

24 May 1965

### READING 3

#### PART 1. LAW OF THREE (continued)

We know very well by now that a certain combination of forces is needed for all School work and is the inner meaning of all religions and real Systems of Self-development. This is the triad beginning with Love of Truth and happiness which (aided by the trained mind) enables us to perform right actions – the triad of N–O–C. The full flavour of this triad is felt immediately you meet with a man of the Inner Circle, a ‘Fully Realized Man’. This triad (typified in the story of the Good Samaritan) will, if it accompanies other triads, turn every action into good.

But (since we are all so short of this Nitrogen, this emotional energy) there must be quite a long preparatory period during which we learn to conserve what we have and make more of it. We have in the past described two different ‘preparatory triads’ by which this can be done: one begins with physical activity, while the other begins with being passive. The point is that both these ‘preparatory triads’ end in Nitrogen and lead to the constant production and renewal of this Nitrogen (Sattva Guna).

Active methods (C–O–N) consist of the ‘rigorous disciplines of the past’, or are applied through exertion and movement (often to music which stirs us up to making the necessary physical effort). The Mevlevi Dervish Turning leads in a very striking way to the increase of this Nitrogen, which is even strongly communicated to an audience.

The Shankaracharya’s System mainly centres round the other preparatory triad (O–C–N). This, you will recognise, is the same triad as that of our ‘food diagram’; and it is interesting that the Shankaracharya also perceives this connection. This is how he spoke about this triad once (11th October, 1962) just before he gave us the Ladder of Self-realization:

In relation to Self-realization he speaks about the *Law of Three* and relates it to the Three Gunas: He says that of the three, two of them in this case are the poles (Sattva and Tamas) and Rajas is the interaction of Sattva with Tamas. It is like the three aspects of time, of which he says there is past and there is future, while what we call Present is the interaction of these two. The point where the future is being passed on into the past is called ‘Present’. Just so is the position of Rajas or Present, though it is always there it is not dominant. Man either lives in Tamas or lives in Sattva, but Rajas is always there, which signifies all activity of the present moment.

He says Sattva is the natural state of mind, while Tamas is the outcome of inertia. Rajas is needed to give them an impulse to go ahead, to move towards Sattva. But fortunately or unfortunately many people once again come back to inertia; very few go on to the natural state of Sattva.

He gives as an example that in the process of eating the action is Rajas. The effect of the eating also can be of two kinds: a moderate and well-regulated diet gives a good effect and leads to happiness and good health, which is equivalent to Sattva. But if it is not a regulated and moderate diet it can lead to indigestion and some other diseases which can be compared with Tamas. So, though the action is very little, yet the effect is prolonged either to Tamas or Sattva; Rajas is the intermediate period of action.

He says impulse of Sattva is very dominant in the Law of Three; for the Law of Seven is a repetitive motion unless the cycle is completed by full Realization. Otherwise movement in a circle goes on mechanically again and again. He wants now to say something about how this Law of Seven is described in his System.

He then proceeded to give the Ladder of Seven Steps.

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#### COMMENT

Can you give descriptions of the working of this triad in your own words and from your own experience?

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## PART 2. REPETITION, THE FIFTH DIMENSION

It would be useful for those who are asking questions about Time, to listen again to this introductory statement in a *New Model of the Universe* (2nd Edition, pp. 473–474) and think about it and discuss it:

As we should know from the study of undulatory vibrations in the world of physical phenomena, every wave comprises in itself a complete circle, that is, the matter of the wave moves in a completed curve in the same place and for as long as the force acts which creates the wave.

We should know also that every wave consists of smaller waves and is in turn a component part of a bigger wave.

If we take, simply for the sake of argument, *days* as the smaller waves which form the bigger waves of years, then the waves of *years* will form one great wave of *life*. And so long as this wave of life rolls on, the waves of days and the waves of years must rotate at their appointed places, repeating and repeating themselves. Thus the line of the fourth dimension, the line of life or *time*, consists of wheels of ever-repeating *days*, of small circles of the fifth dimension, just as a ray of light consists of quanta of light, each rotating in its place so long as the primary shock which sends forth the particular ray persists. But in itself a *ray* may be a curve, a component part of some other bigger wave. The same applies to the line of life. If we take it as one great wave consisting of the waves of days and years, we shall have to admit that the line of life moves in a curve and makes a complete revolution, coming back to the point of its departure. And if a day or a year is a wave in the undulatory movement of our life, then our whole life is a wave in some other undulatory movement of which we know nothing.

#### COMMENT

If you happen to find it unpleasant to think of your *life* in this way, just take this same principle on a smaller (psychological) scale. You know only too well by now that when you sit down and close your eyes with the aim of retreating to a still place 'where there is time no longer', you immediately meet with those recurrent inner conversations, recurrent chains of thought, recurrent bodily sensations, and recurrent dreams which, in fact, go on all the time but which you mainly disregard. Since it is inherent in the nature of the active mind (Manas) to repeat and repeat anything that catches it, it has to be given something *useful* to repeat. Hence the part

played by repetition in real and effective methods of Self-realization – Meditation, Movements to music, and the Dervish Turning. Think about this and ask yourself how you are to prevent this repetitive mind from establishing a 'kingdom of its own' during other times of the day when the attention is not fully engaged, for *that* is the source of so many human delusions.

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