

Seventh Concept

Start with Meditation

The seventh concept of Sanatan Dharma is Dhee.

Dhee means intellect or Buddhi, reason, and one is expected to use one's intellect and find out the causes of things and use them as necessity may arise.

One aspect of this we dealt with in the previous paper (Sixth Concept) in relation to identification. Attachment or identification is based on the desire to 'possess'. Dr Roles says stop thinking: 'You are doing everything, which is what the moving mind loves.'

Give up this 'sense of ownership' and then the effect of this cause will be to sever attachments. The result is liberation.

Let us look at 'how to use one's intellect' in order to understand or see the 'causes of things' that help or hinder progress.

First let us start with the basic questions: 'Why am I here?' and 'What is Man's purpose?'

The question was asked: 'Does man have a special part to play in existence?'

The Shankaracharya answered:

In the whole of creation there is nothing like man. He has got a special role to play. There is a great significance attached to manhood. He is better than the gods, the devas, in the sense that devas, the gods, are kept for enjoyment. They are meant to get the benefit of their previous doings, and they get all sorts of enjoyment. But they are inferior to man. Man has got power to get 'moksha' (ie to become liberated), which the gods do not have, so the manhood has a speciality about it better even than godhood.

In biblical terms, when man ate from the Tree of Knowledge in the Garden of Eden everything changed for better and for worse. He lost the constant enjoyment natural to the gods but he gained the possibility of becoming liberated through Knowledge, which can lead to work on one's Being and the attainment of wisdom.

The next question to be asked of the Shankaracharya was: 'So what is man's speciality?'

HH: *He is able to use his wisdom, his power of discrimination, which the gods lack. They do not have the power of discrimination. The man has got the power of discrimination and can attain moksha through his wisdom by discriminating between good and bad. He can obtain moksha, salvation.*

Question: And this attainment of salvation is the most important thing a man can have?

HH: *There is nothing better than this. The meaning of salvation is moksha – it is liberation..... Everybody wants liberation and this word 'moksha' denotes liberation from all possessions. Whatever you get is likely to become separated from you. All your possessions are bound to be*

taken away at one time or another time, and moksha means being devoid of all those so that there is nothing that can be taken away from you. Once you achieve moksha nothing remains with you to be taken away. (Record 1979 p3)

This is how one gets free of one's luggage. Once a man is free or is liberated, the western tradition indicates that higher energies in Creation become available to him so that the importance of his role changes and he becomes more intelligent and useful.

This is symbolised by the posture of the Turner and sometimes experienced by the participant. The right arm and hand are turned upwards to receive higher impressions and the left arm and hand are turned downwards to pass the higher impressions on. The role of passing higher impressions from above to below only takes place if the mind is free of static and the heart is open. Static is removed when the Turner loses sense of 'me' and 'mine' and realises that all he receives is a 'grace'.

Doctor Roles explains further in Voyage of Discovery (P 7):

The realisation of your individual Self, the Atman, is done through the heart. You can't reach it through the head. You realise more of the nature of this Self, who is always there – but that's only half the thing. The Atman has then to realise that it is one with the Creator or the Self of the Universe, and that is done through the head. So you study the universe, and see everything as an example of the laws governing the universe, and the mind and consciousness behind these laws. So the way in is through the heart and the way out is through the mind.

Pause

Herewith more advice from His Holiness relating to the seventh concept of Sanatan Dharma:

The System of Knowledge and method of Meditation are simply to lead people to discriminate between the transitory and the Eternal, between formal and informal, between words and the Spirit, so that one can enjoy forms, word and also real Being.

If one goes on seeking the chain of cause and effect of everything, one finds Atman as the Ultimate cause, which is the cause that is itself causeless. Thus the basis of all names and forms is the consciousness of Atman. (1967 p3-4)

Establishing a permanent relationship with the Atman or meeting with the Absolute, as told in the tale of the tamarind tree, should be our main aim. To achieve this aim the Shankaracharya tells us:

One should look towards Buddhi (intellect), but as we are, our Buddhi is not clear. It is so fast, busy and entangled that it cannot properly exert its influence. We are always full of desires and doubts – both. The Buddhi is provided to discriminate. It can discriminate only if it is still. The light of Atman reflects through Buddhi, but Buddhi in movement is unable to reflect. One needs to still it, give rest. (1964 p147)

Hence the vital importance of meditation and of taking pauses between activities. Impurities in Buddhi are due to cloud and mobility. Knowledge removes the cloud and meditation stills the Buddhi.