



ACADEMY OF ANCESTRAL WISDOM

Superior Course in Theurgy, year 8



Tools For a Personal,
Spiritual Development — Part 3

Lesson 301

By Ven. Master T. A-O Domingo Días Porta

Don't do pure physical yoga, when you do a yoga pose, do the practice corresponding to that posture. Visualize the chakra that corresponds to that posture: the sounds, the colors of the chakra, the planet of the chakra, working the mind; the mental posture is more important than the pose of the body, otherwise it is nothing more than a physical exercise. The Maestre de La Ferrière, the messenger of the Era of Aquarius, he wrote the work *Yug, Yoga, Yoghism – A Mathesis of Psychology*, implying that the yoga of the New Era, and the yoga for the Initiates, for the Initiatic College, is a yoga centered on the mind, not on the body. The Mayans— when I asked a Mayan sage if there was something similar to Yoga—he told me, “*Sujuy Tukul*, it is called, *Essence of Thought*.” I asked him, “What pose of the body?”

“No, we have postures of the mind, postures of character, postures towards others, towards life, etc.”

That is a psychological yoga, a Mathesis of psychology, *Yoga Maya*.

In Ancient Egypt there was something similar, that's why I taught the Egyptian pose. The first posture, the posture that could be called pharaonic, the pharaoh is made to sit very straight, everything at a right angle. A right angle here [at the chin], not like this or like that, but a right angle. Right angle here [at the shoulder], right angle here [at the elbow], right angle at the hip, the leg with the trunk, a right angle. Right angle at the knee, right angle at the ankles, the foot with the leg, at a right angle. But the important thing, said the wise men of Egypt, the important thing is the mental posture, what are you going to do with that posture of the body? If you are going to eat, then take the mental posture, “I am taking the reins of my destiny to receive health, vitality, energy, strength.” And when you go to eat, change the posture, but you have already put a seasoning of consciousness to the food. And from there come the other poses of Ancient Egypt.

When you get up, get up consciously, not mechanically, “I get up to go to my job; my job will give me satisfaction and I will contribute with my colleagues to do it with joy.” Take that mental posture, and also, when you go to bed. Any pose of the body during the day becomes a psychological yoga, so as not to live like a robot, automatically, and then you say, “I can't find where I put the keys, where I put the cell phone, I don't know.” Because you live like a robot. When you put something in...



Say, “I'm putting it on the dining room table.” You say it to yourself and not, mechanically.

In the places I have been, in this cultural pilgrimage, I have invited people to ask me questions, and to put them in writing, because I collect the questions in writing, so that I can develop some thesis on what I found in each place. So that those questions give a broader answer that is useful for everyone, because the question that one person asks can be asked by many other people, and what I answer will be useful to many. So, here we are...

Intervention [group dynamics] by Rev. Gelóng, María Guadalupe Abundis:

Do you see me? Do you see me? Do you see me? Do you see me? Do you see me? Index finger, raise it. Like this..., yes, you know. Well, while some of you write down your questions, the rest of us are going to do a little awakening of the body, not of consciousness, but also. I think, like this. So, look, ask your questions because these are just two minutes for you to write and finish some instructions that the support team here, from Moroleón, is going to give you some instructions, give you some suggestions. But, in the meantime, ask your questions and the rest of us are going to play a little game. So, right index finger on the tip of the nose. Let's see whoever wins... There just has to be one winner, that's it.

Left index finger... We're going to cross our hand over our right ear. I'm going to try to confuse you. You're going to be honest, if I do things wrong and you do them with me, you're going to get out until we see if there's anyone left who survived. Ready. What did we say? Right index finger on the nose, left index finger on the right ear. Now we're going to switch; left index finger on the nose and right index finger on the left ear. Ready, set, okay, nose and ear... We're switching. What happened? Those who are like this, go ahead, get out. I already saw how many of you there are, there are like twenty. Okay, again, but since it's a little game, well, start over. Ready, I'm going to get out of here and do it with my own voice. Okay, nose and ear! I'm looking at that man over there; don't worry if you made a mistake. Do it again because it's to get some oxygen. (You know who you are). Nose and ear, come on!, nose and ear.

