

## SEED MEDITATION FIVE: THE ANCIENT SYMBOL

You withdraw your attention from the sense-organs. Eye-sight, hearing, touch, smell, and taste.

Your withdrawing your attention means that impressions are still entering and can be faintly recorded, but that you do not notice them, do not dwell on them, are not captivated by them.

You leave those sense impressions alone. You consider them uninteresting right now.

You withdraw your attention from desires and feelings. If there is any particular feeling, agitation or worry, you leave it alone in its own corner far away from the centre of your attention. You leave such things alone. You consider them uninteresting right now.

You withdraw your attention from imaginings, visualizations. You leave such things alone. You consider them uninteresting right now.

You withdraw your attention from automatic and mechanical thoughts. You leave such things alone. You consider them uninteresting right now.

You have now drawn your attention inwards from a big inner external world into a small, dense, inner internal world. This is the centre of your attention, where you decide yourself what to think and on what to reflect.

In this inner internal world you exist now as a centre of attention and presence.

There is still faint activity outside this inner internal world, but it decreases eventually, grows weaker, and calms down.

Stillness. Peace. Clarity. Quiet.

Self-consciousness.

Emptiness, empty of mechanical apparent selves.

Compassion with all living creatures.

Existence free from disturbance, where you think your own thoughts, self-initiated thoughts, not the mechanical thoughts of your envelopes.

Stillness. Peace. Clarity. Quiet.

Self-consciousness.

Emptiness, empty of mechanical apparent selves.

Compassion with all living creatures.

Here you can be a free, self-active, self-conscious being.

Here you can reflect on esoteric truths.

Here you can think long thoughts.

This is the forecourt of the abode of immortality.

Stillness. Peace. Clarity. Quiet.

Self-consciousness.

Emptiness, empty of mechanical apparent selves.

Compassion with all living creatures.

What will presently follow is a description of a valuable object of meditation. Reflect on what is said about it to do your own work of meditation on it later.

Meditation on the Ancient Symbol.

This symbol is composed of mainly two parts: a lower part shows an eightfold path leading upwards to the upper part of the symbol, which shows a greater circle surrounded like a flower by twelve petals and within this greater circle a smaller circle within two interlaced triangles.

The eightfold path is the same as the one Gautama the Buddha called the Noble Eightfold Path, that path which human beings must wander if they want to attain nirvana, which is the end of suffering and the entry into bliss, unity, the consciousness of community.

The noble eightfold path is: right vision, right decision, right speech, right action, right livelihood, right effort, right self-remembrance, and right liberation from a lower form of being.

The goal of the human monad is to centre itself in the higher triad, the second triad, and simultaneously have consciousness contact with the highest triad, the third triad. This is shown by the inmost part of the symbol: the small circle is the monad and the two triangles are the two higher triads.

And to become a perfect causal self and subsequently to be able to move to the second triad, the monad must acquire the twelve essential qualities completely. In the symbol, these twelve essential qualities are represented by the garland of the twelve petals.

The twelve essential qualities cannot be described exhaustively in human language, but here follows a catchword for each one of them: Trust in Life, Trust in Self, Obedience to Law, Uprightness, Impersonality, Will to Sacrifice, Faithfulness, Reticence, Joy in Life, Purposefulness, Wisdom, Unity.

I leave you now for you to work by yourself at your own long thought of the given object of meditation, in stillness and quiet. I will return later.

Now this exercise is approaching its end. Your outer senses are now preparing to serve you again. Quietly, efficiently, calmly, harmoniously, and beautifully. And this is the end of the exercise.