

3 November 1975

READING 5

As there will be no Monday meeting next week (10th November) I have been persuaded to relent slightly and distribute another short reading, which could be used if wanted that week. This gives an opportunity to round off the subject broached in Reading 2, as follows:

After I had been taken to task for talking about 'not being able to do', our little party (in Allahabad) discussed how to get back to the lovely atmosphere of that first audience, so on the Wednesday – the fourth audience – I put my first question again:

I give grateful thanks for the reminder that this Ahankar – this Ego – when under the influence of Tamas has the long-established habit of reverting to the negative conclusion that 'one cannot do'. That must stop.

The original feeling with which I came to the first audience was a happy and triumphant certainty that when the realization comes that I have nothing of my own, then all doors open for me.

Surely the emotional feeling of 'I have nothing of my own' must at once be followed by the Universal aspect that 'the whole Universe belongs to me'; then there is great joy.

You could see the Shankaracharya's face lighting up as it did the first time, and from that moment nothing went wrong for the rest of the visit!

S. replied: There was a King who organised a great universal exhibition. He invited exhibits from all over the world, and stalls of beautiful things were arranged in this exhibition. People assembled there to buy whatever pleased them. There was one particular man who used to move around the stalls, examining them minutely, and yet he bought nothing. He went round day after day; and people wondered why this man kept on looking at things but never bought anything. They tried to persuade him, but he said he would only buy something that really satisfied him. He kept up his search, but when only two days remained some people reminded him that he had very little time left – he had better make his choice quickly, come to a decision quickly, otherwise he would lose the chance of buying anything at all!

He said he wanted to wait to see what really suited or pleased him. This went on, and at the last moment when the stalls were about to be closed for ever, he went to the King who had organised it all and he held the King's hand. He said, 'This hand has organised such a beautiful exhibition; it is this hand that I want to buy.' And he asked the price.

The King said that it was very difficult for him to imagine that he himself was on sale, or that his hand could be for sale here; there are other things to be bought, not the King. But the man said, 'It is you who have brought about such beauty, so I want *you* – not the things.' The King said, 'If you really want me, you can have me only by love – not by money.' So the man said he was ready, and he surrendered himself with great devotion to the King.

Then because he surrendered himself, he won the King, and then all the things in the exhibition which belonged to the King, belonged to him. He had no reason to buy anything any more, because everything was his. He could use whatever he wanted whenever there was a need for a particular thing to be used.

He did not have to buy, he did not have to claim, he did not have to collect. It is only surrender to love of the Creator that wins all.

I started the fifth audience, next day, with this remark:

The story of the King was so beautifully told yesterday, that we would like to be identified with the man who did not want anything except to hold the hand of the King. Even waking during the night there was the feeling of grasping that hand which has given rise to all the wonders of Creation, and it gave me a taste of Samadhi.

S. There is now no question of finding the hand, because you already hold the hand and it is quite obvious that you inherit everything because you already have held the hand for quite a long time. Whatever might come in the way, it is only the past reflecting itself sometimes like a dream. It is not any conscious act of your own that will bring about the fulfilment of any desire not yet fulfilled.

Comment by Dr. R.

For this message to have its full impact you must all realise that it was not intended for a single individual only. It is a vindication of the rightness of our general direction during the forty years since we began to learn the Big Secret of life from Mr. Ouspensky. Therefore each person (in whatever country) who is truly following this Way of ours should take the message as applying to him or to her, for *collectively* 'we have been holding this hand for quite a long time.'

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