

# RAJA YOGA OCCULT MEDITATION

*[Paper from the Great Quest Course]*

**Updated December 2012**

Changes to Concentration, Meditation, Contemplation

## Contents

<b>Introduction .....</b>	<b>2</b>
<b>1. Overview of Meditation.....</b>	<b>4</b>
1. Meditation Brings About Union, Or At-One-Ment .....	4
2. The Object of Meditation.....	4
<b>2. The Five Stages in OCCULT Meditation .....</b>	<b>6</b>
I. CONCENTRATION - MIND CONTROL.....	6
II. THE STAGE OF MEDITATION .....	7
The Sequential-Thinking Meditation Method (Utilising Concentration):.....	8
III. THE STAGE OF CONTEMPLATION.....	8
IV. ILLUMINATION OR SAMADHI.....	9
Illumination: the lighted and spiritual effects on consciousness .....	9
V. Inspiration .....	10
<b>3. How to Avoid the Dangers of Meditation.....</b>	<b>11</b>
The #1 Danger - Over-Stimulation .....	11
The #2 Danger - Inhibition of the Mental Body and Atrophy (LOM 95/7) .....	12
The #3 Danger: Going Into an Emotional Reverie or Negative Blankness.....	13
Another Danger: Trying To Raise Kundalini .....	14
The Cultivation of Lower Phenomena (ITI 243/8).....	14
Inspirational Writings (ITI 248/ 251) .....	15
Sitting For Development (ITI 261/2).....	15
Generally - if Problems Arise:.....	15

## INTRODUCTION

When we look at the life of man today, we see that he struggles. Pain, disappointment and adversity dogs his step, interspersed with brief moments of happiness. He is often vicious to his fellow men, and history is littered with acts of cruelty and horror. But amongst this barbarity and darkness, continuously shines glorious examples of goodness, kindness and love. Why should this be?

1. It is because man is dual in his nature. He is the product of the union of Spirit working within nature, of a wise soul seeking expression through an animal body or primitive consciousness. This accounts for the heights and depths of human expression.
2. The Spiritual aspect of Man is on an evolutionary journey which spans hundreds of incarnations. His goal is to do away with the duality which he finds within his lower nature, and be whole again in his spiritual state. To heal the fragments in his psyche, so that the altruism of the inner Higher Man can control the lower consciousness and the way life is lived.

All human beings today stand somewhere in this evolutionary process, and are evolving from the level of the predator, warmonger or selfish and greedy materialist, to the average good citizen found in all communities today, to the selfless server and benefactor of mankind. We stand somewhere in the middle between a Hitler type on one hand, and Jesus Christ on the other.

3. As long as this inner duality remains, each individual man or woman has the potential to be good or to be evil.

**But here is the important point! The factor which determines man's evolutionary status is the MIND.**

If the mind is used primarily to benefit other people or humanity, then we could say a good life has been lived. But if on the other hand the mind is put to selfish and ruthless use, and people are used and discarded in order to gain material benefit and power, then we could say the life has not contributed to the greater good of man, and in extreme cases, the person has committed evil acts.

Yes, the environment and personal experiences can effect changes upon character, or cause psychological impairment. But ultimately, in a spiritual sense, what a man is, is entirely his responsibility. He and the life he is living is the direct result of all the thoughts he has entertained, and all the choices he has ever made in his current and previous lives.

To evolve consciousness, the yogas or methods of union were given to mankind - there is one major yoga method for each of the three major human races - Lemurian, Atlantean, Aryan. Each yoga emphasises different modes of approach, but all lead to the Divine. All the other yogas can be found within these three.

### **1. Karma Yoga - yoga of action, related to the physical plane.**

Its best known expressions are:

*Hatha Yoga.* In the Lemurian Race, its use developed the physical body. The extreme form of this yoga - to gain conscious control of the various body organs which normally operate autonomously, is forbidden as a dangerous practise, and a retrogressive step. The normal western hatha yoga class which involves asanas to stretch the body, builds a healthy "animal body" and is beneficial.

*Laya Yoga.* In the Atlantean Race, it stabilised the etheric body and developed the astral nature. Intense meditation for the specific purpose of awakening certain centres is forbidden - (*Kundalini Yoga*). This is because of the serious danger of prematurely raising the fires of the body before body tissue can handle the fiery stimulation.

### **2. Bhakti Yoga: yoga of the heart.**

This is the yoga of the devotee, of the mystic - related to the astral plane. All smaller loves are given up or denied until only Divine Love exists. It was the "kingly" science of the Atlantean rootrace.

*Jnana Yoga* - yoga of knowledge: This is a much faster and austere path than bhakti. All ideas of men are examined then repudiated, until only Brahma is left.

