

16 March 1976

READING 6

PART 1

We would be well advised to take further the two points made at the beginning of last Tuesday's Meditation meeting where it was said: 'The first is that all knowledge is absolutely useless in meditation except the knowledge of the nature of the Self'. This is what the Shankaracharya refers to as 'True Knowledge'. Knowledge of the self in its individual aspect (Atman) is reached through the heart, whereas for knowledge of its universal aspect (Param-Atman) mind is necessary in addition.

In relation to the first of these, H.H. spoke recently in answer to this question by J.C.P., the leader of our Auckland group:

J.C.P. You said yesterday that in meditation 'the source of love has become blocked; only the external actions are going on'. You gave me a way to help this problem in meditation; could you advise further in relation to daily life?

S. For strengthening the feeling of love, an emotional attitude, essential for love, is required. Purity of thought (Buddhi) is necessary in order to strengthen this feeling. We should make ourselves as liberal-minded as we can; while emotional attitude is essential, purity of action also lends a helping hand.

Suppose there is a man for whom we have great respect. The more we become acquainted with him, the greater will be our love and respect... Our love does not diminish with increasing acquaintance.

In this case, the man is the Atman. To know something about the Atman (such as how the Atman behaves) is necessary for the development of love... What is the Atman? How to recognise it?... To gain the knowledge of the Atman, we require a *steady state of mind*. The more one's mind is at peace, the more we shall know about the Atman...

(Pause to get that 'steady state of mind'.)

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The second point made at the Meditation meeting was that there is only one kind of energy which is valuable in meditation – namely 'Sattva'. The two opposing kinds of energy (Rajas and Tamas) like positive and negative electricity – are everywhere in tension and conflict throughout the universe and in ourselves. This conflict is only resolved by the *increase* of a third kind of energy which is different from either, and to which man is ordinarily blind unless it is pointed out to him again and again. This is partly because it cannot be defined in words; we need to develop a taste for it (as a tea-taster does or a wine-taster) by which we can detect it even in small quantities. Having once formed a taste for it we find it so delicious that we will follow it everywhere, as a dog will follow the trace of aniseed.

It was an old alchemical saying that 'in order to make gold we need to have a little gold to start with'.

The Shankaracharya emphasised the same point:

The little Sattva you have got is much more important for you than all the drawbacks, difficulties and troubles you see in the world.

Iron is a cheap metal, and gold is a precious metal. There may be a lot of iron lying about, but a little gold has more worth in it than all the iron. That

little piece of gold, say an ornament, you keep in a beautiful case. You don't worry about the iron at all.

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Whence then do we derive more Sattva? It can be released from its store *within* by a train of thoughts or a dream, or 'triggered' by impressions *outside* such as certain music or by anything that reminds us of the God-like nature of man.

The more Sattva we accumulate the more we draw it into ourselves from the world about us, from the wonders of nature and from art. We also derive it from the writings of enlightened people, the Upanishads, the *Gita*, the Gospels. And there are places saturated with it such as an Ashram or a Cathedral or a village church or a house in which 'Gatherings' are held. St. Paul's recommendation to the Philippians (4: 8) is well known:

