

16 October 1972

**READING 2 (CONT.)**

(**Note to Meeting Takers:** The first part is made up of further thoughts about the subject of debts, produced by Dr. D.B.C. The second part is from Dr. Roles. The first part should not necessarily be read out, but simply used as a stimulus to further discussion.)

**PART 4A**

There are two aspects to debts, the dismissing of debts, and the payment of debts. The Shankaracharya has said that we should be happy to repay our debts in full. Debts relating to our School can be felt as a burden, or as a satisfying impulse. If a man in School wishes to ascend to the next rung on the ladder of Self-realization he places someone on his step.

When we waken to the direct influences of our Master, then it is possible to pass on undistorted his higher influences to others who, with the aid of Magnetic Centre, are seeking. This is only possible to man who is awake!

Can any man dismiss debts? If we had our debts constantly dismissed, would it help us? Perhaps it is an illusion to think that sleeping, negative man can dismiss debts?

What is needed to dismiss debts? Consider Peter Eadie's recent question: 'On the historical scale one feels it is impossible for us to change causes, but we can – by being different – come under the influence of a higher law?'

One reason for expanding the influence of our School is that historical causes could be changed. On our own level, do we wish to change any causes in our own lives? Do we wish to wipe out any debts?

The following quotation comes from a meeting of Mr. Ouspensky's on March 5th, 1937:

*'Forgive us our debts':* Many principles are connected with this. First of all 'forgiving': such as we are we forgive when we should not and we do not forgive when we must. All identification, sentimentality... Forgiving is a function of higher emotion and is connected with positive emotion.

*'Our debtors':* If we had positive emotions we would be open to higher influences which would do something for us. This is the explanation of 'forgive us our debts'. It refers to the idea of changing the past which can only be understood with the idea of recurrence. If we change today, we change the future for next life, and if we change the future for next life, we change the past.

*(A Further Record)*

Positive emotion burns refined alchemical energy (H12 and H6). This energy is a major ingredient in very strong life-changing emotional memories. Those memories connect with the central core of Dr. Roles' three-cylinder diagram. Can we learn to release and control this energy?

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**PART 4b**

‘The thought of the past and of the future would weaken...’ This arresting sentence which we heard last week connects with another recent message from the Shankaracharya. Dr. Roles had sent him a story told by a member of one of our new groups which he had quoted at a July Monday meeting:

What you have just said made me think of a story about a London tramp who slept in Hyde Park and was happy because he always dreamed he was sleeping in the Ritz Hotel. Someone who was interested in him booked him a room for a night at the Ritz. Next morning he was asked how he had slept. ‘Very badly,’ he said. ‘I spent the night dreaming I was sleeping on a hard bench in the Park!’

This was translated and read to His Holiness and we heard that he liked it and used it as a basis for one of his talks at the Ashram; the substance of what he said is this:

The story is very useful in understanding the working of the human mind. It is never satisfied with what it has, and always desires the opposite. While a poor man envies the comforts of the rich and wants to be rich too, a rich man is weary of his anxieties and envies the carefree sleep of one who has nothing. A sick man worries about getting well (only making his sickness worse), while a man in good health worries that he may get ill.

The mind also has a tendency to live more in the past and the future, and less in the present which is much more important than either. This combination of dissatisfaction with the present and the perpetual desire for the opposite in the future causes perpetual unhappiness. The remedy is to see, with the Eye of True Knowledge, *the same thing* in everything, and that same thing is Param-Atman. Then the outlook becomes balanced and unified, unrest giving place to tranquillity.

In our day-to-day actions (on the physical level), however, as apart from our *thoughts*, things should be taken as they are, and not everything as the same.

(Record, 15 August 1972)

**COMMENT (BY DR. ROLES)**

In fact, neuropsychiatry will I am sure discover one day that the brain’s computers work somewhat on the principle of a taperecorder which, after recording all day, runs the tape back *in reverse* several times at night at high speed in dreams, and in the morning starts recording again from the beginning, wiping out all of yesterday’s record that was not stored in the long-term memory.

The principle is also that of ‘after-images and complementary colours’ described in P. D. Ouspensky’s chapter on ‘Dreams’ in *A New Model of the Universe*.

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