

SEED MEDITATION THREE: THE CENTRE OF CAUSES

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.

Next a description will be given how you can meditate on causes, how you are at the centre of causes.

There is a higher kind of consciousness which to most people still belongs to the super-conscious. It is called causal consciousness. As its name indicates, it is concerned with causes, the real and true causes, rather than effects and what people believe to be causes. That is also the reason why Platon (Plato) called causal consciousness and its world, the world of ideas or the causal world, the “true being”.

To gain ever better knowledge of real causes, to deepen your knowledge of true causes, is one of many ways in which you work at acquiring causal consciousness.

Have you ever reflected on the fact that you are yourself at the centre of causes? If not, it is high time you did now. Because you are always at the centre of causes. You have always been at the centre of causes.

You are a monad involved into material envelopes. You – the monad – have existed many hundred eons, hundreds of billions of years. You – the monad – have hundreds of billions of years ahead of you. You – the monad – are immortal, eternal in every practical sense of the words “immortal” and “eternal”.

Together with countless other monads you take part in the great cosmic process of manifestation. This process is the sum total of everything happening in the cosmos, all mutual actions between monads, all exchanges of energy between monads. All is alive and one of the characteristics of a living being is the exchange of energies constantly occurring with the environment, that is, with other living beings.

Energies imply causes. Countless causes, unsurveyable in their manifoldness, have contributed to driving you – the monad – forward in the process of manifestation, first through the kingdoms of involution, later through the lower three natural kingdoms. During this long process your – the monad’s – consciousness has been roused from potential to actual, from actual passive to active. Finally, in the human kingdom, you – the monad – have begun to be self-conscious.

You – the monad – are at the centre of causes because you are now where all those causes working in the past have put you. All those causes are just as lines intersecting in one single point. At this point you – the monad – are right now.

You have put many of those past causes into action yourself. That is a sowing which you will reap whether it is good or bad. You have reaped some of it in the past, some of it you are reaping right now, and some of it you will reap on future occasions. One thing is certain: sowing will be reaped.

You may decide more and more yourself how you will reap your sowing as your consciousness develops and, with it, your ability to shoulder responsibility.

Because you are at the centre of causes also in another sense, that is, at the point of intersection between the past with its causes and the future with its causes.

You cannot change the causes of the past, that is, your sowing. In that respect, you can change only the effects, the results, that is, your reaping, by your attitude and the direction of your consciousness, for example, by seeking to make good the evil you have done instead of suffering measure for measure.

What you can change, however, where causes are concerned, is the future. And you can do so only now, at the centre of causes when it comes to yourself and others, too. It is now you choose your future, by acting or not acting, by doing or desisting, by seeking to be more conscious of, more attentive to, the causes that come into existence right now, both the causes you originate and the causes happening outside of you.

Consciousness development means also this: observing causes better, becoming more aware of causes, of your own responsibility for causes in the present, in the past, and in the future.

A rash word which you would never have uttered if you had been better aware. An action left undone for some aim or some fellow human being. You may have reason to regret such things for all the remaining days of your life. If you pay better attention to causes, are more aware of them, you may be spared many such things; speak and act more when you should speak and act, and also speak and act less when you should do so.

Most actions and happenings, also most actions by human beings, are without rational aims, come about without meaning, intention, or reflection. Such chance events determine our lives to a greater or lesser extent. There are people to whom the important events in their lives occurred by chance. There are other people to whom the important events in their lives occurred through destiny, intention, plan, and guidance. The latter must be the case of those who study the knowledge of life, and in course of time to an increasing extent. However, making chance control our lives less and less and so making destiny, intention, plan, and guidance control our lives more and more is not a condition we are given for nothing. It is a condition that we must create ourselves by our thinking, our understanding, our attention, our presence, our consciousness. And everyone of us must do it now. And now. And now. And now. Only now can we do it, for what is now is at the centre of causes.

I leave you now for you to work by yourself at your own long thought of your being at the centre of causes. 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.