*Kriya Yoga* is recommended by Paramahansa Yogananda. He said it "takes from all the yogas." The main difference with Raja Yoga is in the use of the breath. Both use breath to awaken spiritual power - Raja Yoga by manifesting downwards spiritual inspiration; Kriya by stimulating the etheric channels and awakening kundalini. This method is not recommended for Raja Yoga students for safety reasons.

### **3. Raja Yoga - yoga of the mind or will.**

It is related to the mental plane. It is the great science of our Aryan civilization. It teaches man how to gain control over the mind.

Generally speaking, there are two ways to liberation:

#### **1. Bhakti Yoga, the Yoga of Pure Devotion, or Mystical Path**

#### **2. Raja Yoga, the Yoga of Will or Occult Path**

The heart must be developed before the will, and the way of the mystic or of Devotion must be followed before the Occult Path of Raja Yoga can be safely practised.

On the Path of Devotion, through intense adoration and entire consecration to the divine, the aspirant arrives at a knowledge of the reality of spirit. It largely ignores the development of mind, and is the way of intense feeling.

Although this was the major path in Atlantis, it is no longer so today. In terms of consciousness, the Atlantean is considered to be emotionally based, without a strong rationalising ability. Most of humanity stand at this point in their development. The goal today for the Westener, is to become Aryan in consciousness - that is, mentally focused.

The devotee of the Mystical Path eventually has to tread the Path of Raja Yoga, and combine intellectual knowledge, mental control and discipline before further advancement can be made. The mystic must eventually become the occultist: the head qualities and the heart qualities must be equally developed, for both are equally divine.

Students should differentiate clearly between these two ways of Love and Will, remembering that the white occultist blends the two and if in this life he follows the way of Raja Yoga with fervour and love it will be because in other lives he set his foot upon the way of devotion and found the Christ, the Buddhi within. In this life he will recapitulate his experience, plus the intense exercise of the will and control of the mind which will eventually reveal to him to his spiritual heritage.

## 1. OVERVIEW OF MEDITATION

"Union is achieved through the subjugation of the psychic nature, and the restraint of the mind-stuff. When this has been accomplished, the Yogi knows himself as he is in reality." PATANJALI

**"The student asks: How can a man find his soul, or ascertain the fact of its existence? How can he know, and not just believe and hope and aspire? The experienced voice of the eastern wisdom comes to us with one word: — Meditation. In the eastern sense meditation is a strictly mental process which is scientifically designed to lead to man to soul knowledge and illumination. This form of meditation is based upon the fact that "as a man thinketh so is he."**

**The reason that ordinary man appears on the surface sometimes, to be without "soul" is because there is a gap in consciousness between his concrete mind and his spiritual Self on the higher mental plane. Eastern or occult meditation is designed to build a bridge of light - the antahkarana, to span this gap. When completed the illumination of the soul is able to shine through consciousness and enlightenment occurs. When this is in place the first very important stage of the Great Quest is completed, and man is on the verge of the pathway to the cosmos. (LH)**

- Try to meditate in a quiet spot. The same spot used daily will build up a shell of protection.
- Early morning is best time for meditation.
- Make your meditation space beautiful and fragrant. Use incense, flowers, a photograph or statue of an enlightened Master or Buddha.
- Burn a candle, to purify the atmosphere.
- Sit comfortably, spine erect - on a chair or floor. The goal is to forget about your body during meditation. Balance your head comfortably on your neck, ensure there is no tension in your jaw or body. Hold the head with the chin slightly dropped.
- Eyes are normally closed, though may be opened slightly (looking downwards) to help stay mentally alert.
- In the early stages, fifteen minutes is an ample time to meditate. The point is not how long you meditate, but whether the practice actually brings you a certain state of mindfulness and presence. Five minutes of wakeful alertness is of far greater value than twenty minutes dozing! (LH)

### 1. Meditation Brings About Union, Or At-One-Ment

Meditation will eventually enable the mind and the soul (the Christ within us or the Higher Self) to function as a unit, as a co-ordinated whole, thus expressing perfectly the will of the indwelling God. Then through the ordered stages of the meditation process, a relationship is gradually and steadily established between the soul and its instruments (mind, emotions, physical), until the time comes when they are literally one. Then the hitherto disorganized and separative aspects of the nature are synthesized and unified and brought into harmonious relation with each other and with the soul - their creator, their source of energy, and their motivating power. (ITI 55,56; 81,84)

**This science of union involves the disciplining of the life, and an experimental system of co-ordination. Its method is that of focussed attention, of mind control, or of meditation, and is a mode of development whereby we effect union with the soul, and become aware of inner states of consciousness. Then the sheaths serve simply to reveal the light of the indwelling Son of God.**

