

SAROS AND MEDITATION

The perpetuation of knowledge can be seen to rest on three pillars: Meditation, Philosophy and personal discipline. These three are indispensable and mutually supportive.

Discipline in everyday life is very difficult without the mental training provided by a formal meditation practice. Without philosophical inquiry, it is merely conditioning. Without meditation, philosophy is merely academic speculation. Philosophy in the true sense of “love of wisdom” cannot be pursued in isolation from everyday behaviour.

It is very hard to persist with meditation with no supporting philosophical framework, and even harder to teach it. Without personal discipline everyday life will pose a hindrance to meditation and each half an hour’s formal work will be dissipated by the remaining twenty-three and a half.

Saros has few formal rules for personal discipline – no precise dos and don’ts. However, a number of positive injunctions have been made and a number of specific disciplines encouraged. The injunctions form a general framework which encourages philosophical questioning without which specific disciplines are merely conditioning. Without sustained application of specific disciplines, any injunction is mere wishful thinking.

Three injunctions have been publicly stated:

- Acknowledge the Unity.
- Respect each and every created being.
- Be responsible for your own thoughts, feelings and actions.

The last injunction if taken in isolation could tend towards egotism – a concern with one’s own thoughts, feelings and actions without regard to Unity. Or it could lead to a lack of compassion for beings who are perceived as being entirely responsible for their own suffering.

Respect for other beings considered by itself can lead to sentimentality, ignoring the terror of Unity. Respect cannot be practised if other beings are blamed for one’s own circumstances or denied the responsibility for theirs.

Trying to acknowledge Unity without regard to the other two injunctions tends to “other-worldliness”, its absence binds one to the created.

In terms of Saros Philosophy, the specific disciplines form an octave from Instinct to the Great Sentinel:

- Remember the Breath,
- External Considering,
- Neither Accept nor Reject,
- No criticism (including self-criticism),
- Negative Emotion is never necessary,
- Knowledge is not information,
- Active Investigation,
- No unnecessary Speech or Action.

They can also be correlated with head, heart and guts. All are mutually supportive and indispensable.

In the Saros tradition philosophical training has four components:

- De-conditioning through Observation,
- Questioning of Beliefs and Values,
- Input of Food,

-Study of Principle. All four are mutually supporting and indispensable. There is no escape from conditioning without input from outside the system. However, without the other three components such input will lead to dependence, be metabolised in terms of the existing structure or threaten individual integrity. Study of principle is an academic exercise without the other three. Questioning of beliefs and values by itself can lead to cynicism, confusion or insecurity. Observation tends to be ignored unless it can be channelled through the structure to which the observer is attached, the results further reinforcing the structure.

In addition to personal discipline and philosophy, there is also formal practise. Unlike the disciplines and philosophical enquiry, which are pursued at all times, these are practised at set times for set periods.

These formal practises are of two types according to objective: limited or unlimited. A regular set practise with no definable objective is what is usually meant by meditation in the Saros tradition (although this usage of the term should not be assumed). Limited practises may be performed with a particular aim in mind. The latter fall into three types:

- Stripping-away and spaces;
- Attention to change as in Prime Number Breathing and High Peak Word Sequences;
- Discernment of principles common to different phenomena and attention to a fixed object.

Practises are also of two types according to object: Refinable or Unrefinable. A refinable object is one which is capable of being perceived in varying degrees of subtlety. An image derived from physical phenomena can be seen in increasingly subtle form when there is an unlimited objective. Such a process may not occur if the objective is a limited one. For example, attending to physical phenomena. Some objects cannot be refined because they are philosophical principles e.g. Three-ness. Although of unlimited objective, acknowledgement or affirmation of Unity is Unrefinable, because Unity is taken as an indicator of that which is beyond form or description.

Unlimited practises can be divided into meditation proper and ancillary techniques.

The latter develop the four tools of meditation.

- Breath counting,
- Walking with arm movements,
- Turning,
- Mantric sequences, constantly replace the attention on the object (associated with Breath and the elemental process of addition and subtraction).

In following the breath, simple slow walking and writing Saros Script, the attention stays with the object (associated with 'I' and the elemental process of

multiplication/division). The 72 Tetraktys and Turning, raise and transform vitality (associated with Sentinel and the elemental process of Rhythm). Chanting, walking with wide attention and the Balance Dance enable energy to settle and field to become integrated (associated with Psyche and the elemental process of hierarchy).

These are of course generalisations, since the precise effects of any practise depend on temperament, proficiency, context and instructions relevant to the moment. In general it can be said that personal discipline and philosophical training enable the Six Constructors and their four tools to be correctly balanced. This mutually supportive process is meditation.

