart to the center of one thousand petals, without ceasing to pronounce the *mantram* in the same manner. Stick with this exercise for five minutes in order to awaken the crown center.

Simultaneously imagine the cardiac, pituitary, and crown centers in activity, spinning like the small hands of a clock seen from the front, and always pronouncing the *mantram*.

Pronounce the *mantram* with a strong voice, then slowly decrease the sound until you pronounce it mentally, with the silent word, in profound quietude.

Visualization of the Subtle Bodies: “Inhalations-Exhalations” (second part)



Practice

Now begin with inhalations and exhalations of air, counting from one to ten, like this: 1 (inhale), 2 (exhale), 3 (inhale), 4 (exhale), 5 (inhale), 6 (exhale), 7 (inhale), 8 (exhale), 9 (inhale), and 10 (exhale).

Repeat this exercise several times; it should last approximately five minutes. During the inhalations it is necessary to completely fill the lungs with air, retaining it until we have counted the corresponding number, and then exhaling totally.

We repeat the inhalations, but this time without counting.

At this point, we will forget the breathing, breathing only when necessary, this lasts approximately five minutes.

Disregard the breathing entirely, in order to fix the mind on the tip of the nose. You will feel extremely calm and serene, experiencing the sensation that your body and your mind have vanished.

Now, with your imagination, try to see the internal organs of the physical body, such as the heart, the liver, the spleen, the kidneys, etc. (also five minutes).

At this moment, with your imagination, try to see the vital body, this body, which is a very beautiful blue color, penetrates and interpenetrates the physical body without becoming mixed.

With your imagination, go on to the molecular body; this is a body of diverse colors in which we move when we are sleeping and after death.

Try to see the mental body; this is a yellow-colored body that, like the previous subtle bodies, penetrates and interpenetrates the physical body without becoming mixed.

At this moment observe the thoughts that come to the mind, study them but without rejecting or condemning them and without identifying with them, allowing them to disappear by themselves, like birds that fly through space without leaving a trace.

In this manner, by not paying attention to deceptive thoughts and other negative forms, and persisting in your meditation, you will learn to meditate without meditating.

Lesson 8 - Lecture - IV

Practicing Meditation through Mantram-Yoga —Reciting or Intoning of Incantations or Mystic Words

The easiest and surest type of meditation: While *visualization* is a practice that employs the mind's eye, *Mantram Yoga* employs the mind's ear. Sound, as well as sight, can be utilized as a means of bringing one to the state of Samadhi. To recite a prayer or *mantram*, or to intone a single word of blessing, such as OM, is a major meditation practice that is widely followed in the East. Although Buddhism does not stress the importance of sound to the extent that Hinduism does, still *sound-yoga* has always been one of the mainstays of Buddhist meditation; it is extensively practiced by Buddhist monks and layman. There are three reasons for its popularity: it is the easiest and surest type of meditation, it is a highly devotional one, and it fulfills the religious needs of the masses. The previously mentioned types of meditation—breathing, concentration, and visualization—are mainly psycho-physiological exercises, having little of the religious element in them. By themselves, they cannot satisfy the spiritual longings of the people.



Practice: Meditation on the Divine Mother.

As in the previous practices, you will begin with inhalations and exhalations of air, counting from one to ten (this should last approximately five minutes). Next, we repeat the inhalations, but this time without counting. Completing this phase, we forget the breathing, breathing only when necessary; this will be done for approximately five minutes. In the next step we will disregard the breathing in order to “fix” the mind on the tip of the nose.

Then, we proceed to the phase called “**The Observation Practice.**” The devotee should concentrate on the sacred serpent located in the coccygeal chakra. The *Muladhara chakra* is located at the base of the spinal column, and sits between the beginning of the genital organs and the anus. It is found precisely beneath the *Kanda*, and the point where *Ida*, *Pingala* and *Sushumna* meet.

Four important *nadis*, which look like the petals of a lotus flower, emanate from this chakra. The Sanskrit letters *Vam*, *Sam*, *Sham*, and *Sum* represent the subtle vibrations produced by each *nadi*. The *Yoni*²⁴ in the center of this chakra is called *Kama* and is adored by the *Siddhas* (perfect Yogis). *Ganesha*²⁵ is the *Deva*²⁶ of this *Chakra*.



24 Yoni (Sanskrit): The womb, the feminine organ... (See Endnotes)

25 Ganesha (Sanskrit): The elephant-headed God of Wisdom, son of Shiva... (See Endnotes)

26 Deva (Sanskrit): Divine condition, divinity; god, deity. (T.G. of H.P.B.)

Pray with all of your heart while meditating on the following prayer from a sacred ritual:



Be You, oh Hadit, my secret,
the Gnostic mystery of my Being,
the central point of my connection,
my heart itself,
and blossom on my fecund lips made Word.

There above, in the infinite heavens,
in the profound height of the unknown,
the incessant radiance of Light
is the naked beauty of Nut.²⁷

She reclines, she arches in delectable ecstasy,
to receive the kiss of the secret desire of Hadit.
The winged sphere and the blue of the sky are mine.

Mantram:

O AO KAKOF NA KHONSA (three times)

These *mantrams* have the power of transmuting the sexual energy into fire and light within the alchemist's laboratory of the human organism. This prayer with its mantrams can be used in sexual magic. This prayer with its mantrams is an omnipotent key to meditate on our Divine Mother.

27 Nut (Noot) (Egyptian) The heavenly abyss in the Ritual or Book of the Dead. It is infinite space personified in the Vedas by Aditi, the goddess who, like Noon is the "mother of all the gods." (T.G. of H.P.B.)

“The Returning Practice”: We must carefully observe the nature of the different phases of this practice. Subject-object has been the plan we have followed, because there is a mind that practices and a plan or object that is followed. We must overcome this dichotomy and lead the mind to a state of unity. The subject that practices should assume the object. Let us remember the following, *“There is only one consciousness, one Law, one principle, one substance in the universe, and I Am one with all that exists.”*

Finally, we have **“The Purity Practice.”** It consists of becoming conscious of all the possible levels of the mind in relation to the exercise practiced at this time.



Lesson 8 - Lecture - V
Practicing Self-observation
during Meditation

The internal senses and powers: We have been told that internal senses exist, and we do not deny it. Obviously, there are more internal senses than external ones. The different schools have methods to develop powers, to develop the intimate senses, the internal senses, but in truth I say, my dear brothers, if we want to develop the internal senses, we must begin by developing the sense of observation of oneself, that is to say, of self-observation.

That sense is latent in each one of us but it is necessary to develop it. The development is only possible with practice.

Samael Aun Weor

The knowledge of oneself: To feel with the soul (essence, consciousness, etc.) is to know. Knowledge is a sensation of the soul. Man perfects himself to the extent that he is able to feel the truth.

Knowledge of something must be done through the soul, through intuition and not through the mind or intellect. The mind or intellect is easily deceived by appearances, and when it accepts an appearance, a falsity, that falsity becomes part of the subconscious mind, alongside other errors and truths. All of this constitutes the character of the individual, how he thinks, how he believes, how he acts, how he feels; and the sum total of all the knowledge which he accepts, some false and some true, is expressed in his way of feeling.

Huiracocha

Natural and divine powers of the essence: The Sacred Scriptures have spoken very clearly. The Gospel has said, *“Seek first the Kingdom of God and its Justice, and everything else will be added unto you...”*

Unfortunately, ninety seven percent of the essence is bottled up within the diverse *elements* that make up the ego, the “I.” We need to develop the essence, to free it, to unbotle it.

When we achieve this, multiple natural and divine powers will express in us with all their beauty and splendor. Then, we do not need to strive to obtain powers; what we must strive for is *to die in oneself*, here and now, because *only with death will the new arrive*.

Never say: *“I can’t,” “I don’t know”*: If you enter a dark room in order to do something, the first thing you do is turn on a light so as to distinguish between the objects and find what you are looking for. You must do the same in order to solve a problem. Within you there is a light. That light is the spiritual enlightenment, which represents divine wisdom. For the solution to be revealed you must turn on your inner light; and you will achieve this by closing the doors of your mind and entering into silence. There the solution will be revealed to you and you will know what you must do.

To explain how you can obtain this state of consciousness I must tell you to never say “I can’t,” “I don’t know,” because this is a falsity. Although you may not know it or feel it, within you there is divine wisdom; and if you continue with the repetition of those negative or indolent words, you will never obtain the manifestation of the divinity within you. The unfolding of the faculty by means of which you will intuitively know the solution to any problem comes more from the force of love than from the force of knowledge.

Huiracochoa

Observation, comprehension and revelation: *“The sense of psychological self-observation is, in itself, clairvoyance, it is conscious or translucent imagination.”*

“The sense of intimate self-observation is atrophied in all human beings. By working seriously and self-observing from moment to moment, this sense will be developed progressively.”

Samael Aun Weor

In order to develop the faculty that will help you to awaken inner wisdom you must first learn to remain physically and mentally at rest. The solution is revealed in different ways when you are in complete repose. Perhaps, you see the thing mentally; perhaps you visualize it, see its form, or as a detailed picture going through your mind's eye. Don't think much about seeing the details out there in space, wait quietly and the revelation will appear as if on the horizon. If it does not appear, then perhaps it will come by way of a thought or a voice that indicates it to you. However, it's not a voice that you will hear with your physical ears, but an inner voice that will accurately tell you what you must do. It can also appear as a symbol. When this happens, study it, even though it seems to have no relationship with what the answer or solution should be, in the end, it will lead you to the matter in question.

Also, the answer may not come to you when you are in silence. If this happens, don't get discouraged because oftentimes it comes much later when you least expect it. In such a case, the person must happily retire from the silence and not worry about the answer, confident that it will come in due time. This is another way in which the law of *“non-resistance”* operates.



Practice

You will begin with the inhalations and exhalations of air. First phase: **“Counting the Breath.”** Second phase: **“Following the Breath.”** Third phase: **“The Stopping Practice.”** Fourth phase: called **“The Observation Practice,”** which will consist of observing the breathing, extremely subtle, and the contents of your physical body—the bones, the flesh, the blood, the muscles, the excrement, etc.

In the practice we are doing and before going to bed, we should examine the events of that day, the embarrassing situations, the uproarious outburst of laughter of Aristophanes, and the subtle smile of Socrates because we could have hurt someone with an outburst of laughter, or we could have made someone ill with a smile, or with a glance that was out of place.

Have you, sometime in your life, ever thought of what you like or dislike the most? Have you reflected on the secret causes of an action? Why do you want to have a beautiful house? Why do you desire the latest model car? Why do you want to always be wearing the latest fashion? Why do you covet not being covetous? What offended you the most in a given moment? What flattered you the most yesterday? Why do you feel superior to this or that fellow in a specific moment? At what hour did you feel superior to someone? Why do you feel conceited when relating your triumphs? Couldn't you keep quiet when they gossiped about someone you know? Did you receive the glass of liquor out of courtesy? Did you accept smoking, perhaps not having the vice, due to the concept of good manners or out of manliness? Are you sure you were sincere in that conversation? And when you justify yourself, and when

you praise yourself, and when you relate your triumphs and do so repeating what you have previously told others, do you comprehend that you are vain?

The sense of intimate self-observation, in addition to allowing you to *see clearly* the “I” that you are dissolving, will also allow you to *see the clear* and defined results of your inner work.

Samael Aun Weor

“The Returning Practice.” We must carefully observe the nature of the different phases of this practice. Subject-object has been the plan we have followed, because there is a mind that practices and a plan or object that is followed. We must overcome this dichotomy and lead the mind to a state of unity.

“The Purity Practice.” Consists of feeling our Inner Father-Mother.



Lesson 8 - Lecture - VI**Practicing Meditation by
Concentrating or Absorbing the Mind
in Good Will or Devotional Thoughts**

The Four Limitless Thoughts: From a spiritual point of view, this meditation is much more important than any of the other five types that we have just discussed. There is a teaching, widely practiced by Buddhist yogis, known as *the four limitless thoughts*, which is used to cultivate thoughts of devotion and good will towards all beings. These four limitless thoughts are: *affability, compassion, congenial joy, and serenity of spirit*. The purpose of meditating on these virtues has two aims: to cultivate compassion towards all beings, and to reduce those barriers between oneself and others, which have contributed so much to the misfortunes of the world.

This meditation, according to the Buddhists, is the foundation and preparation for all other meditations. In Tibet, the verses of *the four limitless thoughts* are recited and contemplated upon before initiating any meditation practice.

Without the spiritual preparedness that is brought about by the cultivation of good will and devotion, any type of meditation can hardly bear wholesome fruit, and instead may often lead one astray. Yogis who were unable to gain enlightenment after a prolonged period of meditation often found that their preparatory work in the devotional and spiritual field was insufficient. Then they would turn back to practice the groundwork such as *the four limitless thoughts*, to recite prayers, prostrations, etc., to remove their deficiency in this field. Therefore, the devotional type of meditation is the foundation of all others, and it should never be neglected by those who are serious in striving for enlightenment.



Glossary of these four words

- **Affable**: pleasant, sweet, soft in conversation and manners.
- **Compassion**: feeling of sympathy and mercy towards those who suffer hardships or misfortunes.
- **Joy**: pleasant, vibrant feeling produced for some reason of delightful joy, or sometimes without a determined cause, that generally manifests through external signs.
- **Serenity**: peaceful, calm, without physical or moral disturbance.



Practice

As in the exercise of the third lesson of this concentration and meditation course, the disciple imagines that a shining blue light emanates from his heart, and extends throughout the face of the earth, to the four cardinal points, and that this light of the Father, which is love, envelops all human beings on the earth and surrounds them in love and wisdom.

Pronounce the powerful *mantram* “HAM-SAH.” Work with this exercise for approximately five minutes.

Now, without losing your attention on the heart, take that light to the space between the eyebrows. Imagine that the pituitary gland awakens, while continuing to pronounce the *mantram* “HAM-SAH.” This phase should last for approximately five minutes.

Concentrate your attention on the pineal gland or crown center. Now you will take the light from your heart to this center of one thousand petals, without ceasing to pronounce the *mantram*.

You will stay with this exercise for five minutes to awaken the crown center.

Imagine the cardiac, pituitary, and crown centers in activity, while continuing to pronounce the *mantram* "HAM-SAH."

Then you will slowly decrease the sound until you end up pronouncing it mentally, with the silent word, in profound stillness.

Next, with a calm and reflective mind, meditate on the four limitless thoughts (affability, compassion, congenial joy, and serenity of spirit).

Remember that in inter-relations with our fellowmen we can self-discover, know ourselves.

- Are our manners pleasant?
- Do we feel mercy for those who suffer?
- Is our joy spontaneous?
- Do we cultivate the beautiful virtue of serenity?

To think favorably of others and to do good for them is charity. Charity is universal love. It is generosity towards the poor. It is benevolence. In a theological sense, it is universal good will towards men and supreme love towards God."

True charity consists of wishing to be useful to others without thinking about obtaining any prize or compensation.

Sivananda

Lesson 8 - Lecture - VII

Practicing Meditation by Identifying the Essence of Mind

The essence of mind: This is the **effortless** meditation of the Zen tradition. It is a meditation without *anything* to meditate on; it is the spontaneous and wonderful functioning of the mind itself, the pinnacle and essence of the Buddhist teachings.

For those who have not passed through that **gate**, this meditation is the most arduous, but for those who have already passed through it, it is the easiest of all. All the other exercises and practices are nothing more than preparations for this one.

The essential point consists of recognizing the nature of our own mind or, at least, to get a glimpse of it (to observe, to watch). Once the essence of mind is recognized, the yogi will be able to concentrate on it at any time or place, without difficulty. In activity or in quietness, the consciousness of the illuminating void will always shine within him. Although, after having recognized the mind essence, there is still a very long way to go.

“Nothing-to-practice” concentration and meditation: Once the “gateless-gate” is entered, meditation will no longer be a practice or an effort. The yogi can be sitting, walking, talking, or sleeping—all the activities and conditions of life become marvelous meditations in themselves. No effort need be made, and no object or idea need be worked on.

But in order to reach this “gateless-gate” it is necessary to intensely practice this “nothing-to-practice” meditation, by following the Zen path.

Experience of the Real: “If we truly and very sincerely want to establish the basis for correct meditation, it is necessary to comprehend ourselves in all the levels of the mind.