### 2. The Object of Meditation

1. The whole object of the science of meditation is to enable man to become in outer manifestation what he is in inner reality, and to make him identify himself with his soul aspect and not simply his

lower characteristics. Through meditation, the mind is used as an instrument for observing the eternal states, and becomes in time an instrument for illumination, and through it the soul or Self transmits knowledge to the physical brain. As a result of meditation comes the shining forth of the inner light. This illumination is gradual and is developed stage by stage. Through meditation:

1. Man discovers his relation to the universe, that his physical body and his vital energies are part and parcel of the outer garment of Deity
2. He finds that his ability to love and to feel makes him aware of the love that pulses at the heart of all creation;
3. He discovers that his mind can give him the key which unlocks for him the door of understanding and that he can enter into the purposes and the plans which guide the Mind of God Himself.
4. Through meditation the powers of the Soul are unfolded, new states of consciousness are registered, a new phenomenal world is gradually perceived.
5. Through meditation, he arrives at God. Then, knowing himself to be divine, he finds the whole is equally divine.

2. [Then the goal is tap into the Mind of God, the Solar Logos for us]. Through meditation, we can contact a part of the Plan of God, and help to manifest that Plan on Earth. We do this by correctly interpreting the ideas we contact in meditation. To achieve this the aspirant should be possessed of a well trained and well-stocked mind, if he is to interpret with accuracy that which he sees. He should be able to formulate with clarity the thoughts with which he seeks to clothe the nebulous ideas, and in turn, through this clear thinking, impress the waiting brain. (ITI 84/5)

### **3. The Need to Distinguish Between the Thinker, the Mind, and Thought (ITI 105)**

An important step in this work is to clearly understand the distinction between the Thinker, the apparatus of thought (mind), and that which is to be considered.

**The Thinker → The Mind → the world.**

Most people identify with that which they perceive, or with their thoughts and feelings.

**I am the Mind → and that which I see.**

This is important detachment work. Students would do well at the very beginning of their meditation work to learn to make these basic differentiations, and to cultivate the habit every day of making these distinctions. They must distinguish always between:

1. The Thinker, the true Self, or the soul.
2. The mind or the apparatus which the Thinker seeks to use.
3. The process of thought, or the work of the Thinker as he impresses upon the mind (when in a state of equilibrium) that which he thinks.
4. The brain, which is in its turn impressed by the mind, acting as the agent for the Thinker, in order to convey impressions and information.

## 2. THE FIVE STAGES IN OCCULT MEDITATION

### The Meditation Process is divided into Five Parts

Each part of the five steps in meditation leads sequentially to another. The student should keep these five steps in mind, endeavouring to practise them in the act of meditation, and in life itself.

1. Concentration. This is the act of concentrating and focusing the mind.
2. Meditation. The prolonged focussing , and steady holding of the mind on any desired idea.
3. Contemplation. This is the perceiving activity of the soul, which occurs when it is detached from the mind, the latter being held in a state of quiescence.
4. Illumination. This is the result of the three preceding processes, and involves the carrying down into the brain consciousness, the illumination which was achieved.
5. Inspiration. The result of illumination, as it demonstrates in the life of service. (ITI 98/9)

### I. CONCENTRATION - MIND CONTROL

#### Concentration Defined

Concentration is the power to focus the consciousness on a given subject and to hold it there as long as desired; it is the method of accurate perception, and the power to visualize correctly, being the quality which enables the Thinker to perceive and know the field of perception. Another word for concentration is attention, that is, one-pointed attention. (ITI 104/5)

#### The Need for Mind Control

1. The first task is to put us in control of our mental apparatus, so that we can use it at will and not (as is so often the case) be the victim of our minds - swayed by thoughts and ideas over which we have no control, and which we cannot eliminate, no matter how hard we try. (ITI 99)
2. The mind's function is to act as an intermediary between the soul and the brain and to transmit to the brain that of which the man, as a soul, has become aware. This becomes possible when the mind can be rendered temporarily insensitive to all outer calls upon its attention.
3. The mind, when properly governed and disciplined, is capable of wider and deeper responses; it can become aware of ideas and concepts which emanate from a deeply spiritual realm and which are communicated by the soul. Instead of impressions from the outer daily life recorded on the sensitive receiving-plate of the mind, they may come forth from the kingdoms of the soul and are caused by the activity of a man's own soul, or by other souls with whom his soul may be in touch. (ITI 103/4)

#### Practise "Concentration" (ITI 106/8)

"The best way to eliminate is to substitute," and one way that may be employed is to utilize what has been called the "expulsive power of a new affection." To be profoundly interested in some new and intriguing subject, and to have one's attention focussed on some fresh and dynamic matter will automatically tend to make the mind one-pointed.

