

Beyond the Fourth Way

Contents

1. Fundamentals and Self-Remembering
2. Self-Remembering and Ancient Times
3. The Significance of Hydrogens
4. The Doctrine of Uses
5. The Concept of Correspondences
6. Correspondences in Sacred Texts
7. Self-Remembering Today
8. A View of the Brain
9. The Corresponding Parts
10. The Nervous System and Spiritual Realms
11. Correspondences and the Human Body
12. Consciousness and Phyletic Memory
13. Symbolic Representation
14. The Enneagram & the Process of Self Proceeding
15. The Law of Three
16. The Human Phylum
17. Time and the Timeless
18. Supplement: Dreamtime Connections

Extracts:

The bringing of esoteric work into continuous application in daily life is one of the major problems confronting modern man. By sheer habit he is an external creature and has his sense-organs firmly glued to the window-pane of the world, like a child staring in fascination at attractive objects in the front of a shop. Because of this life-long habit, every man finds it difficult to dissociate from the environment for a sufficient length of time to become more fully aware of what he has within himself. Retreat into a monastery or ashram so as to devote oneself to a life of complete withdrawal from external influences is not the answer, even though it may present many attractive features. But any mode of behaviour which denies or ignores outside things, and which interferes with the performance of uses, actually goes against the fundamental requirements of esotericism.

The physical body is the instrument through which the soul and its spiritual body are built, and by the performance of uses through the bodily mechanisms, the dynamics of the soul are set flowing and man learns to live from within outwards. But if he remains in deep introspection and does not give himself over to any outgoing usefulness, then he immediately contradicts the entire order of creation, because all creation is an incessant outflowing from the Source, followed by a completing of the creative urge in and through all existing things and terminating in a reflex efflux to the Source. The Divine forever enriches Itself by performing uses through the myriads of functioning forms It has brought forth. When man fails to see himself as such a

form through which Divine uses are performed, and tries to live entirely within the framework of his own subjectivity, then he sunders himself from the true order of things and dwells in the delight of his self-made phantasmagoria.

The body is equipped to handle the things and events of the external world, and the mind is equipped to receive celestial and spiritual things from Above. In the completing of both personal life and cosmic Life there must necessarily be a conscious conjunction of the outer and inner aspects of personality. The outer and inner aspects of life certainly differ from one another in a very distinct manner, but they can be brought together in complete harmony, conformity and correspondence, and when this is achieved man becomes a unified being and is a focal point through which Divine purposes are achieved. This state of correspondence between the outer and inner aspects of individual life is what is sought after by the practice of SELF-remembering. The following quotation describes something of the daily practice of SELF-remembering, especially as applied to the conjoining of outside things with the things of the spirit.

"We were a people living in Asia; and the study of our age was the study of truths, by which we had intelligence. This study was the study of our souls and minds, while the study of our bodily senses was the representation of truths in forms; and the science of correspondences conjoined the sensations of our bodies with the perceptions of our minds and gave us intelligence."

These words have been transmitted to us across an interval of several thousands of years, from an age in which men knew how to link inner and outer things in complete correspondence and harmony so as to render themselves the active centres through which the purposes of creation could be fulfilled. This quotation stresses what has already been mentioned previously, namely, the patterns of external things are the forms of Truth. When such forms of Truth are discerned with the senses, consciously recognised by the mind, and connected with the corresponding Truths already in man, then he is in a true state of SELF-remembering and passes from the appearance of things into the reality that stands behind them.

The Koran refers to the process of SELF-remembering in the following words:

"We shall show them our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth"
(41:53, 54)

The Sufis teach that looking out "on the horizons" is the contemplation of the external order of the world, and they call this mental attitude by the name of Fikr. The inward meditation of the world of self is called by them, Muraqiba. When Fikr and Muraqiba are carried out in mutual togetherness, then the compound process is given a special name, Zikr, which fundamentally means *God-Remembering* or SELF-remembering. The Nakshabendi Sufis teach that Zikr is the repeated, intentional

effort to know the Absolute Unity and Allness of God and that there is no Reality other than God, and they strive to base every thought and action in life upon this principle.

