

30 June 1980

READING 6

THE 'LAW OF THREE' (continued)

(For two weeks)

Last Monday actor Tony Anholt said that for him the solution lies in keeping watch on the three changing Gunas, whether on the stage or in the two minutes silence. The following passage confirms that:

PART 1

At his third audience last January, Mr. Whiting put the following question:

W. Many years ago, when the School of Meditation was established, you sent a message saying:

The time has not come yet; when it comes it will be quick. For now, you have leisure in which to train the people who would then take responsibility.

Would you say more?

S. In the scheme ('process') of this creation 'Time' stakes its own claim. In 'Time' events are generated, grow, and mature; when mature actions are fast.

Obstacles (to quick and efficient action when called upon) arise from two sources inward and outward. Outward obstacles are not so difficult as the inward ones which arise from excess of Rajas and Tamas in one's own being. All disciplines and training are aimed at elimination or reduction of this excess to give place to Sattva.

The transformation of the Gunas into one another is inherent in the natural order. When the right 'Time' arrives, the work is done easily, but at any other time it hardly gets done even with great effort. In the early stage of discipline (Meditation) also, when Rajas and Tamas get reduced, both worldly and spiritual work become easier; because Sattva (being increased) gives light, removes fear, and inspires all to their duties. That is why the Gita says that the True Knowledge is easy and comforting to practise; when Sattva is abundant the work will be done faster too.

(Pause for discussion)

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There are two chief meanings given to our one word 'Time' as commonly used – a '*period* or stretch of time' and the right *moment* or 'moment of opportunity'. The wise teacher (who is named in Ecclesiastes as Solomon, son of David) expresses this in Chapter 3: 'To everything there is a season (Chronos) and a time (Kairos) to every purpose under the heaven – a time to cast away stones, and a time to gather stones together; a time to embrace and a time to refrain from embracing...'

This distinction – much forgotten nowadays on all scales – underlies also the recognition of those moments during every day, when 'natural Samadhi' is possible. It's much more difficult at any other 'Time'. They are moments of opportunity which we mostly don't notice.

PART 2. A REMINDER ABOUT 'STILLNESS'

Later in the same audience Mr. Whiting remarked:

W. When I was with you two years ago, it seemed that you wanted to bring home to us that the more we understand and appreciate the world of Stillness, the more easily one's doubts will be taken care of.

The Shankaracharya replies with an illustration reminiscent of the Maharishi's original introduction of the Meditation to the West (about what he then called *The Treasury and the Market*).

S. A market is a place of movement where buying, selling and bargaining creates a din. All through it people talk and buzz around. When one is approaching the market one can hear its noisy din and one knows that the din is over there and the stillness is right here. As one gets nearer, the din becomes louder and the silence seems to disappear and get lost in the market noise. Having got into the market one becomes part of the din and the silence or stillness is lost.

No sooner does one come out of the market but one can appreciate the noise out there and the stillness here. Life is like that.

Discipline (Meditation) helps to hear the noise and also to distinguish the silence in the midst of the market. If one learns to maintain the stillness there, one does not 'become' the market although participating in it.

W. It seems that the absence of the dualism of regarding oneself as subject or object relates very much to being *still* in spite of the noisy market?

S. A man may steal and be punished as a thief, or perform good deeds and be commended; but the Power of Consciousness, which remains only a *witness*, is neither thief nor good man.

Thus all claims of being the 'doer of actions' or 'enjoyer of objects' relate only to ego (Ahankar). When True Knowledge dawns, then the distinction between witness and doer actually takes place and one understands that one is really the witness and not the 'doer' or 'enjoyer'. This witness *is* the stillness, while claims of 'doing and enjoying' make the din of the market, the realm of movement and of commerce. As Lord Krishna says in the Gita. 'Only the fool whose mind is deluded by egoism considers himself to be the doer.'

As long as one is claiming to be doing and achieving, one becomes the movement instead of the Stillness.

If one has a coat and hangs it in the wardrobe the inanimate coat can't go to anyone's body; it must remain where it is. But when you put it on it will go with you everywhere. The same with the *ego when it claims to be the owner* of mind, body and consciousness and then it goes with one everywhere like one's coat. No sooner is it disclaimed, however, than it goes back to the place where it belongs, namely the Prakriti, one's innermost nature. Then the Atman, having no tie or attachment, becomes the witness discarding all claims of doer and enjoyer like the coat.

Conclusion. So what makes the difficulty in an attempt to be Conscious even for two minutes, in Meditation, and everything we do? It's not the body or the mind itself but the *feeling of ego* one carries with one all the time. Discard this and leave it in the wardrobe; then in due course we shall receive from above what we want.

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