

Blossoming Rose - Who Am I? Meditation

[Source materials included below after meditation text]

1. BREATHE

Take full deep breaths in and out as you repeat mentally and silently the following:

“Breathing in, I know I am breathing in.”

“Breathing out, I know I am breathing out.”

“Breathing in, my breath grows deep.”

“Breathing out, my breath goes slowly.”

“Aware of my body, I breathe in.”

“Relaxing my body, I breathe out.”

“Calming my body, I breathe in.”

“Caring for my body, I breathe out.”

“Smiling to my body, I breathe in.”

“Easing my body, I breathe out.”

“Smiling to my body, I breathe in.”

“Releasing the tensions in my body, I breathe out.”

2. VISUALIZE

Imagine yourself in a beautiful garden on a pleasant day. Many beautiful plants are all around you, but one in particular attracts your attention, a rosebush.

Imagine a rosebush, with many flowers and buds..... Now turn your attention to one of the buds.

The bud is still enclosed in its green leaves, or sepals, but at the very top a radiantly colored point can be seen. Focus on this image, holding it in the center of your awareness.

Now, in a slow movement, the sepals start to separate, turning their points outwards and revealing the radiantly colored petals, which are still closed..... The sepals continue to open until you can see the whole bud.

Next the petals also begin to unfold, slowly separating..... until a fragrant, fully opened rose is seen.... At this stage try to smell the perfume of the rose with its characteristic and unmistakable scent.

Now imagine that a ray of sunlight shines on the rose, giving it light and warmth..... Take a few moments to experience the sunlit rose.

Look at the very center of the rose. In the center of the rose, you see Transforming Power. You see this Transforming Power in whatever form your consciousness may reveal it to you.

Now, identify yourself with the rose: imagine that you become the rose, or that you take the whole flower inside of yourself..... Be aware that the rose – and the Transforming Power – are always within you and that you can get in touch with them and draw on their qualities whenever you chose.....

Symbolically, you are the flower with a center of pure self-awareness and Transforming Power.

From this Center, you can become aware of all the other flowers in the garden, a great variety of flowers, with one thing in common; they all have centers of pure Self-Awareness and Transforming Power.

3. DIS-IDENTIFY, SELF-IDENTIFY

From this center, you can become aware of and, in turn, can focus on:

your body...,
your emotions...,
your thoughts...,
your beliefs...,
your identities...,
your affiliations...,
your possessions...,
your various roles in life...,
etc.

You can become aware that, though all of these are parts of your multifaceted self, none of them - though they may be important - are your core self, the center of pure self-awareness and Transforming Power.

END

EXTRAS:

Dis-identification - Short version

[To meditation facilitator: Before starting, choose which wording you will use during this phase of the exercise, either “not,” as in “I am not my body and sensations,” or “more than,” as in “I am more than my body.” Using “more than” is considered more appropriate for people unfamiliar with dis-identification or transpersonal Self-identification exercises or meditation.]

Assert the following:

I have a body and sensations, but I am (not) (more than) my body and sensations.

I have feelings and emotions, but I am (not) (more than) my feelings and emotions.

I have a mind and thoughts, but I am (not) (more than) my mind and thoughts.

I have identities, roles, and affiliations, but I am (not) (more than) my identities, roles, and affiliations.

I am I, a center of Pure Awareness and Transforming Power.

Dis-identification – Long version

Assert the following:

I have a body and sensations but I am (not) (more than) my body and sensations. My body may find itself in different conditions of health or sickness; it may be rested or tired, but that has nothing to do with my self, my real ‘I’. My body is my precious instrument of experience and of action in the outer world, but it is only an instrument. I treat it well; I seek to keep it in good health, but it is not myself. I have a body but I am not my body.

I have feelings and emotions but I am (not) (more than) my feelings and emotions. These emotions are countless, contradictory, changing, and yet I know that I always remain I, my-self, in times of hope or despair, in joy or in pain, in a state of irritation or of calm. Since I can observe, understand and judge my emotions, and then increasingly dominate, direct and utilise them, it is evident that they are not myself. I have emotions, but I am not my emotions.

I have desires, but I am (not) (more than) my desires, aroused by drives, physical and emotional, and by outer influences. Desires too are changeable and contradictory, with alternations of attraction and repulsion. I have desires, but I am not my desires.