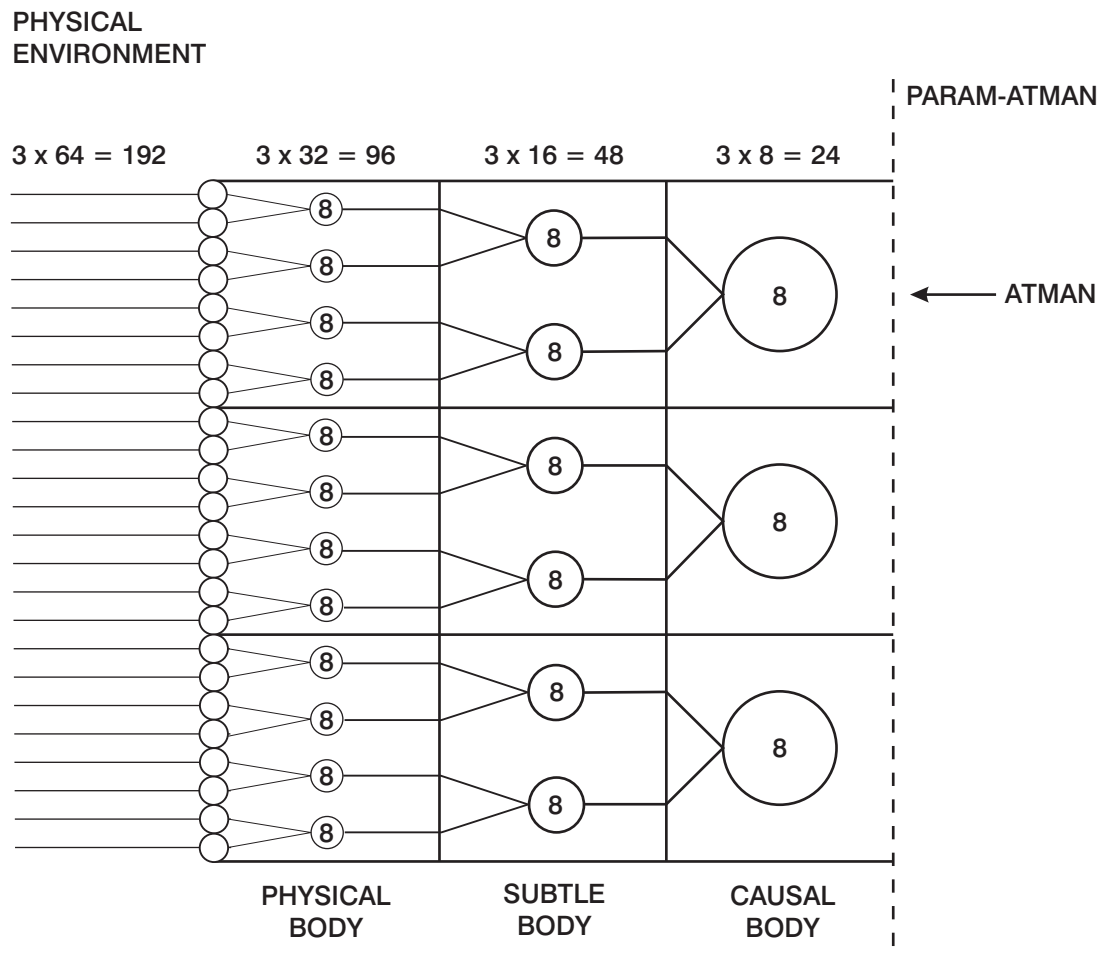
Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

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PART 2. Mainly for New Groups

Study of the Cosmic Laws – particularly the law of Three Forces – is valuable both for creating and releasing Sattva and for understanding the nature of the Self in its universal aspect.

Our Western System tells us that in the Absolute all three forces occupy each place in the triad – something incomprehensible to us. In the next world (all galaxies) the three triads are



apparent but being under one Will, they are unchanging. The Shankaracharya calls this Avyakta or 'unmanifested nature'.

In a galaxy such as our Milky Way the three primary triads have become laws and there are three second-order triads arising in the galaxy itself which limit each spiral nebula in respect of time and magnitude and spin. An average star like our sun would be under twelve orders of laws, each atom of the sun would consist of twelve atoms of the Absolute and so on. So in the diagram you had recently each 'Guna' within a human being would, on the causal level consist of a whole octave of the original three forces making 8×3 or 24 in all; 48 on the subtle and 96 laws governing the physical body. So in the physical environment we have to select our impressions from 192 possible varieties – and we have very little freedom!

Once the principle of this diagram (which is like the note values in music) is understood it can be carried at the back of the mind emotionally to give a sense of direction in moments of crisis. One stops looking for the needle of truth in the haystack and looks for it where it is: within one's own house.

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