

**Permanent Reality**

**Start with Meditation**

This is the first term in the second decade of the 21<sup>st</sup> century and it is natural to ask how are we faring and how much understanding have we gathered over the years since we first came in contact with this Work. And it was this month, 40 years ago in 1971 that the Doctor went out to visit the Shankaracharya. But this time was different to other visits because the Mela was on – the great Hindu religious festival held by the river Ganges.

Probably the most important statement the Doctor made on his return was:

*There is one essential idea we must try to get hold of. It is that the only Permanent Reality in the Universe is its Creator, everything else being forever changing and unreliable. It is a very practical idea, since success in meditation as in any attempt at Self-realisation, must depend upon how much we understand and apply it in our lives.*

His papers in the year 1971 concentrate more on the need for practice. Experience is essential. So let us in this term pay particular attention to this aspect of our Work. Again this calls for more intensity of effort as discussed last autumn. We could begin by jointly looking at the 3 inter-related aspects of the Doctor's statement. The establishment of an Observer, the Meditation and the Remembering of the nature of the Param-Atman as the only Reality. This, in biblical terms, would lead us to beoming an individual 'under authority.'

In May last year Anthony threw some light on the subject when he said: 'I find one observer refracted through bits of the personality but Atman is the ultimate Observer.' This indicates that only when we find the deep silence do we make contact with the Ultimate Observer and receive instruction from Param-Atman.

Anna Lane asked the question: 'If the Observer is present, does the ego disappear?' This question is the result of good observation because one can see that any form of identification removes the Observer or, shall we say, puts it to sleep. Observer and ego are not compatible. Either the Observer or the ego sits on the throne of the mind at any one time.

Toby said: 'Stillness is very much the key. I have to issue an instruction to be really still. Then you can be an Observer.' And Shena reminded us: 'If you are not happy, you are not conscious.'

Are there any other observations people have that will help us to put into practice the art of becoming a reliable witness?

(Pause for discussion)

**Meditation**

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We should have understood from our discussion that Sattva, the energy of Being, is an essential ingredient to establishing the Observer, to deep meditation, and to remembering Param-Atman (Self Remembering).

Dr Roles wrote in 1971 the following, which is not for discussion but for practice:

*It is within our power to hold this idea of the Param-Atman (your own Self which lives in the hearts of all) for two minutes without any other thought intervening. With practice we can extend this to 5 or even 10 minutes. A whole half hour would change one's life.*

The Doctor says that we have to find a practical way to do this. He points out:

*When we wake in the morning the brain is organised ready for daytime activity. The mechanism for this organisation is provided by nature.....If we want to awake spiritually we must gradually have to organise the top of the brain on a different basis and that is why it takes time because nature does not do this for us. The practice of referring everything to the Param-Atman would be a potent means of reorganisation.*

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Next week's paper will discuss how the initiation to meditation and the qualities of the mantra help to bring about this reorganisation.