“To establish the correct basis of meditation is, in fact, to be free from ambition, selfishness, fear, hatred, greed for psychic powers, the anxiousness for results, etc.

“It is crystal clear and without a doubt that, after establishing the basic cornerstone of meditation, the mind remains still and in profound and imposing silence.

“From the rigorously logical point of view, it is absurd to want to experience the Real without knowing ourselves.

“It is urgent to comprehend in an integral form and in all the levels of the mind each problem as it emerges in the mind, each desire, each memory, each psychological defect, etc.

“Any way you look at it, it is clear that during the practice of meditation all the psychological defects that characterize us, all of our joys and sadness, innumerable memories, multiple impulses that come from the exterior world as well as from the interior world, desires of all types, passions of all kinds, old resentments, hatreds, etc., pass in sinister procession through the screen of the mind.”

Samael Aun Weor



Practice

The Three Successive Phases of Meditation

The first phase: The first thing that a meditator experiences is the continuous appearance of distracting thoughts. The meditator finds that his mind is so unmanageable that he cannot control it even for a brief period of time. Random thoughts appear one after the other, like a waterfall, without stopping for a second. The beginner finds that the divergent thoughts are even stronger than before: instead of diminishing them, the meditation seems

to have multiplied them. Many beginners are confused and disappointed by this initial experience. Their frustration leads them to doubt the effectiveness of the practice of meditation and of the possibility of ever obtaining Samadhi.²⁸ Some then change the meditation techniques, and end up completely losing faith and abandoning all practice. The truth is that the random thoughts never increase by means of the meditation. The meditation makes us more conscious of them.

The second phase: If the yogi does not pay attention to the difficulty of controlling his errant thoughts, and persists in the meditation, gradually he will notice that mental current diminishes, and that control of the mind will become easier..

In the beginning, random thoughts burst in with impetus, but later the mental current begins to move slowly, like slight waves in a wide and calm river. When reaching this point, the yogi will probably have many exceptional experiences: he will see strange visions, hear celestial sounds, smell wonderful fragrances, and things of that sort. The prana that stimulates the different nervous centers produces most of these visions. Many of them have a deceptive character.

If the yogi persists with internal meditation, if he is consistent, tenacious, and infinitely patient, after a certain amount of time, the first clairvoyant perceptions will appear.

At the beginning, only luminous spots will appear; then, in those moments of transition between vigil and sleep, faces, pictures of nature, and objects will appear, like in dreams. The disciple's enthusiasm increases with

28 Samadhi: The word comes from the Sanskrit sam or samyak: 'complete' and adhi: 'absorption.'

the first clairvoyant perceptions. These perceptions are demonstrating to the disciple that his internal powers are entering into activity.

It is urgent that the disciple does not become weary. A great deal of patience is needed. The development of internal powers is something that is very difficult. Really there are many students who begin, but there are very few disciples who have the patience of Saint Job. Those who are impatient will not manage to take one single step along the path of realization. These types of esoteric practices are for people who are very tenacious and patient.

Samael Aun Weor

The third phase: In this way, if the yogi does not pay attention to errant thoughts, physical discomfort, deceptive visions, and other negative forms, and persists in his meditation, he will eventually achieve the desired realization.

Only when the mind is natural and spontaneously quiet, only when the mind is in delicious silence, can the eruption of the illuminating void come.

Samael Aun Weor

Lesson 8 - Lecture - VIII

Comprehension and Self-Revelation in Meditation

Comprehension or memory: “To remember is not to comprehend. To remember is to try to store in the mind what we have seen and heard, what we have read, what other people have said to us, what has happened to us, etc.

“To remember is not to comprehend. It’s of no use to remember without comprehending. Memory belongs to the past, is something dead, something that no longer has life.

“It’s indispensable to really understand the deep meaning of profound comprehension. To comprehend is rather immediate, direct, something that we experience intensely, something that we experience very deeply, and that inevitably becomes the true intimate means of conscious action.

“To remember, to recall, is something dead, it belongs to the past and unfortunately it turns into an ideal, into a motto, into an idea, into an idealism that we want to mechanically and unconsciously imitate.

“In true comprehension, in profound comprehension, in intimate in-depth comprehension, there is only intimate pressure of the consciousness, constant pressure born from the essence that we carry within, and that is all.

“Authentic comprehension is manifested as spontaneous, natural, simple action, free of the depressing process of selection, pure, without indecision of any type. Comprehension converted into the secret means of action is formidable, marvelous, edifying, and essentially dignifying.

“Action based on the remembrance of that which we have read, of an ideal we aspire to, of the norm of conduct that has been taught to us, of the accumulated experiences in the memory, etc., is calculating, it depends on depressing choice, it’s dualist, it’s based on conceptual selection, and it inevitably leads only to error and pain.

“Accommodating action to memory, trying to modify the action so that it coincides with the memories accumulated in the memory, is something artificial, absurd, without spontaneity, and inevitably can only lead to error and pain.”

Comparison and envy: “Those people who want to base all the acts of their life on ideals, theories, and memories of all types, accumulated in the warehouses of the memory, always move from comparison to comparison, and where comparison exists there also exists envy. Those people compare people, their families, their children with the neighbor’s children, with the neighboring people. They compare their house, their furniture, their clothes, and all their things with the things of the neighbor or the neighbor’s neighbor. They compare their ideas, the intelligence of other people, and then, the envy, which becomes the secret means of the action, comes.

“To the world’s misfortune, the whole mechanism of society is based on envy and the acquisitive spirit. Everybody envies everybody. We envy ideas, things, people and want to acquire money and more money, new theories, new ideas that we accumulate in the memory, new things to dazzle our fellowman, etc. In true, legitimate, authentic comprehension, true Love exists and not mere verbalization of the memory.

“The things which are remembered, that which is entrusted to the memory, soon falls into forgetfulness because the memory is unfaithful.”



The Comprehension of Any Psychological Defect

“In trying to fundamentally comprehend any type of psychological defect, we must be sincere with ourselves. Without evasiveness of any sort, without justifications, without excuses, we must recognize our own errors.

“It’s indispensable to self-explore ourselves in order to know ourselves deeply and depart from the basis of *radical zero*.

“The inner Pharisee is an obstacle for comprehension. It’s absurd to presume to be virtuous. *To intimately self-explore is certainly something very serious*; the ego is really a book of many volumes.

“Total, natural and spontaneous attention, without any artifice, is something that interests us; it is, in fact, perfect concentration.

“Any error is multifaceted and is processed, fatally, in the 49 dens of the subconscious mind. The psychological gymnasium is indispensable, fortunately we have it and it is life itself.

“The path of the domestic home life with its infinite and often painful circumstances is the best gymnasium. The fertile and creative work by means of which we obtain our daily bread is another hall of wonders.

“To live from moment to moment, in a state of alert perception, alert novelty, like the sentry in the time of war, is urgent, indispensable, if in fact we want to dissolve the *pluralized “I.”*

“In human interrelation, in coexistence with our fellowman, infinite possibilities of *self-discovery* exist. Deep comprehension would not be possible without the practice of meditation.

“*Self-revelation* is possible when complete comprehension of the defect that we want to eliminate sincerely exists.

“New *self-determinations* emerge from the consciousness when comprehension is unitotal.

“*Superlative analysis* is useful if it is combined with profound meditation, then the flash of comprehension springs forth.

“To control the intimate defects is superficial and is condemned to failure. Deep changes are fundamental and this is only possible by integrally comprehending each error.

“First is comprehension; second, elimination.”

Samael Aun Weor



Hans Sebald Beham (1500-1550): Hercules killing the Hydra.

Lesson 8 - Lecture - IX

Koans in Meditation

What is a Koan exercise? This is something that we Gnostics must deeply study.

Koan is the Japanese pronunciation of the Chinese phrase *Kung-an*, whose original meaning is: “Document of an official agreement on the desk.”

It is ostensible that Zen Buddhists give a totally different meaning to the *Koan*. It’s obvious that they designate the *Koan* as a certain mystical dialogue between Master and disciple.

For example, a certain monk asked Master Tung Shan, “Who is the Buddha?” The Master responded strangely, “Three chin (a measurement) of linen.”

A Buddhist monk asked Master Chao Chou, “What is the meaning of the arrival of the Bodhisattva from the West? The answer was, “The cypress in the garden.” Enigmatic answer, right? All of these previously narrated famous stories are *Koans*.

It is evident, clear, and manifest that *Koan describes* a Zen story, a Zen problem.

Samael Aun Weor

Imagination and comprehension: “Those who want to enter into the wisdom of fire must end the process of reasoning and cultivate the ardent faculties of the mind.

“From reasoning we must only extract its golden fruit. The golden fruit of reasoning is comprehension. Comprehension and imagination are the foundations of the superior faculties of the mind.

“Those who read these teachings and, nevertheless, continue locked up obstinately within the process of reasoning are not good for the superior studies of the spirit. They are still not mature.”

Samael Aun Weor

Clairvoyance or imagination: “Clairvoyance and imagination are one and the same thing. Clairvoyance is imagination, and imagination is clairvoyance. Clairvoyance exists eternally.

“When any image arises internally, it’s necessary to examine it calmly, in order to know its content.

“When the igneous rose of the astral body, located in the space between the eyebrows, awakens to new activity, then the images that internally come to our imagination are accompanied by light and color.”

Samael Aun Weor

Imagination and its two poles: “It is necessary to learn, through our own experience, to make a differentiation between the images that are received and the images that, consciously or unconsciously, we create and project.

“It is necessary to differentiate between our own images and the images that come to us. Imagination has two poles: one receptive and the other projective.

“One thing is to receive an image, and another thing is to project the image created by our understanding. We must learn to differentiate between what it is to create an image with the understanding, and what it is to capture an image that floats in the supra-sensible worlds.

“Many will say: How is it possible that I can capture an image without being clairvoyant? We would have to respond to them

that imagination is the same as clairvoyance, and that each human being is more or less clairvoyant.”

Igneous Rose, chapter 17 “Esoteric Discipline of the Mind”
Samael Aun Weor



Practice

It is indubitable that the life of each one of us is a *Koan*, that existence in general is a *Koan*, and that only through the path of *comprehension and imagination* can we solve this Zen problem.

Note: It is recommended to assign each participant of this practice one of the following Koans.

Examples for the meditation:

- *Who recites the name of the Buddha?*
- *If all things are reduced to the one, what is the one reduced to?*
- *It is not the mind, it is not the Buddha, it is nothing.*



Observations

In Zen, the subject and the object are not separated. All phenomena are interrelated. The Buddhist consciousness is present in everything.

In Zen, an experience is more important than a question.

In Zen, an answer is the proper manifestation of the Buddhist consciousness in the universe of the infinitely small or the infinitely large.

Out of these simple arguments to an important question—that tend to move us away from the present reality—there is a

simple and even extremely insignificant answer, yet one full of a tremendous reality.

Meditating on “the cypress in the garden,” we will begin to comprehend what the Buddhic consciousness is, and through the channel of direct revelation, the importance that the *Bodhisattva* arrives from every direction without any distinction.



► *Footnote #24*

Yoni (Sanskrit): The womb, the female organ. Source, origin; skirt, lap; place, seat. When placed at the end of a compound word it means 'out of' or 'born from'. (T.G. by H.P.B.).

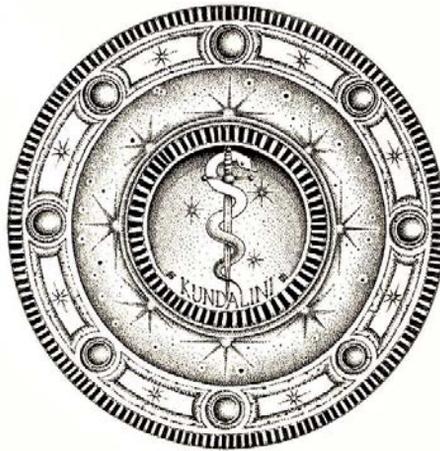
► *Footnote #25*

Ganesha (Sanskrit): The elephant-headed God of Wisdom, son of Shiva. He is the same as the Egyptian Thoth-Hermes, and Anubis or Hermanubis (q.v.). According to legend, when Ganesha lost his human head it was replaced by that of an elephant. [Ganesha is also called Ganapati, since both names mean "Lord of the multitudes of lesser deities," who serve under Shiva. He is also known by the names Gajanana (who has the head of elephant), Gajasya (who also has an elephant's head), Ekadanta (who has only one tooth or tusk), and others. He was the son of Shiva and Parvati, or of Parvati only, as legend says that he sprang forth from the flakes of Parvati's body. As the God of Wisdom and destroyer of obstacles, he is invoked at the commencement of any important undertaking, likewise at the beginning of books. See: Cynocephalus.] (T.G. by H.P.B.)



9

The Kundalini



“The Kundalini is the mysterious energy that makes the world exist, an aspect of Brahma. In her psychological aspect manifested in the hidden anatomy of the human being, the Kundalini is coiled three and a half times within a certain magnetic center situated in the coccygeal bone.”

V.M. Samael Aun Weor

The Kundalini

We have come to a very thorny point; I would like to refer to the question of the Kundalini,²⁹ the igneous serpent of our magical powers, mentioned in so many texts of oriental wisdom.

Indubitably, the Kundalini has been well documented and it is something well worth investigating.

In texts of Medieval Alchemy, the Kundalini is the astral signature of the sacred sperm, *Stella Maris, the Virgin of the Sea* who wisely guides those who labor in the Great Work.

Among the Aztecs She is Tonantzin, among the Greeks the Chaste Diana, and in Egypt she is Isis, the Divine Mother, whose veil no mortal has lifted.

There is no doubt at all that Esoteric Christianity has never stopped adoring the Divine Mother Kundalini; obviously she is Marah or better said *Ram-Io, Mary*.

What the orthodox religions did not specify, at least with regard to the exoteric or public circle, is the aspect of Isis in her individual human form.

29 The word Kundalini comes from two root words: Kunda (Kundabuffer organ) and Lini (an Atlantean word that means end). Kundalini means the end of the Kundabuffer organ. Gnostic Glossary.

Clearly, it was only taught secretly to the initiates that this Divine Mother exists individually within each human being.

It is necessary to emphatically clarify that God the Mother, *Rhea*, *Cybeles*, *Adonia* or however we wish to call her, is a variant of our own individual Being here and now.

To state exactly, we will say that each of us has our own particular, individual Divine Mother.

There are as many Mothers in heaven as creatures existing on the face of the earth.

The Kundalini is the mysterious energy that makes the world exist, an aspect of *Brahma*.

In her psychological aspect manifested in the hidden anatomy of the human being, the Kundalini is coiled three and a half times within a certain magnetic center situated in the coccygeal bone.

There, the Divine Princess rests, still as the serpent.

In the center of that chakra or dwelling there is a female triangle or Yoni wherein a male Lingam is found.

The sublime serpent Kundalini is coiled around this atomic or magical Lingam, which represents the creative sexual power of *Brahma*.

The igneous queen, in her serpent form, awakens with the *secretum secretorum* of a certain alchemical artifice, which I have clearly taught in my book entitled *The Mystery of the Golden Blossom*.

Unquestionably, when this divine force awakens, she ascends victoriously through the spinal medullary canal in order to develop in us those powers that deify.

In her transcendental, divine, subliminal aspect, the sacred serpent transcends the merely physiological, anatomical; as I said, in her ethnic state she is our own Being but derived.

It is not my purpose in this treatise to teach the technique for the awakening of the sacred serpent.

I only wish to place certain emphasis on the harsh reality of the Ego and the pressing inner need relating to the dissolution of its diverse inhuman elements.

The mind by itself cannot radically alter any psychological defect.

The mind can put a label on any defect, transfer it from one level to another, conceal it from itself or from others, excuse it, etc., but never absolutely eliminate it.

Comprehension is a fundamental part but it is not everything; elimination is necessary.

An observed defect must be analyzed and comprehended entirely before proceeding to its elimination.

We need a power superior to the mind, a power able to atomically disintegrate any I-defect we had previously discovered and deeply examined.

Fortunately such a power lies deeply beyond the body, affections, and mind, although, as we already explained in previous paragraphs of this chapter, it has its concrete exponents in the bone of the coccygeal center.

After having integrally comprehended any I-defect, we must submerge ourselves in profound meditation, imploring, praying, asking our particular individual Divine Mother to disintegrate the previously comprehended I-defect.

This is the precise technique required for the elimination of the undesirable elements we carry within.

