

Divine Thinking And Personal Reality Part 1

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In metaphysics we are taught that the mind plays an important role in determining one's reality. The combination of all our belief structures, attitudes, expectations, hopes, feelings, and subconscious imprints build up the "reality" that we experience. This reality is substantially our mental perception and interpretation of the varying impressions that our senses accumulate, and this resultant reality differ from person to person. No two individuals perceive or interpret the world exactly alike, even-though there may be a consensus, a collective consciousness underlying everyday objective consciousness that forms a basic reality for individuals or entities vibrating at mutual wavelengths. This is sometimes called a "shared-dream." From the Cosmic point of view, everything is a dream, a play of the senses, a cosmic dance of the gods. Everything is illusory; however this is not to say that we are not affected by our "dreams" whether understood as the sleep-state or Maya-waking reality. Our dreams affect us in accord with the power that we bestow upon it. We empower our dreams to cause fear or love within us. The unlimited power is really within our beings and not existing externally. It exists here and now within ourselves, not in the past nor in the future but in the present moment. People and things have no power to inflict harm upon us except for the power that we give to them.

But to return to the principle of the personal reality that we create for ourselves, we may illustrate this by noting the differences in our interpretations of what we call "colour." A person may interpret energy vibrating and emanating from an object as "green," another individual may interpret it as "blue." Who is to say what is the actuality? Though many may agree a colour of an object to be green, for instance, does not imply that the perception of blue as invalid. Calling someone "colour-blind" is actually an expression of arrogance. We judge others by our own moral, intellectual, emotional, and physical standards. We consider this as the "norm." Just because someone's perception or understanding is different from ours is no reason for condemnation and destructilion, so long as that person's understanding does no harm to any being.

Animals may also differ from humans in their perception of the world. They may see things in black and white or shades of gray. They perceive a different reality even-though triggered by the same spiritual substratum or actuality. What that "actuality" is can only be intellectually speculated upon. We have often been told by Spiritual Masters that Truth can only be experienced and not thought about. The actual state of all phenomena is what philosophers of all ages have been seeking, and this they designate as "Truth." We might express actuality as the Law of Energy; and reality, the various phenomena that we realize, as the Law of Perception and Sensation. Summarily, no one's personal reality ought to be considered as the Absolute Truth, since this is unstable, ever-changing, forever in formation.

It may be appropriate to explain this principle of actuality and reality much more explicitly: what we realize in our minds are our realizations, hence, our reality. What really exists out there beyond our objective, everyday consciousness and perception, is "actuality"-the actual state of things: a whole spectrum of energies vibrating at varying frequencies. Actuality is noumena, whereas realities are phenomena. The objective mind is often fooled by what it senses and perceives. A nervous disorder could cause a different form of sensation and perception compared to a nervous system functioning normally. A sensitized nervous system could also receive more impressions from the environment than those nervous systems dulled by negative energies and undeveloped neurons. The Central Nervous System (CNS) has a dual function: it carries impulses from sensors to the brain receptors. This is its afferent function. Its other function is to convey impulses from the brain to the effectors--to the muscles and such. This is the efferent function of the CNS. The CNS in one sense is a channel of knowledge for it presents to us the impressions with which we may know and realize our environment. On the other hand, it is also a channel of ignorance, for it blocks out certain vital impressions from us with which we could further understand Nature. Man, however, is built in such a manner that he may receive and be aware of impressions or energies emanating not only from the third dimension but of the higher dimensions as well. Aside from the Central Nervous System there is also the Sympathetic and Parasympathetic nervous systems that have psychic functions as well as the known physical ones. Although these three nervous systems relate to the physical body, the etheric sheath also has these counterparts. In yoga these are called "nadi." In acupuncture these are referred to as the "meridian channels." These subtle channels are interrelated and interconnected with the three physical nervous systems mentioned above. The more we unfold, purify, and upgrade these subtle and gross channels, the more information we may acquire from the physical, psychic, and spiritual dimensions. This cannot help but alter our personal reality and the level of our consciousness.

But returning to the physical level in relationship to one's personal reality, consideration should also be given that the normal five senses are often tricked by external stimuli forming illusions in the consciousness. There are many examples of such; for instance, parallel railway tracks seem to join at the horizon. Another illusion is that which has fooled humanity for centuries, that the sun orbits around the earth. We know that Copernicus revealed the opposite to be true.

