

THE SCIENCE OF MEDITATION

(A short book)



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CHAPTER 1 THE TRUTH

1. So 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 continual strength needed to work tremendously on oneself.
2. In these modern times aspirants are lukewarm, they do not work on themselves continually, fervently; this is due precisely to the concrete fact that they have never truly experienced that which is the truth—that which is beyond the body, emotions and the mind. It is not possible to have incentive for the continuous work on oneself if one has not previously experienced *reality*.
3. That which one senses in the innermost depths of one's own Being, is the only thing that can directly experience that which is not of time.
4. That which is on this shore, here in the Valley of Samsara, is that which suffers...
5. That which is on the other shore is that which is beyond time... that is that, and you do not know what it is.
6. The Being of the Being is beyond the self, in the Garden of Love, in that which is not of time...
7. The Being of the Being is far beyond the body, emotions and the mind...
8. We the Brothers of Service have suffered very much for the poor humanoids that live in this valley of bitterness. We wish to carry them to the other shore...
9. Only the *Transformation Body*, the *Nirmanakaya*, can prepare us for the continuous experience of that which is not of time.
10. The *Nirmanakaya Body* is received when one renounces Nirvana for the love of humanity. These bodies must be created in the Ninth Sphere, you know this.
11. The Nirmanakaya Body is possessed only by the *Bodhisattvas of Compassion*, those who have renounced happiness for the love of this suffering humanity.
12. Only the Nirmanakaya Body, or Transformation Body, converts us into beings capable of continually experiencing *reality*.
13. Many people will understand these lines with the intellect, but they are not conscious of these teachings, because they have not experienced them directly.
14. Those people do not know what Truth is, because they have not seen it, because they have not experienced it, because they are not conscious of it.
15. The Truth is that which is unknown from moment to moment.

16. The Truth is that which is always new.
17. The Truth is timeless.
18. That which one feels in one's heart, the pain with which one is afflicted at any given moment, has its origin in time.
19. That which has nothing to do with time is forever on the other shore.
20. True fullness, authentic happiness, is found on the other shore.
21. Families arise in time, are lost in time, are always subjective, unconscious and suffer very much.
22. The human masses appear and disappear in time, they are the living dead.
23. Those shadows of the past are ghosts that cry and travel through the alleyway of the present, casting themselves towards the future...
24. ...Shadows of yesterday projecting themselves into the future through the narrow street of the present.
25. Many conflicts exist amongst those shadows of time... subjective conflicts of the weeping masses, you know this.
26. Poor unconscious beings that appear and disappear like ghosts in time...
27. That which is beyond us, in the interior of the interior, is the Being...
28. Only the Being of the Being can experience the truth directly.
29. The "self" is on this shore.
30. The Being is on the other shore.
31. The "self" is that which is worthless, that which is mortal.
32. The Being is that which is immortal, that which is always new.
33. The "self" is what is complicated, unconscious and painful.
34. The Being is what is simple, happy and conscious.
35. The "self" is a knot that one must undo.
36. The Being is Perfect Fullness.
37. The various painful circumstances of life would never be able to exist outside of time.

38. To feel that which one ought to feel, to feel that which no one understands, to feel that which is unaware of the one who feels it, to feel that which is not worth the sorrow to feel is, in reality, to be awake.

39. Behind the feeling that one considers so real exists another feeling that people do not understand.

40. Beyond light exists the Light of the Light.

41. Beyond intelligence exists the Intelligence of the Intelligence; beyond fire exists the Fire of the Fire.

42. Only the highest degree of *Prajnaparamita-Intuition* can directly experience that which is called *Shunyata*.

43. Every Bodhisattva possessing the glorious Nirmanakaya body has at some time directly experienced the Illuminating Void [Luminous Emptiness], *Shunyata*.

CHAPTER 2 THE TALITY

1. Far beyond the *Illuminating Void* and the machinery of Relativity exists the *Tality*; this is *The Totality*.
2. *The Illuminating Void is the vestibule of the Tality.*
3. He who experiences the Illuminating Void—if he does not turn back in fear—enters into the Tality.
4. The mystic turns back frightened before the Illuminating Void if he has never passed through the *Buddhist Annihilation*.
5. In the Ocean of the Uncreated Light, the Non-Being is the Real Being.
6. One *is* truly that which one believes one is not.
7. To be some thing that one believes one is not, is to *Truly Be*.
8. *“If all things are reducible to one, to what is the one reducible?”*
9. The one is unquestionably reducible to all things!
10. Emphatically stating this is something easy, comprehending it is something a bit more difficult, but not impossible.
11. To feel it, to directly experience it, to live it, is almost impossible...
12. Those who have at some time passed through such a mystical experience know what the *Illuminating Void* is.
13. Only they, the few, know that which is beyond the body, emotions and the mind—that which is the Truth.
14. To intellectually affirm that we are the tree, the flying bird, the fish, the sun, the suns, is very easy.
15. To identify ourselves, in a state of ecstasy, with the tree, with the bird, with the fish, with the sun, with the suns, and then to feel that we are all of that is very simple and within the grasp of any enlightened mystic, it is very simple.
16. To truly be the tree, the bird, the fish, the sun, the suns, proves to be nearly impossible; this is Shunyata, the experience of the Illuminating Void.
17. For the comprehension of our readers we will say that it is one thing to identify with the tree, and another very different thing to *be* the tree.