The Divine Mother Kundalini has the power to reduce any subjective, inhuman psychic aggregate to ashes.

Without this didactic, without this procedure, an effort to dissolve the Ego is fruitless, useless, absurd.

*Samael Aun Weor
The Great Rebellion*





Complement

The Seven Churches

Man is a triad of body, soul, and spirit. Between the spirit and the body there is a mediator. This is the soul. We, the Gnostics know that the soul is dressed with a marvelous garment. This is the astral body. We already know, through our Gnostic studies, that the astral is a double organism endowed with marvelous inner senses.

The great clairvoyants speak to us of the seven chakras and Mr. Leadbeater describes them in great detail. These chakras are really the senses of the astral body. Said magnetic centers are in intimate correlation with the glands of internal secretion.

In the laboratory of the human organism there are seven components submitted to a triple nervous control. The nerves, as agents of the Law of the Triangle, control the glandular septenary. The three different nervous controls that interact with each other are the following: first, the cerebrospinal nervous system—agent of conscious functions; second, the great sympathetic nervous system—agent of the subconscious, unconscious, and instinctive functions; third, the para-sympathetic or vagus system, which collaborates by restraining the instinctive functions under the direction of the mind.

The cerebrospinal system is the throne of the Divine Spirit. The great sympathetic system is the vehicle of the astral. The vagus or para-sympathetic system obeys the commands of the mind. Three rays and seven magnetic centers are the basis for any cosmos, the infinitely large as well as the infinitely small. Just as it is above, so below.

The seven most important glands of the human organism constitute the seven laboratories controlled by the Law of the

Triangle. Each one of these glands has its exponent in a chakra of the organism. Each one of the seven chakras is situated in close correlation with the seven Churches of the spinal medulla. The seven Churches of the dorsal spine control the seven chakras of the great sympathetic nervous system.

The seven Churches enter into intense activity with the ascent of the Kundalini along the medullar canal. The Kundalini dwells in the electrons. The sages meditate on it, devotees adore it, and in homes where the Perfect Matrimony reigns, it is worked in a practical way.

The Kundalini is the solar fire enclosed in the seminal atoms, the ardent electronic substance of the sun, which when liberated transforms us into terribly divine gods.

The fires of the heart control the ascent of the Kundalini through the medullar canal. The Kundalini develops, evolves, and progresses according to the merits of the heart. The Kundalini is the primordial energy enclosed in the Church of Ephesus. This Church is located two fingers above the anus, and two fingers below the genital organs. The Divine Serpent of Fire sleeps within her Church, coiled three and a half times. When the solar and lunar atoms make contact in the Triveni, near the coccyx, the Kundalini, the Igneous serpent of our magic powers awakens. As the serpent rises through the medullar canal she activates each one of the seven Churches.

The chakras of the gonads (sexual glands) are directed by Uranus; and the pineal gland, situated in the superior part of the brain, is controlled by Neptune. An intimate correlation exists between this pair of glands, and the Kundalini must connect them with the sacred fire in order to achieve profound realization.

The Church of Ephesus is a lotus with four splendid petals. This Church has the brilliance of ten million suns. The elemental

earth of the sages is conquered with the power of this Church.

The ascent of the Kundalini to the prostate region activates the six petals of the Church of Smyrna. This Church confers on us the power to dominate the elemental waters of life and the joy of creating.

When the sacred serpent reaches the umbilical region we can dominate volcanoes because the elemental fire of the sages corresponds to the Church of Pergamos, situated in the solar plexus. Said center controls the spleen, the liver, the pancreas, etc., etc. This center of Pergamos has ten petals.

With the ascent of the Kundalini to the region of the heart, the Church of Thyatira with its twelve marvelous petals is activated. This Church confers on us power over the elemental air of the sages. The development of this cardiac center confers inspiration, presentiment, intuition, and powers to consciously unfold in the astral body, as well as the powers to place the body into the state of Jinn.

The second chapter of Apocalypse (Revelation) talks about the four inferior Churches of our organism. These are four centers known as; the fundamental or basic, the prostatic, the umbilical, and the cardiac. Now we will study the three superior magnetic centers mentioned by the Apocalypse in the third chapter. These three superior Churches are the Church of Sardis, the Church of Philadelphia and, lastly, the Church of Laodicea.

The ascent of the Kundalini to the region of the creative larynx confers on us the power to hear the voices of the beings that live in the superior worlds. This chakra is related with the pure Akasha. Akasha is the agent of sound. The laryngeal chakra is the Church of Sardis. When the Kundalini opens the Church of Sardis, it blossoms on our fertile lips made Word. The laryngeal chakra has sixteen beautiful petals.

The complete development of this Akashic center allows us to keep the body alive even during the profound nights of the Great Pralaya. The incarnation of the Great Word is impossible without having awakened the Sacred Serpent. Precisely, the agent of the Word is the Akasha. It is to the Word what conductive wires are to electricity. The Word needs the Akasha for its manifestation.

Akasha is the agent of sound. The Kundalini is the Akasha. Akasha is sexual. The Kundalini is sexual. The magnetic center where the Kundalini normally lives is absolutely sexual, as is demonstrated by the concrete fact of where it is situated: two fingers above the anus, and close to two fingers below the genitals; the space where it is located is four fingers wide. The awakening and total development of the Kundalini is only possible with Sexual Magic. This is what infrasexuals don't like. They feel themselves to be supertranscendent, and they mortally hate Sexual Magic. On a certain occasion, after listening to a lecture we gave about Sexual Magic, someone protested saying that this was how the Gnostics corrupted women. This individual was an infrasexual. The man protested because we teach the science of regeneration but, on the other hand, he did not protest against intermediate sex, or against prostitutes, or against the vice of onanism, neither did he say that those people were corrupted. He protested against the doctrine of regeneration but not against the doctrine of degeneration. That is how infrasexuals are. They feel immensely superior to all people of normal sexuality. They protest against regeneration but defend degeneration.

Infrasexuals can never incarnate the Word. They spit into the Sacred Sanctuary of Sex, and the Law punishes them, throwing them into the abyss forever. Sex is the Sanctuary of the Holy Spirit.

When the Kundalini reaches the level of the midbrow, the Church of Philadelphia opens up. This is the Eye of Wisdom.

The Father, who is in secret, dwells in this magnetic center. The chakra between the eyebrows has two fundamental petals and many splendid radiations. This center is the throne of the mind. No true clairvoyant says that he is one. No true clairvoyant says, "I saw." The clairvoyant Initiate says, "We conceptualize."

All clairvoyants need initiation. A clairvoyant without initiation is liable to make very serious mistakes. A clairvoyant who goes around telling his visions to the whole world is liable to lose his faculty. A chattering clairvoyant can also lose the balance of the mind. A clairvoyant must be quiet, humble, modest. A clairvoyant must be like a child.

When the Kundalini reaches the level of the pineal gland the Church of Laodicea opens up. This lotus flower has a thousand resplendent petals. The pineal gland is influenced by Neptune. When this Church is opened we receive polyvision, intuition, etc. The pineal gland is intimately related to the chakras of the gonads or sexual glands. The greater the degree of sexual potency, the greater the degree of development of the pineal gland. The lesser the degree of sexual potency, the lesser the degree of development of the pineal gland. Uranus in the sexual organs and Neptune in the pineal gland unite to take us to total realization.

In the schools of regeneration (so mortally hated by infrasexuals) we are taught how to work practically with the science of Uranus and Neptune.

The Tau Path includes three paths, and Tau itself being the fourth. Much has been said about the four ways. We Gnostics travel along the fourth way consciously. During the sexual act we transmute the brutal instincts of the physical body into will, the passionate emotions of the astral into love, the mental impulses into comprehension, and we, as spirits, realize the Great Work.

Thus, we travel the four ways practically. We do not need to become fakirs for the first path, neither monks for the second, nor scholars for the third. The path of the Perfect Matrimony enables us to traverse the four paths during the sexual act itself.

From the first verse to the seventh, *Apocalypse* (Revelation) speaks about the coccygeal center. The Church of Ephesus is in this center. The Igneous Serpent is found coiled three and a half times in this creative center. Whoever awakens the serpent and makes it rise through the spinal medulla receives the flaming sword and then enters Eden.

Man's redemption is found in the Serpent, but we must be on guard against the astuteness of the serpent. The forbidden fruit should be contemplated and her aromas inhaled but remember the words of the Lord Jehovah, "*You shall not eat, for in the day that you eat of it you shall surely die.*" We should enjoy the happiness of love and adore the woman. A good painting enraptures us, a beautiful piece of music can transport us to ecstasy, but a beautiful, adorable woman makes us want to possess her immediately. She is the live representation of God-Mother. The sexual act with one's beloved has its indisputable delights. Sexual enjoyment is a legitimate right of man. Enjoy the happiness of love but don't spill the semen. Do not commit sacrilege. Do not be a fornicator. Chastity turns us into gods. Fornication turns us into demons.

Krumm Heller said: "*The Sethians adored the Great Light, and said that the sun, in its emanations, forms a nest in us and constitutes the serpent.*" The Naassenes said, "*All you will be gods if you leave Egypt and you cross the Red Sea.*" Krumm Heller tells us in *The Gnostic Church* that this Gnostic sect had as a sacred object a chalice from which they drank the "semen of Benjamin." This, according to Huiracocha, was a mixture of wine and water. The Great Master Krumm Heller said that the sacred symbol

of the sexual serpent was never missing from the altars of the Naassenes. In reality, *“the force, the power that accompanied Moses, was the serpent on the staff, which later became the staff itself. The Serpent was certainly the one that spoke to the other serpents and the one that tempted Eve.”*

The wise Huiracocha in another paragraph from his immortal work titled *The Gnostic Church* says, *“Moses in the desert showed his people the Serpent on the Staff and said to them that whosoever would make use of this Serpent would not be harmed during his journey.”* All the marvelous power of Moses resided in the sacred Serpent of the Kundalini. Moses practiced Sexual Magic a great deal in order to raise the Serpent on the Staff. Moses had a wife.

In the terrifying nights of the past centuries, the sublime and austere hierophants of the Great Mysteries were the jealous guardians of the Great Arcanum. The great priests had sworn silence, and the key of the Ark of Science was hidden from the eyes of the people. Sexual Magic was only known and practiced by the great priests. The Wisdom of the Serpent is the basis of the Great Mysteries. This was cultivated in the mystery schools of Egypt, Greece, Rome, India, Persia, Troy, Aztec Mexico, Incan Peru, etc., etc.

Krumm Heller tells us that in the *Hymn to Demeter* by Homer, found in a library, one sees that everything revolved around a physiological-cosmic fact of great transcendence. In this archaic hymn of that Man-God who sang to old Troy and to the wrath of Achilles, Sexual Magic is clearly seen serving as the cornerstone to the Great Temple of Eleusis. The naked dance, the delightful music of the temple, the kiss that enraptures, the mysterious magic of the secret act made of Eleusis a paradise of adorable gods and goddesses. Back then nobody thought of filthy things but only of things holy and sublime.

It would never have occurred to anyone to profane the temple. Couples knew how to withdraw in time to avoid spilling the Sacred Wine.

In Egypt, Osiris, the masculine principle, appears opposite to Isis, the eternal and adorable feminine. In this sunny country of Kem, the Lord of All Perfection also worked with the Great Arcane A.Z.F. precisely when he was in his period of initiatic preparation before the beginning of his mission. Thus, it is written in the memories of nature.

In Phoenicia, Hercules and Dagon loved each other intensely; as did Pluto and Persephone in Attica; but, as Doctor Krumm Heller says, among them the phallus and the uterus was already clearly spoken of; *“this is the Lingam-Yoni of the Greek Mysteries.”*

The great priests of Egypt, ancient heirs of the Archaic Wisdom cultivated by the Atlanteans, represented the great God Ibis of Toth with the virile member in a state of erection. And Krumm Heller states that over the erect phallus of Ibis of Toth, a phrase was written that said, *“Giver of Reason.”* Next to the inscription a lotus flower shone gloriously.

The ancient sages of sacred Egypt engraved the divine symbol of the Sexual Serpent upon their millenarian walls.

It was forbidden to disclose the secret of Sexual Magic, that is, the Great Arcanum. Those unfortunate ones who divulged the unspeakable secret were condemned to the death penalty. They were taken to a paved courtyard, and before a millenary wall covered with crocodile skins and undecipherable hieroglyphics, their heads were cut off, their hearts were torn out, and their cursed ashes were flung to the four winds. Cazotte,³⁰ the great French poet who died at the guillotine during the French

30 Jacques Cazotte (1719-1792)

Revolution, now comes to mind. At a famous banquet, this man prophesied his own death along with the fatal fortune that awaited a certain group of noble initiates who planned to divulge the Great Arcanum. For some he prophesied the guillotine, for others the dagger, poison, jail, exile. His prophecies were fulfilled with absolute accuracy. In the Middle Ages, all those who divulged the Great Arcanum died mysteriously, be it by the Shirt of Nessus,³¹ by poisoned soaps that arrived at the door of the condemned as a birthday present, by perfumed bouquets, or the dagger.



Tutankhamen's Mask

31 The Shirt of Nessus or Robe of Nessus is the shirt that was smeared with poison blood from the centaur Nessus, which was given to Hercules and that provoked his death (myth). One of the many names given to the "poison dress" that is widely used in various cultures as a poisoned gift.

The Great Arcanum is the key of all powers and the key of all empires. The powers of nature are unleashed upon those who dare attempt to dominate her. The great hierophants³² hide their secret, and divine kings do not entrust the secret key of their power to any mortal. Wretched, unfortunate, is the mortal who, after receiving the secret of Sexual Magic, does not know how to take advantage of it, *“for him it would be better never to have been born, or to hang a mill-stone around his neck and throw himself to the bottom of the sea.”* Nature is not interested in the cosmic realization of man; that is even contrary to her own interests. That is the reason why she opposes with all of her forces any daring one who wants to dominate her.

*Samael Aun Weor
The Perfect Matrimony*



Practice

To meditate and vocalize each one of the seven churches of the Apocalypse of St. John, just as V.M. Samael Aun Weor describes it here, “The seven chakras (churches) resonate with the powerful Egyptian mantra FE... UIN... DAGJ. This last word is guttural.”

- Laodicea (Sahasrara): III...
- Philadelphia (Ajna): III...
- Sardis (Vishuddha): EEE...
- Thyatira (Anahata): OOO...
- Pergamos (Manipura): UUU...
- Smyrna (Svadisthana): MMM...
- Ephesus (Muladhara): SSS...

³² A hierophant: From the Greek hierophantēs, which literally means “the one who explains sacred things.” (see Endnotes)

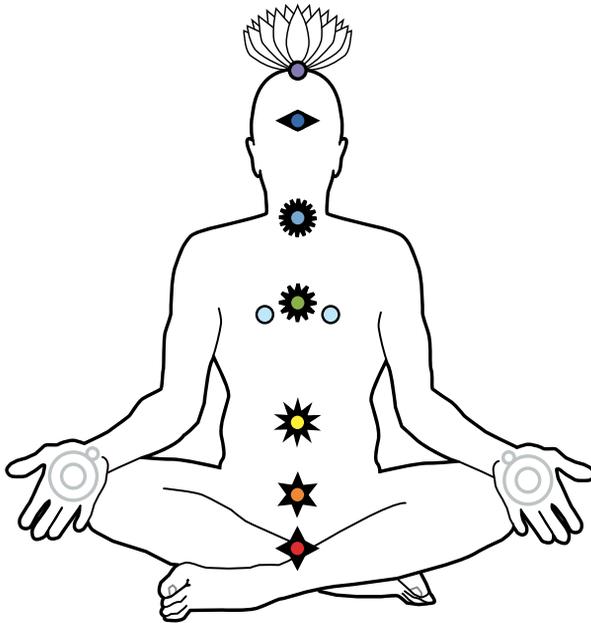
**Endnotes**► *Footnote #32:*

A hierophant. From the Greek hierophantēs, which literally means “*the one who explains sacred things.*” The one who reveals the sacred science and chief of the initiates. A title that pertains to the most elevated adepts in the ancient temples, who were the masters and exhibitors of the mysteries and the initiators in the final great mysteries. The hierophant represented the demiurge and explained to the candidates to initiation the various phenomenon of creation that they set forth for their teaching.



9a

The Occult Psychology of the Chakras



“The chakras are subtle centers that transform vital energy. Hence, they are the stage upon which the interaction between consciousness of the subtle and the sensual are represented.”

