

Ninth ConceptStart with Meditation

The ninth concept of Sanatan Dharma is Satya.

Satya is the Truth. There is only one truth about an aspect, there can't be two different truths about the same subject. Everybody in the world is hankering for truth, but it happens that people want their particular brand of truth. They are not eager or ready to accept that there can be something different. One might be right or wrong, and then rationalisation is very necessary. Even thieves, robbers and evil men, they also wish that the people with whom they co-operate should speak the truth so that they do not get caught by the police. So truth is important not only for people in highly developed and cultured society, but the need is everywhere, but somehow people like to serve their own concept of truth.

This explanation of the ninth concept carries several ideas that need putting in order. The Ultimate Truth, and there cannot be two different truths, can really only be fully understood by the man or woman who has Realised the Self or is Fully Realised.

The Realised Man, Shankaracharya Santanand Saraswati has told us: 'The Absolute is Truth, Consciousness and Bliss'. We are now talking about the highest level in creation, the One in Three and the Three in One. Our Higher mind may comprehend this, but not our ordinary mind. We have to still our ordinary mind to hear our Higher mind.

Dr Roles explains the situation very clearly from the teaching he has absorbed, experienced and understood from the Shankaracharya ('Voyage of Discovery' P60-61):

The object of meditation is Param-Atman – the ultimate truth, the absolute truth, and the one and only truth that has real existence. That is the Self, the consciousness of the whole universe. There is no such thing as the world that we see and perceive from the point of view of dual existence. Yet we see a world around us. This seeing is like seeing a mirage. The mirage of the world is due to certain conditions of ignorance, and it goes only when that ignorance is gone....our troubles come from substituting the personal for the universal in our point of view.

It is the Buddhi that must be kept clear and free from the effects of ignorance, identification and distraction. Stillness comes the moment your mind is free. (Free from those turning thoughts and innumerable desires.)

Surrendering one's individual self to the Universal Self removes the illusion of Maya because one comes out of happenings which are the dance of the Gunas and the succession of time.

STILLNESS IS THE FIRST AIM.

This is confirmed in our western tradition. The personal point of view leads us to think in terms of duality – like/dislike; yes/no; pleasure/pain. In the Higher mind there is no duality, here everything is seen from the Universal point of view.

Pause

Stillness is obtained by accumulating Sattva in our Being by meditation and also as Dr Roles explains:

We get the third force, Sattva, by such things as a gathering of people who are all after the same thing: hearing and discussing important matters neglected in ordinary life, reading inspired writing, and particularly in our case, the writing of the realised man.

If we take transparency as akin to truth, the Shankaracharya gives an interesting analogy and example of our human situation:

Take a glass bottle and put in clear water and allow it to stand – and then there is no movement. You can see into the water and through the water in the bottle. The colour of objects seen through will be unchanged. If you put red colour into the water in the bottle, then the water is red, the bottle is red, and the objects seen through the water is red. You can add colour after colour, which will change the pervading colour, and if you end by adding clay it all turns into dark mud which is opaque, so you can see neither the water in the bottle and no object through the bottle.

First situation is Sattva, where everything is clear. The second case, with the red colour, is the Rajasic situation. The last case of mud is the Tamasic situation where the water is opaque.

If you have mud in the bottle and you want to clear the water, then you add alum to the water and slowly everything subsides to the bottom and the water is once again clear.

The 'alum' as far as Buddhi is concerned is contained in the sayings and scriptures left by Realised Men and the Pure Reason (Viveka). Through them the Buddhi will be cleaned.

Dr Roles points out here that Viveka corresponds to 'Higher Mind' or 'Higher Mental Centre' in Mr Ouspensky's terminology.

The Record continues:

How to alter the situation which we suffer from? Only the strong desire for purity can change things.....The colours which he mentioned that are added to the bottle are related to the desires of the mundane world. The more you entertain those desires of the mundane world the more muddy and cloudy the water (mind) will become.

Dr Roles says:

The mud, the turbulence and the colours come into play (according to the illustration) are one's desires – but are subject to movement. It means they come and go. To get them out can be done only through Sattva, Pure Reason (Viveka) and the study of Truth.

In other words this is what has to be done to put our house in order and to restore transparency and the light of Atman into our living.

Pause

What we have discussed so far is Absolute Truth, which is really only completely understood by the human being who has reached Turiya. Then he or she sees that there cannot be two different truths, but only Absolute Truth.

The Satya concept goes on to say: 'Everybody in the world is hankering for truth, but it happens that people want their particular brand of truth'. This is therefore relative truth. Truth to suit one's personal preference. It is clearly described in the story of the man who came away from the wise man with the message: 'God is everywhere'. Then he got in the path of an oncoming elephant having the firm conviction that God was in the elephant and therefore wouldn't harm him, despite the fact that the mahout shouted: 'Get out of the way'. The man suffered the consequences of his stupidity and was thrown out of the way. The wise man later said that God was in the mahout as well.

Doctor Roles points out:

We don't get ourselves, our personal point of view 'out of the way'. Before speaking for God, one must entirely get one's personal slant out of it. It's fairly easy to recognize in somebody else, to see somebody's personality getting in the way and you quarrel with them at once of course! But can one see one's own personality getting in the way?

Not without a lot of observation, that's for sure. Insight comes at the 5th step on the Ladder.

Pause

What P D Ouspensky had to say in 'Tertium Organum' Chapter XX on the inadequacies of dualistic thinking helps us to move from Relative Truth to understanding Absolute Truth. He writes:

Duality is the condition of our knowledge of the phenomenal (three dimensional) world; this is the instrument of our knowledge of phenomenon. But when we come to the knowledge of the noumenal world (or the world of many dimensions) this duality begins to hinder us, appears as an obstacle to knowledge.....Dualism is the chief 'idol'. Let us free ourselves from it.

Elsewhere PD Ouspensky says:

We have become used to thinking in opposites. To every thesis there is antithesis . To every proposition, an opposition. We are wont to say truth and lies, love and hatred, good and evil, heat and cold, freedom and predestination, life and death. This is the main fault with three dimensional reason.....Actually, the world does not consist of pairs of opposites. It is made up of unities.

He continues:

A man governed by his intellect that uses concepts, and his language is made up of words corresponding to these concepts cannot get out of this conventional and unreal dualistic world. However, this is a peculiarity of only European thinking and European language. The Ancient East knew how to think differently and created a language capable of conveying concepts that contained both thesis and antithesis.

He then gives an example in western language that contains both thesis and antithesis for 'hot' and 'cold', which is temperature.

P D Ouspensky then goes on to say:

Life and Death are not opposites: together they make a whole.....Their duality seems real to us. In actual fact the opposition between life and death is unreal as is opposition between hot and cold.

If we consider life and death as a journey, as a unity, we can draw great hope from the Truth spoken at the end of 'Voyage of Discovery':

Our connection to the Realised Man can never be broken. It is not subject to physical presence, or death, and belongs to a different time. The bond between master and pupil is never broken. It is forever.

PME