



PSYCHOLOGICAL MEDITATION

A HUMAN RIGHT

Domingo Dias Porta

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INTRODUCTION TO THE PRACTICE OF MEDITATION

We now enter into a great adventure rich in content and of maximum interest, because it is about knowing oneself. Let us go together on a pilgrimage through the realms of being, starting from the concrete to the abstract, from the physical to the metaphysical, from the dense to the subtle.

Authentic meditation must be in silence; only a Guru, or a disciple authorized by him, can pronounce the **Mantras**, special sounds that help the act of meditating.

The **Mantra** itself, in isolation, has no special virtue, it is simply a sound formed by vowels and consonants like any word; it acquires power according to the degree of spiritual development of the one who utters it in a state of meditation or concentration; thus, the phrase "I love you" can be pronounced with such a mood and intonation that it offends the one who hears it; and the opposite could happen with "I hate you".

Consequently, the **mantra** is not a mechanical means of illumination, it is a physical vibration of the vocal cords caused by the expulsion of air from the lungs under the command of a mental impulse, and here is the key to any sound of human, animal, speech etc. A word, according to the mental load or content that the person assigns to it, activates a certain area of the brain and stimulates certain mental currents.

For example: the word "love" evokes different stimuli in the mind than the word "hate"; hearing a flattering phrase provokes a different reaction than hearing an insult. But if we say a rude word in Chinese to someone who does not speak that language, it does not affect them because that sound has no mental charge in their brain, and they can even respond by smiling, thanking them, thinking that we are greeting them.

If a given **mantra** is pronounced without knowing its meaning and without having fed the mind for a time with that meaning, there is no reaction in the spirit; and if it is pronounced in a state of meditation, the **mantra**, as sound energy, will intensify the contents of the spirit; this means that if the egoist emits it at that instant, it increases his egoism internally, and radiates it into the environment, thus increasing harmful habits and harming others. For this reason, those who want to pronounce mantras out of ambition for power and prestige, or any other excuse, reveal that they are not prepared to issue them. (Disappointing for the proud man who aspires to be given his "personal" mantra, an ambition exploited by the hucksters of occultism...).

The student can "mentalize" the **Mantra** that is indicated. That is, to make it vibrate in his mind when he meditates, without volatilizing it, and this will help him positively, thanks to the "psychic equivalents".

We should get used to meditating daily; at first it is enough with 5 to 15 minutes at dusk or before going to bed, to establish a mechanism of habits that are beneficial to the interior life.

In this regard, our Most Venerable Maestre prescribes three daily "foods":

1. Morning **prayer** would be the breakfast of the spirit.
2. **Concentration** at noon would correspond to lunch.
3. **Meditation** in the evening would be dinner to balance us.

Commonly, the spirit suffers from starvation in front of a well-nourished physical body. Undoubtedly, there are those who lack "vitamins" in their spirit.

When directed meditation is practiced, a trained director indicates each stage to the others without much explanation; the pilgrim is thus guided along the path so that he can then walk it alone and in silence. It is then an explained meditation, a class in this regard, because as said, meditation must be in silence. In our Centers, it is customary to give directed meditation once a week, with explanations BEFORE the Practice, and comments (questions-answers) AFTER. The other days it is done in silence.

The Elementary Requirements to participate in meditation are:

1. Do it at least 90 minutes after eating, so that digestion does not disturb cerebral work.
2. Take a cold shower beforehand, because in a sweaty and dirty body, the altered nerve currents disturb the process; pores must be clean to avoid epithelial irritability. Bad smells awaken psychic equivalents

adverse to what is sought. Showering with hot water weakens the will and affects vitality.

3. Dress in clean, fresh, light-colored, loose clothes; get rid of rings, watches, glasses, anything that presses on the body and can bother or distract the mind.
4. The mind is calm, and the body rested thanks to a previous relaxation of about two or three minutes.
5. Maintain a serene and happy expression on the face, without tension or facial contractions, with a slight smile on the lips as a sign of perfect relaxation.
6. Sit facing the east, the evident source of that light that we all seek; if possible and if desired, place oneself in front of a lighted lamp (of oil) (or a candle or votive candle), an allegorical representation of that Light, and whose vibration exerts a spiritually positive effect.
7. Take a comfortable and appropriate posture, which makes it easier for the body to remain calm, and not interrupt meditation because of physical discomfort.

