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*All things arise and cease
due to causes and conditions*

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Will over Mind over Matter

by

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Mind over matter works only if there is will over mind. But it takes virtue to awaken the power of the will. Until then, there is no mind over matter. Or, there is no mind, period. Why? The absence of virtue is mindlessness. The presence of virtue is mindfulness.

The principle is---will rules mind over matter in the service of the will over mind. Like electricity, the correct circuit is completed. Aspiration or selfless desire for an ideal connects matter onto the service of the will. Virtue connects the power of the will to the mind. And the ideal connects mind to matter that is engaged in the service of the will.

Thus, an aspiration is the attraction toward an ideal. Whereas, an ideal is a virtue we promise to practice; a virtue is the ideal put into practice. The progression is from attraction to promises to practices. Or, from aspiration to the ideal to that of virtue.

Let's clarify from the negative to the positive. Selfish desires lead to materialistic addictions. Selfless desires are aspirations for the spiritual ideals. Putting the ideals into practice so that they become virtues awakens the will. Aspiration energizes us toward an ideal. As the ideals are put into practice, the virtues are realized. The power of the will is awakened. From the physical, emotional to the mental, matter becomes subservient to the will.

The same principle applies. Virtues awaken the will over mind. Ideals activate the mind over matter. And aspirations actualize matter in the service of the will.

From another viewpoint. The aspirations are the right emotions or feelings. The ideals are the right thoughts or ideas. The virtues are the right actions or behavior. And the will is the right intention or motivation. It is only then that there is right understanding. Altogether, one is right on.

In dealing with the negatives, as in the wrong motivation, mal-intention or ill-will, we are confronted by our materialistic desires. For desire turns us away from our original spiritual will that is the source of the power of consciousness. Thus we differentiate the aspirations from the lower desires that distract us.

At first, desire arises from an idea that is devoid of an ideal. To be more specific, this desire is about an idea pursuing another idea of a sensation, arising out of the senses in contact with physical objects. The continued satiation of our desires is what leads to attachment or addiction. Then one is cut off from the power of the will.

Within the context of our considerations, there are four levels of desire, as follows (kindly read as numbered, going upwards):

- (4) Desire for the ideals becomes aspiration
- (3) Desire for ideas becomes education
- (2) Desire for sensations becomes addiction
- (1) Desire for objects becomes connection or attachment

The man or woman of desire is one who faces, deals with and resolves the nature of desire at all levels, tempering object connections and sensations by study, a continuing education onto the aspiration for the spiritual ideals. Thus, by the spiritual aspirations, the world of desire is conquered.

It is the nature of desire to pursue objects of sensations in the physical world. Its role is to draw the body out of its lethargy or couch potato tendency in order to spur it into action. But there are times when activity becomes unbalanced, as in killing away time by the zombie-like watching of TV.

In this case, action is shifted from the physical to the emotional and mental. Although more emotional than mental, as the owner of the mind ceases to think for himself or herself. Why? The viewer is made to think what the shows and the advertising hypes want the viewing mind to think. And that is, to watch more of the same shows and to buy more of the same products. Even websites are being crowded with billboard ads. (Nonetheless, this is not to put down the need for accurate product information as the basis for making an intelligent purchase for a legitimate need.)

The weightier matter is to see to it that the emotions do not run out of ideals to aspire for. For one thing, we do not have to shop around for ideals. The spiritual ideals are already built-in as part of our own spiritual nature. We only need to be true to the truth within, that is, we are the truth itself. It is our knowing ourselves as the truth of the ideals within that enables us to know the truth about the world without.

Consider the ideas that constitute the mental world. We do not see the world as it is, not even the physical world. What we perceive are the sensations of our past experiences. The ideas we have merely represent the sensations we experience. The sensations may be gone, but the ideas continue their existence in the world of the mind.

When the accumulation of ideas reaches a critical point, the illusion of a separate self arises. The self that appears as an "I" feels separate because of its contents, that is, the ideas being different from somebody else's accumulation. It is this illusory self that

perpetuates itself as an unreal or virtual "I" by engaging in more and more desires. Thereon becoming addicted to sensations, produced by the senses in contact with the objects of matter.

It is in seeing this self-perpetuating process of consciousness that brings us to the ideals, the archetypes of the reality world, the noumena behind phenomena. Desires deplete us of our energies. The ideals enthuse us by our aspirations. With the ideals, we are energized into selfless action. There is selfless service. Matter is in the service of the spiritual will that is, in turn, in the service of others. Thus, the capacity for service, any service, begins with the control of the senses.

The true ideas are of those types expressive of the archetypes that are the ideals. This is the dual nature of the mental world made up of the ideas and the ideals. It is the aspiration for the ideals that helps put our ideas into ideal action. Again, the action is ideal because it is selfless. For it is the quality of selflessness that is the universal foundation of all the ideals. In selflessness, all other selves are included becoming the one universal self in all.

From the senses to spirituality is a concatenated series of quantum jumps: from object contacted by the senses, from contact to sensation, from sensation to idea, from idea to desire (arising as the pursuit of another idea for satisfaction), from desire to attachment or addiction, as the same idea recycles back to the object of contact producing sensation. When this whole quantum process is instantly penetrated and perceived, there is the breaking away free from what has been described as "the prison of the senses." At last, the realization. Enlightenment! That is why the event of a genuine enlightenment is appropriately expressed as a sudden enlightenment. It is this liberating moment of exaltation that truly makes the perfect day. The day of the perfecting spirit over matter.

From then on, from this new day, the existence of the physical, emotional and mental world of nature is no longer an enslavement, nor despised and depreciated, just because we have been betrayed away from reality. There is a due appreciation for the worldly adversarial role of matter, drawing out our potential strength, challenging us with our capacity for spiritual growth. Matter conquered by the ideal mind, and mind being ruled by virtuous will.

A humility pervades confirming the same victory that awaits every member of the human race. It is this assuring confirmation which makes manifest the true faith that saves our own humanity. The faith in one's higher possibilities is the same saving faith that shall also confidently uplift each one, from the real to the unreal, from darkness into light, and from death onto immortality.

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