

Eighth ConceptStart with Meditation

The eighth concept of Sanatan Dharma is Vidya.

Vidya. One has to acquire the knowledge which is made manifest, as far as Sanatan Dharma is concerned, through the Vedas, which are supposed to be not man made. Who made them nobody knows, so one has to acquire the knowledge through the scriptures.

We are very fortunate in that members of the Study Society have had the benefit of Higher Knowledge, both Western and Eastern, over a very long period of time. Mr Ouspensky had a mind that embraced an understanding far beyond the usual, as is manifested in his books: 'Tertium Organum' and 'A New Model of the Universe' both of which were written by the time he was in his mid thirties. In these books he throws much fresh light on the Christian Scriptures as well as other traditions.

From the 1920's he was guiding people in England in the direction of what he called the 'Inner Circle of Humanity' – to-day we would say, to the Realised Man.

In 1947 when he died, he passed the responsibility to Dr Roles of deepening our knowledge, and the seeking of a method that would lead to the Inner Circle and Realisation. In the 1960's Dr Roles found the method of Meditation through the Maharishi, which in turn led us to the Realised Man – His Holiness Shankaracharya Shantanand Saraswati. The unlocking of Higher Knowledge and the method to Realisation was made possible through Dr Roles level of Being, inner work and asking the right questions, which in turn led to the loving guidance of the Shankaracharya, Dr Roles's second teacher.

Each of these three great men has since passed on but have told us that their link will be with us until Realisation of all who 'stay on the train'.

The Shankaracharya told us (Record 1964 p41-42):

*There are three ways one can get Self Realisation -
Through Bhakti (Devotion)
Through Knowledge (Truth)
Through Actions (Right Actions)*

The Vedas give three systems ie Devotion, Knowledge and Actions.

Self Realisation through Action requires that we do everything right and that we do it for the sake of God. If one truly does everything for the sake of God, the devotees mind and heart would eventually follow the dictates of the body.

Self Realisation through Devotion is the way of the devotee who keeps God in memory, prays and does everything in praise of God with his heart and body, and when he takes his meals, he takes the food and drink as a gift of God, which in turn helps his being to be more devotional. Individuals who have a devotional heart also achieve Realisation and their mind and body follow the heart.

The third way to Self Realisation is the way of Knowledge. The general questions of our origin, or

origin of anything, leads to a speculation about the unknown. True and constant search on this line also leads to Self Realisation. And on this way, the body and heart will follow the mind.

The Shankaracharya concludes:

Once one has achieved unity of thought, feeling and action, one creates forces in himself and Realises himself.

Regarding Meditation the Shankaracharya went on to say:

According to our Indian system of Initiation, we observe the initiate and make sure which of the three (thought, feeling, action) is dominant and then initiate accordingly into one of the systems. There is of course now the Fourth system of Meditation, which is designed for everybody. The old Meditation was part of Yoga, but the new one has very little of Yoga in it, so anyone can do it. Just as any and everyone can afford to buy seasonal fruits, but only few can spend enough money to buy out-of-season fruits, so is this Meditation. This is seasonal for our time and we can make the best of it.

Elsewhere the Shankaracharya says:

The Bhagavad Gita is the cream of all Indian Knowledge. It contains four ways. The fourth way listed could be interpreted as the Fourth Way, which is in life.

In this 'Way' you work in the world but never get involved in it. By not getting involved we know now from our studies he means never getting identified with it, ie realising that we are the actors and not the director.

Meditation is common to all these four ways.

In our Western tradition, Mr Ouspensky told us that we must work on all three centres (intellectual, emotional, physical) at once. On the Fourth Way this seems very practical. According to our individual nature one centre may well predominate as is made clear by the Vedas but it also helps those on the Fourth Way to use all three centres at the same time to remember the Param Atman.

Pause

To deepen our knowledge, we must correct our ideas, adjust them and simplify them as our understanding grows. This applies not only to the individual being, but to our Society and to our civilizations.

That is why Dr Roles was asked by Mr Ouspensky to keep abreast of scientific discovery. In order for the Study Society to play its role, it must be able to speak accurately in modern terms.

Also, to deepen our knowledge we have to simplify it. A person who really understands his subject is always able to speak in simple terms. He has no need to hide behind jargon. This is probably one of the reasons why Dr Roles's departing words to us were: 'The need now is for simplicity'.

In this eighth concept of Sanatan Dharma we are advised to acquire knowledge through the Vedic Scriptures. The BBC's last updated information 2009-08-25 on their website on this subject, makes

fascinating reading. These Vedic texts were passed on for hundreds, maybe thousands of years by word of mouth. Seemingly the oldest of the four Vedas consists of 1028 holy hymns. And the Ramayana, one of India's best known tales is written in 24,000 couplets.

In the initiation ceremony for meditation we learn that there are 'Great Masters' who are the custodians of the wisdom of the Vedas. Among them is Shankaracharya Shantanand Saraswati.

Over a period of two to three decades he has taught the Doctor and us about the way to Self Realisation. Through his oral instruction we have been given all that is necessary to understand the Vedas in order to Self Realise. He has simplified everything for us. So now all that is needed to deepen our understanding is to study what he has taught and apply it to our living.