

Meditation

This is T. Lobsang Rampa bringing to you some information on the subject of which so many of you have written to me, the subject, a very popular one, meditation.

What do you think when you hear that word 'meditation'? Do you think of some poor little scantily clad man sitting in a strange, strange attitude contemplating his navel, do you?

The dictionary on the subject of meditate says "to plan mentally, to design, to exercise the mind in contemplation". Well, even the dictionary can be wrong you know, because actually, contemplation comes after meditation.

When you have meditated and got as much information as you can from that meditation then, you contemplate the matter which you have just discovered. But meditation is more than a physical attitude, it's more than sitting in some contorted posture beloved of the cultist.

Meditation is a spiritual attitude, a spiritual discipline, a spiritual exercise. But wait, wait! Before you start, why do you want to meditate?

What is your real purpose in meditation? Unless you have a sincere purpose, a sincere interest, you may find it difficult to attain the right degree of meditation.

Correct meditation then is a spiritual discipline which enables one to put one's mind in good health, and if you can meditate correctly then you will have no mental illness, no mental afflictions. Meditation will give you tranquillity, inner peace, composure.

Meditation yes, yes, it can soothe away the thoughts that plague and trouble one's mind. Another aspect of meditation is that if one meditates in a certain way one can become aware of all there is to know about a certain thing.

Look at a flower, take it in your hands, meditate upon it. Look at the flower, look at the petals, look at the inner part of the flower, see how it attaches to the stem. See further, let the matter regress, see the bud and before the bud. See the stem and the main stem, go down and see the roots. See the tendrils stretching out into the earth sucking nourishment from the soil. Go further, you can see the seed, the seed which formed that plant. Further, further back, you see the seed which formed the plant before.

One can meditate and visualise the parent plant, and the grand-parent plant, but be sure you do not confuse mediation with concentration, because in meditation one does not concentrate.

Perhaps at this stage I should clarify matters. I say meditate upon this, meditate upon that, and you could answer quite reasonably, but how can I meditate? Using the word meditate doesn't explain how to go about a thing! Alright, let's see what we can do together, shall we?

Look at this rose, it is in flower, look at the petals, examine it carefully; do you see what appears to be veins, what appears to be arteries even? The little capillary tubes which take the nourishment to the furthest part of each and every petal, each and every branch?

Look further, look deeper, let your conscious awareness subside, let your subconscious awareness arise, and then your inner vision will perceive a cellulose network. You will perceive the structure of the leaf as being of the finest Flemish lace, delicate, intricate, with its threads forming a network, little cages, the skeleton of the petal, and in those little cages, within the framework which is composed of the cellulose skeleton of the leaf — or the petal, or the branch — you will observe the flesh, the pulp, the coloring.

Put aside reasoning thought, for reason, so called, is man's worst enemy. Man reasons this and that means something else, but too often man comes up with the wrong answer.

So, allow your reason to subside, allow the thought which is within your volition to subside.

Before you started this meditation exercise, you will have told your subconsciousness very firmly "I will meditate upon" whatever it is. Let us say a rose.

"I will meditate deeply upon this rose, I will meditate deeply upon this rose, I will meditate deeply upon this rose, and my consciousness will not intrude, my thought will not obtrude, my subconscious self will rise to the fore and give me true cosmic apperception."

When you have said that, look at the flower, look at the rose, or you can look at the leaf and at the structure of the leaf.

You can see with your cosmic consciousness that which has gone before, like turning back a history book of nature.

You look, and your conscious thinking mind is diminished. Then with your subconsciousness, which is 9/10th of you upon this Earth, you can get busy with the task of turning back those fascinating pages of history compiled by nature.

This is a matter which is the innate knowledge of every person who considers meditation, because when you seriously consider meditation then you are similar to the plant which puts out buds ready to flower. You then, in wanting meditation are ready to flower, ready to flower into this exquisite knowledge, and as you flower your knowledge of the technique of meditation will come to you as clearly and as automatically as did the knowledge of how to walk, how to breath, how to talk.

But ... as I said, after meditation comes concentration. But if you let concentration intrude when you are trying meditation you will find that concentration will actually stop meditation.

When you have meditated, and you have discovered all that may be known about a certain object or subject, sit back. Sit back and think over those things.

That is when meditation ends, and contemplation takes over.

Think of a sunset, contemplate the processes of a sunset. Contemplate the apparent going down of the sun so that it shines more and more through thicker and thicker layers of air. Contemplate the rays of sunlight being filtered through the thicker layers of the atmosphere. Contemplate how various dusts and gasses in that thicker atmosphere alter the colours of the sunlight, and produced all those glorious sunsets about which the poets rave.