The Occult Psychology of the Chakras



Introduction

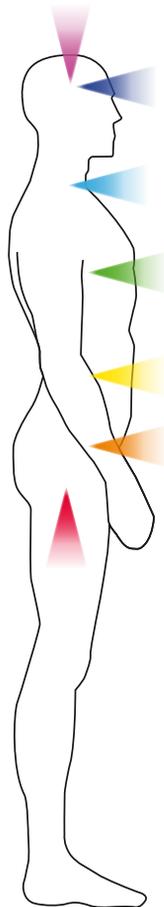
This subject-matter titled *The Occult Psychology of the Chakras* has the objective of teaching us, once again, that there is only one wisdom in spite of the factors of distance (space), epoch (time), and the limited or conditioned education of our external and internal senses of perception.

The chakras are subtle centers that transform vital energy. Hence, they are the stage upon which the interaction between consciousness of the subtle and the sensual are represented.

Studying these energetic centers of transformation not only constitutes a true guide in the realization of what is spiritual but furthermore the chakras are a very valuable source of information and knowledge of psychology.

We are told that psychology is a new, modern science that was recognized as such in Germany one century ago. The truth of the matter is that psychology did not always exist under this name, and for one reason or another it was always suspected of subversive political or religious tendencies, therefore it had to disguise itself in multiple costumes.

There are seven psychic centers, which have been denominated differently among all the people of antiquity, according to the spiritual need of the moment, as seven chakras, lotuses, wheels, centers, roses, churches, senses, etc. The important aspect is that they correspond with the internal glands; and this is of interest to the revolutionary psychology taught by universal Gnosticism.



Vortices of the chakras

Chapter I

Occult Psychology

In order to comprehend the relationship that exists between the chakras and psychology, I will explain what the very ancient science of the study of the soul is in itself.

Psychology is the study of the principles, laws, and facts that are intimately related with the revolution of the consciousness or the radical transformation of the individual.

Etymologically, it is the **science of the soul**. It is derived from the Greek psyche (soul) and logos, (knowledge, science). But what can we understand by “soul”? And what type of “science” can study the soul?

These are questions that have no answers for the narrow minds of materialistic scientists. It is much easier to say that it is a new science.

It is not exaggerated to affirm that in ancient times of humanity, psychology constituted an important link between science, philosophy, art, and religion.

What we call psychology today is derived from the interrelationship between these four types of knowledge. For example, observe that the so-called scientific method of observation, experimentation, and classification of science is essentially psychological.

Without the intimate self-reflection of the psyche, we cannot know the how, where, and why, or the essence of everything (the Being). We may only see this as philosophical.

To seek, to find, and to love what is beautiful and sublime seems to be a matter of art but, without a doubt, we cannot ignore psychology in this.

And, without the least doubt, we can say that a mystical **religare** is the culmination of any work of man but it would be more than impossible without the help of psychology.

Before science, philosophy, art, and religion divorced from each other, psychology was that mother-essence which contained them. When humanity forgot themselves, their inner essence, the unity of knowledge died and a plurality of knowledge was born, which is completely contrary to the nature of the unity of the psyche. This is how the new concept of psychology of this modern world was formed.

For these reasons, today, we say that psychology has never fallen as low as it is in actuality. Proof of that is the tremendous separateness between scientists, philosophers, artists, and religious people. The determining factor is the false relationship of man towards himself.

The true origin of psychology is as ancient as the psyche itself; it escapes the factor of time. How can we measure that which has never had a beginning and will never have an end?

Psychology, in a very remote past, wisely disguised with the clothing of philosophy, always embodied its mission of seeking the profound causes of existence.

Today we know that at the banks of the Ganges, in the sacred India of the Vedas,³³ forms of yoga founded on pure experiential psychology existed. The seven known yogas have defined their methods with philosophical, psychological principles.

33 Vedas (literally 'knowledge' in Sanskrit)... (see Endnotes)

The metaphysics of the Arab religion, in the sacred teachings of the Sufis,³⁴ is a completely psychological order.

In Europe, at the end of the past century, with so many wars and prejudices, psychology disguised itself once again with the garb of philosophy in order to go unnoticed.

The medieval alchemists hid the Great Arcanum, which is a biological insurrection and a psychological revolution among innumerable esoteric symbols and allegories, in order to save it from profanation and to avoid being burned alive in the fires of the Inquisition.

Among the Egyptians, there is the Legend of Osiris, venerable god, great benefactor, and prince of eternity, without a doubt a symbol of our consciousness. His counterpart was represented under the figure of Seth and his accomplices. Seth was the god of disease, torment, and confusion. The Legend of Osiris is endowed with great importance not only because it was the soul of the Egyptian religion for thousands of years but also because it constituted a fountain of inspiration to a variety of dramas which appeared throughout the world. In the psychological transposition of this legend it should be understood that Osiris is the True Being in man. As for Seth, the traitor who usurps the throne of Egypt—our psychic earth—he represents the egoical nature. To return the inner Osiris to his throne is possible if we carry out an interior psychological work.

If we carry out a comparative study of religions, we will arrive at a very important conclusion: there is more psychology behind all of them than anyone could imagine. The instruction of monks in matters of self-discipline is authentic psychology.

In the ancient schools of initiatic mysteries of Tibet, China,

34 Sufism (From the root of Sophia, “wisdom”) (see Endnotes)

India, Persia, Chaldea, Egypt, Greece, Rome, Mexico, Peru, etc., psychology was always united to philosophy, to objective art, to transcendental science, and to universal religion.

Profound investigations in the field of Gnosticism have allowed us to find diverse currents of primitive Christian-Gnostics who studied what we call *Philokalia*,³⁵ which is, beyond all doubt, experiential psychology.

When the so-called initiatic colleges were closed, psychology survived among the symbolism of strange hieroglyphs or beautiful sculptures, among the graceful forms of sacred dancers, or in poetry, theatre, etc.

Once we comprehend how important psychology is in relation to science, art, philosophy, and religion, we will know that psychology is the study of the principles, laws, and facts which are intimately related with the revolution of the consciousness or the radical transformation of the individual.

The greatest necessity of each person is to comprehend life in its integral, uni-total form because only in this manner are we able to satisfactorily resolve all our inner psychological problems.

In order to initiate ourselves on this path, we should first know: What are we? Who am I?

35 Philokalia: "Greek term that means love for the beautiful and good."... (see Endnotes)

Chapter II

What Are We?

Organically, we are a precious human machine with five inferior and two superior psycho-physiological centers. The name and order of these centers, according to the speed in which they act, is the following:

- Intellectual: its center of gravity is the brain
- Motor: its center of gravity is in the superior part of the dorsal spine
- Instinctive: its center of gravity is in the inferior part of the dorsal spine
- Emotional: its center of gravity is in the solar plexus
- Sexual: its center of gravity or root is found in the sexual organs
- Superior Emotional and Superior Mental centers.

Each of these centers accesses the entire organism and has, nonetheless, its basic capital point or center of gravity. Each of the centers has specific and defined functions.

Psychologically, we are an energetic creature composed of seven types of energies. These are placed in the following mathematical hierarchical order according to density and subtlety:

- First: mechanical energy
- Second: vital energy
- Third: psychic (emotional) energy
- Fourth: mental energy
- Fifth: energy of the will
- Sixth: energy of the Consciousness
- Seventh: energy of the pure spirit

The human machine is called an organism because it is made up of organs, cells, molecules, and atoms and, consequently, we are an energetic organism made up of types and subtypes of energies. These energies intertwine without mixing, each fulfilling its purpose.

With respect to the human machine, we read the following from Master Samael:

When we try to imagine in a clear and precise manner the resplendent and elongated body of the solar system, with all of its beautiful interwoven layers and lines formed by the marvelous outline of the worlds, then with our mind in a receptive state comes the vivid image of the human body with the skeletal, lymphatic, arterial, nervous systems, etc., which are, beyond all doubt, constituted and reunited in a similar manner.

The solar system of Ors, this system in which we live, move, and have our existence, seen from afar resembles a man walking through the unalterable infinite.

The microcosmic man is in turn a miniature solar system, a marvelous machine with several energy-distributing networks in different degrees of tension.

The structure of the human machine consists of seven or eight systems, sustained by a formidable skeletal frame reunited in a solid whole, thanks to the connective tissue.

Medical science has been able to verify that all of these systems of the human organism are duly united and harmonized by the sun of the organism, the vivifying heart, on which the existence of the

microcosm man depends.

Each organic system encompasses the entire body, and over each of them one of the glands of internal secretion reigns sovereign. In reality, these marvelous glands are true micro-laboratories placed in specific locations in the capacity of regulators and transformers.

A machine is a set of mechanical functions, which react under external stimuli. Unfortunately, the human machine, like any other machine, moves under the subtle impulses of the cosmos including the impressions of life, which affect our manner of being or our particular psychology.

We are, therefore, little machines that capture and transform cosmic energies, which we then unconsciously transmit to the interior layers of Earth. The important thing is to be conscious of this natural phenomenon, which is precisely the objective of the work that universal Gnosticism proposes.

Humanity as a whole is an organ of nature that serves as a transformer of cosmic energies, which is basic and necessary for the functioning of any planet of infinite space.

To exist only for the purposes of mechanical nature is absurd. To intelligently use the cosmic radiations of life, to multiply the capacity to be objectively more conscious, is the only meaning life has.

Chapter III

Who Am I?

We are initially three fundamental elements in our inner world, which are: the essence or consciousness, the animal ego, as it is studied in the Gnostic schools of regeneration, and the personality.

There are many other elements or parts of the Being in affinity with the consciousness, which we will study progressively throughout this work.

The Essence: The essence or consciousness is the very basis of our psychological organization; it is the only transcendental or divine element that unites us with the Great Cosmic Reality.

To cause the essence to grow is called the **inner psychological work**, which is possible if those opportunities that nature continuously offers are directed to her; but usually such a work is not done.

We should know that the indispensable data for regeneration, inner self-realization, and the objective experiencing of all those scientific, artistic, philosophical, and religious aspects of great civilizations are deposited within the essence.

To be conscious is to directly experience with the essence; it is to become objectively aware.

Being conscious is always related to the essence itself. It is inner re-evaluation of what the essence itself knows, since nothing is or can be outside of her.

For the essence to be conscious, she ascends within herself to

levels of integration with vast creation. For the essence, this is perfecting herself; to crystalize as Soul.

Conclusively, not all essences participate in conscious universality. In other words, becoming conscious of the **how, where, and why** of everything.

The Animal Ego: What is that “I” which we carry in our psychological space? When someone self-observes himself or herself psychologically, they discover that the “I” is a handful of desires, memories, thoughts, opinions, concepts, prejudices, passions, fears, etc.

In reality, the “I” of each person is multiple; it always comes from many. With this we mean to say that we have many “I’s” and not just one as it has always been believed.

To deny the **Doctrine of the Many “I’s”** is to play the fool for it would, in fact, be the extreme of extremes to deny the intimate contradictions that each of us possess.

Furthermore, the “I’s” or psychological defects are called aggregates because they do not form part of the consciousness or essence; on the contrary, the “I’s” condition the essence itself. To awaken consciousness means, therefore, to disintegrate the different “I’s” so as to attain total freedom in creation.

The “I’s” are impressions that were not consciously transformed. The true reality of life is its impressions. To know how to transform the impressions of life is to know how to transform oneself. We have already said that we can obtain the growth of the essence, or we can regress and submerge ourselves into the most profound sleep of ignorance.

The Personality: The human being is born with the essence but he is not born with the personality; we have to create the latter.

In the essence we have everything that is ours; in the personality everything is borrowed. In the personality we have the values that originated, for example, from our parents, what we learn at school, on the street, etc.

The personality is merely a vehicle of action that was necessary to create or fabricate. The personality, therefore, can be at the service of the "I's," or at the service of the cosmic values of the essence.

Who am I? It all depends on our way of thinking, feeling, and behaving.

The first thing is to observe what we think, what we feel, and how we act...

I can exist by function of the animal ego or I can be in relation to the essence or consciousness. It is better to be than to exist. The impersonal is the Being, and the personal is to exist egoically.

A mind and a heart that think and feel in a personalistic manner are, therefore, egoists, separatists, etc. To think and feel that the existence of things and beings, in general, constitute a whole organism or an interdependent and intelligently coordinated system is to live an impersonal way of being.

We reiterate once again that the greatest necessity of each individual, of each person, is to comprehend life in its integral, complete form. Because only in this manner are we in the condition of being able to satisfactorily resolve all of our intimate psychological problems.

Chapter IV

Psychological Thinking

When someone accepts that they have a particular psychology of their own, and when they understand that they are not one person but many, they then begin self-observation, they begin to have a different way of thinking, they begin to think psychologically.

In order to learn to think psychologically, it is necessary to comprehend in an integral manner, the complex problem of the mind.

The brain is merely an instrument of the mind. It is not the mind. The mind is energetic, subtle; it can become independent of matter during normal sleep or in certain hypnotic states in order to see and hear what is happening in other places.

The mind has many profundities, regions, subconscious areas, ins and outs, but the best is the essence, the consciousness, and she lies in the center.

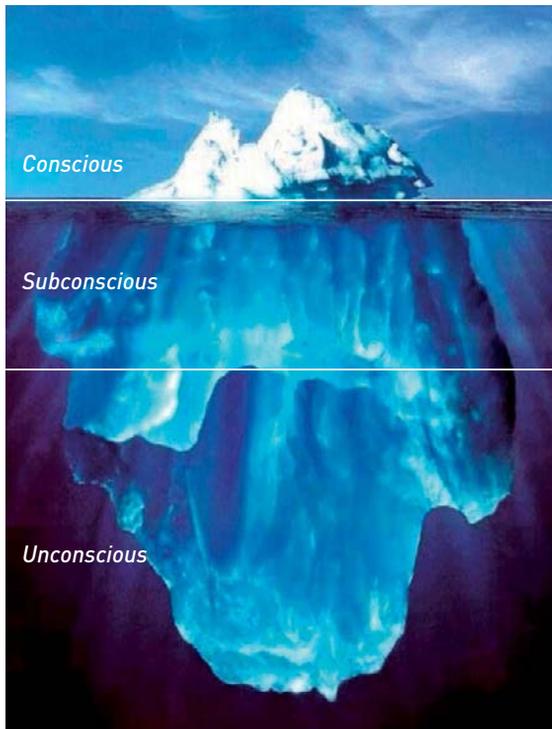
The mind can be the vehicle of expression of the consciousness or it can be the den of the animal ego. In order to serve the consciousness, it should become completely passive, receptive, whole, and this is what is called psychological thinking.

The mind as the den of the animal ego is accumulative and, therefore, dependent on the factor of time—a slave of the past and anxious about the future, absent from the present. From this is born the bad habit of comparing. For example, whoever contemplates a beautiful sunset and compares it to another does not really know how to comprehend the beauty they have before their eyes.

It is said that the mind is the destroyer of what is real, of what is true, and this should be comprehended in the sense of a positive, active, reactionary mind.

The mind divided by comparisons, the mind that is a slave of dualism, makes the action of the consciousness difficult. When dualism ends, when the mind becomes integral, serene, quiet, profound, when it no longer compares, it is then that the essence, the consciousness awakens, and that should be the objective of psychological thinking.

A serene mind will become much more dynamic because it will give way to the seven basic types of energies that circulate throughout the entire human machine.



Chapter V

Energetic Centers

There are seven energetic centers for the transformation of vital energy, which have been variously denominated by those civilizations that studied the cosmos-man as the image of their own creator.

Seven chakras, lotuses, wheels, roses, churches, senses, planets, plexus, glands, etc., etc., that correspond to the seven types of vital energies which circulate throughout all of nature.

The energetic centers or chakras relate to the five cylinders of the human machine (intellectual, motor, instinctive, emotional, and sexual).

The study of each energetic center will lead us to a greater understanding of our particular psychology since each energy has its own character and its correspondence to nature, of which we are children.

