

Start with ten minutes meditation

During this summer term we have been dealing with the period between 1976 and 1982 and the knowledge imparted by Dr Roles during that period.

This paper will look again at what was said during this period on the meditation. Our last paper on meditation (April 20 2010) discussed how the practice of meditation helped us to Remember the Self and how the remembering that everything belongs to the Param-Atman and that we have nothing of our own, naturally led to positive emotions and consequently the elimination of negative emotions.

We will see later how success in these two practices leads to Grace and the reaching of our goal – the Absolute.

Let us now reflect on meditation, the method given to us by the Shankaracharya for Remembering the Self. How does this work? Well, first of all, the Shankaracharya tells us 'the meditation discipline is part of a Divine Activity – more like a medicine or a panacea – to give happiness. In everyday life and at all pressing moments it acts as a tonic to strengthen one with happiness,

'Self fulfillment' the Shankaracharya tells us, 'is not a matter of creating anything new but simply purifying our nature.'

So how does repeating the mantra help?

Peter Fenwick asked the question: 'My understanding from the previous talks with His Holiness is that the mantra purifies the Antahkarana. Could His Holiness please let us know how the mantra receives this power? Is it the sound of the mantra, or the fact that it has been given from a tradition, or is it the purity of heart of the meditator?'

HH: The sound of the mantra has been given to us through the Vedic tradition, and its roots are in the Brahman itself. All these pure sounds which are incorporated in the mantra are full of qualities, and each sound has a particular element or meaning, which combine to create a particular type of effect, when this mantra is being repeated by the individual. Thus the meaning of the mantra and its proper pronunciation by the meditator internally will have the proper effect which is embodied in the sound of the mantra itself.

It does three types of work. First of all it eliminates all the impure, unnecessary and harmful traits in the individual, or in his Antahkarana and secondly it increases and develops whatever good he holds within himself. Thirdly, it makes the individual much more universal. There is a process of expansion which takes place in his Antahkarana so that he becomes much more universal and appreciates the universe more and becomes more united and in tune with the universe. These are the three factors which crystallise through the mantra.

As far as the individual is concerned, certainly the purity of heart is a good precondition for the mantra to work

The third factor concerns the tradition. The tradition makes a mantra much more potent because it has been evolved through the centuries and millenia and been practised by great saints and the

forces of these saints have been passed from one to the other, from teacher to disciple. So when it comes to the Tradition our mantra has certain potent forces and all three factors contribute to the efficiency or the force of the mantra in creating the necessary growth for the development of the individual.'

(Pause for questions)

Ten minutes meditation

Apart from the two half hours we devote in the morning and evening to meditation, we need to consider how to aid meditation and Self Fulfillment during the other twenty three hours.

This is connected with remembering that everything belongs to the Param-Atman. The Shankaracharya told us:

- a) Physically, you devote yourself to universal service, considering yourself everyone's servant
- b) Devotionally, be magnanimous and give importance to the Supreme Power, keeping in mind its unlimited benevolence
- c) Intellectually, you identify yourself as one with the Param-Atman, who witnesses everything and shows Himself in all forms you see

.P D Ouspensky told us that we have to work on all three centres (intellectual, emotional and physical) at once . This is the Fourth Way in Life

The Shankaracharya says the same thing in his language: HH: 'One major factor in achieving success is that Manas, Buddhi and Chitta must all come together simultaneously ...so there must be complete unity of heart and mind and action. It is only through such means that it is possible to increase Sattva.'

We know now that Sattvic energy is essential to good meditation.

The Shankaracharya sums up the situation when he says:

'The practice of meditation by itself is not an isolated act. It is a journey from the start of the mantra to the end of all agitation. This is a bridge over which one has to throw all one's belongings of desires and activities while walking from one end to the other.