



PSYCHOLOGICAL MEDITATION
PART IV

A HUMAN RIGHT

Domingo Días Porta

PSYCHOLOGICAL
MEDITATION
A HUMAN RIGHT

By Ven. Sat Arhat
Domingo Días Porta

ORIENTATION BY THE VENERABLE ELDER BROTHER

Before going into detail about the stages and technique of meditation, let us listen to the teaching of the First Apostle of the Era of Aquarius, the Elder Brother, Venerable SAT-GURU Dr. José Manuel Estrada.

He says: I will guide you as far as Meditation is concerned. There are many systems that have been used in this type of practice, but the most successful is this: First you must meditate in the form of an examination of conscience and a resolution to get rid of harmful habits, committing yourself to dislodge these flaws from yourself. After a while of meditating in this way and with steadfastness, relax the mind deeply, so that the intended purposes take root within and bear fruit in a reality arising in due course as second nature. This is key to the change of the person, especially for our Western world.

Those who meditate by putting their mind on God or on any other form, can acquire a delicious psychic state of mind, but not a high state of consciousness, nor personal control; that is why we find people who meditate a lot and do yoga daily, yet their character does not change, their defects are the same as always.



**VERY SUBLIME MAESTRE
DR. SERGE RAYNAUD DE LA FERRIÈRE**

TEACHING OF THE MOST VENERABLE MAESTRE

Next is the teaching of the illuminator of the Era of Aquarius, the Most Venerable Maestre Dr. Serge Raynaud de la Ferrière in his work "Yug, Yoga, Yogism". He says:

Dharana, in Yoga, is equivalent to saying meditation. It is one of the important points of Yoga philosophy. I say philosophy because the real importance is in the whole of the discipline presented, a discipline that is not imposed but freely consented to. Dharana is to fix the attention on an objective or subjective object (subject), and that this attention is immobile, that is, that there must be visualization around that object. It is with this practice that the final state begins: Attention, Union, Enlightenment, called **Samyama**.

Dharana is the attention that prepares the union with the object, which corresponds to concentration— **Dhyana**, which will then make one the object with the subject, and then the subject will be illuminated towards the **Universal Consciousness: SAMADHI**.

Samyama is therefore the ensemble **Dharana, Dhyana, Samadhi**, which can be actualized only if the adept has practiced at length the elementary disciplines already expounded above. Obviously, in the Western world many talk about meditation or concentration, without knowing exactly what that means; That pseudo mysticism is

most dangerous, not only for themselves, but also for those around them, by offering them the spectacle of a perfect imbalance that then disgusts all the seekers of this path.

It is easy to talk about concentrating on one thing or meditating, when it is often a dream or a vague daydream. How many times have I heard those gentle ladies, who are members of so many committees, say that they are doing their meditation to save souls, to help the sick, for the peace of the world, etc. A pure and magnificent feeling of goodness, but truly insufficient when I observe that these people are ignorant of everything about the meditative process, which requires a special state of consciousness and a profound knowledge of the laws of physics, and of the biological and philosophical mechanism.

Dharana is the sixth element of discipline for the perfection of the individual. But to go straight into Meditation ignoring abstinences, postures, rules of life, breath control, mastery of sensations, would be something like students of easy occultism, who talk about *Raja Yoga* without ever having studied the first lessons of *Hatha Yoga*, as if they could pass on to University before attending Elementary School. A program exists for everything; ignoring it is exposing oneself to worse catastrophes. Evidently the anarchist mentalities want to deny the Masters and discipline, baptizing themselves as *Raja Yogis*. They resemble members of secret associations who boast of initiatic degrees, even before they have practiced the slightest mastery of the current vices of man.

Meditation is the exercise of thought that consists in the prolongation of the inner sight on a thing. Care should be taken, before meditation, to mentally isolate oneself from the habitual world, without thereby losing control of one's existence, but without reaching the possible immediate effect of a kind of self-hypnotism completely opposed to the doctrines of yoga, and which is rather the object of practice in fakirism. BODHIDHARMA, the twenty-eighth Buddha, practiced meditation intensely and for many years isolated himself, fixating his attention on a wall to practice this exercise perfectly. The "light-eyed monk", as he was nicknamed, has certainly left pure instructions to his close disciples, but it seems that ZEN, founded on his teaching, asks its adepts in our times, much more than contemplation, which from my point of view is not exactly the same.

It is true that contemplative orders are numerous in Europe and the exercises practiced in convents and monasteries are very austere. I accept it, but they do not have this illuminative value of meditation, as conceived by the **Dharana**, a branch of yoga.

Certain Orders of the Church are very severe and observe the disciplines well, but it is always an obsession with achieving a kind of ecstasy, contrary to the idea of progress in Yoga. The Yogi knows how to maintain his calmness, his control and his knowledge, while mystics in general do not take into account the state in which they find themselves, and simply seek the end point, which for them is beatitude, understood in general in the sense given to it by theology.

In turn, the "Hindu mystic", who should not be confused with the "Yoghi", by means of prayers, incense, incantations, prolonged vigils, church atmosphere, etc., all like the religious of the West, tries to establish contact with the supernatural plane, that is, in a kind of trance he wants to sense the presence of the Higher Self.

It is evidently a quick realization that can satisfy those who have patience in the work of true meditation. It will always offer the possibilities, not of a mediumistic eruption, as I am tempted to call it, but rather a transcendental realization of consciousness, identified with the domain from which it emanates. To meditate before having intellectual knowledge is to expose oneself to phantasmagorical imaginations that produce patients for mental asylums.

Meditation can be directed first towards material objects. It is necessary first to perform a gymnastics of the brain, through the game of visualizing an object. When the brain becomes accustomed to this type of exercise, it will be more comfortable to meditate on subjective things.

It is convenient to give a brief explanation of the words **meditation and concentration**, so as not to confuse them with states of vague imagination, drowsiness, sleep, in which the student can let his mind go anywhere.

Meditation consists in remaining with your awareness directed directly at the point at which the thought is to be fixed, as well as on everything that relates to or surrounds this point. Let's take a pencil as a more objective example. When thinking about the pencil and focusing on everything that is related to it, one could first think of the wood from which it is made, from the wood to the tree, and from there to the forest. But if you then think of the little bird that could be on the tree, you are no longer in meditation, you have escaped from the object itself or from the correspondence with which it is related. Of course, meditation tends toward more spiritual motives, but with the same mechanism.

Meditating is like feeling like you're traveling, transplanted, psychically present in the place, which is always related to the point of meditation and with a very well determined purpose. If one is not present at the ceremony, one can, however, visualize the Temple until one feels the incense, hears the music or the words of the Priest, consciously directs one's thought to the full atmosphere of the Sanctuary. Only Initiates or practitioners of several years have the right to pronounce the mantras when they have received the authorization of the Guru (4th degree of True Initiation), but the other disciples meditate around the Master or Guru who modulates the mantras, letting their mind go over the waves of the voice produced by the psalms.



**OUR VERY SUBLIME MAESTRE
DR. SERRGE RAYNAUD DE LA FERRIÈRE
IN A MEDITATIVE POSITION.
(Note that his eyes are wide open.)**