Conference 22 from Phase A.

CONF. 22

MEDITATION

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

Meditation is fundamental when we sincerely want such a change.

In no way do we want trivial, superficial and vain Meditation.

We need to become serious and set aside so much nonsense that abounds out there in cheap pseudo-esotericism and pseudo-occultism.

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

Whoever does not know how to meditate is superficial; the uncultivated one will never be able to dissolve the Ego; he will always be a powerless log amid the furious sea of life.

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

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

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

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

Profound Meditation on this
or that pleasant or unpleasant
circumstance allows us to feel
in ourselves the taste, the result.

It is necessary to make a full psychological differentiation between what the work-taste and the life-taste are.

In any case, to feel in ourselves the work–taste, a total inversion of the attitude with which the circumstances of existence are normally taken is required.

No one could enjoy the work–taste as long as he committed the error of identifying with the various events.

Certainly identification prevents the due psychological appreciation of events.

When one identifies with this or that happening, one in no way manages to extract from it the useful elements for self-discovery and inner growth of the Consciousness.

The Esoteric Worker who returns to identification after having let down his guard again feels the life-taste instead of the work-taste.

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

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

The reconstruction of any scene allows us to verify for ourselves and directly the intervention of various egos participating in it.

Examples: A scene of romantic jealousy; in it egos of anger, jealousy and even hatred intervene.

Understanding each one of these egos, each one of these factors, in fact implies deep reflection, concentration, Meditation.

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

Unfortunately it is a very difficult task to destroy in ourselves the tendency to blame others.

In the name of truth we must say that we are the only ones to blame for the various unpleasant circumstances of life.

The different pleasant or unpleasant events exist with us or without us and are repeated mechanically in a continuous way.

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

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

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

Life is a wheel that turns mechanically with all the pleasant and unpleasant circumstances, always recurrent.

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

As we learn to extract the material for Meditation from among the very circumstances of existence, we will go on self-discovering.

In any pleasant or unpleasant circumstance there exist various egos that must be understood integrally with the technique of Meditation.

This means that any group of egos intervening in this or that drama, comedy or tragedy of practical life, after having been integrally understood, must be eliminated through the power of the Divine Mother Kundalini.

As we make use of the Sense of psychological observation, this latter will also go on developing marvelously. Then we will be able to perceive the egos during the Work of Meditation.

It is interesting to perceive inwardly the egos not only before they have been worked on, but also during the whole Work.

When these egos are decapitated
and disintegrated, we feel
a great relief, a great bliss.

Practice of Reflective Meditation:

1- A quiet place.

2- Protection of Belilín and Magic Circle.

3- Supplication for assistance to the Father and the Divine Mother.

4- Relaxation of the Physical Body.

5- Reconstruct a specific scene or event (Mantram RAOM-GAOM).

6- Observe each one of the little details.

7- Judge oneself mercilessly.

8- Beg the Divine Mother for death for each detail understood.

Observations:

- When reconstructing a scene we must not identify ourselves with it.
- In no case must we accept justification or be evasive.
- We are going to judge ourselves, not others.
- Do not blame others.
- It is important to take the point of view of others.
- Repeat this practice every time one has the opportunity. The interested student must not go to bed without reflecting on the different details of the day.

End of Conference 22.