Meditation is extended concentration. Concentration is the power to focus the mind on a given subject, and to hold it there as long as desired. True meditation is an attitude of mind and will grow out of an attitude of concentration. The mind's true function is to be an intermediary between the

soul and the brain, to transmit to the brain, that which the soul has become aware of. This becomes possible when the mind - through concentration training, ignores all outer calls upon its attention.

We do almost everything unconsciously. We eat unconsciously; we drink unconsciously, we talk unconsciously. At this level we are completely unaware of the afflictions (negative thoughts) rampaging through our minds, influencing everything we do. We need to learn to be aware in the “now” moment. To do this we have to start with concentration.

The best way to harness the mind’s attention is to become really interested and focused on whatever it is we are doing in the moment. This will automatically make the mind one-pointed. Avoid day dreaming. That half alert state of mind when you allow the mind to drift. In your daily life duties, steadily focus on what you are doing and saying.

There are certain meditations such as observing the breath and mindfulness when walking, which are designed to quieten the mind as well as develop concentration. These can last for the entire period of the meditation, or be preliminary to analytical meditation.

Following a simple meditation structure also helps concentration. A recommended format is:

1. Preparation
2. Basic alignment
3. Establish a motive for doing the meditation. For instance “to alleviate suffering”.
4. The Meditation
5. Dedicate all the positive energy generated in the meditation, to some high purpose.
6. Sound the Great Invocation.

## II. THE STAGE OF MEDITATION

### **Meditation Defined**

Patanjali defines concentration as the holding of the perceiving consciousness in a certain region **and meditation as the prolonged holding of the perceiving consciousness in a certain region**. This implies only a difference in the time factor and would seem to make of both stages an achievement of control. (ITI 108)

### **Important Points on Meditation (ITI 108/110)**

Through the practice of concentration sufficient control should be achieved, so that the student is not bothered by the necessity of repeatedly recollecting his thought. Therefore, an act of prolonged concentration gives opportunity for the mind to act upon whatever object lies within the ring-pass-not of the region chosen. The choosing of a word or a phrase as the subject of the meditation establishes this ring-pass-not and if the meditation is well conducted the mind never leaves its consideration of the object so chosen. The mind remains focussed and is continuously active during the entire meditation period. Moreover, the mind is not allowed to do as it pleases with the object, or seed thought.

In concentration, the meditator must be alert all the time that he is using his mind. In meditation this consciousness of the mind being used is lost, but there can be no day-dreaming and no following of chance ideas which emerge in relation to the object of thought.

When the mind wanders, say to yourself “I am observing” and this will help restore concentration.

The seed thought has been chosen for a purpose, — either for its effect on the meditator or for its effect in service upon some other person or in relation to some spiritual work, or in some phase of the search for wisdom. If the process is successful, there is evoked little or no reaction in the meditator, either of pleasure or absence of pleasure. Emotional reactions are transcended and the mind is, therefore, left free to act in its own right. The result is a clarity of thought never before achieved, because the mind in ordinary activity is always associated with and affected by desire of

some sort. In this state of consciousness desire is transcended, just as later in the stage of contemplation, thought is transcended.

In The Yoga Sutras of Patanjali we find these words: "The gradual conquest of the mind's tendency to flit from one object to another and the power of one-pointedness make the development of contemplation."

Meditation is the result of experience. It is the instantaneous attainment of an attitude of mind as a consequence of long practice.

### **The Sequential-Thinking Meditation Method (Utilising Concentration):**

Analytical meditation is the investigative analysis of a seed thought. To avoid mind distraction, to keep the mind focused on the seed thought, use the sequential thinking technique.

Method: start by concentrating on the seed-thought. Then move your mind to the next thought that has arisen from the seed, and concentrate on that. Then move your mind to the next thought, and concentrate on that. Move your mind forward in a sequential manner, linking the next thought with the previous thought. You are laying a pathway of thoughts, neatly strung together. Be alert as you come to the end of a thought and before you connect with the next thought. This is when the mind is most likely to try to resume its restless ramblings.

The following example of sequential thinking comes from Alice A. Bailey's 'From Intellect to Intuition' page 330. It starts with the seed-thought "Thou God seest me."

Thou God seest me.  
 This God is the divine in me, the indwelling Christ, the soul.  
 For long ages, this soul has perceived and observed me.  
 Now for the first time I am in a position to see God.  
 Until now, I have been negative to this divine Reality.  
 The positive relation is becoming possible.  
 But — this seems to involve the idea of duality.  
 But I and God are one.  
 I am God, and have been all the time.  
 Therefore I have been seen by my Self.  
 I am that Self, That Self am I.

Using any topic that you find interesting, practise the technique. In the beginning, it may help to write your thoughts down. If you take the time now to train your mind to follow this sequential thinking process, it will greatly benefit your meditation work and personal development.