Meditation is of 3 types, classified under Will, Concentration and Observation. All three factors are present in all meditation, but one of the three may be particularly prominent. Walking meditation particularly develops observation; Repetition of sound and control of breath in Centre-flow develop will; Visual meditation and holding single sounds develop concentration.

Meditation and personal discipline develop levels of will beyond that operating in normal personality (Wo). This is not the absence of conscious will (Wx), but the cultivation of increasing degrees of refinement in self-control (W1-3). It is particularly associated with the discipline of “No unnecessary speech or action” and leads to complete responsibility for thoughts, feelings and actions. Will can be developed for its own sake, but without moral questioning, Wise Interaction cannot arise in the third line of development.

Observation is developed in conjunction with investigation of experience. Its refinement in meditation, together with philosophical training develops Knowledge beyond that associated with normal personality (K0). The study of principle is indispensable, but “Knowledge is not information”. This is not the absence of active investigation (Kx), but the refinement of it (K1-3). Knowledges of particular objects can be an objective in themselves, but in the context of unlimited objective real Knowledge is the acknowledgement of Unity.

The levels of Will and Knowledge are related to the four worlds of Saros Philosophy (in each world Will acts between the 2 and the 7 of the next).

Concentration can also be developed for its own sake, but without the pursuit of Knowledge, Psychic learning cannot occur to fill the third line of Human development.

Concentration is often confused with effort, which is an aspect of one of the six processes that support concentration. It is sometimes taken to mean the act of focusing upon an object (another of the six processes). Although an indispensable tool, such focusing does not of itself automatically lead to concentration.

In the context of meditation, concentration is the unification of consciousnesses (not to be confused with the injunction to acknowledge Unity – arguably it is more concerned with respect for each and every created being). The consciousnesses are of four types: Breath (**B**), I (**I**), Sentinel (**S**) and Psyche (**P**). They occur singly, in pairs, triples and fours.

They occur singly in the animal realm, in sleep and in certain drug-induced states. They are all present and functional in the first line of Human development.

One single consciousness (**B0**) arising between 21 and 7 is the basis of normal awareness. Concentration is present to some extent in most everyday states of consciousness. For example, Breath is modified by contact with **I** in speech (**B1**). Breath and I are alerted by Sentinel (**B2, I1**). In moments of extreme crisis all four are active and acting together (**P0, S1, I2, B3**). However, concentration comprised of these ten consciousnesses lacks real will or knowledge and is only of the second line of development. The development of the will (**W0**) to stand back and cultivate Knowledge of Change (**K0**) enable the first real shift in the Work – encountering the Spirit of the Creative.

Knowledge of Creation (**K1**) gives access to True Thought. It is with concentration comprised of **B4, I3, S2** and **P1**. This is the approach to meditation which is further developed by **W1** and concentration comprised of **B5, I4, S3** and **P2**. This “dark night of the senses” is concerned with the first interval in the ascending octave.

The next major shift requires a further refinement of will (**W2**) and Knowledge of Law (**K2**). This is the realm of contemplation – encountering the Spirit of the Deep. Concentration of this level is without Breath, but **I5** and **P3** stand with the Angel of Necessity. The associated knowledge is of all four worlds as a mirror of Divinity. This “dark night of the spirit” is concerned with the second shock-point in the octave and the 4th line of development.

All 21 consciousnesses are within the Temple. Their ‘knowledge’ is merely knowledge-of. What is Knowledge itself? Impelled by will (**W3**) lies concentration without ‘**I**’ Psyche stands alone with the 6th sentinel.

Only those who have crossed the next shock-point can say if what lies beyond is with or without Psyche, what Knowledge is realized, and whose Will acts.

Will	Concentration			Knowledge		
	Breath	I Sentinel	Psyche			
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.	1	
W3	-----	S5	P4	-----		
	.	.		.	3	
	.	.		.	2	
.....	I5	S4	P3	K3	
	.				1	
W2	.				-----	
	.			I	3	
	.				2	
	.			K2	-----	
	.				1	
-----	B5	I4	S3	P2	-----	
					II	
					3	
					2	
-----	B4	I3	S2	P1	K1	-----
					1	
W0				III	
					3	
					2	
				K0	-----	
					1	
Wx	B3	I2	S1	P0	
					IV	
					3	
					2	
	B2	I1	S0	Kx	
					7	
					6	
	B1	I0	
					12	
					21	
-----	B0	-----	
					7	