CONSCIOUS JUDGMENT

Meditation, Kabbalah, and Creative Comprehension
Internal meditation is a scientific system to receive information.

When the wise submerges into meditation, he searches for information.

Meditation is the daily bread of the wise.

—Samael Aun Weor, *Kundalini Yoga*
Knowledge and comprehension are different. Knowledge is of the mind. Comprehension is of the heart. –Samael Aun Weor, *Treatise of Revolutionary Psychology*

An hour of contemplation is better than a year of prayer. –Prophet Muhammad, *Hadith*
And the children of Israel again
did evil in the sight of יהוה, when
Ehud was dead. –Judges 4:1
And sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Haroshet-Goyim.

And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. –Judges 4:2-3
And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment. — Judges 4:4-5
And she sent and called Barak the son of Abinoam out of (שְׁבִיאָה) Kedesh in Naphtali, and said unto him, Hath not (יְהוָה) the LORD GOD of Israel commanded, saying, Go and draw toward (בָּהֵר תָּבוּר) Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun. And I will draw סִיסְרָא Sisera, the captain of Jabin's army, with his chariots and his multitude, unto thee to the river Kishon; and I will deliver him into thine hand.

—Judges 4:6-7
"Extolled above women be Jael, Extolled above women in the tent. He asked for water, she gave him milk; She brought him cream in a lordly dish. She stretched forth her hand to the nail, Her right hand to the workman's hammer, And she smote Sisera; she crushed his head, She crashed through and transfixed his temples."
—Judges 5:24-26

יָעֵל Yael, signifying an “Ibex,” a desert-dwelling goat.
יְהוָּא El, “God.”
יahu Jah, ‘Iod, the Father, Kether or tenth sephirah of Kabbalah
Awake, awake, Deborah: arise,Barak, and lead thy captivity captive,thou son of Abinoam. – Judges 5:12
Awake
Light
Utter / Word
Al-Buraq “The Lightning”

Remembrance is a powerful support on the path to God (Glorious and Majestic). Indeed, it is the very foundation of this Sufi path. No one reaches God save by continual remembrance of Him. There are two kinds of remembrance: that of the tongue and that of the heart. The servant attains perpetual remembrance of the heart by making vocal remembrance. It is remembrance of the heart, however, that yields true effect. When a person makes remembrance with his tongue and his heart simultaneously, he attains perfection in his wayfaring.

–Al-Qushayri, *Al Risalah: Principles of Sufism*
A group of wayfarers complained to Abu ‘Uthman, “We make vocal remembrance of God Most High, but we experience no sweetness in our hearts.” He advised, “Give thanks to God Most High for adorning at least your limbs with obedience.”

–Al-Qushayri, *Al Risalah: Principles of Sufism*
THE THREE STAGES OF COMPREHENSION

• Discovery (Self-observation)
• Judgment (Meditation)
• Execution (Prayer)
The first stage of worship is silence.
–Prophet Muhammad

If one’s homeland is not silence, he is talking to excess, even though he is silent with the tongue. Silence is not confined to the tongue but concerns the heart and all the limbs.
–Abu Bakr al-Farisi, in *Al-Risalah: Principles of Sufism* by Al-Qushayri

It is said, “Silence for the common people is with their tongues, silence for the gnostics is with their hearts, and silence for lovers is with restraining the stray thoughts that come to their innermost beings.”
–Al Qushayri, *Al-Risalah: Principles of Sufism*
Comprehension replaces exertion when one tries to comprehend the truth intimately hidden in the secret depths of each problem.

We do not need any exertion to comprehend each and every defect that we carry hidden within the different levels of the mind.

–Samael Aun Weor, *The Revolution of the Dialectic*
The word wisdom is derived from vid, videre (to see) and from dom (judgment). Thus, wisdom alludes to that which one can see with the senses of the soul and of the Innermost; to the wise judgments which must be based on the ultra-sensorial perceptions and not simply on dogmatic intellectualism or vain professional sufficiency, which are already in declination and decrepitude.

–Samael Aun Weor,

*Esoteric Medicine and Practical Magic*
Concerning the saying of God Most High, “Or one who was dead—we have brought him to life” (6:122), a Sufi said, “Someone who was dead of mind, but God Most High brought him to life with the light of insight, and set for him the light of divine manifestation and direct vision—he will not be like someone who walks, unconscious, with the people of unconsciousness.” It is said that when insight becomes sound, its possessor progresses to the level of contemplation (mushahadah).

—Al-Qushayri, Al-Risalah: Principles of Sufism
Abu Said al-Kharraz said, “One who sees with the light of spiritual insight, sees with the light of the Truth. The very substance of his knowledge comes from God, unmixed with either negligence or forgetfulness. Indeed, it is a judgment of Truth flowing from the tongue of a servant.”

–Al-Qushayri, *Al-Risalah: Principles of Sufism*
The human being who allows that which is called self-judgment or inner-judgment to express itself in a spontaneous manner within will be guided by the voice of the consciousness. Thus, he will march on the upright path.

–Samael Aun Weor, *The Revolution of the Dialectic*