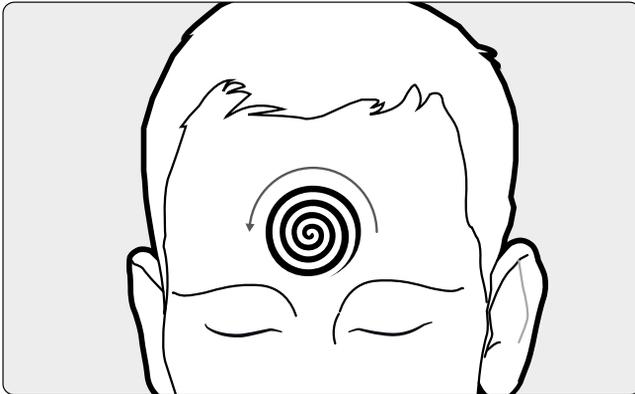
The chakras are psychic centers that cannot be fully described from a materialistic point of view. The chakras are centers of activity of a subtle force called *prana*.

Prana is the sum total of the energy manifested in the universe. *Prana* is vibration, electricity, movement, light and color, universal magnetism, life. *Prana* is the sum total of the occult forces that are latent in man and that are found in all parts, surrounding him.

Prana and the energetic centers are intimately related. *Prana* enters the organism through the chakras and then passes into the interior of the glands of internal secretion by means of its

different modifications. It intensifies its work in those minuscule endocrine laboratories, transforming into hormones, genes, and chromosomes, which are later transformed into spermatozoa. *Prana* enters the organism but it does not leave it again.

Through what we eat, breathe, and think, *prana* enters the organism; the quality of transformation will depend on our own inner work. The functioning of each energetic center or chakra will permit the essence or consciousness to increase or decrease. Now we will comprehend the meaning of that phrase of the gospels, “Man does not live by bread alone.”



The way the chakras spin.

Chapter VI

Psychology through the Chakras

In order to know, it is necessary to study; in order to comprehend, we should inquire, investigate, reflect, and thus be able to objectively penetrate into the depth of that which we aspire to know.

The psychic instruments of scientific, philosophical, artistic, and mystical investigation are, at the first level, the ordinary senses and, in other superior levels, the mind, the superior emotions, and the superlative consciousness.

Obviously, information provided by the five senses of external perception, which in themselves are defective, is insufficient for a psychological study of ourselves. In order to know our particular psychology, a total modification of the manner in which the senses and the mind are commonly utilized is required.

We say the senses and the mind, but we could also say the mind and the senses for they are both conditioned subjectively in relation to the so-called worlds of forms, spaces, and times.

In matters of the knowledge of oneself we need to be mathematical in investigation and exact in experimentation if we truly aspire to reach the truth. Exteriorization or extroversion is the external or sensorial mind because it is a slave of the senses. This way of using the mind moves us away from the essence or the consciousness. Interiorization or introversion is the interior mind, which is the vehicle of expression of the consciousness.

The external or sensorial mind makes the consciousness a slave of the senses and their subjective impressions. The impressions pass through the senses as sensations, and collide with the

exteriorized mind to become memory, remembrance, or external perception. A perception is defined as the memory of several sensations. But these sensations and perceptions do not manage to touch the consciousness.

We said in chapter III of this work that the foundation of our psychological organization is within the essence or consciousness, and this is the only transcendental and divine element that unites us to the Great Reality, the Absolute Being. Now we can add, furthermore, that if we do not interiorize the mind in relation to the consciousness, more each time, we submerge ourselves into a profound hypnotic sleep and self-deceive ourselves, thinking with the sensorial mind that we are awakening to new and surprising knowledge of earthly life.

To become conscious of oneself is to comprehend earthly life, which is founded on sensations and satisfactions. There are various forms of sensations depending on the sense that experiences it, but they will always be pleasant satisfactions and dissatisfactions. From the point of view of the exterior mind, life is defined as intense pleasures and terrible pains.

The greater the pleasure, so too the pain. And it is in this manner that the life of a run-of-the-mill man or woman transpires, without any transcendence of the consciousness. The consciousness needs to know, comprehend, and grow until she vibrates with the Absolute Truth of this immense creation.

If we comprehend the necessity of giving better and greater opportunities to the consciousness, we should take a step inwards, upwards, and in this manner be able to unite the senses with the mind, and the latter with the consciousness. This lost link exists within the mind itself; it is not foreign to the latter, and it is called superior emotion.

To learn to feel with the mind and to think with the heart clearly

defines in a few words the functioning of the inner mind. Nonetheless, some more information will permit us to have a greater comprehension of this matter, which is so important...

The consciousness is the true organizer of the mind, since the consciousness was first and then came the mind. The high vibratory energy of the superlative consciousness of the Being was first, and the mind was a consequence of this activity. The world without form or movement is Pure Spirit, and the world of forms and movements in the space-time of nature is the Universal Mind.

*“It is necessary to know that before this energetic universe manifested itself as movement and form, it already existed as a project in the region called **Absolute Abstract Space** or the **Radical Zero Region**, and it is said of the latter that it does not have a beginning or an end. It has always existed. Therefore, the energy of this universe where we live did not have movement and neither did its matter have form.”*

The sensorial mind ignores this and we are able to comprehend its mechanical reactions before the impressions it continuously receives. To teach it how to transcend the sensorial mind's exclusively external state is what, in chapter IV, we have called **psychological thinking**.

To learn to **think psychologically** it is necessary to comprehend the complex problem of the mind in an integral manner.

A serene mind will become much more dynamic because it will give way to the seven basic types of energy that circulate through the human machine and through our occult anatomy.

Having identified the mind with the consciousness, it is possible to carry out a study between the **seven centers** of the human machine and the **seven basic types of energy** that we

continuously receive through the **seven fundamental chakras** of our occult anatomy.

In the manner that life presents itself to us, it would not be easy to know ourselves if we do not appeal to the powerful **sense of self-observation**, which is the capacity of the consciousness to divide itself between observer and observed. The observed are our psychological reactions, and the one who observes them is the consciousness.

To see ourselves with the ordinary senses is relatively easy. To see oneself in a psychological manner, as a whole body, and in all the levels of the mind is more difficult. It requires a didactic, orderly, and gradual process in which the mind, Superior Emotion, and the consciousness work in unison.

The difference between the sensorial mind and the interior mind is found in the so-called superior emotion that, as we have said, is the link between external life and internal existence.

What we know about exterior life we owe to the senses and the mind. What we can know about our inner existence depends on the internal senses of the consciousness (chakras) and the inner mind. There is no doubt about this considering there are senses of external perception and senses of inner perception.

The external aspect of the mind is what moves away from the consciousness; the internal aspect of the mind is what gradually draws closer to the essence or consciousness of all things.

In the same way that the external world demands a degree of attention or concentration, the internal worlds also demand a specific degree of concentration and this can increase in a progressive manner according to our capacity.

In this respect, in the words of the V. M. Samael Aun Weor, we can read:

In the same manner that life represents a process of gradual and evermore complete exteriorization or extroversion, similarly, the death of the (animal) ego is a process of gradual **interiorization** in which the **individual consciousness**, the pure essence, slowly sheds its useless garbs, the same as **Ishtar** in her symbolic descent, until remaining totally naked and awake in **herself** before the **Great Reality** of life free in its movement.

The inner mind is the result of a vibratory coupling between the mind and its emotional side. The idea or concept of emotion in the mind will surprise many, and yet the idea of the dulling of the mind will seem more normal to them. It is good to know that there are inferior emotions and superior emotions, that an emotion is a type of energy united to action and will.

In the beginning of this work we explained that different types of energies, fundamentally seven, circulate through the organism of the three-brained biped, and that they each have their center of gravity in a specific center of the human machine. Moreover, there is an intimate relationship with the seven energetic centers of energy transformation or chakras. Therefore, we are an energetic organism with types and subtypes of energies, which interrelate harmoniously without becoming confused in their functions. Now we can better comprehend the relationship between the mind and emotion, which is made possible through the action of the consciousness. The consciousness is primarily contained within all the energies; the difference between the energy of the consciousness and the other energies is its high level of vibration.

The first phase in order to begin to open the inner mind is concentrating into the interior of our psychic life with the help of imagination.

The second step is reflective meditation on that interior object upon which we are concentrated. The object of concentration should be dismembered or divested of all its possible parts. Having comprehended the origin of its nature, we will identify ourselves more with the essence of the latter, and by doing this we will be able to move rapidly to the third phase, supreme adoration.

In serene contemplation of the mind, towards the interior of something that always seemed exterior, we penetrate into that state called supreme adoration, which is the last phase of interiorization. Comprehend that in everything there is a beginning and an end, and that beyond this the consciousness of the former remains beautifully immutable. The consciousness is enriched by contemplating itself in the images of the forms of this immense mirror called creation.

The comprehension of oneself, and thereby of things, awakens us to the happiness of superior emotion; and in turn, and by frequency, we connect with the consciousness, who will reveal to us the absolute truth of that which has been captured, apprehended.

“Profound concentration, perfect meditation, and supreme adoration are the three basic steps for the opening of the inner mind, and with it we will be able to study this subject-matter, which we have called the Occult Psychology of the Chakras and Gnostic Interiorization.”

Before moving on to the orderly study of each of the seven chakras, we will stop for a moment for some explanations that will permit us to be better informed about these energetic centers of transformation of that basic substance of all things, called prana by the Orientals of Asia.

The Chakras

We have already said in chapter V of this book that there are seven energetic centers for the transformation of the vital energy called prana, although we also have Gnostic information about the existence of other energetic centers, not less important, whose functions are to also provide organic vitality and the possibility for the consciousness to manifest in the different dimensions of the cosmos.

The chakras are, in the form of vortexes, the centers through which *prana* enters the organism. But what is *prana*? *Prana* is an Oriental term, which designates the sixth fundamental force of creation; stemming from the basis that affirms God is the seventh power of the Universe. Therefore, *prana* is what is called the Breath of God, which provokes vital manifestations in organisms...

Prana is cosmic energy. *Prana* is vibration, electric motion, light and color, universal magnetism, life. *Prana* is the life that palpates in each atom and in each sun.

Prana is related to the mind, and through it, it is linked to the will, to the individual soul, and through the latter, it is linked to the Supreme Being.

Prana is the sum total of the latent forces hidden in man and woman, and that is found everywhere, surrounding them.

The heart is the place of *prana*. Specifically, only one prana exists but it carries out multiple functions.

Waldemar, the wise author says textually in one of his works, "Prana, the sixth fundamental force, not only has an effect on man but is the vital principle of every being existing in the universe."

In Gnostic esotericism, *prana* is Christic. If we think about the sixth force of the universe, the Breath of God, we comprehend such an affirmation. The Cosmic Christ is the Solar Logos. Solar energy comes from the Cosmic Christ. Christic *prana* causes the ear of wheat to grow, and in the grain this Christic substance remains enclosed, ready to be devoured.

Being informed about the substantial value of *prana* as vital and spiritual nourishment, let us continue with the explanation of the chakras.

There is abundant information about the chakras in esoteric and occult literature as vortexes, lotuses, churches, flowers, or energetic centers of the dorsal spine. Perhaps the most important thing to do is to find a practical way of application, which is within the reach of those who aspire to the study of the chakras.

For example, Swami Sivananda³⁶ tells us:

The chakras are in the astral body, even after the disintegration of the physical organism with death... These have corresponding centers in the spinal cord and the nerve-plexuses in the gross [physical] body. Each chakra has control and function over a particular center in the gross [physical] body.

Yoga, in general, affirms that Raja Yoga, also called Royal Yoga or King of the Yogas because the synthesis of all yogas are reunited in it, is where we can find a complete theoretical and practical study of the positive development of the chakras, discs, or magnetic wheels. Through this path, we can traverse a path of

36 Sri Swami Sivananda (formerly called Kuppuswami) ... (see Endnotes)

eight stations:³⁷ (Yama. Niyama. Âsana. Prânâyâma. Pratyâhâra. Dhâranâ. Dhyâna. Samâdhi.) and thus carry out a complete work of interiorization.

In the most studied book on the chakras in the West, *The Chakras*, written by Master C.W. Leadbeater, we read:

The chakras or force-centers are points of connection at which energy flows from one vehicle or body of a man to another. Anyone who possesses a slight degree of clairvoyance may easily see them in the etheric double, where they show themselves as saucer-like depressions or vortices in its surface. When quite undeveloped they appear as small circles about two inches [five centimeters] in diameter, glowing dully in the ordinary man; but when awakened and vivified they are seen as blazing, coruscating whirlpools, with much increase in size and resembling miniature suns.

Chang Chen Chi, the author of the book *The Practice of Zen*, in a few paragraphs regarding concentration on the chakras, tells us the following:

To focus the attention on any object in front of one is safer than, but not as effective as, concentrating the mind on a particular spot within the body. Focusing the attention on any part within the body will produce extraordinary and sometimes astonishing results. A specific physical experience will always be brought forth by concentrating on a specific body center. For instance, concentrating

37 Yama: "control, ethics," our conduct in respect to what is around us; ... (see Endnotes)

on the point between the eyebrows will produce the experience of **light**, and concentrating on the navel-center that of blissfulness. When the concentration is on the heart-center, the positive and negative forces of the body will soon become united and will thus, in time, produce the **Illuminating-Void** or **blissful-void** experience. Those who follow tantrism assert that each of the seven main centers (chakras) of the body has its special functions and preferential applications.

The author of the book *The Chakras, Energetic Centers of Transformation*, Harish Johari, tells us:

The chakras are active at all times, whether we are conscious of them or not. Energy...moves through the chakras, producing different psychic states. (These changes are understood by neurobiologists as chemical changes produced by the endocrine glands...).

All of these authors have written true treatises and teach little about practical, simple techniques to penetrate the senses of inner perception and starting from there, to know and educate ourselves.

Considering the study of the chakras in three levels or degrees in the manner of hermetic schools—apprentice, companion, and master—we can begin the psychological study of these centers at the level of the apprentice, which is purification. This is the first rung of transcendental knowledge and this is what this small booklet hopes to accomplish as its objective.

After purification, illumination follows. Illumination is not possible without purification or psychological transformation.

Illumination is the result of simultaneous works of inner purification in which it is necessary to have a comprehension of the authentic values of the Inner-Being because this work on oneself is based on the consciousness of the Inner-Being.

The second part of this book occupies itself with a Gnostic doctrinal analysis, which will introduce us to the philosophy of interiorization. This will specify the didactic order that we are to follow in the realization or crystallization of the values of the Being in the Soul. In regards to illumination, we will say that there are degrees and degrees of consciousness. Through esoteric initiations the consciousness can pass to the hermetic level of the companion. The illuminated has lit his seven inner lamps, in other words, his seven Churches have been illuminated. In the esoteric work titled *The Keys of the Inner Kingdom*, written by Dr. Jorge Adoum (Mago Jefa), we can read the following:

The objective of Initiation is the development of the seven magnetic centers called seven Churches or seven angels. The Initiate, through aspiration, respiration, and concentration can produce the hollowness in his vertebral column for the creative energy to unseal the seven seals of the Revelation of St. John, until his body becomes the Holy City that descended from heaven.

The body of man is the authentic book of which St. John speaks, even when it does not have any paper pages, nor lines written with ink. Within that human book, past, present, and future things are written. The book of Seven Seals is the human body and it is the Initiate who should open them in the spinal column.

The alchemical procedure to transmute the lead of the personality into the gold of the spirit belongs to another treatise; for now

we shall limit ourselves to say that the lamb of the Christians is the Kundalini of the Hindustanis, and that we find this latent in the creative energy.

Upon arriving at this level of the chapter, we will be able to establish a clear difference between the apprentices and the companions of this path. In the first degree we find the teachings of kindergarten, and in the second degree, the Gnostic schools of regeneration, with a defined knowledge of Christic-Buddhist esotericism. The Great Masters of Humanity, the perfect balance of Being and Knowledge, were born from these schools. And it is in this manner that the three degrees of hermeticism—purification, illumination, and perfection (apprentices, companions, and masters)—are completed.

Dear reader, this is the teaching of the first rung. Bear in mind a profound concentration, a perfect meditation, and a supreme adoration towards everything in which the love and wisdom of God palpitates.

MÛLADHÂRA



- **Meaning of the Name of the Chakra:** Foundation
- **Location:** Coccyx or pelvic plexus; region between the anus and the genitals; base of the spine; first three vertebrae
- **Element:** Earth
- **Aspects:** Food and shelter
- **Predominant Sense:** Smell (Olfactory)
- **Sensorial Organ:** Nose
- **Fundamental Vowel:** S sssss....
- **Mantram:** DIS, DAS, DOS
- **Petals:** Four
- **Relation with the Human Machine:** Instinctive Center
- **Form of the Element:** Square
- **Predominant Psychological Defect:** Greed
- **Reflection:** *“Being is better than existing.”*

What is real in life is its impressions, sensations, and perceptions; without them, life would be death. Living is not everything; there is something more. To take life as an end is absurd for the latter is too finite. Truly, life is a means to comprehend the totality of existence, which continues palpitating beyond where life ends.