I have a mind and thoughts, but I am (not) (more than) my mind and thoughts. My intellect is more or less developed and active; it is undisciplined but teachable; it is an organ of knowledge in regard to the outer world as well as the inner; but it is not myself. I have a mind and thoughts, but I am not my mind and thoughts.

I have identities, roles, and affiliations, but I am (not) (more than) my identities, roles, and affiliations. My identities, roles, and affiliations can be vehicles and containers that serve useful and beneficial purposes, but they can also become boxes or cages that entrap, limit, hamper. They are like the cocoon of a new butterfly that must left behind, so that a new and greater life that be lived.

What am I then? What remains? It is the essence of myself – a center of pure self-consciousness and self-realization. I recognize and affirm myself as a center of pure self-consciousness and of will, capable of observing, mastering, directing and using all the psychological processes and the physical body. I am a center of pure Awareness and of Power.

I am a center of pure Self-consciousness and Transforming Power.
(repeat 3 times)

Now, it is time to start to bring your consciousness back to the room.

When you return your awareness to physical surroundings, you will find yourself vitalized, relaxed, and alert. Bringing all the gifts and insights you gained during your inner journey back with you into the room and into your life. Become aware of your mind.... Become aware of your emotions.... Become aware of your body, and its posture..., Take a few easy and full breaths....

Open your eyes and become aware of your surroundings. [end]

SOURCE MATERIALS:

Breathing Exercise on the Body (from The Blooming Of a Lotus - Thich Nhat Hanh)

1. Breathing in, I know I am breathing in.
2. Breathing out, I know I am breathing out.
3. Breathing in, my breath grows deep. Breathing out, my breath goes slowly.
4. Aware of my body, I breathe in. Relaxing my body, I breathe out.
5. Calming my body, I breathe in. Caring for my body, I breathe out.
6. Smiling to my body, I breathe in. Easing my body, I breathe out.
7. Smiling to my body, I breathe in. Releasing the tensions in my body, I breathe out.

The Blossoming of the Rose Meditation (Roberto Assagioli)

Sit quietly and comfortably. Close your eyes, take a few deep breaths and relax your body.

Imagine a rosebush, with many flowers and buds..... Now turn your attention to one of the buds. The bud is still enclosed in its green leaves, or sepals, but at the very top a rose-coloured point can be seen. Focus on this image, holding it in the centre of your awareness.

Now, in a slow movement, the sepals start to separate, turning their points outwards and revealing the rose-coloured petals, which are still closed..... The sepals continue to open until you can see the whole bud.

Next the petals also begin to unfold, slowly separating..... until a fragrant, fully opened rose is seen.... At this stage try to smell the perfume of the rose with its characteristic and unmistakable scent.

Now imagine that a ray of sunlight shines on the rose, giving it light and warmth..... Take a few moments to experience the sunlit rose.

Look at the very centre of the rose. You will see appearing there the face of a wise person, full of understanding and love for you.

Talk about whatever is important in your life now. Feel free to ask questions about what is meaningful to you: life issues, direction or choices you may need to make. Take the time you need to communicate with the sage in this way. If you like, you can pause at this point and write down what happened, amplifying and evaluating further whatever insights were gained.

Now, identify yourself with the rose: imagine that you become the rose, or that you take the whole flower inside of yourself..... Be aware that the rose – and the wise person – are always within you and that you can get in touch with them and draw on their qualities whenever you chose.....

Symbolically, you are the flower, this rose. The same life that animates the universe and has created the rose is enabling you to awaken and develop your innermost being and all that radiates from it.

Now, imagine that you become the whole rosebush.... Be aware that you are firmly planted in the earth, drawing nourishment from it..... Your leaves and flowers are growing upward, nourished by the energy and warmth of the sun's light.

Become aware of other rosebushes, other plants and trees – all animated by the same life energy, all part of the same planet, of the greater whole.

Take some time to experience this.... Then, whenever you like, open your eyes.

You may want to write about what happened, paying special attention to your dialogue with the sage, and to any insights that the exercise brought you.