Another variation of this technique is useful when saying prayers or affirmations that you know well. Especially if your mind tends to drift elsewhere, while your brain and mouth keep reciting the words. *Concentrate on just one word at a time, as you move your mind along.* This technique will help you build a thoughtform making process that is clear and concise.

### **III. THE STAGE OF CONTEMPLATION**

A point will come in meditation, when you will decide you have analysed the seed-thought enough for that particular meditation period. Then, when ...

... the mind - positive, alert and well-controlled, is held steady at the highest attainable point in a waiting attitude. (Then in this "lull") the consciousness of the thinker shifts into a new state of awareness and he becomes identified with the true inner and spiritual man. (ITI 135)



(Then), the Soul contemplates. The human consciousness ceases its activity and the man becomes what he is in reality - a soul, a fragment of divinity, conscious of its essential oneness with Deity. (ITI 137)

Contemplation could be defined as the intuitive apprehension of realisations that one knows are true.

Through the part, the Whole is contacted and an expansion of consciousness takes place, involving bliss or joy. Beatitude always follows upon realisation of the unity of the part with the Whole. (LOS 34-5)

Method: imagine you are going deeper into the contemplative stage. Concentrate, visualise and feel. Identify with Oneness, and open your consciousness to Divine inspiration. Keep this period brief to avoid "spacing out." Expect a soul inspired thought or symbol to drop into your consciousness. This may not happen for a while, but persevere and it will.

#### IV. ILLUMINATION OR SAMADHI

"And God said: Let there be light! And there was light." The Bible

"I would define illumination as an overwhelming sense of oneness with The Whole." (ITI 153)

#### **Illumination: the lighted and spiritual effects on consciousness**

Then the contemplative state comes to an end, and the SOUL turns its eyes upon the waiting instrument, and seeks to impress upon it as much of its wisdom and knowledge as it is capable of receiving and reflecting. The mind is swept into a renewed activity, an activity based on its reaction to the light, and on its power to register and record the information with which the soul seeks to dower it.

1. The effect on the mind is direct apprehension of truth and direct understanding of a knowledge which is so wide and synthetic in its grasps that we cover it by the nebulous term, the Universal Mind. This type of knowledge is sometimes called the Intuition, and is one of the main characteristics of illumination. The mind receives illumination from the soul, in the form of ideas thrown into it, or of intuitions which convey exact and direct knowledge, for the intuition is ever infallible.

At first illumination will only be for a brief second. A flash of intuitive perception, a moment of vision and of illumination and all has gone. The mind begins again to modify itself and is thrown into activity, the vision is lost sight of, the high moment has passed, and the door into the soul realm seems suddenly to shut. But assurance has been gained; a glimpse of reality has been registered on the brain and the guarantee of future achievement is recognized."

2. The second activity concerns itself with a dual work carried on by the mind. Having been held steady in the light, it now records and registers the ideas, impressions and concepts imparted to it by the contemplating soul, formulating them into phrases and sentences, building them into thought forms and constructing clear mental images. It is for this that the need of a good mental apparatus will become apparent. A trained mind and a well-stocked memory and a carefully cultured mentality will greatly facilitate the work of the soul in gaining a right record and an accurate registering of its knowledge. Then, following upon this mental activity, will ensue a process of transmitting the gained information to the waiting quiescent brain - the intuitions and knowledge which the soul has transmitted. When this is carried forward automatically and accurately, we have the illumined man, the sage.

3. On the emotional nature, or, in the language of the esotericist, in the desire or feeling body, we have the registering of joy, of happiness, and the experience of ecstasy. There is a sense of completion, of satisfaction and a joyous expectancy, so that the world is seen in a new light and circumstances take on a happier colouring.

*The Process from the Beginning (ITI 154/5)*

1. Through concentration and meditation the student has achieved a large measure of mind control and learned how "to hold the mind steady in the light."
2. The consciousness then slips out of the lower self (out of the realm of awareness of the brain and the mind) and the mystic passes into the contemplative state, where he functions as the soul, and realizes himself as a Knower.
3. All the time that this identification with the soul continues, the mind is held steady and refuses all response to contacts emanating from other states of awareness, such as those coming from the emotional and physical worlds.
4. Absorbed in union with God, transported into the "Third Heaven" (like St. Paul) and contemplating the beatific vision of Reality, he knows nothing, sees nothing, hears nothing except the phenomena which are appropriate to the world in which he is living. But in that world, he hears, and sees, and knows; he becomes aware of Truth, unveiled and freed from the glamour which the veil of matter casts upon it; he listens to the Wisdom which is stored up in his own unfathomable soul, and is that Wisdom itself, for subject and object no longer exist for him: he is both and knows it.