18. In Shunyata one directly experiences the Illuminating Void; one is truly the tree, the bird, the fish, the sun, the suns, the world, the worlds, all that is, has been and shall be.
19. If one has “ego” one returns, like Aladdin’s Lamp, to the bottle, to the interior of the ego.
20. In this way one loses the Shunyata, the mystical experience of reality.
21. It is precisely in Shunyata when one directly experiences that which is the Truth.
22. In Shunyata the Essence moves freely in the bosom of the Illuminating Void.
23. The drop merges into the ocean of that which no one understands.
24. That which truly *is*, is never understood by those who live in time.
25. That which the Essence experiences frightfully terrifies the ego. To be all things, and to not be someone, is frightening for those who turn back from the *Buddhist Annihilation*.
26. The true happiness of the Being horrifies the ego.
27. In Shunyata there exists an element that radically transforms.
28. He who has at some time experienced Shunyata will intensively work on himself, without ever losing heart.
29. In the Illuminating Void one feels that which could never be expressed with words.
30. That which one feels in the Being causes the ego pain.
31. The Being and the Ego are incompatible. They are like oil and water, they can never mix.
32. In Shunyata the drop merges more and more into the great ocean... it expands tremendously.
33. Where does this lead us?
34. The winds howl amidst mountain ravines, the sea lashes against the shore, the interior of the earth trembles...
35. All these things are naught but passing occurrences, a vain fluttering of wings, fleeting vibrations that are lost amidst that which is beyond the body, emotions and the mind.
36. One becomes merged into the great ocean, the consciousness expands tremendously—one is the river, the sea, and so much more...
37. The whole profundity is terribly divine—boundless oceans...

38. The gods are merely waves of light amidst the deep ocean of that which has no name.
39. The superlative consciousness of the Being expands, tremendously enlarges, and in the end one has the presentiment that one must become lost in something even more profound...
40. If the ego did not exist, all possibility of fear would be something more than impossible.
41. Unfortunately the ego still exists, and it fears the Buddhist Annihilation.
42. It is precisely the "self" that transmits its perfidious vibrations to the superlative consciousness of the Being.
43. The mystic then exclaims, "and myself, what shall become of me!?"
44. The mystic is afraid to cease to exist... he is horrified... he knows that he must lose himself in the Tality, the Totality.
45. So it is that one loses the Satori, the ecstasy, the Samadhi, and one returns to the interior of the "self."
46. How few successfully endure the Buddhist Shunyata.
47. In reality the Tality is far beyond the universe of relativity.
48. The Tality is, unquestionably, also very far beyond the Illuminating Void.
49. The universal machinery of Relativity, and its opposite, the Illuminating Void, are merely opposites of that which *is* and, nevertheless, *is not*.
50. The Tality is the synthesis of those opposites. It is that which exists beyond all possible existence.
51. Indubitably, what exists beyond all possible existence is truly that which absolutely *does not exist* for the mind.
52. The Illuminating Void is only the vestibule of wisdom... you know this.
53. He who writes these lines experienced the Illuminating Void three consecutive times, and now he speaks, because...

CHAPTER 3 ESSENCE AND PERSONALITY

1. The Essence merged into the Illuminating Void experiences that which no one experiences.
2. The drop merged into the great ocean of the light perceives that which people never perceive.
3. What is real for the Essence does not interest people.
4. In the Illuminating Void the Essence perceives and transmits.
5. That which the Essence perceives reaches the human personality. In those moments the motor and emotional centers are united with the “intellectual” center.
6. The mystical experiences of the Essence during Ecstasy, upon being received by the Intellectual Center, also inform the motor and emotional centers.
7. This is caused by the integration of the three centers during Profound Ecstasy.
8. Thanks to all of these psychic processes, when the ecstasy comes to an end, and the Essence returns to the interior of the body, the memories of that which we experienced in the absence of the “self” are not lost.
9. In reality, that which the Essence experiences in the absence of the “self” is the happiness of that which *is not*, and, nevertheless, *is*.
10. Great is the joy of plenitude... then we move beyond time into that which no one understands.
11. Pure feeling... yet this feeling is illuminated by something that one’s subjective reasoning is unaware of.
12. Feeling that isn’t feeling... yet, it is feeling...
13. ...Terribly profound feeling of that which no one understands...
14. Sentiment of sentiments, which becomes concrete fact, yet, this sentiment is unknown to one’s merely subjective reasoning.
15. Light inside the light... Intelligence that is far beyond all possible intelligence; Question of questions that only the *Dharmakayas* are able to understand.
16. Happy are those who possess the glorious *Dharmakaya Body*. Those perfect beings have moved exactly beyond good and evil.

17. Happy beings are those that are vested with the *Essence Body of the Being*, they dwell in the geometrical realm that exists between the universe of relativity and the Illuminating Void.

