

1 June 1964

READING 4

N.B. The first part is only for those who have been given the meditation.

The following comes quite independently from Colin Lucas. Only two or three sentences have been rewritten as marked:

An imaginary conversation continued:

– I don't really understand what happens when you use the right triad?

– You mean the triad O–C–N?

– Yes. What is it that makes the meditation work? What is it that actually happens?

– There are many different sides to it – many ways of looking at it, but in a general sense you can take it like this: The passive force, the oxygen, is *you* – just the ordinary you that starts to meditate. The active force, the carbon, is the mantra – impulses which reach you from the repetition. And the third force – the nitrogen – is the result – the effect the mantra has when you repeat it.

– But what effect does the mantra have?

– It has the effect of separating fine material from coarse. Little by little, wherever it reaches, it brings out the goodness in the mind and eliminates the evil. Provided you repeat it correctly, that is what it will do. There is nothing you need do about it – nowhere you have to go to, or anything like that.

– What do you mean by 'evil' in this sense?

– Heavy, negative feelings, turning thoughts, rigid attitudes, illusions, painful and unpleasant sensations, and so on. They become transformed into something quite different – they lose their negative side.

– So we don't have to do anything about them?

– No, we leave it to the mantra.

– Is that why it is wrong to oppose them?

– Yes, if you oppose them, or even if you try to avoid them, you prevent the mantra from doing its work. You see, everything in your mind has goodness in it. However evil your thoughts may seem – however bad the state you are in – there is goodness hidden there somewhere. And provided you don't oppose it, the mantra will find this goodness out.

– One has been taught for so long to resist evil – it is difficult to let it be.

– Yes, I know. But that is the great secret. If you resist evil you only make it stronger. Just accept, accept, accept, and leave it to the mantra. Sooner or later the mind will become free.

– And then?

– As the meditation continues, and as the content of the mind becomes purer, the quality of the mantra changes. The finer the substance in which it works, the more subtle the mantra becomes. Eventually it passes above the level at which the mind can discern it...

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- And what about the triad N–O–C?
- It is through this triad that we establish a connection with the Source of consciousness within us.
- How do you mean?
- As we continue with the meditation, and as more and more nitrogen is collected in us, we can feel the mantra pulling us nearer and nearer to the Source from which it comes, until eventually we are united with it. [It was the triad of transformation: O–C–N, which makes possible the sudden spark across the gap, the ‘Return to the Source’ – the triad N–O–C, which is felt as the Shock of Self-realization just like release from prison.]
- But what does the carbon mean at the end of the triad?
- It refers to the highest level of energy we possess. [Put in another way, it means the Integrated Self – all that one really is – one’s own Will as manifesting a Universal Will.] And if we establish a connection with it, then it will create a new world within us, through the triad C–O–N.
- How do you mean, through the triad C–O–N?
- The triad C–O–N is working in us all the time. [In the untrained it exhausts itself in dreams.] It is the triad of creation – the means by which everything in the universe comes into being. If we can establish a connection with the active principle in this triad – the carbon with which it begins, then in time a real and permanent individuality will be created within us – an ‘I’ that is really our own.
- So all three triads play their part in Self-creation by [such methods as the Turning and] the Meditation?
- Yes, they all go on at once, when the meditation is successful. And the nearer one gets to the Source of the mantra, the more they become one thing. For in their origin they are undivided – in their origin they are indescribable for our minds.

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An interesting difference in the triads required for the creative act in the case of a great scientific invention and in the writing of a great poem, is revealed in yesterday’s review by Cyril Connolly of Koestler’s new book, *The Act of Creation* (*Sunday Times*, May 31st, ’64). The reviewer (quoting from Kekulé’s famous account of the discovery of the benzene ring in 1858), writes as follows:

I turned my chair to the fire and dozed. Again the atoms were gambolling before my eyes... all turning and twisting in snakelike motion. But look! What was that? One of the snakes had seized hold of its own tail, and the form whirled mockingly before my eyes. As if by a flash of lightning I awoke... Let us learn to dream, gentlemen.

The serpent biting its own tail gave Kekulé the clue to a discovery which has been called ‘the most brilliant piece of prediction to be found in the whole range of organic chemistry’. Such discoveries have, of course, to be proved, and in the proving of them scientific methods part company with art and partly account to some extent for the ‘two cultures’ and the popular assumption of a divorce between them. Coleridge did not have to prove ‘Kubla Khan’, only to write it.

(Pause for discussion)

He sums up with this quotation from Koestler about the Creative act:

Thus to heal the crack in the Grecian urn and to make it acceptable in this computer age we would have to improve on its wording. Beauty is a function of truth, truth a function of beauty. They can be separated by analysis, but in the lived experience of the creative act – and of its re-creative echo in the beholder – they are inseparable as thought is inseparable from emotion. They signal, one in the language of the brain, the other of the bowels, the moment of the Eureka cry, when the infinite is made to blend with the finite, when eternity is looking through the window of time.

This description of the three triads can be applied to all school work, and we would like that rather than the meditation itself to be the basis of your discussion.

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