

MEDITATION CHAMBER



21-B. CONCRETE DIDACTIC FOR THE DISSOLUTION OF THE EGO.

“Any unpleasant circumstance should be reconstructed by means of the conscious imagination, through the technique of meditation.”

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21(B).— INTIMATE PSYCOANALISIS

THE PSYCHOANALISIS

The didactics that exist to know and to eliminate the positive and negative values that we carry inside exists, and it's called intimate Psychoanalysis.

It is necessary to appeal to the intimate psychoanalysis. When one appeals to the intimate psychoanalysis, to know the psychological type of defects, great difficulty arises; I want to refer in emphatic form to the force of counter-transference.

One can self-investigate oneself, one can introvert oneself but when one attempts it, the difficulty of the counter-transference arises. But the solution is in transferring our attention inwards with the purpose of self-exploring oneself, in order to self-know ourselves and to eliminate the negative values that harm us psychologically with respect to society, in economics, in the political and even in the spiritual.

Unfortunately, I repeat, when one tries to introvert oneself in order to self-explore oneself and to know oneself, immediately the counter-transference arises. The counter-transference is a force that hinders introversion. If counter-transference wouldn't exist, introversion would be easier.

We need of the intimate psychoanalysis; we need of the intimate self-investigation in order to really self-know ourselves. *Homo Nosce Te Ipsum*. Man, know thyself and you will know the Universe and the Gods.

When one knows oneself one can change. While one does not know oneself, any change will result subjective. But above all we need of the self-analysis. How would the force of counter-transference that hinders the intimate psychoanalysis or the self-analysis be conquered? This would only be possible by means of the transactional analysis and the structural analysis.

When one appeals to the structural analysis one knows those psychological structures that hinder and make impossible the intimate introspection; knowing such structures we comprehend them, and comprehending them, then we can conquer the obstacle.

But we need something more we also need transactional analysis. The commercial banking transactions exist, etc., as well as the psychological transactions exist.

The diverse psychic elements that we carry in our interior are subjected to transactions, to exchanges, to fights, to the changes of position, etc. they are not something immobile, and they always exist in a state of movement.

When one, by means of the transactional analysis, knows the different psychological processes, the diverse structure, the difficulty for the psychological introspection then concludes. Later on one carries out the self-exploration of the my-self with full success.

Who achieves full self-exploration on such or such defect, whether to know anger, whether to know greed, lust, laziness, gluttony, etc., can realize formidable psychological advances.

To achieve full self-exploration, it will be necessary to first begin segregating the defect that we want to eliminate of ourselves so that later on it is dissolved.

Disintegrated defect liberates some percentage of psychic Essence. As we go disintegrating each one of our false values, that is to say, our defects, the psychic Essence bottled among the false values will be liberated, and lastly, the completely liberated psychological Essence will radically transform us. It will be in that precise instant in which the Being's eternal values are expressed through us. Unquestionably, this would be wonderful not only for ourselves but for humanity.

When one has been able to disintegrate or dissolve the negative values completely, we will respect others, and ourselves becoming, we could say, in a fountain of kindness for everyone, in a perfect, conscious and wonderful creature.

That mystic self-image of an awakened man, will originate by sequence or corollary the perfect image of a noble citizen. Their circumstances will be also beneficent in all sense; he/she will be a golden link in the great universal chain of life. He/she will be an example for the whole world, a source of happiness for many beings, an illuminated one in the most transcendental sense of the word, somebody that will enjoy a continuous and delicious ecstasy.

MEDITATION

In life the only important thing is the radical, total and definitive change; the rest frankly doesn't have the smallest importance.

Meditation is fundamental when we sincerely want such change.

In no way we want the inconsequential, superficial and vain meditation.

We need to become serious and leave aside so much foolishness that is plentiful around in the pseudo-esotericism and cheap pseudo-occultism.

It is necessary to know how to be serious; it is necessary to know how to change if it is that in fact we don't really want to fail in the esoteric work.

Who doesn't know how to meditate, the superficial one, the unshorn, will never be able to dissolve the Ego; he/she will always be an impotent log among the furious sea of the life.