18. It is written in the *Book of Life* that the Dharmakayas of the Great Law must have previously passed through the state of *Sambhogakaya*.

19. Before their final liberation, those that travel through all the regions of the universe are joyful in the *Body of Delight*, the marvelous *Sambhogakaya Vehicle*.

20. Undoubtedly, before being given the Office of Gatekeeper of the Universe, we must put accounts in order with the Office of the Treasury, which is a little beyond the 13th ÆON, you know this.

21. The Dharmakayas with the *Essence Body*, or *Body of the Law*, after putting accounts in order at the Office of the Treasury, become absorbed in the Illuminating Void and subsequently they enter the Tality.

CHAPTER 4 RELAXATION

1. The Gnostic ascetic will lie down face up with one's head pointed towards the east.
2. One can lie down on one's bed, or on the fragrant earth, or anywhere.
3. It is delightful to lie down and meditate in flowery fields, or amidst that enchanted whisper of the ancestral pine groves where the birds sing.
4. The Gnostic ascetic can also lie down on the rocks of the mountains or on the cliffs of the stormy sea.
5. The friendly rocks offer solace to the Gnostic ascetics.
6. Place your body either in the form of a beautiful five-pointed star or in the corpse position, you choose the figure.
7. The pentalpha is profoundly esoteric; it can fend off tenebrous attacks.
8. The corpse position is profoundly meaningful: "*Death is the crown of us all,*" you know this.
9. You ought then to resemble a corpse; your feet touching at the heels with the tips of your feet fanned out.
10. One's arms are extended alongside one's body like a corpse.
11. Now breathe as a newborn baby breathes; observe the little ones, pay attention to their way of breathing, imitate them during meditation.
12. How beautiful newborn babies are; their breathing is truly that of the Soul of the World.
13. The scent of newborn babies is sylvan; they smell like the forest, like the mountains, they have a certain something...
14. Only the pure, ineffable essence manifests in those innocent creatures.
15. Now we will understand for ourselves the fundamental reason why newborn babies are self-conscious.
16. However, older people with much self-sufficiency presume that newborn babies are unknowing.
17. Observe newborn babies; their small relaxed bodies in the crib have an ineffable appearance.

18. Imitate newborn babies, relax your body the way children relax their bodies.
19. Let no muscle remain tense; the arms and legs of newborn babies are like silk.
20. Newborn babies sleep delightfully and worry-free in their happy little cradles.
21. Imitate an innocent child during profound internal meditation. Regain infancy in the mind and in the heart.

CHAPTER 5 RELAXATION OF THE MIND

1. Live from instant to instant, from moment to moment, without the painful weight of the past, without worrying about the future.
2. Relax the mind; empty it of all kinds of thoughts, desires, passions, etc.
3. Do not accept any thought inside of your mind.
4. *“Before the golden flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind.”*
5. Earthly thoughts must fall dead before the doors of the temple!
6. The mind must be quiet within, without, and in the center.
7. Thus, in deep meditation, and with the mind relaxed, you will experience *reality*.
8. Devote thyself to thy profound Inner God, forget thee worldliness completely...
9. The eyelids are to be kept closed for meditation.
10. Let your physical vehicle be delightfully lulled to sleep.
11. Meditation without sleepiness destroys the brain and damages the mind.
12. Profound meditation properly combined with sleepiness leads to ecstasy, to Samadhi.
13. Combine drowsiness with meditation in harmonious proportions.
14. Never forget the Law of Equilibrium.
15. You truly need 50% drowsiness and 50% meditation. Practice meditation when you feel like sleeping.
16. The baker who wants to prepare bread will have to know how to combine the different quantities of water and flour.
17. If he uses more water than flour, the bread will not turn out well for the baker.
18. 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.
19. The process of Meditation is similar.
20. If we have more drowsiness than meditation, we will fall into unconsciousness.

21. If we have more meditation than drowsiness, we will ruin the mind and the brain.
22. However, if we know how to harmoniously combine drowsiness and meditation, we will achieve that which is called Samadhi, Ecstasy.
23. He who means to meditate while radically eliminating sleepiness resembles one who tries to drive an automobile while forcefully stepping on the brake pedal.
24. Another example will clarify all this better for you.
25. Imagine for a moment a horseman on his horse.
26. 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 uneasy. The horse will stand up on his hind-legs, neigh, and even violently throw the horseman to the ground.
27. Something precisely analogous to this will happen to the devotee who tries to meditate while eliminating sleepiness.
28. Mental relaxation must be perfect.
29. Any idea, desire, thought, etc., that crosses the mind at a given moment produces tension, and this is not relaxation.
30. Perfect relaxation of the mind excludes desires, ideas, thoughts, memories, passions, etc.
31. To empty the mind, to turn it into a deep, bottomless well, is to truly relax it.
32. 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.
33. The profound Mind, marvelously relaxed, is like an unfathomable lake where innumerable fish live and where there is life in abundance.
34. 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 front of the impact coming from the outside world.
35. 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.
36. 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.

37. Those waves disturb the minds 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.

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