You can't do it also, right? Do it, try it. I don't know... Nose and ear, nose and ear, let's see Cristina... Nose and ear! Nose and ear! Exit, exit, exit, exit, exit... No more, you're not going to have more chances, nose and ear! Nose and ear! Ah! You've already learned, okay. Clap, nose and ear... Clap, nose and ear, but change, of, of... Clap, nose and ear! Clap, nose and ear! [laughter]. Okay, okay, you're out now, third time's the charm, again, it's going to be faster. [Laughter] Look, they're touching their necks, they lose too. It's, nose and ear, yes, clap, legs, clap, hands and nose and ear on the opposite side.

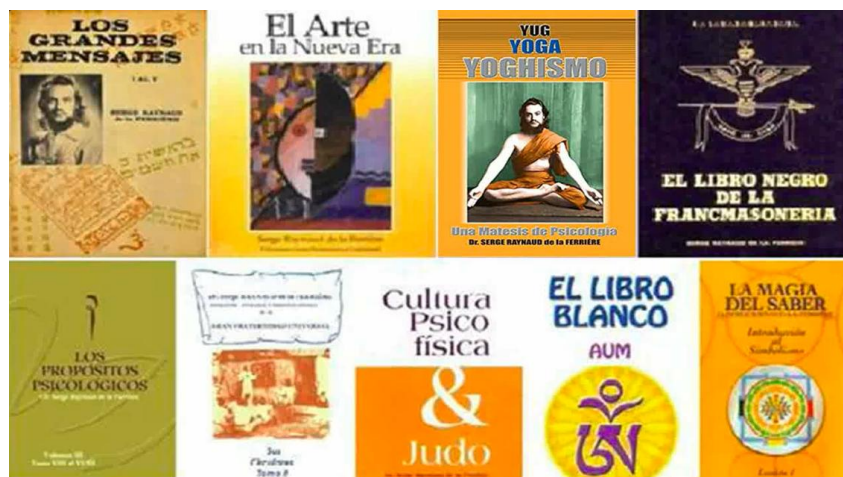
Clap, clap, nose and ear... I'm going to speed it up because there are still too many of you. Ready, set. Clap, clap and your ear; clap, clap... You with the cap, you've already missed three times. Please help me, don't cheat. Again, clap, clap and your ear, clap, clap, clap. Nose and ear! I told you clap but to make a mistake [...] but you know, clap, clap, nose and ear; clap, clap, nose and ear; clap, clap, nose and ear. [Laughter]. There those who are still clapping after a minute. No, they've already left. No, we're going to leave it like that, but that's a game to wake up.

Well, let's start with the question from the person who won; the one who won with the nose and ear.

Q — *We as young people, how can we influence and contribute to the youth in order to awaken Humanity?*

A — By improving oneself. Young people who want to help, first help yourselves, better yourselves, so that you speak with authority and are then accepted, recognized. Teach by example, and for that, these disciplines are needed, so that you do it in a realistic way and not just words out of your mouth.

Q — *Are there books that you can recommend to us to better immerse ourselves in the work that we have to do with Humanity?*



A — Well, apart from the works by the Maestro, Dr. Serge Raynaud de la Ferrière— which are practically all sold out— but you can download them for free from the Internet by entering the full name www.sergeraynaudde laferriere.net All his works are there. You can start first with **The Great Messages**, the first message, second... There are five messages and then the other works, so that you go gradually. Well, apart from that, there are books on Yoga, meditation, vegetarian eating, healthy eating, different topics; it depends on the interest that the person has at the time. Go to a bookstore that has enough books and ask, “I want something about vegetarian eating. I want something about meditation.” etc.

