

4 May 1970

## READING 2

## PART 1

When I first looked through the examples sent in from your meetings I had a real shock. This subject of the Law of Three was launched once again this term to see if, after thirty years with all the help we've had, I could get the idea across to you any better, and it's quite clear that I didn't succeed! So I had a good laugh at myself when I saw that, after all, *I* am the fool who was entrusted with the garden by the landowner, and just destroy a wonderful idea by presenting it in a way that people cannot understand.

Have we forgotten all about the 'Alchemy of Happiness', and the way problems can be solved by the stilling of the mind and the melting of the heart? Have we forgotten that the idea of 'six activities' was given us by Mr. Ouspensky to awaken *our own Conscience* about our own actions; just as the three Gunas are spoken of to us by the Shankaracharya for our own Self-realization?

Yet there was only one group-taker (Neville Haynes) among the reports received by Saturday who guessed the reason why that particular story was given, and goes on record as actually *saying* (halfway through his meeting at Bunhill Row): 'In this room at this moment we are being given something as valuable as sandalwood trees – are we polishing it, or destroying it?' But no one apparently took that up. No wonder that at another group (Highgate) someone said 'she was dismayed to hear she was to study the Law of Three again; it seemed to come round with mechanical regularity and never helped her.'

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But wait a moment; a closer look shows that some of your examples hint at a bright beginning of something new. Three people mentioned the word '*magic*' with examples and conclusions:

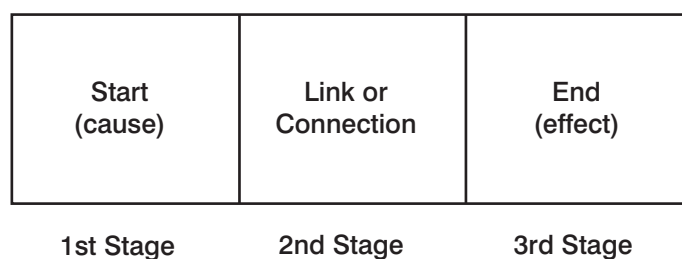
1. Al Weigall (at Mrs. Henry's meeting here) said: 'Waking up after a dream, I tried to remember and keep the savour. Presently I found I was putting it into words; a description. The magic had gone; the wish to interest someone else had taken its place.'
2. Mrs. Cardew at the Teddington Group gave this example: 'Had a magic day, years ago, in Richmond Park in the snow; but next day went again hoping for the same experience, but found – in the same situation – that the result was quite different; no magic. Conclusion was that it depended on *who* was going out in the snow.'
3. Mrs. Melville, just after, recalled 'that two children (Peggy and Sean) had a magic day playing in the hay, which was not repeated when they tried it again. Innocence rather than personal desire?'

**Comment:** Do we have to go back forty years for our magic?

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Now we all know perfectly well what they mean by 'magic', so don't let's go analysing the word, or we'll find (like Al Weigall) that the magic has gone! The presence of the mysterious Third Force in sufficient quantity always gives a feeling of 'magic' when it reminds one of the presence within one of the Creator who is the source of all the magic of the universe.

The theory of the six Triads is very simple; everything manifested in creation has three elements in it, but may be either up-going or down-going. In relation to human actions we can see any action in this form:



The three elements may all seem to occur together and instantaneously, or they may be drawn out in time, to appear as on 'order of action'.

In the ordinary way the 'start' and the 'end' are *external* and can sometimes be seen as 'cause and effect'. But the middle element is an invisible *inner* one and depends (in the given examples) on the *nature of the person* performing the action. Invisible, that is to say, to everyone but the person himself. Even the landowner in the story was deceived by the nature of the man to whom he entrusted the garden; if he'd known that this was the sort of man who'd go burning down his sandalwood trees he'd have given it to someone else. So this middle element depends on the nature or Being of the person performing the action, as is made very clear in another example given just lately by the Shankaracharya:

If you give a 100 rupee note to a two-year old child you will see that he doesn't recognise the value of the piece of paper at all, and he'd just play with it or lose it or tear it and destroy it. The same may happen with people that, when they are given valuable material, they just play with it and make no use of it at all. But when the child reaches, say, twelve or fourteen years and has learnt to appreciate the value of money, with which he can buy so many things he wants, he takes a lot of care of a note because he knows that this piece of paper is far more valuable than other pieces of paper.

(8 March 1970)

So that second element in some actions contains something to do with discrimination and valuation based on experience. He went on:

In India it is quite possible to get a copy of the *Bhagavad Gita*, which holds the philosophy of liberation, for a few pence; but the essence of the Truth and the Knowledge which is enclosed in the *Bhagavad Gita* cannot be bought even for a million rupees.

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## PART 2

On the way of Self-realization, that hidden middle element is only to be found by self-observation. How do we go about taking this True Knowledge in the right way? For me the clue to the above examples is contained in the idea of the *Antahkarana* ('Inner organ' or 'Soul' of a person) *as itself subject to the three Gunas*, and the chief way we have of recognising this organ is by one's feeling of 'I'

When one feels 'I' one always feels a limitation, but these limitations differ by their nature. If the 'feeling of I' is full of Rajas or full of Tamas, it will be related to whatever

limited picture one has of one's body and its desires, material possessions, reputation, social position or one's knowledge. So one comes to limit one's 'I' to whatever one seems to have.

These are small circles created by the personal ego (Vyashti). But when the feeling of 'I' is full of Sattva it is related to the 'Universal Being' (Samashti). So when the feeling of 'me and mine' arises in relation to anything in the world, this ego will be governed by Rajas and Tamas. In contrast, if the feeling is of 'Thee and Thine', then all activities or states to which 'I' rises in any individual will be of service to him, his neighbours and even to humanity.

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Apply this test to the examples here quoted from your meetings and find new ones this week. And for Christians, St. Luke (18:9) gives a very clear example of the two extremes of the feeling of 'I' – as usual the invisible or third possibility is only hinted at. Here is a literal translation from the Greek:

And He spoke this parable also, to some who trusted in themselves that they are good doers, and looked down on the rest: Two men went up into the temple to pray, the one a Pharisee and the other a tax-collector. The Pharisee standing there was praying to himself thus, 'O God, I thank you that I am not like the rest of men – rapacious, unjust, adulterers or even like that tax-collector. I fast twice a week; I give tithes out of all my income.'

And the tax-collector standing apart, would not even lift up his eyes to the heaven; but was beating on his breast saying, 'O God, be gracious to me the sinner.' I say to you that this one went down to his house more dedicated than that other one. For everyone that elevates his ego will be brought down, and he that makes himself small will be exalted.

To which the Shankaracharya would, no doubt, add: 'But the man who leaves his limited self behind *altogether* at the time of meditation and rises above all three Gunas, will regard himself only as a servant or instrument, reflecting the Glory of the Creator.' It would be this way that we might come to learn from the Creator Himself the nature of the three forces of His Creation. It would be this way, too, that we would use for their true purpose, the Meditation, the Dervish Turning, the Movements, work parties, even meetings!

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