Conference 36 from Phase A.

CONF. 36

MEDITATION AND KOANS

Meditation is the bread of the sage.

We must know how to be serious, we must know how to change, if we really and truly do not want to fail in the Esoteric work. Meditation becomes fundamental when we ourselves sincerely want such a change.

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

When one wants wisdom, one has no choice but to learn to meditate, to Meditate is to enter the Sixth and the Seventh Dimension, and this can only be done in one way: by gagging the Ego and releasing the Essence. That exercise, once one learns to do it, becomes very simple.

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

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

We are interested in transcendental and real meditation. One must know how to distinguish and handle what one thing is and what the other is. Transcendental Meditation is different, it seeks changes in the Being.

What is a Koan?

A Koan is a phrase without an answer, generally paradoxical. The mind will always try to answer it, but it cannot, because it does not know.

Then the process of thinking becomes saturated and exhausted, and gives way to Consciousness. Thus the Ego is gagged and the Essence is released for a few instants.

Some Koans: (Only one should be used each time).

- If these two hands, when they strike together, sound like this (sound of clapping), how does one sound? And we concentrate on how one sounds. And we wait for the answer until the Essence escapes.

- We ask ourselves: “Where is the Truth?” And we remain waiting for the answer.
- We ask ourselves: “Where is the void?” That is another phrase without an answer. When we see the hole, we go through there, because we are looking for a hole. Then we only ask ourselves: “Where is the void?” until we see the hole.
- “If all things are reduced to Unity, to what is Unity reduced?” There we remain still, waiting, until it happens.

The Koan is necessary until the escape takes place. The first of them all is very effective. You do this, you imagine how one sounds, and you stay there until you are released.

Practice for Meditation with Koans

1. First, one must always look for a quiet place, you can do it during the day at the office or in a place where you can shut yourself in and no one will disturb you, or have a Meditation room.

The importance of having that kind of place will become clear. This is a place to seek Power and Wisdom, so it is a very special place.

1- Protection of Belilín and Magic Circle.

2- Supplication to the Father and to the Mother for Assistance. In our own words and with good imagination.

3- Relaxation. As simple as possible, seeing to it that our body is very comfortable, that nothing troubles it, it is advisable to go over all of it. When we feel it well relaxed, we take the next step.

4- Evolutionary Thought: For example: I prepare a plot of land, I weed it, I disinfect the soil, I fertilize it, I prepare a seedbed, I place the seeds until they germinate, I make the furrows, I transplant them, I water them, I imagine how they sprout and grow, after a while they produce buds, they begin to bloom, the rosebush becomes very beautiful, I smell its aroma, it gives flowers and more flowers.

5- Involutionary Thought: I imagine how the rosebush is gradually withering, drying up, no longer gives roses, dries up completely, the wind knocks it down, the wind carries away the fallen branches, everything is over.

6- Synthesis of thought or stillness of the mind.

7- Place the Koan.

Practice patiently until you achieve it, practice makes the Master.

End of Conference 36 from Phase A