Discovered defect in the field of practical life, should be deeply comprehended through the technique of meditation.

The didactic material for meditation is in fact found in the different events or daily circumstances of practical life, this is incontrovertible.

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

Instead of protesting against the unpleasant circumstances, we should extract from the same ones, by means of meditation, the useful elements for our psychic growth.

The profound meditation on such or such pleasant or unpleasant circumstance, allows us to feel in them the flavor, the result.

It is necessary to make a full psychological differentiation between what is the flavor of the work and the flavor of life.

In any event, to feel in ourselves the flavor of the work, a total inversion of the attitude with which we usually take the circumstances of the existence is required.

Nobody could savor the flavor of the work as long as one commits the error of being identified with the diverse events.

Certainly the identification impedes the due psychological appreciation of the events.

When one is identified with such or such event, in no way he/she is able to extract from the same the useful elements for self-discovery and the inner growth of the conscience.

The hard-working esotericist that returns to the identification after having lost the watch again feels the flavor of life instead of the flavor of the work.

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

Any unpleasant circumstance should be reconstructed by means of the conscious imagination through the technique of meditation.

The reconstruction of any scene allows us to verify by ourselves and in direct form the intervention of several participant "I's" in the same one.

Examples: A scene of loving jealousies; in it "I's" of anger, jealousy and even hate intervene.

To comprehend each one of these "I's," each one of these factors, in fact implies deep reflection, concentration, and meditation.

The marked tendency of accusing others is a hindrance, an obstacle, for the comprehending of our own errors.

Unfortunately it is very difficult task to destroy in us the tendency to accuse others.

On behalf of the truth we must say that we are the only culprits of the diverse unpleasant circumstances of life.

The different pleasant or unpleasant events exist with us or without us and they repeat mechanically in a continuous form.

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

The problems are of life and if there were a final solution, life would not be life but death.

Then there could be a modification of the circumstances and of the problems, but they will never stop repeating themselves and they will never have a final solution.

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

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

As we learn how to extract the material for meditation of among the same circumstances of the existence, we will go self-discovering ourselves.

In any pleasant or unpleasant circumstance diverse "I's" that should be comprehended entirely with the technique of meditation exist.

This means that any group of "I's" intervening in such or such drama, comedy or tragedy of practical life, after having been comprehended integrally will be eliminated by means of the power of the Divine Mother Kundalini.

As we make use of the sense of psychological observation, the latter will also go developing marvelously. Then we will be able to perceive to the "I's" during the work of meditation.

It results interesting to inwardly not only perceive the "I's" before having been worked, but also during the whole work.

When these "I's" are beheaded and disintegrated, we feel a great relief, a great happiness.

VIRTUES AND DEFECTS

ELIMINATION OF THE "I"

SOME NEEDED COMMENTARY

— To obtain consciousness of the nature of any "I"-defect, we should begin to become conscious that it is a VIRTUE (see conference COMPREHEHNSION AND DISSOLUTION OF THE SEVEN CAPITAL DEFECTS, SEMINAR).

— Identifying ourselves with the ESSENCE or CONSCIENCE, we obtain the DIDACTICS to comprehend and dissolve the EGO.

— Let us examine the cause causorun of all the psychological defects, LUST.

— The SEXUALITY bound to the body without spirituality, is only a pole of life, consequently SEXUALITY WITHOUT LOVE is the foundation of the lustful "I."

— The SCIENTIFIC CHASTITY is the result of a wise combination of SEXUAL LONGING (desire) with SPIRITUAL YEARNING, and whose result is the MAGIC CONSCIOUSNESS, and the latter is the only one able to radically modify our double egoic nature.

— In this same order of ideas, we will analyze the next "I" of PRIDE.

— The SEPARATNESS caused by the vice of FORNICATION between the BEING and the SOUL originated the "I" of PRIDE. From then on, the Inner Father's WILL is not made in us.

— PRIDE is self-sufficiency, self-love, self-consideration, over-estimation, self-worship of the worst species.

— Before, in other happy times, when the humanity was not a slave of the "I" of PRIDE, the virtue of BEING called HUMILITY manifested in us.

