Esoteric Discipline of the Mind

In life, the only thing of importance is a radical, total and definitive change. The rest, frankly, is of no importance at all. Meditation is fundamental when we sincerely yearn for such a change. In no way do we want a type of meditation that is insignificant, superficial, and vain. We must become serious and abandon the nonsense that abounds in cheap pseudo-esoterism and pseudo-occultism. We must know how to take things seriously, how to change, if what we really and truly want is to not fail in the esoteric work.
—Samael Aun Weor, The Great Rebellion

It is completely impossible to experience the Being—the Innermost, the Reality—without becoming true technical and scientific masters of that mysterious science called meditation. It is completely impossible to experience the Being—the Innermost, the Reality—without having reached a true mastery of the quietude and silence of the mind.
—Samael Aun Weor, The Spiritual Power of Sound
To experience the Truth is fundamental. It is not by means of exertion that we can experience the Truth. The Truth is not the result; the Truth is not the product of exertion. The Truth comes to us by means of profound comprehension.

We need to exert ourselves in order to work in the Great Work and to transmute our creative energies. We need to exert ourselves to live, to struggle and to tread the path of Integral Revolution, but we do not need to exert ourselves in order to comprehend the Truth.

—Samael Aun Weor, The Revolution of the Dialectic

Iradah, the will to find God, is the beginning of the path of spiritual travelers, the first title given to those who are determined to reach God Most High. This attribute is only called iradah because will is the preface to every undertaking. When the servant does not will, he does not carry out. Since this is the start of the enterprise of one who travels the path of God Almighty and Glorious, it is called ‘will’ by analogy to the resolution involved at the beginning of everything else.

According to etymology, the disciple is ‘he who possesses will,’ just as the knower is ‘he who possesses knowledge’ because the word belongs to the class of derived nouns. But in Sufi usage, the disciple is he who possesses no will at all! Here, one who does not abandon will cannot be called a disciple, just as, linguistically, one who does not possess will cannot be called a disciple.

—Al-Qushayri, Al-Risalah: Principles of Sufism
Discernment is direct perception of the truth without the process of conceptual selection.

When the process of selection divides the mind between the battle of the antitheses, then the internal images are hidden like stars behind the stormy clouds of reasoning.

We must learn to think with the heart and feel with the head.

Our mind must become exquisitely sensitive and delicate...

The mind must liberate itself from all types of bonds in order to comprehend life, free in its movement.

We admire boldness.

Desires of all types are bonds for the mind.

Prejudice and preconception are bonds for the understanding.

Schools are cages where the mind remains a prisoner.

We must always learn to live in the present, because life is always an eternal instant.

Our mind must convert itself into a flexible and delicate instrument for the Innermost.

Our mind must convert itself into a child.

—Samael Aun Weor, *Igneous Rose*
Oriental wisdom practices meditation in the following order:

1. Asana (posture of the body).
2. Pratyahara (thinking in nothing).
3. Dharana (concentration on only one thing).
4. Dhyana (profound meditation).
5. Samadhi (ecstasy).

It is necessary to place the body in the most comfortable position (Asana).

It is indispensable to blank the mind before concentrating (Pratyahara).

It is urgent to know how to fix the mind on only one object (Dharana).

Then, we profoundly reflect on the content of the object itself (Dhyana).

Thus, through this way, we reach ecstasy (Samadhi).

All of these esoteric disciplines of the mind must saturate our daily life. –Samael Aun Weor, *Igneous Rose*: Esoteric Discipline of Mind
If you want Samadhi, you must know well the process of Dhyana. If you want Dhyana, you must know accurately the method of Dharana. If you want Dharana, you must know perfectly the method of Pratyahara. If you want Pratyahara, you must know Pranayama. If you want Pranayama you must know Asana well. Before going to the practice of Asana, you should have Yama and Niyama. There is no use of jumping into Dhyana without having the various preliminary practices.

–Swami Sivananda, *Kundalini Yoga*
The great ascetics of meditation are the great Sannyasin of the cosmic understanding, whose flames glow within the igneous rose of the universe.

It is urgent to acquire absolute chastity, tenacity, serenity, and patience in order to be a Sannyasin of the mind.

[...] It is necessary to achieve the most profound serenity. It is urgent to develop patience and tenacity.

There is the need to remain indifferent before praise and slander, before triumph and failure.

It is necessary to change the process of reasoning for the beauty of comprehension.

[...] In order to become a master of samadhi, it is urgent to cultivate a rich interior life.

The Gnostic who does not know how to smile has less control of himself, like the one who only knows the guffaw of Aristophanes.

There is the need to achieve complete control of ourselves. An initiate can feel happiness, but he will never fall into the frenzy of madness. An Initiate can feel sadness, but he will never reach desperation.

He who is desperate about the death of a beloved being, still does not serve as an initiate, because death is the crown of everyone.

—Samael Aun Weor, *Igneous Rose*
When you sit on the posture, think: "I am as firm as a rock." Give this suggestion to the mind half a dozen times. Then the Asana will become steady soon. You must become as a living statue when you sit for Dhyana. Then only there will be real steadiness in your Asana. In one year by regular practice you will have success and will be able to sit for three hours at a stretch. Start with half an hour and gradually increase the period.

