

REALIZATION

The dictionary definition of the word 'realize' is 'to become conscious or aware of (something)'. That 'something' though placed in brackets, is the pivotal word and leaves one wondering what in the world it is that is the target of our consciousness. We realize so little of what is going on around us, and, fed by a news industry that knows only how to justify and pander to the most mechanical side of our make-up, we remain informed only about that level of life, leaving ourselves isolated and self-centred in our private dream world, unaware even of being a part of nature.

So we miss the cosmic wonders and marvels which surround us, remaining uninterested in their manifestations which could open up such great possibilities were we to take some notice of them and attempt to realize their significance. For example, we do not realize the over-riding significance of being a part of organic life, preferring to focus our 'higher' interests on what we deem to be a civilised pursuit of culture and so missing the point of our existence.

Such fantastic phenomena as the sun and the moon stir very little interest in us; the sun pleases us and the moon may make us feel romantic, yet our very lives depend upon them and an appreciation of their influences is crucial to understanding our connection to this planet and its coating of organic life which pulsates to their rhythms. This extract from *The Faber Book of Science* (an anthology of scientific pieces) illustrates the point:

“The most curious and incredibly delicate adaptations, however, are the ones by which the breeding rhythms of certain marine animals are timed to coincide with the phases of the moon and the stages of the tide. In Europe it has been well established that the spawning activities of oysters reach their peak on the spring tides, which are about two days after the full or the new moon. In the waters of North Africa there is a sea-urchin that, on nights when the moon is full and apparently only then, releases its reproductive cells into the sea. And in tropical waters in many parts of the world there are small marine worms whose spawning behaviour is so precisely adjusted to the tidal calendar that, merely from observing them, one could tell the month, the day, and often the time of day as well.

Near Samoa in the Pacific, the papolo worm lives out its life on the bottom of the shallow sea, in holes in the rocks and among the masses of corals. Twice each year, during the neap tides of the moon's last quarter in October and November, the worms forsake their burrows and rise to the surface in swarms that cover the water. For this purpose, each worm has literally broken its body in two, half to remain in its rocky tunnel, half to carry the reproductive products to the surface and there to liberate the cells. This happens at dawn on the day before the moon reaches its last quarter, and

again on the following day; on the second day of the spawning the quantity of eggs liberated is so great that the sea is discoloured.”

After describing similar behaviour by sea-worms in different parts of the world at different times of the year, the article continues:

“Concerning each of these, the question recurs but remains unanswered: is it the state of the tides that in some unknown way supplies the impulse from which springs this behaviour, or is it, even more mysteriously, some other influence of the moon? It is easier to imagine that it is the press and rhythmic movement of the water that in some way brings about this response. But why is it only certain tides of the year, and why for some species is it the fullest tides of the month and for others the least movement of the waters that are related to the perpetuation of the race? At present no one can answer.”

This awe-inspiring picture of such direct and precise cosmic influences controlling life on our planet reminds us that our System tells us that besides the rhythmic tidal movements of the oceans, the moon influences all liquids on the surface of the planet, including, of course, those that circulate within our bodies. We have no realization of this, continuing merely to regard ourselves, members of the human race, as all important. But this pride in our status may be ill-founded, for though there is no doubt that human beings have a part to play in the full development of the Ray of Creation, it must be in the order of things that there are different parts to play. One cannot imagine, for instance, that a Realized Man plays the same role in the cosmic order as a man who, like the vast majority of humanity, is asleep; roles must differ and though all must have a purpose, it may be that the purpose is determined by how the individual assesses the object of life—in serving God or Mammon, a dilemma which constantly besets us all. Perhaps it can be said that the start of development comes with the decision to attempt to place oneself where higher influences may reach us and the consequent discovery that help comes in the form of the meditation. And the help does grow, in particular if we follow St. Patrick’s example and ‘bind ourselves to a strong strength, to a calling on the Trinity’, and his belief in ‘a Threeness with confession of a Oneness in the Creator of the world’.

This ‘threeness’ permeates all life and everything we see and do, yet passes unnoticed. It is, for instance, easy to observe in the shutting of a door, with the motive or aim as active force, the door as passive force and the action itself as the enabling or third force. Our days are crammed full of such actions which could teach us a great deal, and as members of a mass-producing consumer society we live with a surfeit of goods produced to meet our every whim, each needing three forces for manufacture. Here we can see three forces in their market guise, satisfying and stimulating demands by making and supplying the goods, and marketing them to a demanding and expectant

public. This entails the setting up of organizations expressly geared to making the goods which again demands three forces, initiative opportunity and finance.

This in turn demands another level of three forces to get the factories up and running with management to direct the labour force, the work and skills of the labour force and designers to work out patterns for fabrication. Of course such organizations are manned by individuals, people who use their individual talents which spring in great variety from their intellectual, emotional and physical make-up.

These examples show the three forces in a certain order of combination, active followed by passive and ending in neutralizing force or sattva, the enabling force which, in this particular combination, harmonizes the first two. There are, as we all by now should know, only six such combinations, or triads, possible, and these examples are of the triad of growth and development which generates physical work and is based on repetition, and of course more than one is needed for the full working of commerce. But the more we can practise seeing all facets of life, as the fanning out and interlocking of these six triads through all scales from the whole Ray of Creation to the life of a cell, and the development and decline of all their manifestations on whatever level dictated and controlled by the Law of Octaves, the more does unity become a reality.

And it is the Enneagram which shows us clearly how both the preparatory triads, with their different combination of forces, one ascending the other descending, yet both culminating in Sattva, enable the creative triad to start from there and to spread its wings in remembering the Atman through a trinity of triads.

Finally let's call on the trinity of our three teachers, with their confession of a Oneness, by quoting the opening paragraphs of Dr Roles' paper of March 17 1980, on how to find reality:

Remember that we are not being asked to 'give up' anything real, only the fictitious! In reporting on the results of the experiments described in Chapter 8 of *A New Model* the author wrote:

"In fact almost all the usual ideas and concepts by which people live proved to be non-existent.

With great amazement I became convinced that only a very small number of ideas correspond to real facts, that is, actually exist. We live in an entirely fictitious world, we argue about non-existent ideas, we pursue non-existent aims, invent everything, even ourselves.

But in contrast to dead ideas which did not exist anywhere, there exist living ideas, incessantly recurring and constantly presenting everything I thought, learned and understood at that time."

He gave examples like the “triad or trinity which enters into everything”, cause and effect, and the existence of Real I in contrast to “imaginary I”.

Similarly the instructions of the Shankaracharya refer only to giving up the unreal – we are not asked to give up anything real.

In a talk at is Ashram in 1970 he said:

“There is no such thing as “the world” or of one’s separate existence. Yet we perceive a world about us. This “seeing” is like seeing a mirage because the world is not what it appears to be.

Unreal though a mirage is, we cannot dispel it by physical means, cannot dig it out with a spade or blow it away with gunpowder. As it is due to certain conditions of light, it goes away only when those conditions have gone. Similarly the mirage of the “world” and of myself as separate is due to certain conditions of ignorance and will go away only when that ignorance is gone.”

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