The essence in its origin is cosmic, divine, and consequently happy but it is without consciousness of its own innocence and happy nature. To become *conscious of itself* is its greatest yearning, and for that, the Earth will be its first test.

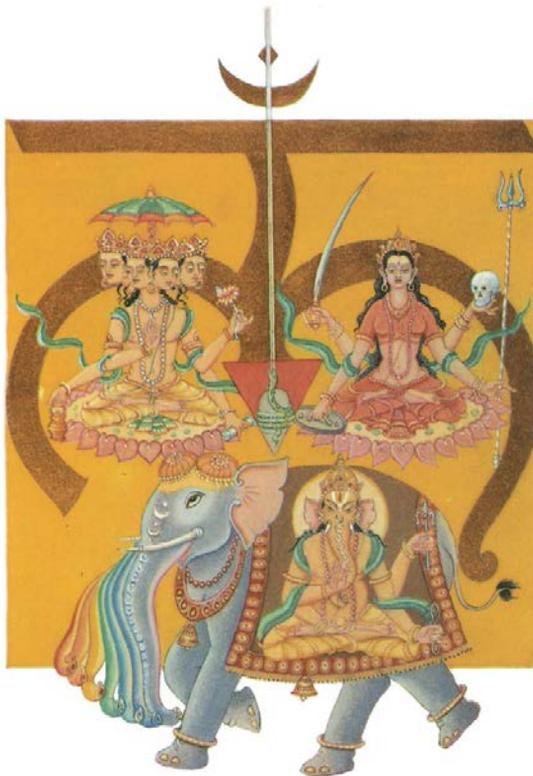
The *Mûladhâra energetic center* or fundamental chakra represents mother-earth, which receives the primitive essence that will have to dress itself with the different garbs that mother-earth provides in the mineral, vegetable, animal, and human kingdoms; all under the cosmic influence of that great zodiacal womb.

The essence learns to intimately contemplate itself in earthly nature conditioned by all kinds of transitory forms. The essence forms a memory of new and strange sensations, which permit it to know more of itself and of its cosmic interrelationship, but it could remain tied to its own "knowledge." This is a price that inevitably has to be paid, for there is no other way. Earthly existence awakens it to occult levels of perfection and that is what *consciousness of oneself* or *knowledge of oneself* means.

The earth element is the beginning and end of the path, it is a place to wait serenely or a permanent battlefield. Due to that, this energetic center encompasses the planes of birth, illusion, anger, covetousness, deceit, avarice, sensuality, impatience, etc., and from there one can conquer the superior planes of light, awakening, serenity and sweetness, cooperation, sincerity, spirituality, etc.

The Mûladhâra chakra represents the manifestation of individual consciousness in the human form, in other words, physical birth. If a person with tightened jaws and closed fists refuses to live in accordance with the natural laws that govern their body, they will create karma, or an entanglement in the world. Their senses and work will only serve to bring confusion and pain in exchange for temporary gratification. When a person begins to act in harmony with the natural laws, they will no longer waste energy or pollute their sensorial consciousness by permitting themselves excessive things. That person will act with wisdom and moderation.

An increase of the psychic characteristics comes with the awakening of the chakras by means of an inner discipline...



Detailed illustration of the Mûladhâra Chakra - Harish Johari



Meditation on the Chakra

The characteristics of the world change when the psychic apparatus changes. The development of the chakras causes the world to change for the Initiate. With the development of the chakras we eliminate the subjective elements of perception from our mind. Subjective is that which has no reality. Objective is that which is spiritual, which is real.

Samael Aun Weor

To meditate on the Mûladhâra chakra encompasses various aspects: mental stillness in order to obtain concentration; imagination to visualize the interrelation between mother-earth and the chakra; intimate reflection in order to study and comprehend the psychology of the earth element.

According to the basic theory of mind and *prana*, if we can control our breathing we can also control our mind.

Imagination has two poles: one receptive and one projective. One thing is to receive an image and another thing is to project an image created by our understanding. Only with a still mind can one differentiate between these two poles.

Flesh and bones represent our philosophical earth, which in nature corresponds to the sand of the sea, the stones, the rocks, the mountains, the mountain ranges, the continents, etc.

Since the base chakra deals with the question of the foundation of the terrestrial universe and comprehension of the physical dimension, we should therefore, psychologically carry out a study about our way of thinking, feeling, and acting in respect to our sensations of earthly life.

Greed, fear, deceit, sensuality, impatience, laziness, gluttony, etc., constitute a part of the psychological nature of this chakra. In regards to the esoteric trial of the earth element, Master Samael tells us:

We must learn how to take advantage of the worst adversities. The worst adversities bring us the best opportunities. We must learn to smile before all adversities. This is the Law. Those who succumb to pain before the adversities of existence cannot victoriously pass the ordeal of Earth.

In the superior worlds the candidate finds himself between two enormous mountains that menacingly close in upon him. If the candidate screams with horror, he then returns as a failure into his physical body. However, if he is serene, he becomes victorious and is received in the Hall of Children with great festivity and immense happiness.

The particular desires of this center can be transformed only by comprehending the five basic types of sensations. The five types of sensations are visual, auditory, olfactory, gustatory, and tactile. While reflecting, vocalize the fundamental letter of this center: S ssss...

SVADHISTHÂNA



- **Meaning of the Name:** Place Where the Being Dwells.
- **Location:** Prostatic or ovarian plexus; the genitals
- **Element:** Water
- **Aspects:** Procreation; family; communication; fantasy. The Earth element of the Mûladhâra chakra is dissolved with the Water element of the Svadhishthâna chakra. The inspiration of creation begins in this chakra.
- **Predominant Sense:** Gustatory; taste
- **Sensorial Organ:** Tongue
- **Fundamental Vowel:** M mmmmm...
- **Mantram:** BHUVAR
- **Petals:** Six
- **Relation to the Human Machine:** Sexual center
- **Form of the Element:** Circle
- **Predominant Psychological Defect:** Lust
- **Reflection:** *"The Word is sexual."*

The gonads of women are the ovaries, the breasts, and the uterus, and those of men are the testicles, the penis, and the prostatic gland.

These are the generative or reproductive or sexual endocrine glands, where salvation or condemnation lies.

Samael Aun Weor

The Svadhsthâna chakra is the center of procreation, which is directly related to the Moon. Obviously, the Moon plays a great role in the organic economy of our planet Earth. We know the role that it plays in relation to the high and low tides.

The water element is the essence of life. Three fourths of the Earth is covered with water. Three fourths of a person's body weight is water. The Moon affects people in the form of *emotional tides*. Women have a menstrual cycle, which is synchronized with the lunar cycle.

We have the sea within our sexual glands. The mystery of life is enclosed within our seminal waters. The semen is the pure waters of life, is the water of all that exists, is the water of Genesis. The prima materia of the Great Work is the Christic semen.

The waters of Genesis are governed by the rays of the Moon and by the elemental gods of the waters.

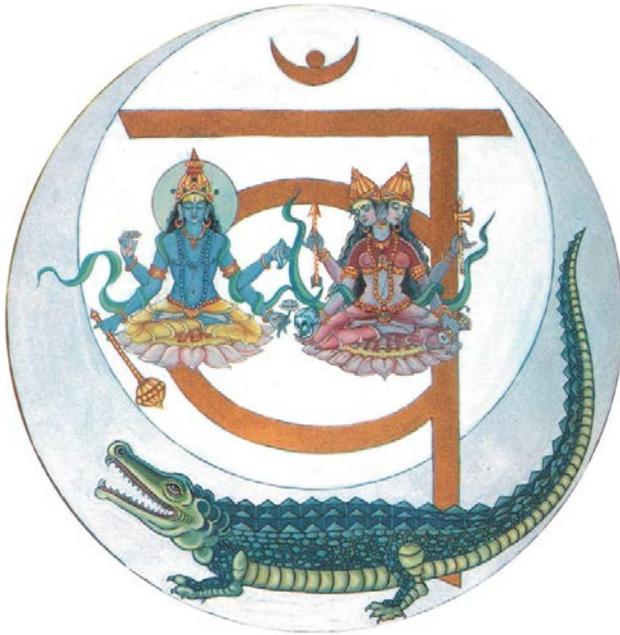
Whoever drinks of that water of eternal life will never ever have thirst, and rivers of pure water will flow from their womb.

The water element has the nature of communication and creativity. Likewise, the earth element is the base or foundation of everything that is dynamic.

This second chakra gives us the capacity of managing the creative energy, both physically as well as psychically. From there, we have the power to relate well with our planetary body

(the physical body), the planet Earth (the exterior world), and with ourselves (the consciousness).

Lamentably, this energetic center is conditioned by the mind and the animal ego through the lasciviousness of lust, possessive jealousy, the poison of envy, guilty feelings, and in general all types of instinctive perversions, which impede us from having harmonious communication with these three worlds of relationships.



Detailed illustration of the Svadhistâna Chakra - Harish Johari



Meditation on the Chakra

Unquestionably we need to correctly establish relationships not only with our planetary body (physical body), and with the exterior world, but also with each one of the parts of our own Being.

Samael Aun Weor

To meditate on the Svadhisthâna chakra is to re-establish communication with the fluidity of life and consequently negate separativity in the mind and sentiments, which can have so much influence over the energetic centers of transformation.

A lack of creativity is a consequence of poor communication with the three worlds of relationships, and in this respect we can reflect on the following from Master Samael:

The world of relationships has three very different aspects, which we need to clarify in a precise manner.

First: We are related with the planetary body, that is, the physical body.

Second: We live on the planet Earth and, by logical consequence, we are related with the exterior world and with matters concerning us such as family members, business deals, money, work matters, profession, politics, etc., etc., etc.

Third: The relation of man with himself, for the majority of people this kind of relationship does not have the least importance.

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In the same manner that the Mûladhâra chakra is related with the olfactory sense, the Svadhîsthâna chakra corresponds to the sense of taste; and the sensorial organ of this chakra is the tongue. Therefore, an intimate communication exists between the sexual glands and the creative larynx. We fecundate and gestate the word with the throat and the tongue, which is the fundamental medium of communication.

It is said that when a boy reaches the age of 14, his voice is transformed into the voice of a man. Such transformation is due to the sexual glands entering into activity.

To meditate on this chakra is to become conscious, to become aware, and comprehend the importance of the world of communication. We should discover our limitations making sure to transcend inferior desires, which should be transformed into yearnings for expansion of the consciousness.

What the physical body is for the consciousness, the consciousness is to the Inner Being. Authentic relationships begin with oneself, that is to say, with the Being.

Without the third type of relationship (the relationship of man with himself) there cannot be integration with the different parts of life. The Being is a constant of authentic knowledge, which should never be excluded.

During the practice with this chakra, we should imagine the physical body intercommunicating through an infinite network of energetic conduits (nadis) that, like rivers, lakes, seas, and oceans, communicate and distribute the vital essence of the Svadhîsthâna chakra. Continue the practice imagining that the vital energy starts relating with the exterior world (from within to without and from the exterior towards our Inner Being) in a continuous ebb and flow, in the manner of centrifugal and centripetal forces.

To not have communication, to imitate out of fear, and to desire without love, block the function of the Svadhishthâna chakra; it is like interrupting our own hydrological cycle; it is to contaminate and unbalance our **ecologic system**. Consequently, to become conscious of these things is a very particular decontamination, which by extension will have an effect on everything that we are part of.

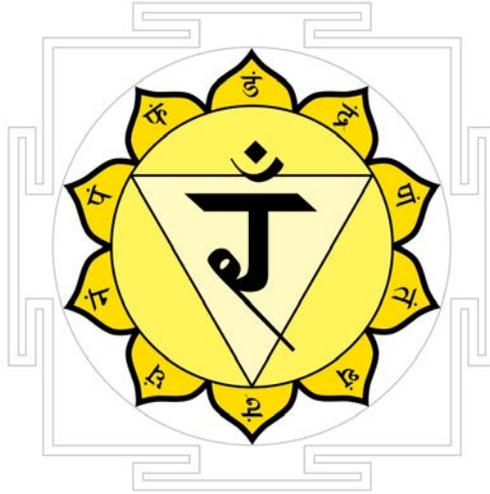
The letter **M** is the fundamental sound of this energetic center. To vocalize the letter **M** (mmmmm...) is to cause the stagnant energy to vibrate in order to make it circulate once again. To differentiate or separate subtle energy from dense energy (accumulated by egotistical desire) we should reflect, discern, and comprehend between being an integral part of the Absolute and existing relatively apart from this great cosmic system.

To end this psychological study of the second chakra we will say that an intimate relationship exists between the Svadhishthâna chakra and the initiatic test with the water element:

The great test of water is really terrible. The candidate is thrown into the ocean and believes he is drowning. Those who do not know how to adapt to all the various social conditions of life; those who don't know how to live among the poor; those who after being shipwrecked in the ocean of life refuse to fight and prefer to die; those who are weak, inevitably fail in the test of water. The victorious are received in the Hall of Children (initiates), with cosmic celebrations.

Samael Aun Weor

MANIPÛRA



- **Meaning of the Name of the Chakra:** City of Gems
- **Location:** Solar plexus; the navel
- **Element:** Fire
- **Aspects:** Personality; form; vision; color
- **Predominant Sense:** Sight
- **Sensorial Organ:** Eyes
- **Fundamental Vowel:** U uuuuu...
- **Mantram:** RAM
- **Petals:** Ten
- **Relation to the Human Machine:** Inferior Emotional Center
- **Form of the Element:** Triangle
- **Predominant Psychological Defect:** Anger
- **Reflection:** *“We need to know how to be patient; we need to know how to be serene.”*

The solar plexus is the third chakra, the headquarters of the fire in the body. It is represented by the inverted triangle, a descending fire capable of transforming or devouring everything, which physically is vital for digestion and assimilation of food in order to provide the cellular body needed energy for its survival.

In the psychological aspect, the third center is the emotional brain. Master Samael tells us in relation to this, the following:

We have an authentic wireless station established within the human organism. The receptive center is the umbilical center or emotional brain which then passes on to the brain, where we are made conscious of those thoughts.

For greater comprehension of the aforementioned, attentively observe the different reactions of the umbilical plexus before the different impressions that arrive through the senses, especially visual sensations. Without fear of being wrong, we can affirm that the human personality has its most important seat here, given that the personality is essentially external, superficial.

To have the opportunity of fully, consciously transforming impressions that arrive to the solar plexus is to be able to transcend life; to go from the external to the internal, until crystallizing in a superior way into the Soul.

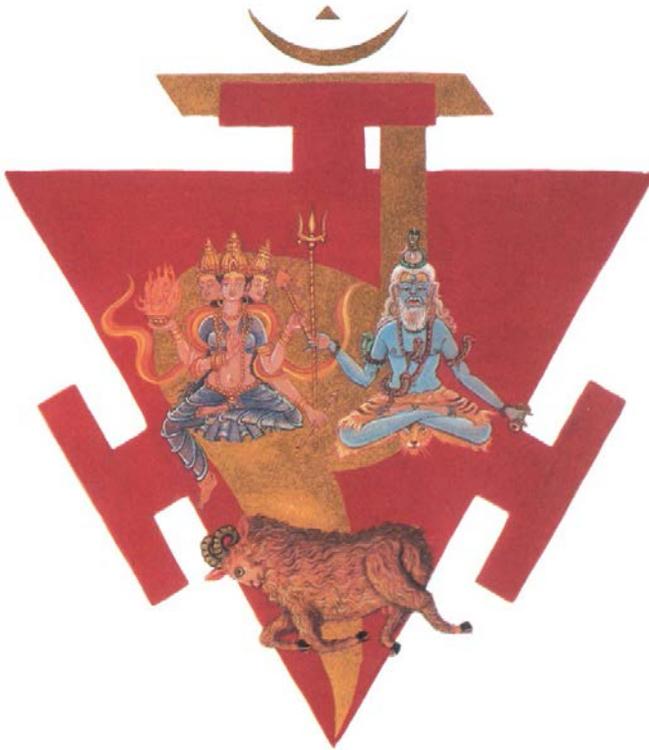
But, let us study this energetic center of transformation in a more profound manner. The greatest of all the plexuses is the umbilical. We have the greatest concentration of blood here, which is fire and life; here is where we have a source of heat and our will or action. We already know that the Sun makes us feel good. The Sun is the cause of movement, vibration, sound, color, smell, and taste. In a similar manner, the solar plexus constitutes for the organism, a vitalizing sun for our existence;

hence the importance of its study. Digestion and character correspond very well in this center. To transform impressions is to consciously transform food and its effect will be seen in our physical and psychic health.