(From Roberto Assagioli: Psychosynthesis: A Manual of Principles & Techniques and Institute of Psychosynthesis Training Manual, Vol 2: The Journey of the Soul;
<https://www.psychosynthesis.org/resources/rose-meditation/>)

Self identification or Disidentification Exercise

From www.willparfitt.com:

“We are dominated by everything with which our self becomes identified. We can dominate and control everything from which we dis-identify ourselves.” (Roberto Assagioli)

The following exercise is a tool for moving towards and realizing the consciousness of the self. This procedure, called the ‘self identification’ or ‘disidentification’ exercise, is of vital importance, and should be done with the greatest care. If you feel at all tired do not read on from here until you have at least taken a break. You will enjoy this exercise more if you are fresh when you first try it out.

Relax yourself in the best way you know how, putting yourself in a comfortable but alert position. Take a few deep breaths, and let go of any tensions from the day. Follow the instructions slowly and carefully.

Affirm to yourself the following: ‘I have a body but I am not my body. My body may find itself in different conditions of health or sickness, it may be rested or tired, but that has nothing to do with my self, my real I. I value my body as my precious instrument of experience and action in the world, but it is only an instrument. I treat it well, I seek to keep it in good health, but it is not myself. I have a body, but I am not my body.’

Close your eyes, recall what this affirmation says, then focus your attention on the central concept: ‘I have a body but I am not my body.’ Attempt to realize this as an experienced fact in your consciousness.

Now affirm to yourself: ‘I have feelings, but I am not my feelings. My feelings and emotions are diversified, changing, and sometimes contradictory. They may swing from love to hatred, from calm to anger, from joy to sorrow, and yet my essence - my true nature - does not change. I remain. Though a wave of anger may temporarily submerge me, I know that in time it will pass; therefore I am not this anger. Since I can observe and understand my feelings, and can gradually learn to direct, utilize, and integrate them harmoniously, it is clear that they are not my self. I have feelings, but I am not my feelings.’

Close your eyes, recall what this affirmation says, then focus your attention on the central concept: ‘I have feelings but I am not my feelings.’ Attempt to realize this as an experienced fact in your consciousness.

Now affirm to yourself: ‘I have a mind but I am not my mind. My mind is a valuable tool of discovery and expression, but it is not the essence of my being. Its contents are constantly changing as it embraces new ideas, knowledge, and experience, and makes new connections. Sometimes my thoughts seem to be independent of me and if I try to control them they seem to refuse to obey me.

Therefore my thoughts cannot be me, my self. My mind is an organ of knowledge in regard to both the outer and inner worlds, but it is not my self. I have a mind, but I am not my mind.’

Close your eyes, recall what this affirmation says, then focus your attention on the central concept: ‘I have a mind but I am not my mind.’ Attempt to realize this as an experienced fact in your consciousness.

Next comes the phase of identification. Affirm clearly and slowly to yourself:

'After this disidentification of my self, the 'I', from my body, my feelings, and my mind, I recognize and affirm that I am a centre of pure self-consciousness. I am a centre of will, capable of observing, directing and using all my psychological processes and my physical body.'

Focus your attention on the central realization: 'I am a centre of pure self-consciousness and of will.'
Realize this as an experienced fact in your awareness.

When you have practiced this exercise a few times, you can use it in a much shorter form. The important point is to keep to the four main, central affirmations:

I have a body and sensations, but I am not my body and sensations. I have feelings and emotions, but I am not my feelings and emotions. I have a mind and thoughts, but I am not my mind and thoughts. I am I, a centre of pure self-consciousness and of will.

Some people find it difficult to follow the affirmations in this exercise that say you have but are not your body, feelings or mind, objecting that this may cause a disassociation from these functions. A suggested alternative way of using the exercise, if this bothers you, is to change the disidentifying statements to 'I have a body and sensations and I am more than my body; I have feelings and I am more than my feelings and emotions; I have a mind and thoughts, and I am more than my mind and thoughts.' This is almost as effective, but the original as designed by Assagioli uses the principle of affirmation through negation which can have a particularly powerful effect on creating the required conditions for Self-Identification.

