



Meditations on Meditation

1

“Meditation is a means to an endlessness. It allows us to directly experience our true nature – the ever –healed, the unconditioned, the deathless. From that unimaginable vastness and clarity comes the peace and wisdom that we so long for. The space to accept ourselves “as is” and recognize our enormous power for healing, which is our birthright.

Many practices, including some of the “obstacle movers” offered in these meditations, allow a deeper penetration capable of uncovering blockages on the path to our liberation. These blockages are acknowledged and drawn deeply into the heart of a merciful awareness. But meditation stops nowhere, knowing that anyplace we “settle for” or momentarily place our feet is too impermanent and fragile to support our weight.

Meditation enters the mind to heal the mind, but continues to those levels so deep and universal, only word “heart” will suffice as description.

Meditation allows us to directly participate in our lives instead of living life as an afterthought.”

Stephen Levine, *Guided Meditations, Explorations and Healings*, pps. 8,9.

2

“In your mind, constantly meditate (hitboded) on the Divine Presence. Have no other thought in your mind other than your love, seeking that [Divine Presence] should bind itself to you. Constantly repeat in your mind, ‘When will I be worthy for the Light of the Divine Presence to dwell within me.’” Likutei Yekarim, Baal Shem Tov quoted in Kaplan’s book p. 274.

3

“When a person sets his mind on something, its essence returns to him.

Therefore, if you wish to pray, or if you wish to grasp the true nature of an idea, do the following:

Imagine that you yourself are light, and that all of your surroundings, on every side, are also light.

In the middle of this light is a Throne of light.

Above this Throne is a light called Nogah (Glow - Gevurah)

Facing this is [another] Throne. Above the [second Throne] is a light called Tov (Good - Hesed).

You are standing between the two.

If you wish to take revenge, turn to the Nogah.



If you wish to seek mercy, turn to the Tov.
The words that you speak should be directed toward [this light].
Now turn yourself to the right of it, and there you will find [another]
light. This is a light that is called Bahir (Brilliant - Netzach).

To its left you will also find a light. This is a light called Zohar
(Radiant - Hod).

Above these two, directly between them, is a light called Kavod
(Glory - Tiferet).

Around it is a light called Chaim (Life Yesod).

Above it is the Crown.

This is the light that crowns the desires of the mind and illuminates
the paths of the imagination, enhancing the radiance of the vision. This light
has no end, and it cannot be fathomed. From the glory of its perfection
comes desire, blessing, peace, life, and all good to those who keep the way
of its unification....

[The true path is] straight, depending on the concentration of the
individual. He must know how to concentrate on its truth with attachment of
thought and desire, derived from its unfathomable power.

According to the strength of his concentration, he will then transmit
power through his desire, desire through his knowledge, imagination through
his thoughts, strength through his effort, and fortitude through his
contemplation.

When there is no other thought or desire intermingled with [his
concentration] it can become so strong, that it can transmit an influence from
the Infinite (Ain Sof).”

Shaar HaKavanah, Rabbi Azriel of Gerona, quoted in Kaplan’s book
pps. 119-120.