

Giving Up (PE)

This paper is themed to the important subject of learning to 'give up' and how this can be achieved. For you will remember in our discussion on the Ladder of Self Realisation that the final step was to unite with Param-Atman.

Before we relate this to our active life let us give attention to this in Meditation. The aim of Meditation is to still the body, the mind and the emotions until we come to full stillness. Only in this way can the True Self, which lives in the hearts of all, be heard.

The Shankaracharya gave an important hint about how to deal with the noise of those turning thoughts and different desires with which we are so often confronted when we start Meditation.

S: It is a matter of our love for those other desires which would become obstacles, that causes them to make their home with us. The true devotee who intends to meditate with love and who wants to have peace, has practically no room for any seductive obstacles. The obstacles are those things which you get without asking for them, which come from other sources. But if you have no room for them, where will they stay? They will come and rush around and go away again. If somebody comes to your house and doesn't find anybody who knows him, what would he stay for? He'll go off and find some other place, a guest house somewhere, but he won't get a lodging in your private house.

Now let us put this advice into practice.

Meditation

Continuing with a review of Dr Roles's papers in 1974-5 let us look at some more of the ideas he presented. Most of the year's papers were devoted to the subject of 'giving up'. And in reading (2. 74/29) it is interesting to note three questions that were put to him by members of our Pewsey Group.

Tde L: 'How can we change this idea of 'giving up' from an intellectual concept into a practical thing?' (He thought it related very much to a matter of state).

Dr Roles: 'Losing all identification is the end result of 'giving up'. Keeping up the 'personal' accompaniment to our thoughts, feelings and actions by substituting a big idea or impersonal idea like Christ or Param-Atman, and more and more of the usual objects of our identification will lose their power over us.

FE: 'I feel confused between 'giving up' and 'offering up'

Dr Roles: 'No need to feel confusion. Take them as the same thing. All our impulses, thoughts, feelings, actions come from the same source – the Divine Self; so we offer them back to the Universal again. We only give up the illusion that we are the agent, and acknowledge the True agent – the Cause of it all.'

In answer to another person's observation the Doctor said: 'Good receivers and good transmitters, that is all we need to be.'

The third question came from PE: 'Could we be told more about the objective of the organisation?'

Somebody else added: 'We could become very parochial if we don't understand what the aim of the organisation is – in Mr Ouspensky's day he warned about this.'

Dr Roles replied: 'The aim of our organisation has always been to find the True Self – Mr Ouspensky called it 'Real I' or the 'Magician' in his play *Osokin*.....The answer for me is contained in the first sentence of the Shankaracharya's most recent talk at his Ashram (28/9/74) which he tells was based on the questions we have been asking him.'

S: Param-Atman (Universal Self) is the only Reality and the only Truth. The Atman (Individual Self) has an invariable connection with Him.

Dr Roles continued: 'This is surely how we could best express to-day (in 1974) the real aim of our Society.....Two thousand years ago it was expressed thus:

'Pater noster qui es in coelis, santificatur tuum. Adveniat tuum, fiat voluntas tua. Sicut in coele et in terra.'

'May Thy name be made Holy. Same aim, different language and example.'

Meditation

The Shankaracharya told us that:

The practice of 'giving up' can be done emotionally and intellectually at all times and in all conditions

And of course we immediately understand this when we apply it in our Meditation. During the day we are advised to:

Practice (inward) 'giving up' all the time by considering the body, the mind and the heart as belonging to the Param-Atman and so offering them back to Him.

No doubt as a result of his continuing practice of this advice Dr Roles told the Shankaracharya at an audience in 1975: 'I now realise I have nothing of my own'

The Shankaracharya replied:

I have nothing of my own.....is the greatest achievement of evolution possible because it signifies that the level of individual consciousness has been transcended into the Universal level of consciousness.....This realisation that there is 'nothing of my own' simply unites the individual Self with everything there is in creation.

Is it at this level of realisation that we begin to experience and understand in a Real Way the 'Big Scale' of the Universe and Esoteric Consciousness or Objective Consciousness in which everything in Creation is inter-connected as shown in last week's paper.