

**Meditation and Remembering the Param-Atman** (PME)

Ten minutes meditation

Let us relook at the basis of our teaching as it has been taught. P D Ouspensky said that people in life, the householder, must work on all three centres at once – intellectual, emotional, and moving centre. Later the Shankaracharya Santanand Saraswati explained how this should be done:

**Physically**, you devote yourself to universal service, considering yourself everyone's servant.

**Devotionally**, be magnanimous and give importance to the Supreme Power, keeping in mind its unlimited benevolence.

**Intellectually**, you identify yourself as one with Param-Atman, who witnesses everything and shows Himself in all forms you see.

In relation to this, Jaiswal, our translator, asked about the Unity of body, mind and heart. The Shankaracharya replied:

*When the Unity is achieved, or when the mantra is felt by all three (aspects) simultaneously, then real peace is felt. It feels like everything and nothing.*

This resonates with the Chandogya Upanishad in a recent paper where Svetaketu discovers through dividing the fine seed of the sacred fig tree what is Atman. And his father says, 'That thou art, Svetaketu.'

One member of our group reminded me that another element of three – past, present and future, is also taken care of through meditation. The Shankaracharya tells us:

*The system of (mantra) meditation is in order to create sattva. Sattva being the repository of light and peace, warmth of heart and spiritual energy, does away with darkness. The harmful tendencies of past lives exist in the essence of one's deeds.....But if meditation has been rooted in one's being and is practiced properly, then enough sattva will be created to neutralise those harmful tendencies and overcome them.*

*Mantra meditation is related in some way to all three times: past, present and future. It not only corrects the harmful tendencies of this present life, as they are related to past lives, but also takes care of the third dimension of time, the future and cleanses everything.....*

*This means that the sattva produced by meditation can overcome harmful tendencies and allow greater possibilities to be realised in this life; but more than that, it can also remove harmful tendencies from the future.*

*Thus meditation cannot be related solely to our usual intellectual conception of linear clock time, which is illusory. It should open up for us a new vista of different and unimaginable 'times' working throughout the universe, and create a response to the unity which underlies all and of which, in successive lives we are a part. In meditation past, present and future can come together and be experienced as one.*

At the very end of his life Mr Ouspensky spoke gently and told Dr Roles and close colleagues that we were 'still the same personal people'. His Work required more prepared and reliable people.

People who have what he would refer to as having Permanent 'I' .

To reach this level Dr Roles told us that we had to rid ourselves of 'impertinent preferances' such as our likes and dislikes. The Shankaracharya has explained that it is the gunas that act and our role is to be a witness and indicates that this is our True Self .

Pause for meditation

We know now that everything is inter-related and on the bigger scale our Western tradition and the Shankarachaya's Eastern tradition like all School aims are connected with bringing justice and equity to humanity.

In a 1985 Audience the Shankaracharya explained that justice and equity are two sides of the same coin and that you cannot have justice without equity and that you cannot have equity without justice. He then went on to point out that 'attachment' is the problem. He said:

*You cannot have attachment without prejudice or prejudice without attachment, as you cannot have justice without equity. If you want to bring justice and equity into your organisation, into society, into the world, the first thing you have to learn is that attachment is the mother of injustice and prejudice is the mother of injustice. They are responsible for creating difficulties in personal lives, social life and national life. If you treat everyone in the world as you would like to be treated yourself, then you will see how to behave to them. Whatever you need must be provided to everybody else. Everyone is the same aspect of the Absolute as yourself. Treat everybody as equal to yourself, then you will see what is natural equity and how justice descends on the Earth.*

One member of this Audience said: 'So this starts with oneself and spreads through all scales? That is a lovely answer. Is man's purpose on this planet to transmit different types of influence from the Param-Atman for the maintenance of life and for the the development of consciousness?'

We were taught by PD Ouspensky that real questions carry their own answer.

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