

## SEED MEDITATION SIX: THE GUIDANCE

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 object of this meditation is the mantra:

Guide me from non-being to being,  
Guide me from darkness to light,  
Guide me from death to immortality.

Guide me from non-being to being.

What is meant by “non-being” and what is meant by “being”? The words of the original language, *asat* and *sat*, have several meanings. *Asat* also means bad being, weak being, and undeveloped being. Moreover, it means untruth and unreality. Correspondingly, *sat* means good being, strong and well-developed being, and in addition truth and reality. These meanings are not different, but express many sides of what is one and the same.

Guide me from untruth to truth.

Guide me from unreality to reality.

Guide me from bad and weak being to good and strong being.

The mantra continues: Guide me from darkness to light, guide me from death to immortality. These two pairs of opposites express the same idea as the pair of opposites, non-being and being. Consequently:

Untruth, unreality, darkness, and death are one and the same. Their opposites – truth, reality, light, and immortality – are one and the same.

Bad, weak, undeveloped being, untruth, unreality, and death characterize existence in the worlds of man, which are therefore called the worlds of darkness.

Good, strong, well-developed being, truth, reality, and immortality characterize existence in the superhuman worlds, the causal world included, which are therefore called the worlds of light.

The mantra is a prayer for guidance. The prayer is directed to our radiant guardian angel, angel of light, Augoeides, for without his guidance we cannot reach the worlds of light, enter them, enter our good being, become one with truth, reality, and immortality.

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.