

## SEED MEDITATION ONE: SELF-OBSERVATION AND SELF-CONSCIOUSNESS

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.

The long thought which you are now going to think is about self-observation and self-consciousness.

Why should you observe yourself? You should observe yourself because only in doing so can you realize that in your habitual state you are not conscious, not present in what you think, say, and do, you do not think your own thoughts consciously, do not feel your own feelings consciously, but thoughts just arise of themselves, feelings just come about, all these things just happen in you, while the self, the potentially immortal self, is not present, is not at home. When you are away, then alien forces are the masters of your body and your being. Your mission as a wanderer on Earth, your first task, therefore, is to become conscious, to become a conscious being. You are not yet. But it is quite possible for you. As a human being you have a right to become conscious. The choice and the decision lie with you.

Why should you observe yourself? You should observe yourself because moments of self-observation are moments of intentionality. And from intentionality it is not a far step to consciousness. Strive ever more assiduously to fill your life with acts of intention. Fill whatever you think, feel, do, and say with a penetrating sense of "I am," a wordless presence of self in everything you are and do. This is the path to self-consciousness. You have a right to become self-conscious. Become the one you are.

Why should you try to remember yourself? You should try to remember yourself because only in moments of self-remembrance you are self-conscious while using will. We are speaking about moments not only of self-consciousness but also of will. You say that you want to be conscious. So why are you not? If you possessed will, it would just be a matter of making the decision and saying, "from now on I am conscious," and you would be so. But in your present state you lack will. Therefore, when you gain self-consciousness some time, you will gain will, too. Then you will not only be conscious but will also possess will, the power to do everything you want to, overcome all your weaknesses. You have a right to conquer will. Become the one you are.

Fill your day with constant, unceasing efforts to become conscious, to create moments of consciousness. Even into the smallest things you can put consciousness, the presence of yourself. Strive by degrees to break yourself of the habit of thinking mechanically, of just letting thoughts come and go. Turn alien feelings and thoughts away. When you have no reason to think or feel anything from within yourself, then let no alien, mechanical thoughts in from your subconscious or from the sleeping world about you. Instead let inner stillness and

peace rule. Let your inner life become like a still, small forest lake whose surface of water does not display even the slightest ripple. In its untroubled, transparent water, visibility is clear all the way to the bottom. The same will be the condition of your inner life when not disturbed by alien thoughts and feelings. You contact your deepest layers which are in constant communication with the cosmos.

Work persistently at trying to remember yourself. Your diligent endeavour will be rewarded as you find that moments of self-remembrance come ever more often, become ever longer and gain an ever deeper quality. Thanks to your theoretical study of the esoteric world view you have got a supply of correct ideas of the cosmos. Use these ideas in your work at self-remembrance. Remember yourself in connection with cosmic ideas. That is the right way of increasing your knowledge and strengthening your being at the same time.

If you work assiduously at self-remembrance, the path opens by the by to higher layers of consciousness within you. You possess all higher kinds of consciousness, superhuman and divine qualities, abilities, as unused, dormant potentials. The path to their activation goes through self-remembrance. These higher kinds of consciousness cannot be reached in your so-called normal waking state, which actually is a kind of sleep. But they can be reached in states of self-remembrance because at those moments you are more awake.

I leave you now for you to work by yourself at your own long thought on self-consciousness, 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.