Q — *What is the source of the value of one's life and what are the things that are most worth doing?*

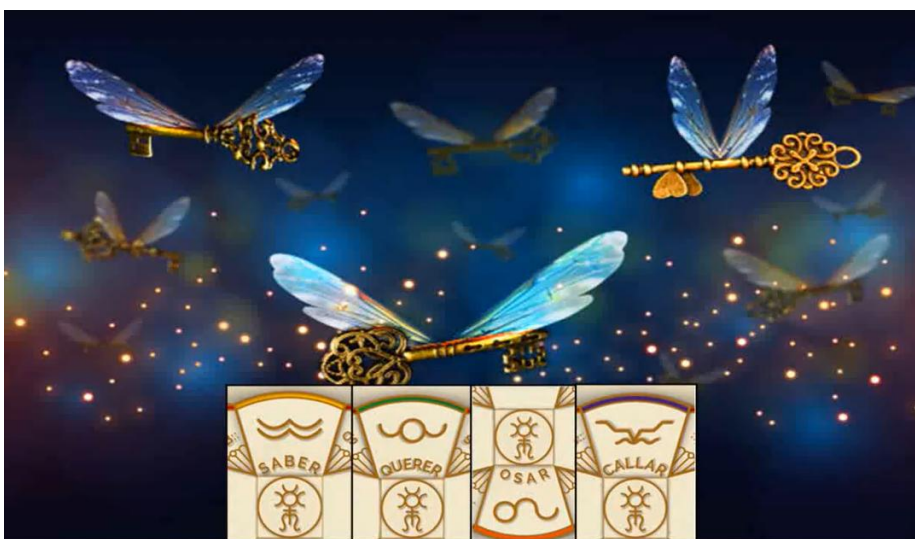
A — Well, what is most worth doing is carrying the consciousness of improving in everything you do, because, even if it is a small step, like leaving the house to take the transport, do it with that [...] of improving. You wish happiness to the beings you see on the road, in the transport, etc. Always carry forward that flag of peace, of reconciliation, of union; Yoga teaches us union. Master Jesus said it two thousand years ago, but few understood

it: “Love one another; do not see the straw in another's eye; do not judge so that you are not judged”. All of those are rules that should accompany our steps in life, whether they be small or big.

Q — *How can we learn more about astrology? Are there books you can recommend?*

R — Yes, there are books. I think there is one that is already out of print, published in Argentina, called **Scientific Astrology**, in two volumes. It is in the form of lessons, not chapters, so each lesson has its questionnaire. That is a book, but a teacher is always needed. No one can learn to drive a vehicle by reading a book, it is not enough. Driving a plane even less by reading a book. The book does not replace the teacher; the book is an assistant to the teacher. So today we do not sin by lack of guidance, the bookstores are full of books, you can go to the city library to see what you can find there. Through the Internet as well, there are digital books that you can find through the Internet. What is more important than information, is the formation, to form your character, your personality, forming your will.

We have four words that give us the keys, which are to **Know**, to **Want**, to **Dare** and to **Silence**. Four words that correspond to the four fixed signs of the Zodiac. Thus, **Knowledge**, the sign of Aquarius, we are in the Era of Aquarius, the Era of Knowledge, of science. More young people go to the University than to a religious monastery. Not so before, it was the opposite. Well, that is Aquarius. Then comes Taurus, with its corresponding word **Want**. The wanting of the will, wanting to excel, wanting to work, etc. Then Leo, to **Dare**. Dare means to be bold, to be daring, to be brave. And Scorpio, **Silence**, to keep quiet in the sense of meditation, that when someone is speaking, then you do not interrupt him, let him speak. So when you speak, he does not interrupt you either. In short, knowing how to silence, is knowing how to speak.



The word to **Know** is combined with the other three. Thus it is not wanting, it is **Knowing** how to **Want**, because sometimes you want to do something, but you don't know how to do it, and you fail. First investigate the steps you are going to take and apply the knowledge to wanting.