Though the conscious mind with its senses are susceptible to deceptions, the subconscious mind is even more so. One striking feature is that it is unable to distinguish between dreams, fantasies, imaginations, hallucinations, and objective reality. To the subconscious mind, everything is real, no matter what arouses or stimulates it. A person dreaming of running will physically break out in sweat, just as he would if he were to run in a physical and objective sense. A person hypnotized into believing that his skin was "burnt" by a cigarette would physically form a blister, even-though the "burning" cigarette was really something else. A person fantasizing sexual thoughts would physically trigger the flow of bodily chemicals and hormones. Thus, a natural law is herein revealed that our mind may be made to believe and act upon the belief in accord with what we impress upon it. Pretending that one is inferior causes the subconscious mind to release the related energies in the form of chemicals and reduce the quality of radiations that would enforce and maintain that belief. For instance, feeling oneself inferior lowers the intensity of the aura, and hence, one's charisma. Believing in one's unworthiness disrupts the harmonious functioning of the body's immune system and lowers the body's vitality. Animals as well as some people are sensitive to the energies that we radiate through our aura and minds. As an illustration, if we do not have self-confidence we would radiate a weak magnetic aura and have a poor effect upon our environment. A prospective employer or client would consciously or subconsciously feel this un-charismatic radiation and would subsequently dismiss our application or proposal. Employers do not simply evaluate us by what we say, or the resume that we submit. They also evaluate us by what they "feel" about us. This, of course, applies to many other situations.

The actual state of phenomena is devoid of anything that our senses interpret as light, sound, odor, taste, and feeling. This is graphically illustrated in psychological studies that states that in the event of a tree-fall in a forest without anyone present, no sound exist for the reason that there is no one to hear it. Sounds only exist when the mind translates vibrations emanating from a source into meaningful impressions. The same goes with the other senses. If we are not in the forest to perceive the tree, the tree would not exist. Its actual state is simply energy vibrating at a certain rate. Our realizations may be considered "Maya" or cosmic illusions, for they do not reflect the actual state of things. They are impermanent, forever in a state of becoming, or a state of change; whereas the actuality that arouses perception may be considered as Truth, as we mentioned before. It is the awareness, knowing and understanding of this Truth that will liberate us from mortality, from the world of relativity and duality, and the world of illusions that bind us to a never-ending cycle of reincarnation. Falsehoods make a karmic-generator out of man. It is by transcending the dualistic mind that judges between realities and arbitrary standards, between the many opposites such as "good" and "evil," "strong" and "weak," etc., that will set us on the path of "Divine Thinking," and aid us in attaining the state of godhood, or to be a citizen in the Kingdom of God. Heaven is a matter of awareness and vibration, so is hell.

Mystics call the actual state of things "the Void" or "Emptiness." This is made known to them not through the ordinary channels of perception, not through the external senses, but through a certain faculty in the microcosm that transcends the mind. This condition of being aware through inner knowing may be called "apperception." It is the direct awareness of things that are, of what Is--the apperception of the Truth stripped away from its many illusory appearances. Hindu philosophy calls such appearances "Maya." It is the play of the mind, a cosmic dance of the gods.

One person's mortal reality is not superior to another. However, each reality gives us certain experiences that we dualistically interpret as "good" and "bad"; "earthly" and "spiritual;" "beneficial" and "non-beneficial," etc. We usually interpret our experiences from a pessimistic or optimistic point of view. This is often called "negative" and "positive" thinking. This dualistic mode of thinking creates our various concepts of ourselves, our world-view, and subsequently our reality--the things that we experience in our daily life. If we find ourselves in psychological pain and suffering, in most cases it simply takes a "change of mind," a change in our attitude and thinking to transmute the condition that we find ourselves in. St. Paul calls this the "renewing of your mind."

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans:12:2)

The above is a Divine-thinking precept. We should transcend positive/negative thinking (be not conformed to this world), but exercise Divine-thinking (the renewing of your mind).

El Morya, one of the Lords of the Planetary Hierarchy of the Spiritual Government serving Terra, once said that it is the sense of struggle that causes the struggle. This principle also applies to suffering and pain. A sense of suffering and pain causes suffering and pain. It is as simple as that. And yet sufferings are not easily eliminated for the one reason that people believe they have to suffer because they lack self-esteem and self-worth. Indulgence in self-depreciatory states and conditions are caused by a displacement in the psyche, by misidentifying one's Self. People tend to punish themselves for unjustified reasons. For instance, we believe that we did something wrong and so we must pay the price, and in this we judge and inflict pain upon ourselves. Love is not present in this. No one is in a position to judge us, not even ourselves; and our very Real Self will not do so, for it is the embodiment of Love. Remember the words of Jesus, "He who has not sin may cast the first stone." Those in the position to judge us will not, for they are one with God and express all the divine attributes such as God-Love, God-Mercy, God-Grace, and God-Goodness. Once again we emphasize, God does not judge us, the false ego does.

The act of transcending the sensations of suffering, pain and struggle in order to free ourselves from mortal living is not quite the same as positive thinking. Positive thinking would simply strive to see a bright side to one's experiences but not to transcend it altogether. Positive thinking does not impel us to strive for a higher evolutionary level in the way that Divine thinking would. It in fact prolongs a mortal way of behavior.