But, contemplation, no, no; we are concerned more with meditation at present.

Many people say that they are going to meditate but actually few have any conception whatever about real meditation. They say they're going to meditate but what they really mean is that they're just going to sit down somewhere, think about things, things are going to go round and round in their heads, and they are going to get more and more confused. And meditation gets a bad name.

That's not meditation. Thinking about a thing is not meditation.

Mediation demands that one does certain things. There are certain conditions without which it is difficult to meditate. One must be insulated from outside influences, outside magnetic influences.

Consider your household electrical wiring: here you have wires bringing electricity to your cooking oven or to your lighting fixtures. Those wires have to be carefully insulated from each other because unless they are so insulated, there is a danger of a short circuit which would cause house fuses to blow or even set the house itself on fire. Electricity always takes the shortest path, the path of least resistance, and electricity in the wrong place, in a place where it is not desired is quite useless.

It is just the same with that power called 'meditation', just the same.

We have to safeguard the energy contained within the process of meditation. We have to insulate ourselves from influences which would short circuit our power and so it is good to have a meditation robe.

A special article of clothing to cover you from the top of your head to the soles of your feet, something like a monk's robe. That's one of the reasons monks have such robes you know.

Look at page 153 of my book "Chapters of Life" ([e-books: see chapter eight](#)). Here we have a drawing which will give you quite a good idea for a meditation robe, something you can make up yourself; it's easy.

Make it of black cotton or black silk, but not, not nylon. You don't want any of these synthetic things because, well they do inhibit meditation. It must be something of the natural fibre and it must be black.

Make that robe so that you can tuck it beneath the soles of your feet. Make it so you can cover your eyes; remember: you have to leave your mouth uncovered, otherwise you will overheat yourself, or suffocate.

This will greatly help in the process of meditation.

Then you will have to go to a quiet room where no one else will enter and disturb you.

A quiet room with dimmed lighting with nothing to distract your attention.

When you are ready to meditate sit in any position which you find comfortable, any position at all, you do not need to sit crossed legged, you do not need to stand on one foot, or wave the other one in the air. Just sit so that you are comfortable, just sit so that you do not get cramp.

If you find it more convenient to recline, then by all means, recline. You can meditate just as easily! The position that one adopts has no bearing whatever on meditation, nor on contemplation. As long as you are insulated that is all that matters.

Now, before starting your meditation you need some incense. You know, big thick sticks of the stuff, not those teeny-weeny little pieces you light and which are gone before you have got yourself started; that is a waste of money.

You get stuff that's going to smoulder for as long as you want to meditate. Have one stick to the left and one stick to the right. Light your incense and blow out the flame, so that the smoke coils up and the incense stick smoulders.

When you are starting, until you are adept at meditation, you will find it convenient to always meditate at the same time, and to have a little exercise, first. Not the type when you flap your arms and your legs about and bend your knees and do a little jig; nothing like that.

This exercise is: take a very plain thin glass, one without any patterns engraved on it, fill it up with cold clean water, then hold the glass between your two hands, so that your palms are around the glass and your fingers are intertwined. Do not let your hands overlap the top, though. Sit there quietly holding the glass, then after a moment of two, take a deep breath; hold it for a few seconds and then exhale noisily, like this : RRRRRaaaaa (as per the audio file, around 19:17 into it).

I'll do it again: RRRRRaaaaa.

You must do it aloud, that is you mustn't whisper it. You don't have to shout or shriek of course and raise the neighbours but it must be loud enough because it jolts your poor old subconscious who seems to be taking rather a beating lately. Here you are, let me say it: 'RRRRRaaaaa' (sound is like rolling your R as many Hispanic people do); got that?

Think of a lot of capital R's and then a lot of small a's: 'RRRRRaaaaa'; all together 'RRRRRaaaaa'. Do it softly, if you must, but be very, VERY sure that you treat it seriously. We are not playing games at this you know, this isn't a joke.

This is a serious matter, and the fact that you are listening to this, should indicate that you are interested. So, don't laugh at it, don't treat it as a joke! If you laugh at it, if you make fun of it, you won't meditate. Treat it seriously, it's a serious subject.

So, again, inhale, hold your breath for a few seconds, any time which is convenient to you and does not distress you, and then exhale 'RRRRRaaaaa.'

Try it three or four times, and watch as the magnetised force focuses the etheric of the body around the glass of water. With practice it will condense the etheric so that you can see a really heavy haze, as if a whole cloud of blue cigarette smoke were hanging over the top of the glass.

