

FCR 1976-82

SUMMER PAPER

Meditation apart, the need for stillness and remembering the Param-Atman are the main practical emphases in Dr Roles's papers in 1976-82.

Stillness (JR)

We forget what we most want. How to remember it?

Dr.R. I think it is to be silent for a moment. In that silence one collects oneSelf - one comes to oneSelf. It seems to be the one effort that works, for a sense of direction comes from within. Then go into action with attention. One aspect of this is to give up all problems, all thinking, all mental activity and do what you have to do as if you were under orders - simply stepping out when you are walking, unlocking a door with attention, nothing else going on at all. [77/16]

We also know that one of the six activities, CON, or Action with Attention, leads to Light or the energy of Sattva. Sattva is also the energy of Stillness, Silence and Consciousness.

HH spoke of the three jumps of the frog producing stillness on the physical, subtle and causal levels (below). Dr Roles (82/8) equated these jumps to attentive actions, good thoughts, and decrease in bad thoughts. This, he said, will liberate us from our own load of 'mental rubbish'.

So this is the guidance given as to how we try to attain this stillness during the day. But we have been given a special technique to help us, the Meditation, whose chief aim is Stillness (80/15). We are told that 'Meditation was specially designed to take us to the Causal level, a state of profound stillness or total immobility' (78/23). HH had said:

One would say rather that this stillness is itself the real experience of Meditation. Since there is no movement, one cannot call it a starting point for nothing is started. When one comes out of such a state, then one comes out with the treasure and this treasure is without end.

In ordinary rest and stillness, one regains only some of one's lost energy; but, having reached this stillness, one is never without energy and Love. Such a man always does everything fresh - new, and for the first time. It is because his body and mind, feelings and emotions come together in Unity to face any situation. When he attacks any problem, all his forces work through this one-pointed Attention. [*Record* 9.11.73]

The answer lies in increasing inner stillness, both through meditation, and through our activities during the day. When considering the topic of stillness, one comes to understand that we have been given so many clues by our Teachers to help us on our way: gaps; being in the present moment 'Now'; Attention; not being the Doer; and 'Giving-Up' and the Observer. The present moment can be expanded to the point where 'there is time no longer' (78/23). By saying the Mantra once and continuing the sound, when one has a gap, one does reach a place of profound stillness and a momentary feeling of joy arises spontaneously.

Stillness is one of the qualities of the Param-Atman and there is 'nothing at all but Him'. So stillness, with its fineness and purest energy, penetrates and envelopes us and every thing. We just have to recognise and connect with it.

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Param-Atman

For some of us, remembering the Param-Atman does not come easily; devotion may be foreign to our nature. We have to get over this once and for all if our emotional side is to grow. Here is one approach that follows from the observations on Stillness (above):

Try to first find the stillness, and when that has been found, get a sense of being part of the whole, something much bigger than yourself. If a feeling of expansion, of greater space, occurs and is held long enough, something will enter to fill the space. Give this 'something' a name. From then on, try to remember that 'something', that name.

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Mandukya Upanishad

There is a lot to be explored in the practice of stillness, and here is a more intellectual exercise. The Sanskrit word 'Mandukya' means frog and there are a number of explanations of what this means. HH's (unique) explanation is that this referred to:

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. [*Record 9.2.82*]

Dr Roles used the simile in a number of contexts, but in the context of a question about the meditation HH referred to stillness of the body leading to stillness of the mind. So these might be the first two jumps and third would be to attain stillness on the causal level? It could be helpful to contemplate a simple enneagram that shows 'physical', 'subtle' and 'causal' (which you can draw for yourself).

Read the Mandukya Upanishad (it is very short) and compare the description of the sequence of states of consciousness in the Upanishad to the jumps given above. Then try to understand how this relates to the description of the sounds of the OM mantra, substituting if you like the syllables of our own mantra.

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