We are often told that a positive outlook of things is beneficial to our lives--and so it is. Compared to a negative frame of mind, it is much wiser to see the positive side in all experiences. However, maintaining a positive point of view is not at all that easy. The positive and negative poles are part of the dualistic system of reality, and as such it swings from one to the other. It follows the Law of the Pendulum. Thinking dualistically actually limits our being, our divine potential and expression. It locks us up in a prison of mortality. It perpetuates mortal concepts of our True Self and conditions our poor understanding and interaction with Life. Dualistic thinking is synonymous with mortal thinking, and so long as we think like a mortal we will never begin to express our divinity, our godhood. We are often reminded in Holy Scriptures that we are gods, why is it then that we do not express this? Why do we express ourselves as beasts or even lower than them, or be complacent with our human state which is actually transitional? We often think it impossible or blasphemous to be humanly perfect, to be a god and divine--by such a belief we cease to unfold ourselves, we lock ourselves in a cage of misguided thought, freeze our hearts of our humanity and express our inhumane folly.

Divine thinking on the other hand, cause one to understand that every phenomenon and experience as illusory. It helps us to center ourselves in our divinity with its blissful and joyful nature. Divine thinking helps us to untie ourselves from things that are unreal--from Maya, glamour and illusions. The Master Jesus once said that we should be in this world but not of it; or in other words, to be renunciants. This is again a Divine thinking precept.

Our mortal concepts should be transmuted into immortal notions and realities. Only then do we prove our kinship to God. This is an alchemical procedure that requires careful tending. The exoteric goal of alchemy is the transmutation of base metals into gold. Gold is the symbol of perfection, of beauty, light and all that is good. Making the physical form beautiful and youthful through external techniques such as cosmetics and implants without first considering the improvement of the character and personality is a deviation from the Spiritual Path. People are being daily misled by the Dark forces in their search for happiness and a meaningful life. They consult those that pretend to know and offer answers to their problems and yet what they get do not fulfill their spiritual needs although their physical wants and desires of the lower self may be catered to; however, this is short lived and has no lasting value. The desires of man are often counterproductive to his ultimate good and stalls his evolutionary journey; it checks his spiritual unfoldment. Lower desires should be replaced by the desires of the Higher Self. Desires should be transmuted into aspirations. There is power in desire but it has to be appropriated correctly for spiritual, selfless and sacred concerns. Instead of beautifying oneself through artificial methods, one should maintain divine thought, this would have a rejuvenating effect upon our psychology and physiology making us youthful and beautiful.

The manifestation of true perfection occurs first within--within one's realization and awareness, and then without in one's lower nature as it gradually reflects the perfection of one's Real Being. Perfection consequently shines without for the glory of God to be seen. Man does not need to wait for the Christ to physically appear again or seek Christ in earthly places. As soon as man is pure and as soon as man is aware of his true Self, Christ would manifest physically within him.

Man shall be as the gods. This is the fruit of the Tree of Life that the tender of the Garden of Eden was so anxious that man should not eat prematurely, otherwise mortal imperfections would have been immortalized.

To be an Immortal we must think like one. Immortal concepts should replace mortal notions, beliefs and falsehoods. How do we think like an Immortal? How do we think divinely? There are many principles involved. If we were to pattern our lives after the great spiritual avatars that have appeared from time to time on the physical stage of Terra, we would make leaps and bounds in our spiritual journey back to our Source. Our spiritual being would unfold like the blossoming of a rose. Avatars such as Krishna, Jesus, Gautama, Quetzacoatl, and many others were fine exemplars of spirituality and of the mystic life. They showed us the way to immortality. The Master Jesus said, "I AM the Way." In this he meant that we should emulate him, that we should raise ourselves up to his level of consciousness, to his level of Divine thinking, of understanding, of living, of expressing all that is virtuous and beautiful in the soul--all that expresses one's innate godhood. In this decree of his, the expression "I AM" also refers to the God-Self within us with its perfect blueprint that we should strive to outpicture in the world of form. True Christians are not those who worship the "son of man" called "Jesus," they are the ones that manifest their personal Christhood. Only when we vibrate at the level of Christ do we become true Christians. Here we use the term "Christ" to refer to the divine aspect of man and not to the historical Jesus. True Christians are not followers or worshippers of any person, but an active channel for the Divine forces, the Christic energies of Love, Life and Light. Many men have been Christians even-though externally they formally embraced other religions or none at all.

However, let us get down to the essentials of learning how to think divinely like a god, and be aware of the divine spark of God that we should recognize and acknowledge at every waking moment. Buddhist call this the "divine pride of being a Buddha." Immortal or Divine thinking consists of understanding and living certain principles. All of our habitual thoughts, attitudes and feelings should be based upon the precept of Divine thinking if we are to progress spiritually. Below we present just some of these vital points and principles that we should incorporate in our Divine thinking "way of life" :

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Magickal Items from Indonesia: talismans, amulets, mustika pearls, kerises, etc.

Magickal Bezoar Mustika Mani Pearls from Indonesia.

Balkan Churches

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