In the first years of life, the fire of the Manipûra chakra shapes the character of our personality, allowing this to be a vehicle of the spiritual or the instinctively animal. We could say that our very destiny is gestated in our womb.

The third chakra has the same symbolism and significance of the Womb of Nature. We already know that a woman's womb is the sacred tomb of the Soul and its resurrection to a new life. Allegorically, it is Noah's Ark in which the living beings necessary to once again inhabit the Earth are conserved. It is also the King's Chamber in the Great Pyramid of Egypt in which the initiate, who represents God-man, was placed in the sarcophagus to represent the enlivening ray penetrating the fertile womb of nature and emerging on the morning of the third day.

When the vital energy reaches the solar plexus, it lights this candelabrum (as John calls it in *Revelations*) and awakens in the initiate the virtue of prudence, the faculties to discover the phenomena of nature, influencing the intestines, liver, and subconscious; illuminating the mind and providing it with sensibleness. In the same manner that earth is synonymous with concentration (foundation), and water with expansion and communication, fire is prudence and light.



Detailed illustration of the Manipûra Chakra - Harish Johari



Meditation on the Chakra

The emotional center is the receptive antenna of all impressions, which come from the exterior. We should avoid the ominous impressions that come from arrhythmic and loud music, and morbid or violent conversations.

Samael Aun Weor

Concentrating on the Manipûra chakra produces comprehension of the physiological and psychological functions of the human body, since the solar plexus and the navel constitute the center of gravity of the latter.

Meditating on this energetic center is to observe, know, and comprehend the transformation of the energy of anger into serenity and sweetness, gluttony into temperance, laziness into the activity of the consciousness.

The objective of meditating on this chakra is to positively and consciously transform. Therefore, we should observe, study, and comprehend the different instinctive and unconscious reactions of this chakra. The intellectual center is not always conscious of different reactions; usually they go unnoticed. The transformation of oneself consists of working precisely on those impressions which already left their mark and on those which perpetually continue to arrive.

The immediate need in this work of concentration on the solar plexus is to know how to maintain an adequate inner state in ourselves. In other words, to have the consciousness present, to not forget ourselves, which is equivalent to saying to not forget the Being, bearing in mind that we are permanently being penetrated, pierced, bathed, and illuminated by our Intimate-God.

During the practice with the Manipûra chakra, imagine a sun with golden and silver rays that illuminates and bathes this energetic center of transformation, reestablishing an emotional equilibrium that extends throughout the nervous system. In the meantime, vocalize the fundamental letter that vibrates with this center. The vowel U is the special note of the solar plexus; its mere form should invite us to reflect: uuuuu...

It is important to point out in this psychological work of the third energetic center, the influence that the physical senses have over the mind, and the mind over the emotional center. The forgetting of the Inner-Being before a specific type of impression (above all a visual one) could be the beginning of a series of mechanical reactions that could determine the transformation of our entire

particular psychology, making us victims of circumstances. In the same manner that a superior emotion identifies us with the superlative consciousness of the Being, a negative emotion separates us from Him.

As far as the relationship that exists between the Manipûra chakra and the initiatic test with the fire element, from Master Samael we read the following:

This test is to test the serenity and sweetness of the candidate. The irate and angry inevitably fail this test. The candidate sees himself persecuted, insulted, slandered, etc. Many are those who react violently and return to the physical body completely failed. The victorious are received in the Hall of Children (initiates) and celebrated with delicious music: the music of the spheres. The flames horrify the weak.

Samael Aun Weor

ANĀHATA



- **Meaning of the Name of the Chakra:** The Un-Struck One
- **Location:** Cardiac plexus: the heart
- **Element:** Air (without form, without smell or taste)
- **Aspects:** To achieve balance between the three chakras which are above the heart and the three which are below
- **Predominant Sense:** Touch
- **Sensorial Organ:** Skin
- **Fundamental Vowel:** O ooooo....
- **Petals:** Twelve
- **Relation to the Human Machine:** Superior Emotional Center
- **Form of the Element:** Hexagram
- **Predominant Psychological Defect:** Pride
- **Reflection:** *“I am no more because of being praised, nor less because they vituperate me.”*

The heart or cardiac center is intimately related with the heart of the Solar System. Man is a miniature universe. If we want to study the universe, we should study man. In the universe we discover man. In man, we discover the universe.

Samael Aun Weor

The Anâhata chakra is the center of intuition, which is in correspondence with the Wings of the Spirit. Intuition is the capacity the consciousness has to penetrate everything without the depressing process of the conceptual election of subjective reasoning.

Intuition is conscious faith, confidence, and certitude of what is. By means of this sense of the heart we have equilibrium between the mental and the sensorial.

In this chakra the forces that ascend from the instinctive regions of the physical body balance with those that descend from the world of the divine, reuniting in the heart, humanizing what is divine and divinizing what is human.

All the energetic centers of transformation are balanced in the Anâhata chakra, especially with the practice of compassion or charity towards our fellowmen, further awakening in the heart the *humility of Being* before the immense creation.

In the three superior chakras we identify the merciful Father; in the three lower chakras, the very powerful Holy Spirit, and both are contained in the very wise Son, the three forming a hexagram in the heart temple.

The element air that governs this energetic center represents the subtlest form in the world of pure spirit, which without a defined form is however the cause of all that exists. Fire is an expression of the spirit; air is the most objective manner of symbolizing the

very essence of the spirit. We say that the Father is the Breath or Divine Spirit.

“Everything exists in accordance with the fire,” said the Greek philosopher Heraclitus. We can add that the Divine Breath (air) is the spirit of the Fire of Creation. Without it, the fire could not manifest in the different universes.

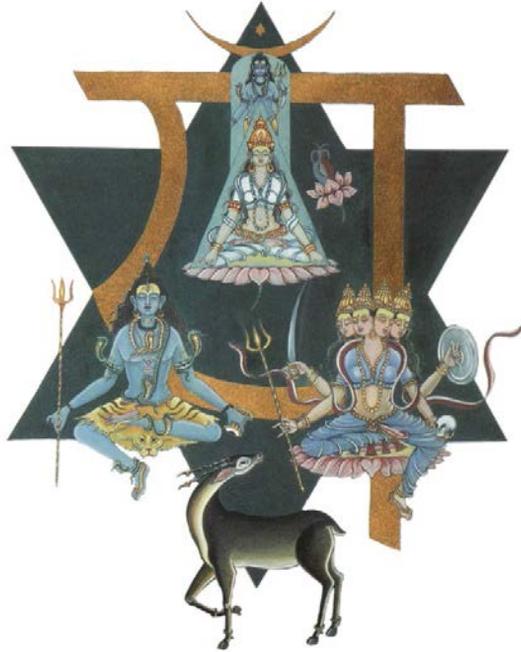
One is the fire that ascends and the other is the fire that descends through the nature of all things, and it is the air of the spirit that attracts, reunites, and concentrates them. The air of the spirit can cause the fire of desire to ascend to the level of the heart, and can attract (or cause to descend) the fire of the love of the Father who lives in secret within us in order to reunite and exchange them. This produces magical operations that crystallize into that which we call Soul, so that later it would be possible to incarnate the Midnight Sun into our heart.

The Gospel of Christ is synthesized in the Doctrine of the Heart. The cross or the hexagram in the heart signifies the transformation or sacrifice that the spirit in its descent, and the animal in its ascent, carry out in the heart of man.

Air is synonymous with *movement, invisible presence, life, etc.* The six pointed star or hexagram symbolizes this element or vitalizing breath that, as prana, helps the functions of the lungs and the heart, providing new oxygen and vital force. Air is responsible for continuous movement in all of nature, and the fourth chakra moves in all directions.

Lamentably, the mind interferes with this energetic center, interrupting the subtle and powerful force of love in its different manifestations: compassion and justice, humility and cooperation, and conscious faith, etc., impeding this center from its principle function: feeling ourselves united to all of our fellowmen.

The Great Master Jesus gives us a commandment that eternally synthesizes everything, *“Love one another as I have loved you.”* For only by loving one another, do we demonstrate that we are disciples of that Inner Master who dwells in each heart.



Detailed illustration of the Anâhata Chakra - Harish Johari



Meditation on the Chakra

Therefore, as long as we have not divided ourselves into two men, the common exterior man and the profound inner man, we will not be men of faith; we will be men of beliefs but not of faith. Faith comes when one divides oneself into two.

Samael Aun Weor

Meditating on the Anâhata chakra is to channel the energies for altruistic or cooperative ends; it is to awaken the action of

compassion towards all those who cry, suffer, and ache due to ignorance.

It is common for us to waste the energetic fountain of the heart in egotistical sentiments of pride, self-consideration, antipathy, hatred, etc., when we could make conscious efforts and obtain upright thinking and upright feeling. Those individuals, who sacrifice their self-importance re-establish and re-structure their character, re-organizing that energetic flux needed to awaken to other levels of consciousness.

The practice of prayer and meditation is vital to the development of the heart plexus. To pray is to talk with God; to meditate is to listen to His word. When you talk with Him, feel united with Him, and when you meditate on Him, listen to Him with all of your Being, and feel yourself penetrated, pierced, enlightened, and bathed by Him.

Separativity between God and His creation does not exist; let us bear in mind that no phenomena in creation are dissociated, separated from Him. God is supreme in everything because He is the cause that contains all. With this image we should look into the heart as if through a window that unites us with all other hearts.

The precise moment to reflect and experience that golden rule, which says *“do unto others as you would have them do unto you”* is when the heart center is active.

When the vital energy reaches the Anâhata chakra, it ignites in this center of the initiate the flame of comprehension, developing yearning towards the superior levels of the Being or transcendental worlds.

The force of the Being will instruct us in the wisdom of the synthesis about how to deny ourselves so that self-affirmation or

self-importance dialectically and didactically dies. The heart is where that particular psychology or manner of being is founded.

Examining the initiatic test of the air element brings us better comprehension of this lesson:

Those who despair due to the loss of something or someone; those who fear poverty; those who are not willing to lose what they love the most, fail in the test of air. The candidate is thrown to the bottom of an abyss. The weak scream and return horrified to the physical body. The victorious are received in the Hall of the Children with celebrations and festivities.

Samael Aun Weor

The vowel **O** is the fundamental sound that we should vocalize during the practice of concentration on this energetic center of transformation. Deeply concentrated on the Anâhata chakra, reflect on the simplicity and transparency of the air element, which like God, penetrates everything and gives life to everything. The feeling of being transparent will relax our body and mind with greater ease.

Consciousness of the fourth chakra allows the aspirant to transcend the false consciousness of the inferior chakras.

The heart and the breath play vital roles in the Anâhata chakra because the heart is the most important dwelling of emotions within the body. When we manage to control our respiratory rate, the heartbeats are simultaneously regulated. The person who becomes conscious of the fourth chakra achieves a refined equilibrium in his body and psyche. The level of sanctity of this chakra brings us the perception of divine grace in all that exists.

VISHUDDHA



- **Meaning of the Name of the Chakra:** Pure
- **Location:** Carotid plexus; throat
- **Element:** Akash (Ether); sound
- **Aspects:** Knowledge and creative capacity
- **Predominant Sense:** Hearing
- **Sense Organ:** Ears
- **Fundamental Vowel:** E eeeee...³⁸
- **Mantra:** HAN
- **Petals:** Sixteen
- **Relationship to the Human Machine:** Center of movement
- **Form of the Element:** Crescent moon
- **Predominant Psychological Defect:** Lying
- **Reflection:** *“It is as bad to speak when we should remain silent, as it is to remain silent when we should speak.”*

38 Short E, pronounced like the E in met, set, or get.

The perfect man speaks words of perfection. Gnostic students who wish to follow the path of the Revolution of the Dialectic should accustom themselves to controlling their language. They should learn how to use the verb.

Samael Aun Weor

The fifth chakra is the headquarters of sound in the body, located in the throat. Purity is a vital aspect of the Vishuddha chakra. By refining this center, non-verbal messages are comprehended; we learn how to listen when there are no words and to speak what we feel in the heart.

In the fifth chakra all the elements of the inferior chakras—earth, water, fire, and air—become refined to their most pure essence and are dissolved into akash.

Humanity lost the capacity of hearing the ultra of things because of the misuse of the lower chakras, since the power of clairaudience is not possible without purity.

Transmutation of inferior values into superior values is necessary. For that, it is necessary for a sacrifice to be produced in the occult psychology of the seven chakras from below to above; from the philosophical earth to the heaven of our consciousness.

Therefore, we say that earth dissolves into water and remains in the second chakra as the essence of smell. Water evaporates in the ardent third chakra and remains as the essence of taste. The essence of fire enters the fourth chakra and remains there as the essence of form and vision. Air of the fourth chakra enters into akash and becomes pure sound. *Akash* incarnates the essence of the five elements; it doesn't have color, taste, smell, touch, or form; it is free of any gross element.

Akash is a marvelous substance that fills the entire infinite space, and when it's modified it becomes ether. Everything comes from ether, everything returns to ether. Sir Oliver Lodge, the great British scientist, says, "*It is the ether that engenders, through the diverse modifications of its equilibrium, all the phenomena of the universe, from the impalpable light to the formidable masses of the worlds.*"

If we examine the connection of the laryngeal center with its corresponding glandular counterpart, we will reach interesting conclusions. The thyroid (the gland or physical expression of this energetic center of transformation) determines the equilibrium of each of the organs, apparatuses, and systems of the physical vehicle, which require the substances (hormones) fabricated by this gland for their functions.

Now, considering the intimate relationship between the organs of the body and the thyroid gland, and the interrelationship of the four elements with the quintessence (the ether), this matter of becoming responsible for the use of the verb, of words, is more comprehensible.

The secretions of the endocrine glands are intimately related with the entire order and control of the autonomic nervous system, of the so-called involuntary muscles.

The glandular hormones, with supreme wisdom, govern the cosmic physiology, the entire marvelous metabolism of the physical organism. The endocrine hormones control the growth and development of the entire great cellular community.

Hindustani yogis assure us that with the development of the thyroid chakra we control the *Akash* and we are able to live even during the nights of the Great Pralaya.

The yogis acknowledge in this center a super-ear capable of registering the waves of the ultra. They call this super-ear

clairaudience. If a yogi immerses himself in daily meditation with the purpose of listening to a distant friend, then during those instants of falling asleep he will be able to hear his words. Inner meditation wisely combined with sleepiness is how we awaken clairaudience.



Detailed illustration of the Vishuddha Chakra - Harish Johari



Meditation on the Chakra

The function of each of the chakras becomes more complex as its location comes closer to the brain of the physical vehicle. We don't mean to say that the inferior centers are less important; we mean to say that their complexity lies in that, and to activate them, it's necessary to develop the qualities that are

asleep or latent. This can only be achieved through experience based on the student's constant and permanent discipline.

It is important to point out that each center does not function independently, rather they are intimately related, since they influence each other simultaneously. Such is the case of this fifth chakra, which on one hand receives the energy of the sacral center or Mûladhâra and on the other hand helps or gives expression to the energy that flows from the cardiac center. And finally, it is complemented with the energy that descends from the frontal chakra or Âjnâ.

The fifth chakra represents the area where *what we want to say* and *what we can hear* is debated.

In order to have balance between these aspects of communication, we should begin by learning how to interiorize ourselves, to relate with our very selves. Who am I? Where am I going? What do I want to be? What do I believe in? What qualities or defects do I possess? Am I happy? Do I accept myself as I am or do I make efforts to imitate others?

If in order to answer these and other questions of existential character and communication, we investigate with sincerity and honesty, we will conclude that the image we have of ourselves arrived to us through external impressions. We realize that we are a product of a genetic code, of a family, community, culture, and of an era. These together have taken it upon themselves to dictate to us norms of physical, emotional, and cultural conduct, which most often drag us to say and/or do much of what we do, and not really what we wish to do.

