

Start with Meditation

In last week's meditation paper we were told how important is the act of meditation because it leads to the realisation of the Creator's will.

And Doctor Roles said: 'There would be no higher thing than this – to know the Creator's will'.

If we knew the Creator's will then we would understand the purpose of life. And that is what everyone at some time in their existence wants to know. It is the basis of all true religions and the fundamental aim of our Society.

The question arose at the meeting: why is it so difficult to know the Creator's will?

In the Gospel of Thomas, Jesus said: 'The Kingdom of the Father is spread out upon the Earth and men do not see it'.

Why? Is it perhaps because of our dualistic perception of life which leads us to make our ego the centre of a rather limited universe? An ego that carries on a continual commentary that drowns out the silence that would make us aware that our Atman resonates with the Param-Atman the Creator of the universe.

Is it our ego that keeps us 'on earth', as expressed in the Lord's Prayer and leads to the request: 'Thy Kingdom come, thy Will be done on Earth as it is in Heaven'.

We are asking here to realise and be made aware that we human beings resonate with higher levels in the Ray of Creation, or in Biblical terms, 'Jacob's Ladder'. Peak experiences often make us aware of the Creator's will.

Note here that this request in the Lord's Prayer is for all people, for we are all One, as the next requests show through the use of the word 'us'. 'Give us this day our (supersubstantial) bread. And forgive us our trespasses as we forgive those who trespass against us'. There is no 'me' or 'I' in the Lord's Prayer. And the Kingdom of Heaven must lie in the upper echelons in the Octave of Creation

It is clear from all that we have been shown by the Shankaracharya and the Mevlevi Order that a method such as meditation and turning is vital to waking up. Little by little such methods draw aside the curtain of our ego and allow the sunlight to pour in through the window and permeate our being – body, mind and soul.

Pause

But we are also reminded to remember the Param-Atman at other times of the day. In other words to set up an 'Observer', because the Ultimate Observer is synonymous with the Param-Atman. Special attention should be given to this practice of 'remembering' Param-Atman between activities – that is between fulfilling one desire of a lower order before the starting of another.

By now, we have seen that it is not easy to remember to hold an Observer in place for any length of time. Why is this the case? Why do we seem locked into the small house with bars on the window when we should be dwelling in the mansion with many servants and rich furnishings?

Here we have to go over familiar advice given by Dr Roles, Mr Ouspensky and the Shankaracharya.

Doctor Roles explains: '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 take time, because nature does not do this for us'

Then he adds: 'The practice of referring everything to the Param-Atman would be a perfect means of reorganisation'.

The question now arises as to what Dr Roles means when he says we have to reorganise our mind on a different basis and that nature does not do this for us.

It must be something to do with duality. The fact that in the phenomenal world nature provides us with ingrained attitudes as weapons for survival. In the animal kingdom the overwhelming impression one gets from TV nature programmes is the choice animals have between 'fight or flight'.

In man and woman who live in a more sophisticated world this duality shows itself even more clearly as a pattern of 'yes or no', 'like or dislike', and 'pain or pleasure', all of which pertain to the nature and construction of the ordinary mind.

P D Ouspensky with incisive insight explained in 'Tertium Organum':

We have become used to thinking in opposites. To every thesis, we have an antithesis. To every proposition, an opposition. We are wont to say life and death; truth and lies; love and hatred; good and evil; heat and cold; free will or predestination etc. For our logical thinking opposites are necessary. This is the main fault of the 'three dimensional' reason.....Actually, the world does not consist of pairs of opposites. It is made up of unities.

He then gave an example that contains both thesis and antithesis for 'hot' and 'cold' which is 'temperature'. Then comes the interesting conclusion he came to in a lecture given by him before he met the System:

Life and death are not opposites; together they form one whole. And this we can neither understand nor name; here we have no uniting idea. Our weak minds cannot conceive life and death as a unity. The duality seems real to us. In actual fact the opposition between life and death is as unreal as the opposition between hot and cold.

P D Ouspensky was not promulgating a theory here. He had memory that extended over other lives which led to his formulation of 'Eternal Recurrence' as discussed and outlined in 'A New Model of the Universe' and in 'The Strange Life of Ivan Osokin'. Thinking along the lines of the western system it is a likely surmise that this type of memory that extended from one life to another lies in the Higher Mind, where there is no duality and would therefore recognise life and death as a unity.

We have been told that Higher Mind is operating in us all the time. The thing is we don't realise this because of the lack of stillness in our other forms of cognition, in intellectual thought,

emotional intuition, and physical instinctiveness, all of which have their own type of memory and seem to be continually active and dominant during our waking hours.

Pause

Now to free ourselves from identification with all these activities we have to realise that it is the Gunas that act. Not us. The Shankaracharya clarified that these are three, two of which are opposites – Rajas and Tamas. And a third which leads to unity – Sattva.

We used to be told that we are third force blind, but now over the years we have begun to see, through understanding the Realised Man's teaching, that every activity has three ingredients. Hence a useful way of Remembering the Param-Atman is to try to see the third force at work in everything in Creation. This way we may see our role more clearly and come to 'know the Creator's Will'.