

Selected Article From The

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SENSATION & MIND

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

This declaration strikes an inner chord, as it has done for so many centuries, and creates a subjective response of something which we feel to be a profound truth. Suppose then, that we really should consider the lilies how they grow lest it could be said of us that, being "dwellers in darkness", we were unable to do so.

The technology of television is amazing indeed and has been brought to us by a series of creative men who first of all were able to observe simple phenomena, make deduction and they apply the principles learnt. Their brilliance is not often matched with programmes of similar excellence but when it does happen, the enrichment of life can be great provided that our faculties have not become addled by exposure to the destructive and degenerate levels which officials say is what the people want. Never ever having met a person whose opinion was asked, serious doubt as to the verity of that statement remains simply because discouragement is without question the predominant reaction of thinking people who comprehend that switches are for turning on or turning off - mostly the latter!

Of the outstanding programmes, those on nature have done so much to make it possible for us to share in the special knowledge of the botanists. The cameras greatly exceed the unaided human eye in capturing the drama of nature in its bewildering array of colour and have captured scenes from remote places, which we could never hope to see in many a life time. One of the most fascinating things has been the illustration of the drive for variation and adaptation in nature which surely must include ourselves. A documentary of one unique area in Australia where several species of flowers have exhibited developments for insect enticement to such an extent that something quite beyond the usual concepts of mutation or adaptation was irrepressible. Botanists marvelled and in cases known to the writer they have accepted the evidence of something which could hardly be called anything other than an intelligence with unfathomable genius besides.

In the Mystery Teachings it has always been held that manifestation is a projection from a form of existence quite beyond our ability to comprehend.

The wise realised that it is quite impossible for limited human consciousness subject to the duality of manifestation to even remotely reciprocate with the kind of consciousness which pertains to the central unity of all things. Thus, they did not strain their minds but spoke of three receding veils beyond which the human mind cannot go. First, the veil of The Limitless Light in which the whole universe is bathed, and out of which our own solar system coalesced. Concerning this veil, some suggestions can reach our minds as to the nature of that creative force which first expressed as the vibration of sound - "and God said, Let there be light."

The second veil, The Limitless was capable of abstract thought and merged into the final and ultimate veil of NO THING OR NEGATIVE EXISTENCE which was conceived as being a mode or intensity of existence which to us must remain incomprehensible - it was called the Great Unmanifest.

Viewing the downward flow of the manifesting principle, we are able to visualise a vast creative drive which is behind the whole manifested universe and every aspect of life. The whole universe was seen as a projected

thought form of God meaning the Great Unmanifest.

This world is already very old and yet its coordinated and evolved patterns are by no means as fixed as they might appear to be. One biologist when asked to define life simply said that it was change and in human affairs, it is the pressure of change which leads to both modification and development the present rate of which is rather breath-taking.

We enjoy an enormous privilege of assistance within the Mystery Teachings so let us turn again to the question of how we may be more aware of the universal forces which cause the lily without toil to become so beautifully clothed, because the same essence impels us towards its own self-realisation in human form. To consider suggests a contemplative or meditative view of a matter so if we truly wish to know "how" the lily grows then we must know a little about our own present capacities and the reliance we might place or not place upon them.

We have come to understand the value of our senses and their vital part in the development of mind. Sensations come to us which is the reason why we must learn not to strain our faculties of sense. Meditation, like both the Holy Qabalah and the Sacred Tarot, is a method or way of using our consciousness. It must always be relaxed though focussed as to use a method which is exhausting and painful has its own disincentive. Light comes to us. Sound comes. Heat comes. We do not have to try to see, to hear, or to feel. The greatest inhibition of the meditative process is that we strain to make observation of "how the lilies grow".

Thought, however, has some curious properties and before it can be considered as a part of our self consciousness it is helpful to be aware of just how consciousness functions before it can be taught to be stilled by meditative practices. Try to still your mind and you try in vain to terminate the constant flow of images which dart hither and thither. You might even place a black circle on a white background and say, "I will quietly look at this symbol and demonstrate that my mind is capable of holding it without movement of either the symbol or the background. Here is a fixed symbol and it will stay "put". If it does not stay put, you may reach the conclusion that consciousness is basically kaleidoscopic - thought races away, flickers, moves restlessly and is never still. The mind seems to have urgency in coding all sensory experience and to be ever alert for new ones. If confronted with the same problems that any bird is threatened with by the neighbourhood cat, the advantage of this mechanism can be well understood but if we are to grow beyond past evolutionary necessities, it is well to be aware of present opportunities to follow the path to previously explored territory.

It is this restless state of the mind which really inhibits the ability to consider anything very well because it is actually very slow in another way. Sensation is set in operation and the brain then registers the nature of it but is in such a hurry that it does so in a very shallow manner. It codes the sensation but fails to register the full livingness and vitality which may have been grasped and unhappily all too often fails to perceive them at all. In grasping this fact, it is surely very suggestive that it is better to let the world come to us in a truly meditative state and open ourselves to the experience of the world as it really is rather than be caught up in the limited images of primal thought which does not reach to reality and is subject to superficial or even prejudicial deductions.

It is in the times of practical meditative receptivity that experience and self became one and in time this grows into the Knower and the Known being one. This is so different to the futile exercise of trying to make sense of the world. In contemplative serenity and peace of soul, a feeling of regard to the high is easily extended to the low. The saint and the sinner are seen as two phases of the same thing.

Gradually, the urge to condemn diminishes until, in time, it no longer exists. In its place there is now compassion and deep insight, all fitting garments of the soul in response to the toil which is not our own.

Not Thine, but mine, is the power of attention,
Of observation, of discovery,
Of the discerning of sequence in the operation of nature.
In all this, and in the power of discrimination,
My superior nature worketh through thee.

Happy art thou if thou canst grasp this truth.
For then, understanding that not thy weak self,
But my all-knowing Mind,
Looketh out upon the world through thine eyes,
Shalt thou have faith to let me see.

Then shalt thou overcome the evil of thy senses
By devoting them wholly to my use.
Not thou, but I,
Shall then discern the weight and shape and texture
Of the things thou touchest.
Not thine, but mine,
Shall be the knowledge of scent and savour
Gained through nose and tongue.
And when I use thine ears for hearing,
They shall be attuned to sweetest harmonies,
Where now they are assailed by strident discord.

So shalt thou become a partaker
In the bliss of mine experience of the universe,
A joy unknown to those of unperfected soul
Whose time of realisation is not yet at hand.

The Book of Tokens