

16 June 1980

## READING 4

### MEDITATION AND THE LAW OF THREE

At the last Meditation Meeting on 10th June (80/21) we read part of one of the most recent of the Shankaracharya's talks held last January with Mr. Whiting of the School of Meditation who has kindly brought me a photocopy of the whole series. There have been requests to hear this again, but it needs some introduction to explain why he asked the question.

To those unfamiliar with 'Return to the Source' (which was an account of my first ever meeting with the Shankaracharya at the Maharishi's Ashram in 1961) it was the following passage to which Whiting's question refers:

At a gathering on the sand by the Ganges (there only a mountain stream) one evening at moonrise we were about 70 Europeans and more Indians when the Maharishi (translating) suddenly roused me with the following words, for I'd never heard anyone but Mr. Ouspensky use this expression 'Self-remembering':

The whole source of all our troubles is that *we never remember ourselves*; only we don't talk about this at the beginning because it is never understood... It is as if each of us possessed two houses: one a tiny little empty hut with no furnishings and with bars on the windows, and there people live all their lives. We forget that we also possess a palace full of costly rugs and furniture; everything we could want; servants at our command.

When we start to meditate we come gradually out of the little house and have glimpses of a bigger world. When we transcend everything that belongs to our personal life and reach the state of absolute stillness we are sitting between the two houses with a feeling of insecurity but a vague sense of the big house that's so near. If we persist day after day for long enough we will be guided to the big house; we will walk there and even go in sometimes. After that we will never again be content to live entirely in the little prison.

So, memory of this great big house (where the Atman lives) is 'Self-remembering' but Self-realization is when you are invited to go in there.

Mr. Whiting has continued to ask about this illustration from time to time; and he started the conversations from which we quoted (1st audience 21.1.80) with the following remark:

W. Could we speak about entry into the world of stillness? You have given us clear directions about 'entry into the big house' and into the world of stillness and have told us about the meaning of Sva-bhava...

From the ensuing talk we gather that the most probable meaning of Sva-bhava, *for us*, is what our System described as 'the interaction of our inborn individual *essence* with the environment through our *personality*'. Or, if you prefer it in neurological language, as the 'union between the two hemispheres'. You will learn that the Antahkarana on the causal level is above them both, and there everything is one.

Further on in the same audience comes the question and answer quoted last Tuesday in part – but here we give the whole of it:

W. People can find the stillness, but the question is how can one live there?

S. In this pattern of Creation which we live in, it is not necessary nor possible to stay at one place for all time. This Creation is *Triformal* for it is governed by the Law of Three. This Law of Three is at the causal level so they proliferate at every level of Creation. They have complete reign and pervade all things and all events. There isn't an action and there isn't a being which can escape the Law of Three. The Sattva, Rajas and Tamas follow each other and yet remain ever together. This is the Sva-bhava of our nature and all have to conform to it.

There is one factor forgotten, and men believe that they either need to be *active* in Rajas or be *at rest* in Tamas. It has been forgotten that there is a superior realm of *stillness* which has great potential. This one gets through the Meditation. It is not necessary to stay in meditation for too long to enjoy the stillness for nature will not allow anyone to do so. Our nature is such that Rajas will take over Sattva and Tamas will take over Rajas. Tamas can certainly take away the fatigue but can't provide the enlightening Sattva. This is where meditation and wisdom comes to help. When one wants to go to the big house through meditation one is only seeking the Sattva of the big house to enlighten all facets of his life at all places and for all time. One needs to visit twice a day and if one has reached the big house one will be blessed with light for day, and transform the life.

If one wants to satisfy one's hunger for all time by eating too much at one time, yet nature will force you after some time to come back to the table again to honour the call of hunger as a consequence of the Sva-bhava of the physical body. This applies to all actions as well, for no one can rest the body for too long at one time. In each case nature will take over.

The Law of Three or the cycle of Sattva, Rajas and Tamas cannot be ignored but with stillness it will be brought to a good balance without disturbing the still nature of the Atman. The physical body is composed of Tamas aspect of nature, the organs of knowledge and actions are composed of Rajasic aspect of nature while the Antahkarana of Manas, Buddhi and Ahankar is made from the Sattvic part of nature. Thus our whole being is a mixture of these Gunas which can rest in Tamas, act in Rajas, and meditate, be still and enlightened in Sattva. The machine is primarily finely balanced but not properly used without Meditation and Sattva.

Dr. R. The Antahkarana is the inner nature, 'inner organ' or Soul where everything is one. All the feeling of 'I', the registering mind, the discriminating Buddhi and Chitta – the mirror of Consciousness – they are all parts of the single individual reflection of the Absolute. And each of us has this along with complete access to it if we want; and that's the place to get to.

\* \* \*