Although Zikr takes many forms, in actual practice it always involves the overcoming and dissolution of nafs, the little self. Nafs is put on one side and disregarded as much as possible, thereby draining all power from it, and the pushing aside of 'I' is accomplished by Zikr. Many Sufis in esoteric schools carry out a very simple, but effective, form of Zikr by suddenly exclaiming "Behold, God!"; this has the effect of rapidly drawing the whole of consciousness to this central fact, and consciousness is held there as long as possible. Exactly the same method was used by rishis in ancient India and they described it by the Sanskrit word smri, meaning "to remember; to be mindful of God, to call on God".

Another form of Zikr or SELF-remembering, which is carried out in Sufi schools requires the aspirant to be seated in a relaxed manner and to repeat the phrase "La ilaha illa 'Ilah". As this mantra is thought or spoken, the words are drawn from different parts of the body. Sometimes the aspirant systematically goes round the whole body, commencing with the head, so that every organ is used as a sounding board for the mantra; at other times the parts and organs are selected at random. The purpose of this exercise is to make everything in man completely conscious of the Source from which it receives life, power and maintenance. This, too, has the effect of drowning out the nafs. All mantras, if correctly understood and used, are actually devices to aid SELF-remembering, and the remembering carried out is actually a vertical movement of the spirit away from the superficialities of sensualism, and towards the plenary participation in Life. To be effective a mantra must essentially be a Truth given from a higher level, and ultimately have its origin in the Divine.

From another part of the book, this extract:

In No. 7 a brief reference was made to the celestial and spiritual levels of the universe, and the celestial and spiritual circles of mankind. Now the celestial level is an infinite kingdom of Higher Life which directly receives the outpouring of God, and every being in that kingdom has Love as his chief characteristic, and from Love receives everything of life and perception. The spiritual level is likewise an infinite kingdom, but it receives the outpourings of God indirectly through the celestial kingdom. Every being in the spiritual kingdom has the affection of Truth as his leading feature and feeds upon Truth as a spiritual food. In a general way, these two kingdoms flow together to make the essentials of Man's spirit; because unless man has within himself receptacles for the influx of Love and Truth it would not be possible for him to exist. Those receptacles become visible in his physical body as the heart and lungs with all their derivative vessels and tissues. The heart corresponds to the celestial kingdom, and therefore to everything of Love, will and affection. The lungs correspond to the spiritual kingdom, and therefore to everything of Truth, understanding and knowledge. These externally-seen organs correspond to those

functions in man's spirit which are the receptacles of Love and Truth, and without these man cannot have life, consciousness or activity.

Because Divine Love and Divine Truth are one in God, and because these two principles are the essentials of all existence, therefore in man they must come together and function most intimately in order to provide him with life, sensation and movement. It is for this inward reason that in the human body the heart and lungs exist together in the thorax and are most intimately connected together. Without the dual action of heart and lungs organic life would cease to be, but there are few in the world who see this organic togetherness of the said organs as being a correspondence with the Divine Love and Truth which are themselves one in God, and which, flowing from God, become the very powers that create and sustain all things on all levels. As in the case of the liver, those myriads of souls in the celestial kingdom who are the principal recipients of Divine Love tend to become arranged as an immense community having the general form of the heart, and it is from this celestial form that the pattern of the human heart is derived by correspondence. And the same is true of the lungs and the spiritual kingdom.

When man fights down the evils that corrupt his will and dispels the falsities that corrupt his understanding, and then enters a state of reverent SELF-remembering, he sometimes becomes highly conscious of an influx from the celestial kingdom into his heart, and an influx from the spiritual kingdom into his lungs. In some rare cases, the physical action of the heart and lungs almost ceases, and there is an exquisite perception of the flowing movements of the spiritual heart and lungs according to what they receive from Higher Life. At times, when man is conscious of his interior spiritual functions he directly discerns how an influx of negative states from low levels will excite the heart considerably and accelerate the breathing so that it acquires rough and harsh properties. From this it is readily appreciated that a gentle calming of the breathing, accompanied by an opening of the mind inwards towards celestial and spiritual things, helps to establish conjunction with Higher Life. But no lasting or permanent effect is produced unless one also struggles against negative states inside oneself during daily life, for it is this very struggle that makes room for the entry and permanent residence of the Divine and the celestial.