

TAKING LEAVE OF OUR SENSES

In the light of what HH has taught us, we can say that each of us, whether we realize it or not, is a divine spark energising creation; and the more we do realize it, the more divinity will reveal itself and the more conscious are we of its ever present guidance. It is this spark, which if nurtured with the right care and attention, can set alight the fires of self-realization.

It appears in the guise of a point in Mr Ouspensky's writings on the six dimensions of space-time, a point having a consciousness limited to the line of before-now-after, giving it a complete belief in the reality of an imaginary linear fourth dimension. This consciousness can develop and spread to become the consciousness of a surface, the consciousness of a higher dimension, the 'eternal now', of eternal repetition which creates the 5th dimension of space-time, while consciousness of the solid of the 6th dimension is the realization of all the possibilities open to man.

These formulations are reflected in the Western System's classification of the different levels of consciousness in humanity, with Man Nos. 1, 2 & 3 being mechanical or 'sleeping' man, with complete belief in a sensual linear consciousness, while Man No. 4 is someone who, through the discipline of a teaching and their own efforts has begun to see the limitations of such a level of consciousness and the compelling need for expansion. Man No. 5, having established unity within himself, experiences the divine richness and reality of expansion on his way to the full realization of Man No. 6, and Man No. 7 is that rarest of happenings, a great teacher such as Buddha or the Christ.

The System tells us there are different 'Ways' open to different types of 'sleeping man', with the 'Way of Knowledge' for someone predominantly intellectual, that is Man No. 3; the religious or devotional ways, for Man No. 2, the emotional man; and ways based on a physical discipline, such as that of the fakir, for a man with his centre of gravity in the moving centre, physical man, Man No. 1. Our Fourth Way is designed for those who are fairly evenly balanced in all three divisions of the nervous system. Though this classification of the various 'ways' is clearly extremely broad, it demonstrates that springing from different starting points is no barrier to the same progression of spiritual attainment expressed in the different stages of HH's Ladder of Self-Realization. But it was always stressed that a real way could only be started from higher than street level.

Thus these stages of 'waking-up' to different levels of consciousness must relate to an understanding of the Doctrine of Cosmoses—about which Mr. Ouspensky wrote that when he first heard it, "What particularly attracted me was that it coincided completely to what I had written about the period of dimensions in *A New Model of the Universe*"; and it was the Doctrine of Cosmoses which, Dr. Roles came to see, towards

the end of his life, was completely analogous to HH's Ladder of Self-Realization, only each formulated in a language to appeal to a different part of the nervous system.

Dr Roles became convinced that it was in the study of the relationship between these two formulations of the way to explore life, the one so emotional and the other so intellectual, that the future of our Society lay, and so he wrote Part I of Reading 5, 81/36 as follows:

Dr. Roles. Whatever subject we are given in a weekly paper to raise our minds above the narrow limitations of personal psychology, our conversation inevitably seems to slide back on to the line of passing time' – the product of selfish thoughts and sensory impressions. More of us have actually to experience the futility of this before we can get on to the urgent business of bridging the gulf between the individual and the universal Consciousness.

The illusory line of passing time on which we spend all our days in a continual and useless battle between pairs of contenting opposites – rajas and tamas; good intentions and external demands; fears for the future and worries over past failures; pleasant and unpleasant impressions; constructive and wasteful thoughts; artificial likes and dislikes. Directly we become aware of such arguments starting up, we should jump away from both sides and turn our thoughts to Param Atman. From *Tertium Organum*. (1981 translation p.28):

“Imagine a consciousness not limited by the conditions of sense–perception. Such a consciousness can rise above the plane on which we move and be able to see the past and the future lying side by side and existing simultaneously.....” (e.g. cause and effect, crime and punishment, inner and outer) “see that the only thing that exists is the present, the Eternal Now of Indian philosophy. But we do not see it because at every given moment we are only aware of a small fragment of the present.”

This is why we do not see that man as Observer lives simultaneously in all of the period of 7 Cosmoses. He sees the Biosphere (the next world bigger than himself) and the world of the cells (the next world smaller than himself) as alive only; other worlds bigger and smaller he sees only in increasing degrees of deadness. And yet by raising our individual consciousness step by step to the universal Consciousness we also gain the energy needed to escape from our dualistic limitations.

How are we to do this? We all know in theory but fail in practice and yet perhaps the urgency of finding a practice is beginning to grow on us. Dr Roles in his papers on the Doctrine of Cosmoses has given us the clue that different cosmoses with their different times and their relationship of zero to infinity are to be experienced in the inner world of different 'centres', and we know that this inner world may only be approached from stillness. So to end this paper on a practical note, let's read a quotation from paper 82/11, a report of a Small Monday Meeting given to hear an account of an Audience with His Holiness:

H.H. The achievement of physical stillness is not an ordinary thing in itself - it is a very important achievement. There are three factors which come together as far as meditation is concerned - the body, the eyes and the mind. When the body is totally still, the next movement is found in the eyes, they will keep on flickering, however slightly. When the eyes are completely still, it is most probable that the mind will follow suit. Mind does move according to the movement of the body, and there are other factors, but body first, eyes next must be followed peacefully by the mind.

Meditation, as it has been given to you, starts with the body, and the training of the body to become still is the first stage of entry into the spiritual world. His Holiness commends people that this has been achieved, and He does not see much difficulty in achieving the stillness of the mind, in due course.

There was a sage who wrote the Mandukya Upanishad. Mandukya is a word which really means 'frog' and this sage, who had evolved a system, said that with 'three jumps' one can get into the deepest level of the self, just as a frog who is on dry land and getting scorched by the sun, and wants to be cool and peaceful, can reach the water with three jumps where he enjoys the cool and peace of the deepest water. Similarly, these are the three jumps we need, and with these three jumps it should be possible to establish the stillness of the mind.

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