

17 March 1980

## READING 6

### PART 1

Remember that we are not being asked to 'give up' anything real, only the fictitious! In reporting on the results of the experiments described in Chapter 8 of *A New Model* the author wrote:

In fact almost all the usual ideas and concepts by which people live proved to be *non-existent*.

With great amazement I became convinced that only a very small number of ideas correspond to real facts, that is, actually exists. We live in an entirely fictitious world, we argue about non-existent ideas, we pursue non-existent aims, invent everything, even ourselves.

But in contrast to dead ideas which did not exist anywhere, there exist living ideas, incessantly recurring and constantly present in everything I thought, learned and understood at that time.

He gave examples like the 'triad or trinity which enters into everything', cause and effect, and the existence of Real I in contrast to 'imaginary I'.

Similarly the instructions of the Shankaracharya refer only to giving up the unreal – we are not asked to give up anything real.

In a talk at his Ashram in 1970 he said:

There is no such thing as 'the world' or of one's separate existence. Yet we perceive a world about us. This 'seeing' is like seeing a mirage because the world is not what it appears to be.

Unreal though a mirage is, we cannot dispel it by physical means, cannot dig it out with a spade or blow it away with gunpowder. As it is due to certain conditions of light, it goes away only when those conditions have gone. Similarly the mirage of the 'world' and of myself as separate is due to certain conditions of ignorance and will go away only when that ignorance is gone.

We did not give you the sequel to the story of Kach which was told last Tuesday (80/11) which came in the course of correspondence (July 1974).

Giving up is nothing except to understand the real meaning of 'giving up' which is internal, not primarily external. As Kach's giving up was simply a giving up of external things therefore he did not get peace even when he gave up all of them. But when he understood its real significance, he found that by giving up his very I-ishness (Ahankara), the giving up of all the things that stem from the Ahankara followed as a natural consequence.

Subsequently, Kach's practical life *as a householder* was that of an ideal man, namely happily carrying out all the duties and obligations of a practical life without any feeling of 'I' in his mind... By continued practice of this kind *we are able to discover our own real Self and our own powers*. This is the advantage to be had from 'giving up' in practical life.

## PART 2

What do we stand to gain from the sacrifice of the false feeling of I and how does it come? The 'discovery of our own Self and our own powers' comes gradually and is usually not recognized till we are put to the test in some 'make or break' situation. This is Mr. Ouspensky's own description of such a moment in June 1919 – when he met up with some of his former friends near the Black Sea at what was probably their only chance to leave Russia after the Revolution:

My friend from St. Petersburg asked me (when we had spoken of G's system and of work on oneself) whether I could indicate any practical results of this work. Remembering all I had experienced during the preceding year (in the Caucasus particularly when left on my own) I said that I had acquired a *strange confidence*, one which I could not define in one word but which I must describe.

'This is not self-confidence in the ordinary sense,' I said, 'quite the contrary, rather is it a confidence in the unimportance and the insignificance of *self*, that self which we usually know. But what I am confident about is that if something terrible happened to me like things that have happened to many of my friends during the past year, then it would be not I who would meet it, not this ordinary I, but another I within me who would be equal to the occasion... and I can explain how the change takes place. All the ordinary life goes on in the ordinary way, all those stupid small 'I's' excepting perhaps a few which have already become impossible. But if something big were to happen... then I know that this big thing would be met not by the ordinary small I, which is now speaking, and which can be made afraid – not by anything like it – but by another, a big I, which nothing can frighten and which would be equal to everything that happened. I cannot describe it better. But for me it is a fact. And this fact is definitely connected for me with this work. You know my life and you know that I was not afraid of many things, both inward and outward, that people are often afraid of. But this is something different, quite a different taste. Therefore I know, for myself, that this new confidence has not come simply as a result of greater experience of life. It is the result of that work on myself which I began four years ago.'

**Note.** He had this read to us at Lyne during the Battle of Britain on the eve of his departure (under threat of invasion) to make yet another fresh start in the United States.

Many of us have had proof of this in the last 15 years since this recorded conversation with H.H. in 1964:

R. I felt a wave of confidence at the end of this meditation. After all, what are we all worrying about? In truth we are not separate from one another, not separate from the Realized Man and therefore from the Atman. The clouds seem to melt away when one remembers that.

S. He is blessed who has this confidence. It is the outcome of all our efforts on the Way and the mercy of God... It is wonderful that a group of people in the West, which is full of material distractions, has arisen to avail themselves of this confidence.

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