— HUMILITY is obedience to the UNIVERSALITY OF THE BEING'S WILL, it is SIMPLICITY, INFORMAL, INSIGNIFICANCE OF THE SPIRIT, CONSCIOUSNESS OF THE INNOCENCE.

— The absence in us of the Being's Principle, with its VIRTUES of CHASTITY and HUMILITY, brought us as a consequence the loss of the happiness and therefore the disharmony of ANGER was born.

— Impatience, fear and the search for security, together with pride untie the most terrible tempests of ANGER.

— In order to understand the processes of the "I" of ANGER, we should meditate, feel in the heart the Being's virtues: SERENITY AND SWEETNESS.

— Inner poverty or lack of spiritual values determines: an unstable, superficial life, in permanent and gradual exteriorization, in search of sensations and egoic satisfactions.

— To look outside of us, is the root of another psychological aggregate, this constitutes ENVY, to look outside in order to complete our inner poverty.

— Let's remember: "One is poor not because one has little, but because one wants a lot. One has all that is wanted when one doesn't want but what can be enough." (SENECA).

— COOPERATION is the antithesis of ENVY. By nature, consciousness is integrated in all that is created, consequently it is the great cooperator of the existence.

— The dissatisfaction of the psychological-"I" that wants new pleasures, opens the way to another illusion of the psyche, GREED.

— GREED is the sister of MISERY. PHILANTHROPY, generosity or altruism, establish the balance between giving and receiving. GREED breaks that harmony.

— The lack of ACTIVITY of the Conscience, which is regrettably conditioned by the ANIMAL-EGO, originates LAZINESS, the irresponsibility and all loss of the most elementary ETHICS as is spiritual enthusiasm and the organic shame.

— Let us have present that the BEING is Dynamism, a constant flux and re-flux.

— Lastly we have GLUTONNY an end product of multiple aggregates of the psyche. TEMPERANCE is the just measure of things, the balance between the earthly and the transcendental.

PRACTICE:

Previous to the practice, select an "I" (lust, pride, anger, envies, greed, laziness, gluttony, etc). We should understand this as the study of our actions and mechanical reactions, in daily life, in front of the pleasant and unpleasant impressions.

— Every day of this week, possibly at the same time, we will practice a retrospective exercise of the different situations in that "I" that it's the object of study manifested itself.

— During the practice, the physical body should be TRANQUIL, our inner psyche full with REJOICING, to experience the BEING'S HAPPINESS and with it to experience the YEARNING of Dying in one-self. "Love is the Death of its twin."

— The interest in deepening in this work, will depend on the proportion in that we know how to CONFRONT the "I" with the BEING'S same essence, for that let's have present the superior emotion of CHASTITY (sexual longing and spiritual yearning), HUMILITY, SERENITY, etc. this way the Conscience will contribute the precise data for the comprehension.

— The Conscience will teach us to OBSERVE without identifying ourselves; It will SEGREGATE without CONDEMNING, without JUSTIFYING; it will indicate to us the interrelations with other "I's," taking us to the true secret causes; forming a WORK-MEMORY. The Conscience will never become fragmented with the extremes of the Mind; it will give us the synthesis, whenever we have the Being present in thought and feeling.

— In the analysis of an "I" we should occupy the place of this one as the ATTACKED, as the AGGRESSOR and even as the apparent spectator, since deep down, these three facets constitute the same "I."

— A deep analysis of the "I" has to necessarily take us to the observation and comprehension of this in each center of the human machine (intellect, emotion and movement-instinct-sex).

— When separating or segregating the "I" we take refuge in the yearning of the consciousness and in the mirror of the creative imagination. The true imagination is the one that flies in wings of inspiration.

— These faculties or senses of the Soul will go awakening in the measure in that the work on oneself is loved.

— Next we invoke God-Mother and we beg Her for the dissolution of the "I" in the three cerebrums at the same time we pronounce the sacred syllable KRIM, as much as we consider it necessary.

— The order of this work is established by the BEING.

" To die is urgent, to ascend to the heavens (the consciousness) is cardinal and necessary, You know it..."

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