

Start with Meditation

When people sit to meditate in company, there is an aim and intention to do so as one – we repeat the mantra, and in the peace and silence of the meditation there is the opportunity to be united, to be as 'one'. The particular stillness and feeling of being in tune and at one with others that comes from meditating together has often been remarked on. As the poet Wordsworth said: '...We have all of us one human heart'.

Some words of the Sankaracharya from a very early audience connect with this:

The Absolute is complete peace, consciousness and truth. When we establish the connection with the Absolute through meditation we get to the source of all serenity, consciousness and truth. Then we realise our wholeness. Meditation to to disperse that feeling of incompleteness which we experience, and which is due to ignorance and impurities, and to lead us to completeness. Completeness includes everything. All these abstract expressions which men make are just facets of completeness. (Record 1964 p139)

Meditation

Some years ago people in the Study Society responded to a question which was asked of us concerning what the meditation had brought to our lives. One person answered as follows:

'It has brought the sense of a still inner centre that is always present and available regardless of changing life circumstances. The feeling of the separateness of people and surroundings seems to lessen, everybody and everything are seen as more real, more as just different aspects of One Being. That leads to less of a sense of resistance to what is, and a deep trust in life's unfolding'

Pause

When someone is initiated we think of it as waking the mantra within, reminding the new meditator of that which is an innate part of our being. In his autobiography Father Bede Griffiths describes the experience of someone coming to a profound awareness of the spark of the divine which exists in all human beings:

During most of our waking ours we live on the surface of our being in contact with all the different things which are presented to our senses. Sometimes when we are deep in conversation with a friend or reading a book or perhaps in a dangerous situation, we lose the sense of time and enter into a deeper region of the soul, where it is withdrawn from the outer world: but we are still not far from the surface. Beyond this. Beyond all thought and feeling and imagination, there is an inner sanctuary into which we scarcely ever enter. It is the ground or substance of the soul, where all the

faculties have their roots, and which is the very centre of our being. It is here that the soul is at all times in direct contact with God. For behind all the phenomena of the world, behind the sights and sounds, behind the forms and energies of nature, there is the ever active presence of God, which sustains them in their being, and moves them to act. It was into this region that I believe I was at that time, and my will in the silent depths of its being reached out to the will of God.

(The Golden String (pp110-111))

Pause

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:.....

(Wordsworth: Ode to Immortality)

A question from an audience in 1962: 'Where did the meditation come from?'

HH: *The Creator begins the act of creation with meditation. The meditation is from the beginning of creation and will only end with creation. Although history is very long, yet at least one should know that meditation alone was the means of creation. The Creator meditates to create, and also meditates to bring about modifications. This is the means of creative activity. If men meditate they switch on, or tune in to the creative force, and find enough power to do their daily activities and prepare for union with Higher Mind or Atman as well.* (Record 1962 p4-5)

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