APPENDIX

PHILOSOPHICAL MEDITATION

For students of Philosophy, we present here some ideas of what a type of philosophical meditation could be, aimed at developing one's own capacity to philosophize, instead of becoming dependent on the systems built by the various thinkers.

The faculty of criticism and self-criticism must be cultivated; practice applying the principles of polarity and analogy to this field of knowledge. Practice creativity in different aspects, especially artistic; a physical, emotional and mental discipline of life, including some sports and social activities, to balance sedentary and intellectual overwork.

Philosophical meditation is based on the achievement of the so-called "inner emptiness": to relieve the mind of excess sensory impressions, environmental influences, concepts, habits, prejudices, tendencies, fears, complexes... It is not a question of an annulment of functions, but of letting flow in order to empty and quiet down, with the subject remaining as a spectator of his own mental processes.

Since there is no vacuum, something must arise when the flow of stimuli-responses, sensations and perceptions is attenuated. A special mental activity arises, a direction, a subtle energy that must be directed towards the philosophical search for universal truths: philosophizing

Which characterizes the true philosopher, different from philosophy in terms of cultural heritage or accumulation of theories (personal philosophies that come to be fragmentary reflections of UNIVERSAL PHILOSOPHY). This philosophizing, the expression of an intense interior life, will lead to a lucid conception of life and the world, beyond a simple reasoned repetition of what others have said. It is about the achievement of philosophical experience, which can lead to coincidences with different systems, but from one's own self-realization and with a spirit of synthesis.

This new activity or mental process must be kept balanced through the direct observation of reality at all levels, plus the application of the law of contrasts or dialectical principle, so as not to fall into extremes or rigid positions: truth, Life, is:

1. STATIC (structures).
2. DYNAMIC (processes).

Or as the Mayan Sages taught in Yucatan:

*The Universe is pyramidal in structure and
serpentine in functions.*

To experiment, the basic postulates of various philosophical systems will be taken as themes (the works of the thinkers themselves should be consulted, and not second-hand texts: those of commentators, critics, or summaries, etc.). A minimum of two systems must be used: one to the practitioner's liking and an opposite (or not to his liking), seeking his own conclusion.

PROCESS:

INTRODUCTION. Practice sections c), d) and e) of stage zero of Psychological meditation.

PHASE I Awareness of the ascending-descending levels of the individual: 1st, 2nd, 3rd and 4th Stages.

PHASE II The inner void; observe disturbances.

PHASE III The theme of meditation; for example: Being and Non-Being.

PHASE IV Breaking the meditative state to return to everyday life: 7th stage of Psychological Meditation, sections a) and c).

MINIMUM DISTRIBUTION OF TIME

It is not something rigid, just a suggestion; there should be no haste; at first keep it short, to avoid fatigue or distractions due to lack of practice; After some training, progressively increase the meditation time until you reach a maximum of one hour, to respect the process of the attention curve, which after an ascent and climax, decays.

INTRODUCTION	= 5 minutes
PHASE I	= 10 minutes
PHASE II	= 5 minutes
PHASE III	= 10 minutes
PHASE IV	= 3 minutes

Actual meditation time: 25 minutes at the beginning.

(From a practice dictated to university philosophy students, in Guayaquil, Ecuador, 1981).

In the hope that this brief study will contribute to a better understanding of the subject, it only remains for me to remember that:

Practice makes perfect.

Those who wish to refine with our internal work, I inform you that the schedule is:

COSMIC CEREMONY 7.00 a.m.

(Sunday: 10.00 a.m.)

YOGI CONCENTRATION 12.00 a.m.

MAYAN MEDITATION 19.00 a.m.

(Local time of each place).

Fraternally, on wings of the Cóndor:

PASH... JASI KAI... IN LAKEH...

We must serve to be perfect.

We must be perfect to serve.