**V. Inspiration**

The illumination, when it has become frequent and, finally, when it can be drawn upon at will, produces eventually the life of inspiration.

### 3. HOW TO AVOID THE DANGERS OF MEDITATION

**The dangers in meditation are very real, and students are advised to read this section carefully. From past experience when working with students, I would say most, if not all will experience one or other of the following difficulties. So be aware of the actual nature of the problems, so you will be alert to any symptoms. Then if they arise, cessation of all meditation, a period of physical exercise focus and exercise is recommended until an intelligent assessment can be made of the trouble. Your teacher will be of great assistance here.**

In this work there is a need for care and slow procedure. It is essential that we realize that meditation can be very dangerous work and may land a man in serious difficulty. It can be destructive and disrupting; it can do more harm than good and lead a man towards catastrophe if he enters upon the Way of the Knower without a proper understanding of what he is doing and where it will lead him. (ITI 242/3)

#### **The #1 Danger - Over-Stimulation**

Students frequently complain of over-stimulation and of such an increased energy that they find themselves unable to cope with it. They tell us that, when attempting to meditate, they have an inclination to weep, or to be unduly restless; they have periods of intense activity wherein they find themselves running hither and thither serving, talking, writing and working so that they end by undergoing a violent reaction, sometimes to the point of nervous collapse. Others complain of pains in the head, of headaches immediately after meditating, or of an uncomfortable vibration in the forehead, or the throat. They also find themselves unable to sleep as well as heretofore. They are, in fact, over-stimulated.

In cases of overstimulation, the nervous system is being affected through the medium of fine and subtle "nadis" which underlie the nerves and to which we earlier referred.

These troubles are the troubles of the neophyte and must be dealt with carefully. Rightly handled, they will soon disappear, but if they are ignored they may lead to serious trouble.

The earnest and interested aspirant, at this stage, is himself a difficulty, for he is so anxious to master the technique of meditation, that he ignores the rules given him and drives himself, in spite of all the teacher may say or the warnings he may receive. Instead of adhering to the fifteen minute formula which is given him, he endeavours to force the pace and do thirty minutes; instead of following his outline, which is so arranged that it takes about fifteen minutes to complete, he tries to hold the concentration as long as possible, and at the height of his effort, forgetting that he is learning to concentrate, and not to meditate, at this stage of his training. So he suffers, and has a nervous breakdown, or a spell of insomnia, and his teacher gets the blame and the science is regarded as dangerous. Yet all the time, he himself is the one in fault. (ITI 254/7)

Rule: If difficulties occur, use common-sense and a careful and slower use of the meditation process. If problems are serious, stop all meditation work, and seek advice from your teacher.

#### **Brain cell overstimulation (mental types)**

Leading to headaches, to sleeplessness, to a sense of fulness, or to a disturbing vibration between the eyes or at the very top of the head. Sometimes there is a sense of blinding light, like a sudden flash of lightning or of electricity, registered when the eyes are closed, and in the dark equally as in the light. With the reduction of the time, and with the practice of a little meditation every day, it should soon be possible to bring the work back again to normal.

#### **Trouble in the region of the solar plexus -emotional types**

The student finds himself prone to irritation and to anxiety and worry; also, particularly in the case of women, there may be found a disposition to cry easily. Sometimes there is a tendency to nausea, for there is a close relation between the emotional nature and the stomach, as is evidenced by frequency of vomiting in moments of shock, or fright, or intense emotion. The same rules apply as in the first set of cases: common-sense and a careful and slower use of the meditation process.

### **Super Sensitivity**

The senses work overtime and all their reactions are more acute. They "take on" the conditions, physical or psychic, of those with whom they live; they find themselves "wide open" to the thoughts and moods of other people. The cure for this is not to lessen the meditation periods — these should be continued as per schedule, — but to become more mentally interested in life, in the thought world, in some subject which will tend to develop the mental capacity and so bring about the ability to live in the head and not in the emotional region. It is for this reason that wise teachers of meditation parallel the meditation work with some course of reading and study, so as to preserve the balance of their students. A rounded out development is needed always, and a trained mind should accompany growth in the spiritual life. (ITI 257)

### **Overstimulation Of The Sex Life (ITI 257/260)**

1. Many students of meditation complain that their sex life has been tremendously stimulated and is giving them much trouble. We have come across such cases. On investigation, it will usually be found that these students are people whose animal nature is very strong, who have led an active and ill-regulated sex life, or whose thoughts are much engrossed with sex, even if the physical life is controlled. A strong mental complex as to sex is often discovered, and people who would regard it as wrong to lead an abnormal sex life, or to practice perversions, are mentally occupying themselves with sex or are discussing it all the time and letting it play an undue part in their thought life. Then the energy that pours in during meditation pours down through the mechanism and stimulates the entire sex apparatus. The weak point is always discovered and stimulated.