In order to transcend from external to internal psychological states, we should begin by accepting that we have not learned

how to listen to what is within us, that we do not know how to talk or converse with that intelligent principle which pulses in our psychological space, the Inner Being.

Due to the aforementioned, nowadays we are faced with a disassociated humanity, one with serious conflicts, for when humanity thinks, it does it one way, expresses it in another, and ends up doing something else.

One of the learned mechanisms to justify our way of being is called lying. We lie out of fear, hatred, revenge, to defend ourselves, to evade responsibilities, out of what people will say, etc. We become accustomed to lying so much that we do not realize that what we are doing in the end is lying to ourselves.

Lying and negative emotions always go hand in hand. Both aspects separate us from that truth which exists in our Inner Being. Lying should be understood as a rupture with love, wisdom, and happiness. Meditating on this energetic center is, first, to listen to what the heart feels, and from there, learning how to balance the use of the word.

Meditation on the hollow space in the throat area produces calmness, serenity, purity, a melodious voice, control of language and mantras, the capacity to interpret scriptures, compose poetry, and to interpret the hidden messages of dreams.

The vowel E is the basic sound of this fifth energetic center of transformation. Its vocalization in this meditation will help us to concentrate the force of the prana in the thyroid gland.

When the vital energy reaches the Vishuddha chakra it ignites purity when we speak and comprehension when we listen.

ÂJNÂ



- **Meaning of the Name of the Chakra:** Authority, Command, Limitless Power
- **Location:** Cavernous nerve plexus: the center of the space between the eyebrows
- **Element:** Maha-tattwa (where all the tattwas—akasha, vayu, tejas, apas, and prithvi—are present)
- **Aspects:** From the thesis and antithesis we obtain the synthesis
- **Predominant Sense:** The third eye; imagination; clairvoyance
- **Organs and Glands:** The five senses; hypophysis or pituitary gland, the master gland of the endocrine system
- **Fundamental Vowel:** I iiiii...³⁹
- **Mantra:** OM

³⁹ Long I, pronounced like the I in machine.

- **Petals:** Two
- **Relationship to the Human Machine:** Superior Mental Center
- **Predominant Psychological Defect:** Skepticism and materialism
- **Reflection:** *“Comprehension is the golden fruit of reasoning.”*

The mind is the killer of what is real, of what is truthful. The mind destroys love. It is necessary to thoroughly comprehend all those mental processes that put an end to the beauty of love. The mind has the bad habit of comparing. Whoever contemplates a beautiful sunset and compares it with another does not really know how to comprehend the beauty that he has before his eyes.

Samael Aun Weor

The sixth chakra is the seat of the mind. The mind is energetic, subtle, and is not the brain. The mind, in certain hypnotic states or during normal sleep, can become independent of matter, can transport itself to very distant places, and experience what is happening there.

The brain is not the mind, nor is thought. The brain is a receptor and transmitter of thought; it is only an instrument of the mind.

The mental vehicle starts activity with its basic and primary function: thinking. It is impossible for its superior functions, which allow us to make contact with our spiritual reality (our Inner Being) to be carried out as long as the basic function (thinking) is not developed consciously; hence the importance of learning how to change our way of thinking.

What is thinking? It has been defined as an entire process that begins with the reception of a stimulus. Let's call this the

perception or sensation of something that should be subjected to an analysis of its parts, with the purpose of integrating and comprehending the whole. Posteriorly, a conclusion is integrated which should necessarily impel us to an action. In the absence of some steps, it ceases to be thought.

We should differentiate between a thought by reaction and a thought by action. The reaction from a stimulus is mechanical and unconscious, the action resulting from thought is an intelligent and conscious act, and is denominated upright thinking and upright action.

To integrate upright thinking into each of our actions requires effort, patience, dedication, perseverance, and discipline. The process begins within ourselves through self-observation, which is the capacity through which we divide ourselves between the observer and observed. The consciousness gives the mind the capacity of knowing and comprehending those parts of our psychology that are not harmoniously integrated to the cosmos, to nature, and to our fellowmen. Therefore, what is observed is the pluralized "I," and the one who observes, through the mind, is the consciousness.

Anyone can afford the luxury of thinking and accumulating every type of information in their mind, and then present it masterfully before the public. This is what is usually called intelligence; however, let us observe that those persons don't act in accordance with what they say. Said in a different manner, they carry out the first phase without concluding the mechanism of thought, for one thing is to simply reason and another, very different, is to comprehend.

Reasoning without comprehending is simply thinking. Reasoning to discern the synthesis from the thesis and antithesis of a stimulus or impression is upright thinking.

When a thought does not reach the heights of comprehension, we are only halfway down the path of an awakened consciousness.

Let us bear in mind that thought is a mediator between our inferior instincts and our superior emotions. To observe and comprehend these instincts is a function of the consciousness, and thought ought to be its vehicle. The only thing we can obtain from reasoning is its golden fruit; the golden fruit of reasoning is comprehension.

Comprehension inevitably leads to upright feeling or superior emotion. The inferior instincts have been analyzed, comprehended, and subjected for their transformation. The consciousness trapped in what is inferior, with the help of upright thinking and upright feeling, is re-born into upright action.



Detailed illustration of the Âjñâ Chakra - Harish Johari



Meditation on the Chakra

The sense of psychological self-observation, in itself, is clairvoyance, it is conscious, or translucent imagination.

Samael Aun Weor

The Hindustani yogis affirm that from the pituitary gland a two-petaled lotus flower is born. This energetic center of transformation or lotus flower is located in the astral body, exactly between the two eyebrows. The yogis affirm that this pituitary chakra makes us clairvoyant.

Imagination is clairvoyance and therefore every human being is more or less clairvoyant, or more or less imaginative. The opposite pole of imagination is what is illusionary: absurd fantasies, refuses of the mind, etc., created by an unbalanced mind.

A mind that continuously reasons without reaching comprehension becomes unbalanced, and is therefore a victim of fantasy or mechanical imagination. Positive imagination should fly on the wings of inspiration in order for it to be at the service of the consciousness itself; such a mind becomes the translucence of the Soul.

Imagination, inspiration, and intuition are the three obligatory steps to be positive clairvoyants.

Every Gnostic aspirant should cultivate the virtue of serenity and sweetness if they wish to reconquer their conscious imagination. Serenity is the most important key for the development of this quality. Anger destroys the harmony of the whole, and totally damages the petals of the chakra between the eyebrows. Anger decomposes the astral light into a poison called imperil,

which damages the petals of this magnetic center between the eyebrows, and obstructs the channels of the great sympathetic nervous system.

Within the most profound serenity of thought it is necessary to make the chakra of clairvoyance rotate with the vowel “I” contemplating internal images without the process of conceptual election that divides the mind in a battle of antithesis.

In the presence of an inner image, our mind should flow integrally in harmony with the thought. Our mind should become exquisitely sensitive and delicate. Our mind should reconquer the lost innocence.

In the physical world movements accompany all activity, but in the worlds of superior consciousness we need the most profound repose: an immense calmness of the mind to perceive internal images, which come to heal those psychological levels that were altered in us by the abuse of unconscious reasoning.

It is necessary to learn through personal experience, to differentiate between images that are received and images that consciously or unconsciously we create and project.

We need to be able to differentiate between our own images and foreign images that come to us. One thing is to receive an image, and another is to project an image created by our understanding.

Samael Aun Weor

The different esoteric schools have methods to develop the internal senses, but if we only concern ourselves with developing powers, and we do not annihilate the “I” of psychology, the advent of the new man—the inner Being—will fail.

SAHASRÂRA



- **Meaning of the Name of the Chakra:** One Thousand Petals; also called Shunya (void) and Niralambapuri Chakra (Place Where One Dwells Without Support)
- **Location:** Superior part of the cranium; cerebral plexus
- **Element:** Divine energy
- **Aspects:** Liberation and balance
- **Predominant Sense:** Polyvision
- **Organ And Gland:** The cerebrum; the pineal gland
- **Fundamental Vowel:** "I" iiii...
- **Petals:** One thousand
- **Relationship with the Human Machine:** Self-consciousness
- **Predominant Psychological Defect:** Ignorance and separativity
- **Reflection:** *"The beginning is equal to the end, plus the experience of the cycle."*

People confuse consciousness with intelligence or with the intellect, and the very intelligent or very intellectual person is given the title of very conscious.

We affirm that the consciousness in man is, without a doubt and beyond any fear of deceiving ourselves, a very particular kind of apprehension of inner knowledge completely independent of all mental activity.

The faculty of the consciousness permits us the knowledge of ourselves.

Samael Aun Weor

Knowledge of oneself or self-knowledge is the return to the original starting point, but on a superior octave. We could go through life without life going through us, that is to say, without consciousness of ourselves.

The primordial consciousness or virginal essence is the psychic material with which we can fabricate Soul.

The essence does not know itself, but upon discovering itself in the universe of interrelationships, it self-knows itself and acquires individuality amidst the immense plurality of the cosmos.

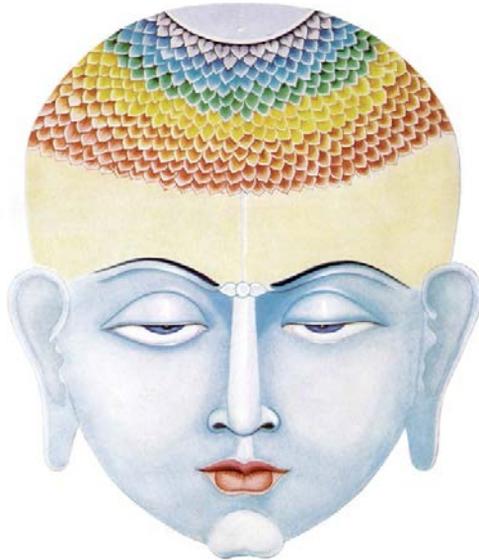
The synthesis is always inner knowledge, and there are degrees and degrees for each level of consciousness; the greater the degree, the greater the consciousness of self. The goals are infinite, like creation; love and wisdom justify everything.

The only difference between the cosmos of the infinitely large and the infinitely small is the consciousness of self, since the Creator has endowed all His created parts with their intrinsic nature.

To know oneself is to contemplate oneself as a moment of the totality. It is to know ourselves as infinite and with all the forces of the Being to reject the depressing egotism of separativity.

“Nosce te ipsum,’ was a hieratic inscription chiseled on living rock, which was on the solemn threshold of the temple of Delphi in ancient Greece and that means ‘know thyself and you will know the universe and the Gods’. This is the motto of the ancient Greek Hierophants, which today continues being the basic cornerstone of transcendental science with which each Essence can crystallize its authentic individuality.

The Sahasrâra chakra and its glandular counterpart, the pineal, constitute the place of synthesis, of unity, there where duality is more than impossible. It is the integration of the Soul with the Inner Being. This is what intimate self-realization of the Being truly means.”



*Detailed illustration of the Sahasrâra Chakra
- Harish Johari*



Meditation on the Chakra

Emphasizing, we can affirm that the revolution of consciousness is not only rare in this world, but that it is becoming more and more rare each time.

Samael Aun Weor

People believe that they will find multiple possibilities for their intimate realization in the world through the mechanical evolution of nature. The truth of this matter is that there is only one possibility among many: the knowledge of oneself.

Intimate realization is the result of tremendous conscious works and voluntary sufferings; the greater the work of the consciousness, the greater the capacity of transformation.

The ascending order of the energetic centers of transformation corresponds to the idea that to reach the highest degrees of consciousness we should work on instincts, sensations, emotions, feelings, and inferior thoughts.

As we know and comprehend our subconscious world we ascend to new states of consciousness until we move from the relative to the absolute.

To meditate on this chakra, we should make a detailed revision of the work carried out in the six previous centers, and thus obtain the synthesis of them in the seventh of the chakras.

The six chakras emanate from the seventh. The capacity of transformation of the Sahasrâra chakra depends on the transformation of the six.

During this practice the mind should become serene and profound. Relax your body and your mind with the technique of rhythmic breathing.

In Mûladhâra:

Quiet your mind, so that you perceive the aroma of
the perfumed earth and discover the courage to
conquer the dangers of the Path...



Virgin with the black mantle

In Svadhîsthâna:

Quiet your mind and calm your thirst
in the pure waters of life
so that you learn how to adapt
to the diverse circumstances of existence...



Virgin Immaculate Conception - B. E. Murillo

In Manipûra:

Quiet your mind, and you will see the
Sun that will lead you to the Race of
peace, serenity and sweetness...



Visitation of Saint Elizabeth to the pregnant Virgin - Raphael

In Anâhata:

Quiet your mind, and like Saint Thomas
learn to touch the Secret Master that is within you
and like Him you will be as light and transparent
as the wind...



Our Lady of Sorrows

In Vishuddha:

Quiet your mind, and you will hear the voice
of silence which confers the power of the word...



Detail of the martyrdom and miracle of Santa Quiteria.

In Ajnâ:

Quiet your mind, and you will comprehend duality,
which is to see the good in the bad
and the bad in the good...



Virgin with the veil- Lukas Cranach

In Sahasrâra:

Now, you will take very seriously that phrase
from the testament of ancient wisdom that exactly reads,

*“Before the false aurora dawned
on the Earth, those who survived the hurricane
and the storm praised the Intimate, and to them
the heralds of the dawn appeared.”*

Rafael A. Vargas



Crowned Virgin - Velazquez



► *Footnote #33*

Vedas (literally “knowledge” in Sanskrit) refers to the four most ancient texts of Indian literature, foundation of the vanished Vedic religion (which was prior to the Hindu religion). The Sanskrit word comes from a term from the Indo-European language (**ueid*), related with vision, which emerged from the Latin *vedere* (to see) and *veritas* (truth) and Spanish words “*ver*” [to see] and “*verdad*” [truth].

► *Footnote #34*

Sufism (From the root of *Sophia*, “wisdom”): A mystical sect in Persia something like the Vedantins (Vedas); though very stronger in numbers, none but the very intelligent men join it. They claim, and very justly, the possession of the esoteric philosophy and doctrine of true Mohammedanism. The Sufi (or Sofi) doctrine is a good deal in touch with Theosophy, inasmuch as it preaches one universal creed, and outward respect and tolerance for every popular exoteric faith. It is also in touch with Masonry. The Sufi’s have four degrees and four stages of initiation: 1st, probationary, with a strict outward observance of Muslim rites, the hidden meaning of each dogma and ceremony being explained to the candidate; 2nd, metaphysical training; 3rd, the “wisdom” degree, when the candidate is initiated into the innermost nature of things; and 4th, the final Truth, when the Adept attains divine powers and complete union with the One Universal Deity in ecstasy or *samadhi*. (T.G. of H.P.B.)

► *Footnote #35*

Philokalia: “Greek term that means love for the beautiful and good.” It was published for the first time in 1782 in Venice, thanks to benefactor John Mavrogordato, Prince of Romania, who compiled it with the help of St. Nikodemos the Hagiorite, a monk from Mount Athos (1749-1809) and the bishop St. Makarios of Corinth (1703 -1805). It was a voluminous book in folio form from the Sixteenth Century, with 1207 pages, divided into two columns. The name Philokalia was also given to an anthology of the writings of Origen compiled by Saint Basil the Great and Saint Gregory Nazianzus. (From the introduction of the Philokalia)

► *Footnote #36*

Sri Swami Sivananda (formerly called Kuppuswami) was born on September 8, 1887, he died on July 14, 1963. He was trained as a doctor, and was initiated into the order of Sannyasins. He founded the “Divine Life Society” in 1936 and the Academy of Yoga Vedanta. In 1958, a very significant event occurred with the formation of A.G.L.A (Gnostic Liberating Action of Amerindia), comprising the Gnostic Movement led by V. M. Samael, the A.L.A.S. (Liberating Action of South America) led by Mr. Francisco A. Propato (V. M. Luxemil); and the “Aryabarta Ashram” created by Sri Swami Sivananda.

► *Footnote #37*

Yama: “control, ethics,” our conduct in respect to what is around us; Niyama: “self-regulation,” our conduct towards ourselves; Asana: “posture,” the practice of physical exercises; Pranayama: the practice of respiratory exercises; Pratyahara: abstraction of the senses; Dharana: “concentration,” capacity to direct the mind; Dhyana:

“meditation,” capacity to develop interaction with the thing we are meditating on; Samadhi: “ecstasy, absorption,” complete integration with the object of our meditation.