Knowing how to **Dare**, being brave but with wisdom, not being reckless. First observe and meditate. And **Knowing** how to **Silence** is not simply the moment of silence but you have to have the technique of meditation, visualization, imagination, so that your mind flows. Then, you can combine them in another way: **Silence to Know**, **Silence to Want**, **Silence to Dare**; **Dare-to Want**, **Dare-to know...** And several axioms come out from there that are psychological. If you analyze them, those are like norms of conduct for you. To Know, to Want, to Dare and to Silence.

Q — *Are we still integrated into the UN?*

Sister Guadalupe: — I suppose you mean the organization of the United Nations, if not, raise your hand who wrote it and correct me.

Well, Master, are we still integrated into the UN? The organization The United Nations?

A — Well, in an extensive sense, which I ask to be extended, everyone who works to improve themselves, in any philosophy, school, whatever, is a member of the Order in a broad sense. And those who are enrolled in the Initiatic College of the Order, are already following a progressive work that is indicated to them.

There are many questions and little time left, so I will answer briefly.

Sister Guadalupe: — I understand that it says here about the UN, or is it the Order? From the United Nations Organization? Who asked that question, you? Aha! Let's see, what is it? The United Nations. If we continue to be integrated into the United Nations, into the UN.

Master— Yes, the countries, all countries, the vast majority are members of the United Nations. And that institution has aid programs for the countries that make up the United Nations. They can receive help when necessary, such as medicine, food, etc. All countries agree to help a country that is in need, so they all send what they need. It is an organization of countries, not of people.

Q — *How can children have a better relationship with their parents and how can we make them listen to us?*

A — Well, I gave you some ideas, but the power of prayer is in the prayer of power. If your prayer is not a prayer of power, that prayer has no strength. The prayer of power, any prayer, but you have to do it based on a study, you have to be aware of what you are saying. Then, when you pronounce it, it comes out with the correct sound. One thing is the pronunciation, another thing is the sound. The sound comes from within, from the soul, then the prayer is sincere, correct. You are asking not only for yourself, but also for others, etc. Thus, it is called the “internal sound”, or the Verb. In Christianity, it is said that Master Jesus was the second person, the Verb. When Master Jesus saw the paralytic and the paralytic saw the Master, an encounter occurred through glances and thought. And that gave the power of sound to Master Jesus who said, “Get up and walk.” And the paralytic, without medicine, without surgery, got up and walked.

If other people say the same thing, nothing happens, because there is no sound, that dialogue from soul to soul. So the word has no force, it has pronunciation but no sound. This happens in feelings, in the family, etc. When a general gives an order in an army, all the soldiers immediately obey because the general speaks with power, with authority; but if a child says, “All soldiers, stand firm.” the soldiers laugh, because the word is not accompanied by authority, by power. But the general does know how to put the sound to the pronunciation. And like that, the people will lift up the general even if he is naked; everyone respects him and listens. Because power is not in the suit, it is in the military training that the general has received.

Q — *What is the best way to do a fast?*

A — The best way is to know the technique of fasting, not fast for yourself, “I’m going to fast...” No, you have to know what the rules are, how to start, how to break the fast, what the steps are. A fast is a semi-fast. It’s not that you’re going to leave everything, but you have to take, for example, water every two hours, a type of fruit every hour, not mixing the fruit but just one fruit, at a certain hour oranges, the next hour papaya, etc. But for that, you have to know the technique based on what you want to achieve. If it’s for an illness, if it’s to lose weight, this, that, etc. If it’s for better meditation, you want to fast one day so that at night your body is calmer and you can meditate, too.



And you move through the phases of the moon. You have to observe the moon. The moon influences agriculture, it influences the tide of the sea, it influences the tide of the body, the blood, even if we don't realize it. Thus, to fast, you have to see if the moon is waxing, full, waning, new. In an appropriate book, you will find that indication. What is fasting for? Fasting varies according to what one wants. In short, it is a study that is required beforehand, or consulting someone who knows about fasting; be it a naturalist, a doctor, a healer, but who has the experience of fasting and the knowledge.

So, never fast empirically. We are in the Era of Knowledge. It is not fasting, it is Knowing how to fast. And if it is necessary, even if it is once a month, a weekend, to give the gas tank, the stomach, and the other organs of the body a rest. You should not be eating and eating all day, or the machinery ends.