2. Others inadvisably, believe that celibacy must always accompany the life of the spirit. But if the person is not advanced and the animal nature is still strong, this repression leads to serious trouble. The true student of meditation should not tolerate in his life promiscuous or illegitimate sexual relations, but there is nothing sinful in marriage and in normal sexual relations.

Rule: The cure for sexual overstimulation is to control and transmute the thought life. An intense mental preoccupation and interest should be cultivated in other directions than the line of least resistance — sex. There should be an endeavor at all times to keep the energy contacted in the head and to permit it to work out through creative activity of some kind.

### **The #2 Danger - Inhibition of the Mental Body and Atrophy (LOM 95/7)**

The dangers to the mental body are very real and must be guarded against. There are two dangers, that of *inhibition* and *atrophy of the body*.

#### **1: Inhibition.**

Some people, by their sheer strength of will... directly inhibit the processes of the lower mind. If you picture the mental body as an ovoid, surrounding the physical body and extending much beyond it, and if you realise that through that ovoid are constantly circulating thoughtforms of various kinds (the content of the man's mind and the thoughts of his envioning associates) so that the mental egg is coloured by predominant attractions and diversified by many geometrical forms, all in a state of flux or circulation, you may get some idea of what I mean.

When a man proceeds to quiet that mental body by inhibiting or suppressing all movement, he will arrest these thoughtforms within the mental ovoid, he will stop circulation and may bring about results of a serious nature. This inhibition has a direct effect upon the physical brain, and is the cause of much of the fatigue complained of after a period of meditation. If persisted in, it may lead to disaster. All beginners do it more or less, and until they learn to guard against it they will stultify their progress and retard development. The results may indeed be more serious.

Rule: train the mind to concentrate. Follow the sequential thought method of concentrated thinking recommended in *Intellect to Intuition* p329, 320. "Thou God seest me."

## **2: Atrophy of the Astral and Physical Bodies**

Some natures become so polarised on the mental plane that they run the risk of breaking connection with the two lower vehicles. These lower bodies exist for purposes of contact, for the apprehension of knowledge on the lower planes and for reasons of experience in order that the content of the causal body may be increased. Therefore if the indwelling consciousness comes no lower than the mental plane and neglects the body of emotions and the dense physical, two things will result. The lower vehicles will be neglected and useless and fail in their purposes, atrophying and dying from the point of view of the Ego, whilst the causal body itself will not be built as desired and so time will be lost. The mental body will be rendered useless likewise, and will become a thing of selfish content, of no use in the world and of littler value - a dreamer whose dreams never materialise, a builder who stores up material which he never employs, a visionary whose visions are of no use to gods or men, is a clog upon the system universal. He is in great danger of atrophying.

Rule: endeavour to make all mental experiences, aspirations and endeavours matters of fact on the physical plane, bringing the two lower vehicles under control of the mental and making them the instruments of his mental creations and activities

## **The #3 Danger: Going Into an Emotional Reverie or Negative Blankness**

**A phenomenon of recent times is the deliberate "going into the void", which is actually putting the mind into a day dreaming and drifting kind of mode.**

1. If the student is not naturally of the positive mental type, some serious, persistent, intellectual training (designed to create mental alertness and polarization) should be taken up along with the practice of meditation, otherwise the process will degenerate into an emotional reverie, or a negative blankness. Both conditions carry with them their own dangers, and, if prolonged, will tend to make a man an impractical person, impotent and inefficient in daily affairs. His life will become less and less useful to himself or to others. He will find himself dwelling more and more in uncontrolled irrational fancies, and emotional fluctuations. In such a soil the seeds of egoism easily sprout, and psychism flourishes. (ITI 135)

Remedy: Do not indulge in these practises. They may feel good but do nothing for mental alertness which is foundational for spiritual growth. Avoid "spacing out". Stay alert. Continually affirm "I am observing." Another protection for all three methods is to focus in your brain at the end of the meditation period, and go over the details of that which was covered. This is a recommendation from DK. (LH)

## **2. Avoid Mindless Repetition, Focus and Think Sequentially**

Where the effort is made to meditate definitely upon a form of words, veiling a truth, there should be nothing automatic in the process. It is quite easy to induce in oneself an hypnotic condition by the rhythmic repetition of certain words. We are told that Tennyson induced in himself a heightened

state of consciousness by the repetition of his own name. This is not our object. The trance or automatic condition is dangerous. (ITI 329)

Rule: Do not deliberately force the mind to be blank, or “go into the void.”

Rule: Do not let the meditation degenerate into an emotional reverie or negative blankness”.

Rule: Avoid “falling” into the object or feeling sensation of your meditation, so that your mind becomes unconscious, and you cannot remember what happened excepting that you “felt good”.

