

SPIRITUAL QUEST

“Thus, that the three Angles of a Triangle are equal to two Right ones, is a Truth, as certain as any thing can be; and I think more evident, than many of those Propositions, that go for Principles; and yet there are millions, however expert in other things, who know not this at all, because they never set their Thoughts on work of such Angles.[...]

[...] The same may happen concerning the notions we have of the Being of a Deity; for though there be no Truth, which a man may more evidently make out to himself, than the Existence of a God, yet he that shall content himself with things, as he finds them, in this World, as they minister to his Pleasures and Passions, and not make enquiry a little farther into their Causes, Ends, and admirable Contrivances, and pursue the thoughts thereof with diligence and attention, may live long without any notion of such a Being.”¹

John Locke (1632-1704)

People who ask questions regarding deeper existential truths are those who have come to the foot of the ‘mountain’². Others do not see the mountain at all. The ability to perceive the mountain is dormant in each one of us. When awakened, this subtle sense comprehends the presence of spiritual dimension in life and allows us to recognise the existence of the mountain.

Those, who participate in the exoteric worship of God, do not necessarily come to the foot of the mountain. These people may have an intellectual knowledge of God but they do not necessarily have an experiential knowledge. For many people who belong to one of many organised religions in their exoteric aspects, an intellectual knowledge of the Deity and spiritual dimension is the maximum they will achieve in their spiritual life.

The individuals who come to the foot of the mountain have an opportunity to choose personal spiritual development in their life; most people do that. Their intensive inquisitiveness about God, meaning of life and in some cases genuine

¹ John Locke, *An Essay Concerning Human Understanding, Book I*. Edited by Peter H. Nidditch, Clarendon Press, Oxford 1975. Chp. I, Section 8.

² The ‘mountain’ here is an allegory for the existence of spiritual path in the life of an individual.

spiritual experiences are usually the driving forces, leading them to the learning about and to an increasing understanding of the spiritual dimension. Those who are ready to embark on a difficult track up the mountain come to realise that they need to overcome personal inadequacies; that they have to do work on themselves, because this particular summit has to be conquered individually. On that road up the mountain the aspirant needs help, which can be found in many esoteric teachings available to us today.

Contemporary religious teachings differ in their exoteric aspects but in their esoteric aspects, that is, in their essence, they are very similar. People, who in their development have progressed to the level of esoteric understanding of spiritual reality do not argue about differences in rituals, clothing, collective prayers, etc., because the differences between religions, in their exoteric aspects, become irrelevant for a person who has a wider and deeper understanding of the essence of religion and human spirituality.

With the growing level of spiritual development we experience a deepening comprehension of our reality. This increased level of comprehension cannot be measured using linear concepts or measures used in the plain, exoteric aspects of the development phase in our life. When we start our journey on the spiritual path up the mountain we enter into another dimension of comprehension; we make a quantum leap, we make a transition to a higher level of being, a higher level of functioning and higher level of comprehension.

There have been a number of different attempts to categorise what we know as psychological understanding, maturity and comprehension of reality by human beings. The following classification is made to emphasise the importance of adding the spiritual dimension to the comprehension network of the individual.

Three dimensions of comprehension:

1 The lowest common dimension – ***passive inherited comprehension framework***

- national
- ethnic
- religious
- cultural, and
- family frameworks of thinking.

All people are born into these frameworks.

2 Commonly available dimension – ***active horizontal comprehension framework***

Active personal achievements in:

- education
- acquired trade or profession
- developing of skills
- job experience
- life experience
- exoteric religious pursuits

This dimension of comprehension is more or less actively pursued by the majority of people.

3 Spiritual dimension of understanding – *active vertical comprehension framework*

Spiritual comprehension acquired from the moment of finding oneself at the foot of the mountain. This is a growing spiritual awareness, which also embraces the previous two lower dimensions, creating an expanded framework, a complex **three dimensional comprehension framework**.

The road to the summit of the mountain is slippery and the aspirant can very easily slip back if s(he) is not aware of difficulties and dangers on the way, dangers which are coming especially from the deceptions of one's own mind. Using help of an experienced spiritual practitioner, whom a person trusts, can be of an immense benefit. Traditionally, oral transmission of keys in the esoteric spiritual development work allowed the aspirant to make progress in an optimal time and effort framework. This however, does not imply that the work is relatively easy or that shortcuts can be made. That is not the case. The esoteric psychological work is always difficult and it can be emotionally very draining. Some people may not easily accept all the challenges; some aspirants have breaks, stops, etc., because for some the work is quite difficult. So, if anyone remains under the illusion that the path consists only of blissful meditations, it would be better for this person to reconsider their intentions as to the embarking on that path.

The summit can be reached only by a person who completed the required stage of growth. Although there may be small differences between the levels of growth acquired by individual aspirants, no one can be admitted to the summit if a majority of psychological work is not accomplished. If a person continues to be negatively tested in the acquired level of spiritual understanding and achievements, it is not possible for this person to find him(her)self on the summit. The summit dimension of consciousness is free from all dross, impurities and

psychic aggregates, which have to be overcome on the path. In some traditions people who attained the summit are given a denomination of an adept.

If someone chooses to go to the summit alone without any help from a more experienced, spiritually developed practitioner, and rather using advice from written esoteric sources, he or she should be aware of many delays and deviations they inevitably will be subjected to. Strong chances are that the person will not be able to accomplish the work in the current lifetime. The spiritual practitioner, who attained the summit, has a vantage position of seeing many pitfalls and dangers on anyone's path often in advance, and certainly comprehends the challenges of the situation faster than the aspirant.

Whether an aspirant attains the summit or not depends also on many other factors. First of all the important matter is how committed the person is. No one should remain under the illusion that this work can somehow be done by itself or that it can be fitted into one's daily schedule between two TV programs, for example, and these TV programs will remain a priority. Another factor is the comprehension of and the ability to observe one's daily routine. Very important is patience with oneself, as the aspirant will have to repeat many tests. These tests have to be repeated until such time when the aspirant comprehends the nature of this particular challenge and what is expected of him(her). The aspirant will need to have faith and strongly believe in the final victory, which at the end does not only depend on him(her), but on the help from others as well. In the physical dimension there is a guide or spiritual practitioner; in the spiritual dimension there are many helpers on whom the aspirant may call for help. The names of these helpers can be drawn from one's basic religious exoteric tradition or discussed with the guide.

The spiritual quest is the most important task in the life of an individual. We know that we have been created for this stage in life because we have an inner yearning for growth, love and a better understanding of life. When progressing on the spiritual quest, our love for the Divine Being increases, leading us to a greater creativity and a greater appreciation of Truth, Beauty and Goodness, which come from the Divine Being and are the Divine vibrations of Consciousness. When we reach the summit we come to know ourselves, that is to say, to know human nature. We come to know the Divine Being, we come to the understanding of what it means to identify with the Divine Being, and we come as close as possible for a human being to comprehend the mind of God.