

Meditation

In the last two papers there were two important subjects that are inter-related

1. There is only one Permanent Reality in the universe and that is the Creator. We were told that success in meditation as in any attempt at Self-realisation must depend on how much we understand and apply this in our daily lives.
2. 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 re-organisation.

Most people feel that these two statements carry the ring of truth. And the statements are simple. But we need each others' help to apply them practically. We require to begin with each person's pool of knowledge and insight which is their understanding behind these two ideas and how to apply them practically in our life.

Pause for discussion on thoughts, observations and questions

Regarding the first idea that the Param-Atman or Creator is the only Permanent Reality, we need to bear in mind what Dr Roles advised us at the end of his teaching years:

The need now is for simplicity.....There is only one consciousness. The levels are levels of impediment to that consciousness. That is what we have to feel and know.

In 1975 the Doctor crossed an interval in the Ladder of Self Realisation and created a bridge for all of us when he told the Shankaracharya:

I now realise I have nothing of my own, and that if I have some peace the guidance comes.

The Shankaracharya then told Dr Roles:

This realisation that 'I have nothing of my own' is the best realisation.....it signifies that the individual level of consciousness (Vyashiti) has been transcended into the Samashti level, the Universal level of consciousness.

He goes on to say:

In this Universal level, the Universe as a whole gains predominant importance and the importance of the individual is correspondingly reduced, but it also signifies that the whole universe is yours.

There are two chapters in the Vedas related to the two particular aspects of human consciousness which the Shankaracharya interprets for us.

The first which says: 'There is nothing of my own', belongs to the feeling aspect of the individual and the second which says: 'The whole Universe belongs to me', relates to the thinking aspect. In reality there is no such division. But even though there is no such division, the realisation has to come only through understanding the division.....The physical effect of all this is that the individual

becomes very light, the mind becomes very light, and when it is very light it takes into account the whole Samashti (Universe)

In the western tradition, all that has been said refers to the fourth room, and gives us a better understanding of the Higher Emotional Centre, the 'feeling part' which reflects Self-Consciousness and the Higher Intellectual Centre, the 'thinking part' which reflects Objective (Cosmic) Consciousness.

There was a message from the Shankaracharya to the Doctor given to us this week in 1972:

Love and True Knowledge are just two names for one and the same thing. This Unity is a natural property of the Self, and it comes to the surface when the soul concentrates on the Param-Atman. Then the mirage of a changing world vanishes and Param-Atman – the Self of the whole Universe - appears in its place.

Pause for comments or questions

Let us pause here for a moment and remember:

To meditate is to be. To be One. One without a second.....Absolute meditates and becomes the creation; we meditate and become the Absolute.

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Sometimes when we discuss the Param-Atman we lack a certain reverence because we forget or don't appreciate the scale we are talking about. We need to remember this. At one time the Shankaracharya sent a valuable message via a member of his ashram to Dr Roles on this matter:

I had a brief talk with him (HH) about how you have tried to explain Param-Atman to your group as 'the sum total of all the Atmans of all individual beings past, present and to come'. He said: 'In a way you can think like that. But you might add that Param-Atman is the Atman of the whole Universe – living and non-living, conceivable and inconceivable.....'

This suggests that a certain humility is required. We should speak of the Param-Atman with a feeling of reverence, and sense of wonder. Emily Bronte caught the flavour of this in her poem: 'No coward soul is mine':

Though earth and man were gone
And sun and universe ceased to be,
And Thou were left alone,
Every existence would exist in Thee.

Next meeting we will discuss in more detail the second subject mentioned at the beginning of this paper – how to re-organise our thinking.