You will have to do it for a week or two. How long? Well that depends entirely upon your own seriousness. If you are serious you will see some of your life force in the water and when that happens the water will be charged like soda water.

The sparks and bubbles that you see playing in this water will be your own life force showing flashes of light, dots and lines, and swirls of colour, your colour, the colour of your Aura.

There is no need to rush things, there is plenty of time you know. Most people nowadays, particularly in the USA, want instant this, instant that. Well, I can assure you that there is no such thing as instant meditation. Just as you cannot have a baby boy or girl who instantly becomes a grown man or woman, you cannot have instant meditation.

If you want meditation you will have to work for it. There is no short road, no short cut, no instant way to success in meditation. If you work for it you will get it, anyone will get it if they work for it. But if you do not work for it you will not get it.

Now, because I have been particularly requested to do so by so many people I am going to read a little from "Chapters of Life." People have written and asked that I read from page 155 of "Chapters of Life." Here it is:

— You should arrange your meditation into a definite pattern, or timetable. It is a very good idea to have a rosary so that you can keep check on your stages of meditation. You can obtain a Buddhist rosary, or you can make your own rosary of different sizes of beads, but no matter what method you use you should keep to a very rigid timetable. You should meditate in the same room and at the same time and wearing the same meditation robe. Start by selecting one thought or one idea and sitting quietly before your little altar. Try to eliminate all outside thoughts, centre your attention within yourself, and there meditate upon that idea which you have decided upon. As you concentrate you will find that a faint shaking starts within you; that is normal, quite normal. That faint vibration shows that the meditation system is working. Suggestions:

— 1. Have as a first meditation the meditation of love. In this you think kind thoughts towards all creatures who live. If enough people think kind thoughts, then eventually

some of it will rub off on other people, and if we could get enough people to think kind thoughts instead of vicious thoughts then the world would be a very different place.

— 2. After the first meditation of love, you can concentrate on the second meditation which causes you to think of those in distress. As you think of those in distress you really 'live' their sorrows and their miseries, and out of your compassion you send thoughts — rays — of understanding and sympathy.

— 3. In the third meditation you think of the happiness of others, you think that at last they have attained the prosperity and all that for which they long. You think of these things, and you project to the outside world thoughts of joy.

— 4. The fourth meditation is the meditation of evil. In this you allow your mind to meditate upon sin and illness. You think how narrow is the margin between sanity and insanity, health, and sickness. You think how brief is the pleasure of the moment, and how all-encompassing the evil of giving in to the pleasures of the moment. Then you think of the sorrow which can be caused by pandering to evil.

— 5. The fifth meditation is that in which we attain serenity and tranquillity. In the meditation of serenity, you rise above the mundane plane, you rise above feelings of hate, you soar above even feelings of earthly love because earthly love is a very poor substitute for the real thing. In the meditation of serenity, you are no longer bothered by oppression nor do you fear, nor do you want wealth for its own sake but only for the good which you can bring to others with it. In the meditation of serenity, you can regard your own future with tranquillity knowing that you at all times are going to do your best and live your life according to your own stage of evolution. Those who have attained to such a state are well on the way of evolution, and those who are can place reliance upon their knowledge and upon their inner knowledge to free them from the wheel of birth and death.

You may wonder what comes after meditation. Well, trance comes after. We have to use the word 'trance' for want of a better term. Actually, trance is a state of meditation in which the real 'you' goes out and leaves the body as one would part from and leave a car.

Now, to put aside the book again, let me say Meditation can help you. Meditation can purify your life, and, if enough people would meditate on the subject of good, on the subject of compassion, on the subject of peace, there would be peace, there would be good, there would be compassion. So, meditate upon this, meditate upon the Golden Rule **“Do unto others as you would have them do unto you”**. **“Do unto others as you would have them do unto you”** or **“Do as you would be done by.”** And, if we think along those lines then wars, and talk of wars, will be no more. There will be no longer colour bars, colour consciousness, and colour hate. All men are born equal in the sight of God, and in a life to come, Race, Creed, and Colour will not matter, for all men are born equal in the sight of God.

So, now you should know something about meditation. Play this, time after time, get to know it, drive it into your subconscious, and if you will practice conscientiously you can know the inestimable benefits of meditation.

So I, T. Lobsang Rampa offer you my very good wishes for your success, for your satisfaction, and my hope that you will be one of those who in thinking good strong thoughts will help to bring peace to this poor old troubled world of ours.

Goodbye to you.