When you sit in the Asana, keep your head, neck and trunk in one straight line. Stick to one Asana and make it quite steady and perfect by repeated attempts. Never change the Asana. Adhere to one tenaciously. Realise the full benefits of one Asana. Asana gives Dridhata (strength). Mudra gives Sthirata (steadiness). Pratyahara gives Dhairya (boldness). Pranayama gives Laghima (lightness). Dhyana gives Pratyakshatva (perception) of Self and Samadhi gives Kaivalya (isolation) which is verily the freedom or final beatitude.

–Swami Sivananda, Kundalini Yoga
He who has gained Pratyahara (withdrawing the senses from the objects) will have a good concentration. You will have to march in the spiritual path step by step, stage by stage. Lay the foundation of Yama, Niyama, Asana, Pranayama and Pratyahara to start with. The super-structure of Dharana and Dhyana will be successful only then. – Swami Sivananda, *Kundalini Yoga*

Know the self, Atman, as one sitting in the chariot, the body as the chariot, the intellect (Buddhi) the charioteer, and the mind the reins.

The senses they say are the horses, the objects of the senses their path. When he [Atman] is in union with the body, the senses, and the mind, then wise people call him the enjoyer.

He who has no understanding and whose mind [the rein] is never firmly held, his senses [horses] are unmanageable, like vicious horses of a charioteer.

But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.

But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.

But he who makes understanding his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place, the all-pervading self. – *Kaṭha Upaniṣad Chapter 1, 3:3-9*

The mind must be united with its Divine Triad, together with the psychic extractions of the astral, vital and physical vehicles.

The inferior Manas together with the Kamas, Prana and Linga, reinforce the Divine Triad by means of fire. – Samael Aun Weor, *Igneous Rose*
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.

...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.”

...Part of the conduct proper to supplication is presence of heart—that you are not inattentive while you supplicate. It is related that the Prophet said, “God Most High will not answer the supplication of a servant whose heart is heedless.”

—Al-Qushayri, Al-Risalah: Principles of Sufism
10. Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind and the body controlled, and free from hope and greed.

11. In a clean spot, having established a firm seat of his own, neither too high nor too low, made of a cloth, a skin and kusha grass, one over the other,

12. There, having made the mind one-pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise Yoga for the purification of the self.

13. Let him firmly hold his body, head and neck erect and perfectly still, gazing at the tip of his nose, without looking around.

14. Serene-minded, fearless, firm in the vow of a Brahmachari, having controlled the mind, thinking of Me and balanced in mind, let him sit, having Me as his supreme goal.

15. Thus, always keeping the mind balanced, the Yogi, with the mind controlled, attains to the peace abiding in Me, which culminates in liberation.

16. Verily Yoga is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna!

17. Yoga becomes the destroyer of pain for him who is always moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

18. When the perfectly controlled mind rests in the Self only, free from longing for the objects of desire, then it is said: “He is united.”

19. As a lamp placed in a windless spot does not flicker—to such is compared the Yogi of controlled mind, practising Yoga in the Self (or absorbed in the Yoga of the Self).—Bhagavad-Gita: Yoga of Meditation, Sixth Discourse
Menelaus to Eidothea: “Show me the trick to trap this ancient power, or he’ll see or sense me first and slip away. It’s hard for a mortal man to force a god.” (The Odyssey, IV. ll. 442-444)

“Now there was an ambush that would overpower us all—overpowering, true, the awful reek of all those sea-fed brutes! Who’d dream of bedding down with a monster of the deep? But the goddess (Eidothea) sped to our rescue, found the cure with ambrosia, daubing it under each man’s nose—that lovely scent, it drowned the creatures’ stench.” (The Odyssey, IV. ll. 495-501).

…but we with a battle-cry, we rushed him, flung out arms around him—he’d lost nothing, the old rascal, none of his cunning quick techniques! First he shifted into a great bearded lion and then a serpent—a panther—a ramping wild boar—a torrent of water—a tree with soaring branchtops—but we held on for dear life, braving it out until, at last, that quick-change artist, the old wizard, began to weary of all this” (The Odyssey, IV, II. 509-517)
Through the whole night and day the aspirant does not slacken his endeavors. Outwardly he has the characteristics of struggle, inwardly the attributes of endurance. He has separated himself from his bed and bound himself to concentration. He bears difficulties and defies pains. He treats the ills of his character and applies himself to problems. He embraces terrors and leaves outward appearances. As it is said,

Then I passed the night in a desert,
Fearing neither wolf nor lion,
Overcome by desire, I travel the night quickly.
The one who desires continues overwhelmed.

—Al-Qushayri, *Al-Risalah: Principles of Sufism*
A new moon teaches gradualness and deliberation and how one gives birth to oneself slowly. Patience with small details makes perfect a large work, like the universe.

What nine months of attention does for an embryo forty early mornings will do for your gradually growing wholeness.
—Jalaluddin Muhammad Rumi, “New Moon, Hilal”