



TEMPLE of THOTH-MAAT

Paper X: The Skills Of Meditation

“Mere mental juggling with symbolism will lead nowhere, it has to be made a part of one by meditation, contemplation, prayer, . . . “ G. K.

Introduction

Raja Yoga teaches us that meditation and contemplation are the tools used to educate the mind. Most students who claim to meditate are merely wool gathering. This is neither concentration nor meditation, and is essentially worthless. Learning to concentrate then meditate will result in the acquisition of spiritual power, peace and joy, and an enhancement of the ability of the self to express itself in love and genius. To discover the Self.

There is no finer method of transformation than meditation. It is more direct and powerful than ritual or simple philosophic pursuits. It has been the ultimate method used, in all of our spiritual and metaphysical systems through all the ages. It is spoken of in the writings of our philosophers, prophets and adepts, as being the indispensable tool for illuminating the mind. With this tool alone, you can achieve illumination. So why then does meditation at times seem so difficult? Because something wants to interfere!

The Method

There is a part of you that will try in little annoying ways, to interfere with your work. It is the Ego, and it is afraid because it thinks you are going to replace it with something else, and that it will lose control over you. It will be very creative, with itches, aches, and resistance. It will be strongest just before you finally succeed, like the last powerful struggle before it gives in. Once it gives in, it will never interfere again.

DEALING WITH INTERFERENCE

A posture that is easy and comfortable is correct. Sit upright in an overstuffed, strait backed chair, with your feet and knees in a comfortable, relaxed position and hands folded in your lap.. If you have not been thoroughly trained in an Asana avoid using one. This is not a Yoga exercise. Your back should be strait and erect. If you have a strait backed chair your back should be resting easily against the back of the chair. Place a pillow in the small of the back if you tend to lean too far back. The head, shoulders and spine must be erect.

With eyes closed, begin by performing the fourfold breath. Breathe in slowly for a count of four, then hold the breath for a count of four (or two). Exhale slowly for a count of four, then hold the breath for a count of four (or two). **Keep the throat open at all times.** To avoid injury to the lungs, never close the throat as you would when swimming under water. This breathing method will still the mind and keep errant thoughts at bay.

Without moving a muscle, trying not to swallow, or shifting position, let your mind wander freely over your body. Pretend you are outside of your body observing it with the help of a powerful spotlight and a large magnifying glass. Look for points of discomfort such as itches and muscular tension. Concentrate (focus) on such points until they vanish. Do not try to ignore them. This practice will still the body and train it not to interfere.

Practice the same time every day. Ten minutes twice a day would be best. Regular, short practices are better than long practices at irregular intervals. You may burn incense or light a candle if it helps set the mood.

In this practice do not use a Mantra or allow the mind to wander or thoughts to arise. Merely concentrate on your body and its attempt to interfere. Before long, the body will stop interfering and you should have no more trouble from it. The first stage is mastering the art of concentration. This is followed by the art of meditation, and finally the art of contemplation.

THE ART OF CONCENTRATION

Concentration hinders the modifications of the thinking principle, the wandering mind. A profound emotion can bring about a degree of concentration. Love, anger, jealousy, and envy are capable of excluding from the mind all thoughts and feelings save that particular one. Very strong physical sensation can produce concentration. Pleasure or pain. An intense tooth ache for example.

These two facts can be harnessed to train the mind to concentrate at will and then to meditate. Start with a single object, then go on to more complex images until an entire painting or room full of furniture (Astral Temple) can be held in the mind's eye. Then progress to short stories (Ritual in Temple). Walk through the scenes as a spectator, hearing the voices and seeing the players (Be the candidate).

Hold the image in the mind for ten minutes. Do this regularly each day for two to three months. The time will vary when concentrating on a subject such as a short story. I recommend twice a day at a regular time in order to accelerate Mastery.

“The secret of success is short regular practice rather than long bouts at irregular intervals.” G.K.

Only after concentration is fully mastered can meditation be effective. Meditation skills are essential to any metaphysical work.

THE ART OF MEDITATION

The soul of the planet is the racial subconscious, and we can communicate with it through meditation upon appropriate symbols. Each symbol on the Tree, when meditated upon, establishes a link between the individual soul and the world soul.

The Qabalist who meditates upon symbols transcends mundane thought, and achieves higher states of consciousness. This gives the Qabalist access to the ideas associated with them from the past meditations of others.

Concentrated meditation upon an image or idea while allowing related ideas to rise up from the unconscious is the skill required for advanced work. It is this “allowing related ideas to rise up from the unconscious” that separates concentration from meditation.

Correct meditation will result in realizations which unfold and enhance the significance of any symbol. Remember, realization is the process of making something real to the mind, as opposed to understanding a concept or knowing a bit of information or a fact. The process of realization is a master key in the metaphysical system of initiation. Realization occurs when the intuitive, higher mind expresses itself to the rational mind.

Do not bring your mental debates to these sessions. Do not let doubt, fear or rationalization enter your practice. Things related to sex may crop up. Your attitude during these sessions should be that sex is a branch of athletics or 'erotology' and not related to morality or ethics. When meditating, you must always refrain from being judgmental about things that rise up from your unconscious. Simply acknowledge that they are part of you and watch them disintegrate. This is similar to taking out the trash, and it frees up psychic energy.

THE ART OF CONTEMPLATION

“ . . . it is simply a calm gaze *upon* something that has been previously realized.
It is really a spiritual perception – ‘Be still, and know . . .’ .” G. K.

There is an advanced method of meditation that you will be exposed to at 5=6.