You may have to repeat the exercise a few times to start with to get its full flavour, but then you will be able to do it daily from memory. The effort will be well worth it. All the influences that try to capture your attention and demand identification will no longer have the same hold over you.

www.willparfitt.com

Disidentification/Self-Identification Mediation Exercise

[The text here and in the pdf are taken from 'Psychosynthesis' by Roberto Assagioli. For more information on Psychosynthesis visit <http://www.psychosynthesis.org>]

This is a guided meditation taken from the therapeutic practice of Psychosynthesis which was started by psychoanalyst Roberto Assagioli. It is a process of gradually stripping away the layers of false self-identification to reveal the true nature of the Self underneath.

Normally you tend to identify with everything except your true self: your body, emotions, thoughts, beliefs, your job, possessions, your various roles in life, etc. But as Roberto Assagioli points out:

"We are dominated by everything with which our self is identified. We can dominate and control everything from which we dis-identify ourselves."

This meditation encourages you to dis-identify from all the things that are not really you and to identify with your true self, which is Awareness. It helps you to discriminate clearly between the contents of your consciousness and the consciousness or awareness itself.

The practice systematically highlights all the areas where you are falsely identified, before stripping them back. It starts with the body and sensations, then works through the feelings and emotions, and then tackles mental activity. In reality, these different parts of our being intersect and interact, and influence each other, and we can become totally caught up with the constant flux, losing touch with our true self in the process.

Benefits:

Helps to calm the emotions

Promotes greater flexibility of mind and identity

Encourages direct experience of the true self

Enhances the synthesis of the personality prior to transcendence

This meditation involves quite a bit of text which you can either memorize or record so you can listen to it as you meditate. Alternatively, you can improvise around the basic points. Once you get the hang of it, you'll no longer need the prompt of the text and you'll be able to get to the heart of the practice much quicker.

The technique detailed below includes the full text as well as a more basic version.

The meditation can be done just using the basic text if you like, but it's a good idea to try the full version a few times so you can really feel the benefit of the practice.

Self Identification Meditation

Sit in meditation on a cushion or a hard-backed chair. Spend a few minutes watching your breath and relaxing the mind.

Either read or listen to a recording of the meditation text. Be sure to visualise as clearly as you can and really feel what the text is pointing you towards realising. Once you've performed the meditation a few times you'll be able to do it without needing to read the text.

As you come to the end of the text, take a few moments to allow the realisation of the true self to spread through your being. Breathe and stand.

The full text:

Assert the following:

I have a body and sensations but I am not my body and sensations. My body may find itself in different conditions of health or sickness; it may be rested or tired, but that has nothing to do with my self, my real 'I'. My body is my precious instrument of experience and of action in the outer world, but it is only an instrument. I treat it well; I seek to keep it in good health, but it is not myself. I have a body but I am not my body.

I have feelings and emotions but I am not my feelings and emotions. These emotions are countless, contradictory, changing, and yet I know that I always remain I, my-self, in times of hope or despair, in joy or in pain, in a state of irritation or of calm. Since I can observe, understand and judge my emotions, and then increasingly dominate, direct and utilise them, it is evident that they are not myself. I have emotions, but I am not my emotions.

I have desires, but I am not my desires, aroused by drives, physical and emotional, and by outer influences. Desires too are changeable and contradictory, with alternations of attraction and repulsion. I have desires, but I am not my desires.

I have a mind and thoughts, but I am not my mind and thoughts. My intellect is more or less developed and active; it is undisciplined but teachable; it is an organ of knowledge in regard to the outer world as well as the inner; but it is not myself. I have a mind and thoughts, but I am not my mind and thoughts.

What am I then? What remains? It is the essence of myself – a centre of pure self-consciousness and self-realisation. I recognise and affirm myself as a centre of pure self-consciousness and of will, capable of observing, mastering, directing and using all the psychological processes and the physical body. I am a centre of pure Awareness and of Power.

The basic text:

Use this when you're ready to get to the heart of the practice without the preamble. Remember to take your time with each assertion and close your eyes if you wish. You may want to repeat each line several times, as you see fit.

Assert the following:

I have a body and sensations, but I am not my body and sensations.

I have feelings and emotions, but I am not my feelings and emotions.

I have a mind and thoughts, but I am not my mind and thoughts.

I am I, a centre of Pure Awareness and Power.

[The text given and in the pdf are taken from 'Psychosynthesis' by Roberto Assagioli. For more information on Psychosynthesis visit <http://www.psychosynthesis.org>]