Q — *Master, what philosophy should we read to understand what is being said in this movement?*

Sister Guadalupe: It refers to the movement of the Sovereign Solar Order of Chichén Itzá, of Action for World Unity, of the Academy of Ancestral Knowledge, of the Commonwealth of the Indigenous Solar America which are movements that have been formed over more than seventy years by this Master, by Master Domingo Dias Porta, our Guide and Custodian of the Sovereign Solar Order of Chichén Itzá.

Q — *What philosophy should we read to understand what is being said in this movement?*

A — Well, the philosophy of the philosopher of Ancient Rome, Seneca, has become fashionable, especially among youth. You can already find it in bookstores... Before, there wasn't any of this. But there is a demand for it, especially among many young people, because they consider it to be a very practical, very useful philosophy, even though, it is from the ancient Roman Empire, about 1,500 years ago. However, it seems to coincide with this time, when young people cannot find adults to teach them the right path.

So, young people feel dissatisfied because they cannot find true Masters, and there are young people who fall under false masters. So, the philosophy of Seneca, which is called Stoic Philosophy, yes, Stoicism. Look on the Internet for Stoicism, Seneca, Stoic Philosophy and you will find information there. But there is a book that says: "Seneca for our time" or something like that. It is a writer who gives practical ideas of each thought of Seneca, and so, it is useful for such and such and such thing.

The Cosmic Rite is the work that I presented. It is based on Mayan wisdom. It is an Awakening Ritual, how to wake up ritually and not in a crazy way. Thus, at sunrise, the Dawn Ritual, how to connect with the energy of the rising sun, of the cold sun, with the energy of the east. Each cardinal point— which should not be called a point but a direction— has a different type of energy. So, there is the dawn ritual, facing the east, to take those blessings of light. Then the Midday Ritual, the one at sunset when the sun is setting, which is a work of gratitude, and the Sleeping Ritual, the way to go to bed, according to Mayan tradition, the key points. The Mayans never give everything in full, so, they gave me the key points and I developed them in that little work.

Master: Let's see, what else?

P — *How much time do we have to dedicate to studying?*

A — Well, that depends on the commitments you have. A minute to reflect or read a sentence can be enough. If you can dedicate fifteen minutes to it, then better. The reading has to be a reading, let's say, with method. First —when there is time— a quick reading; second, a careful reading to see the important points; third, underline or take notes in a notebook of what is most useful to you so that you don't forget what you took from the work. Thus, a method. Then, at the end of the week you review, and then you put what you learned, your point of view, if you are going to make a diary of your walk in the field of study. And after a year, you review, and you will realize the changes you had. Those who want to do it, even if it's a little, to write, to have a... a self-examination, let's say. It is like a diary, but more than a diary of life, a diary of the processes of the mind, of your inner life.

There is much to talk about this, but time is short, and the questions are important, and certain questions would take up a whole conference.

Q — *Is there any method to externalize to other people, as an experience what is learned or lived in meditation, like the visualization of other planes, densities, and external beings; any method to externalize to other people?*

A — To externalize... Convert into words what one experiences in meditation, which are not words, they are experiences. But words always fall short when there is an experience. Sometimes some writer converts into poetry, into words of poetry, what he experienced when he went to nature. There was a poet who went to the top of the mountain on an excursion, and when he got to the top, he sat on the edge of the precipice and began to contemplate and said, "There is so much silence that you can hear even the slightest noise." You can hear even the



slightest noise... From his silence, he could hear the song of a little bird, the river running between the stones, everything. It means that silence is musical, and silence is eloquent. Thus, in meditation, when we enter the silence of the mind, in that silence the voice of your Being springs forth or can spring forth. That is [...] a way of conveying in words, but words will always fall short, because experiences cannot be enclosed in phrases, but in one aspect, a little. You hear the songs on the radio, how they try to convey a feeling, a memory, a pain, etc.

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