Your mind should always remain alert and aware of what it is doing. An excellent book to help develop a good meditation technique is “Buddhist Meditation” by Samdhong Rinpoche. (LH)

### **Another Danger: Trying To Raise Kundalini**

Meditating for too long, or too intensely, or deliberate attempts to raise kundalini (physical plane fire) from the base chakra, may cause it to rise before the body can handle it, destroying body and brain tissue, and causing insanity. This can impede further occult work for several lives. It may also result in being born in the next life with weaknesses in the associated parts of the body.

Rule: never try to raise kundalini. People offering this practise through courses are misguided. Do not meditate intensely on any centre. The centres will unfold naturally through character building and meditation.

### **The Cultivation of Lower Phenomena (ITI 243/8)**

The student has to learn to discriminate between the fields of awareness which may open up before him as he becomes more sensitive, and know the nature of what he is seeing and hearing. Let us look for a moment at some of the phenomena of the lower mind which students are so constantly misinterpreting.

They record, for instance, a rapturous encounter with the Christ or with some Great Soul, who appeared to them when meditating, smiled at them, and told them to “be of good cheer. Two things have produced the occurrence, if it has really happened and is not the result of a vivid and overstimulated imagination. The power of the creative imagination is only just beginning to be sensed, and it is quite possible to see just what we desire to see, even if it is not there at all. The desire of the aspirant to make progress, and his strenuous effort, has forced him to become awake or aware upon the psychic plane, the plane of vain imaginings, of desire and its illusory fulfilments. In that realm, he contacts a thought-form of the Christ or of some great and revered Teacher. The world of illusion is full of these thought-forms and the man, working through his own psychic nature (the line of least resistance for the majority) comes in touch with such a thought-form, mistakes it for the real, and imagines it saying to him all the things he wants said. Only when we have begun consciously to function as souls, and only when we are busy with self-forgetting service — a service that is self-initiated, and carried forward because the soul is group conscious, and it is in the nature of the soul to serve — will we make such a contact. The point that every student of meditation should always bear in mind is that all knowledge and instructions are conveyed to the mind and brain by a man's own soul; it is the soul that illumines his way. The Teachers and Masters of the race work through souls.

Rule: the prime duty of every aspirant should be the perfect performance of meditation and service and discipline, and not the making of contact with some great soul. It is less interesting, but preserves him from illusion.

### **Inspirational Writings (ITI 248/ 251)**

Another effect of meditation is the flood of so-called inspirational writings which are coming out, with high claims made for them, everywhere. They are curiously alike; they may contain prophecies as to future events (usually dire and dreadful, and seldom, if ever, of a happy nature) they carry much comfort to the writer and make him feel he is a great and wonderful soul; and, fortunately, they are generally innocuous.

They fall roughly into two classes. First, there are the writings of those sensitive souls who can tune in — again on psychic levels — with the mass of aspirations, longings and ideas of the mystics, or the fears of the ages, the racial and hereditary fears, or the fears engendered by prevailing world conditions. Secondly, these writings can indicate a process of self unfoldment, and a method whereby through meditation the introverted mystic can become the extrovert. The writer may be tapping the wealth of the subconscious knowledge which is his. He begins to write assiduously but attributes these thoughts as emanating from the Christ, or from some great Teacher.

Rule: true inspirational writing will be entirely without self-reference; it will sound a note of love and will be free from hatreds and racial barriers; it will convey definite knowledge and carry a note of authority by its appeal to the intuition; it will respond to the law of correspondences, and fit into the world picture; above all, it will carry the impress of Divine Wisdom and lead the race on a little further.

### **Sitting For Development (ITI 261/2)**

Dangers await those who respond to the appeal of teachers for pupils to "sit for development." They are then taught to meditate upon some centre of energy, usually the solar plexus, sometimes the heart - which, if higher development has not occurred, means that force pours down into the solar plexus - the seat of illusion, stimulating pride and glamour.

Rule: do not 'sit for development' or meditate upon a specific chakra to develop its powers. Meditating at a point somewhere "high in the head" will help bring the proper development.

### **Generally - if Problems Arise:**

Stop meditating immediately. Take steps to strengthen the bodies – the physical body through exercise, nature and sunshine; the etheric body with violet light. Purify the emotional body through inspirational music, art and focus on beauty; the mind through mental exercises and concentration. Do not start meditating again until health has been restored, the mind is alert, strong and able to focus.

**The wise person observes the following points:**

- **“Know thyself.”**
- **Proceed slowly and with caution in meditation.**
- **Study effects.**
- **Realise that eternity is long and that which is slowly built endures forever.**

These points are absolutely vital. If you notice problems that may be attributed to meditation or your study, please immediately advise your mentor. (LH)