

Start with Meditation

The first paper on Advaita which we discussed last week can be summed up as follows:

'Seek ye first the Kingdom of Heaven and everything else will be added unto you'

And know: 'That man is built in the image of God'

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Doctor Roles in his 'Voyage of Discovery' made these pertinent statements:

*This is the gist of the method of the long tradition of the Shankaracharya, that you do away with duality. There is only one reality in the universe and that is the "I", the "Self" of the whole universe. Each of us is an atom of this "Self" of the same nature.*

Then through his own experience he leads us on:

*In the moment when one realises that one's own separate "I" has no real existence, and that one has nothing of one's own, one realises that one is the same as the Absolute and therefore heir to everything in creation.*

Now within us are a great range of energies. Such as mental energy, physical energy, emotional energy, sex energy and creative energy and so on. These are vibrations manifesting in different levels of energy that exist throughout the universe and in each of us.

For man to realise his potential, he has to realise in his consciousness that the energies within him (within the octave of his being) also resonate with the energies within the Universe.

Now we need to understand what 'to resonate' means. During WW2, when instruments were less sophisticated, before a pilot could take off he first had to start one engine and then the second. Then he needed to bring the second engine up to the speed of the first engine so that they were working harmoniously. Only then could his plane take to the sky. He knew when these two engines were resonating together because the whine which was so dominant ceased to exist.

This seems to be what we have to do. Get rid of the 'whine' which is made up of all these 'turning thoughts' and 'different desires' and find the silence whereby we will realise that we are resonating fully with the Universe and our Creator.

In this way we take to the sky. T de L gave us a good example of how this can happen when he said at our meeting of January 20<sup>th</sup>:

*At the end of an evening of work on different 'Movements' comes the Big Prayer. There will have been quite a lot of activity until then but as the Big Prayer continues, all becomes quieter and quieter. Then a certain note is sounded (on the piano), not everyone can do it, but I am thinking of one person who could. And when the note is sounded in this way one is taken off...into...infinity.*

In order to enable the grace of such an experience to occur more regularly, we need to take heed of what Doctor Roles told us:

*If we want to awake spiritually we must gradually have to organise the top of the brain on a different basis and that is why it takes time because nature does not do this for us. The practice of offering everything to Param-Atman would be a potent means of reorganisation.*

This is clearly what remembering the Self means. We have to get beyond thinking and seeing everything in terms of duality: Yes and No, Like and Dislike. The duality may be useful for living in the material world but it is a hindrance to understanding the spiritual domain.

Remember what the Shankara wrote about this. He stated:

*Brahman (Param-Atman) – the absolute existence, knowledge and bliss – is real. The world is not real. Param-Atman and Atman are One.*

A hundred years ago Mr Ouspensky had this to say in 'Tertium Organum' about the inadequacies of dualistic thinking:

*Duality is the condition of our knowledge of the phenomena. But when we come to the knowledge of the noumenal world (or world of many dimensions) this duality begins to hinder us, appears as an obstacle to knowledge.....Dualism is the 'chief obstacle', let us free ourselves from it.*

We will discuss this further in a later paper. Meanwhile let us take away with us this advice from the Shankaracharya:

*Within and without are all the same. The Absolute is in all. All beings are part of the same. Everything exists in the Atman, and is also reflected in the human form. Wherever you look, you look at the Atman. It is not so much a question of looking within or without but a question of looking rightly or wrongly.*

We have been told often enough that life is a drama set upon a universal stage and that we are only actors. The author, director and producer is the Absolute. It is, however, difficult for us to bear this in mind for any length of time. Why? It is because of the continual commentary that takes place in our active mind and is so difficult to tune out. Until we manage to do this more successfully, we will continue to slip into thinking we are the doer.