

12 August 1980

## FOR MEDITATION MEETING

### COLET HOUSE

#### PART 1

We keep asking ourselves and keep getting asked by other people why we don't get better results – get them quicker and more often, get them to last longer. For a couple of years now we have suspected that some misunderstanding has been holding us back. The same wrong picture caused us to misunderstand the Westernised System taught us by Mr. Ouspensky, and is causing us quite often to misinterpret the great Advaita (non-dualistic) system of the Shankaracharya and so makes the meditation at times much more difficult than it should be. The mistake occurs basically through neglect of recent advances in the scientific knowledge of the human machine, but since this invariably leads to a *dualistic outlook*, the main mistake lies in not taking our Meditation far enough to experience the *unified outlook* which His Holiness invariably expresses. Chiefly we try to use the same instrument (the active outward-looking and far too dominant left hemisphere with its speech centres, so necessary for ordinary life) in our discussions about spiritual Truths, and we are restricting our practical efficiency by feeling we ought to be remembering ourselves *all* the time.

Thus we are trying to do the unnecessary and impossible, for the two halves of our minds are not intended to be simultaneously and jointly in command; one is meant to be resting or, (like a battery) re-charging, ready to take over when the other needs a rest. This was clearly expressed by His Holiness years ago in the following quote: (Record 1965, p.10)

S. The destination of the two halves is the same, but the inwardly directed emotional one works with faith and trust in the Divine Self and likes to do everything that *feels* right - that is, emanates from the heart; whereas reason reaches the *same* goal by enquiry. It demands explanations and proofs for everything told it, but once it finds the proof, then its owner becomes unshakable. Once satisfied, nothing will divert him and he stands firm and weathers any situation.

R. What is the effect of increasing the energy of Sattva Guna on the intellectual and on the emotional sides?

S. The emotional and the intellectual sides cannot be brought together in the midway, although they will certainly join up at the end; just as if there are two roads to this City you cannot travel by both roads at once.

If someone tries to graft one on to the other it would only become an obstacle. the result would be that the speed of the emotional centre would be slowed down and filled with doubt; while any emotional impressions that are brought into the operation of the intellect would excite the mind and dislodge it from pursuing its aim. Moreover either would interfere with the man of action, (householder) who needs a quick and effective response in an emergency.

Sattva is the guna that all three need, and as they accumulate more and more of it their progress becomes more and more assured. But they work differently.

(He then tells the familiar story of the two kinds of artist who wanted to exhibit their work to a King, who insists that they work on separate walls, with a partition

down the middle (just like our brain and nervous system.) Yet when they had finished and called for the partition to be removed, the *same* picture appeared on both the walls.)

The Unity of the three ways (the way of Action, the way of the Heart and the way of the Head) *is* possible and it *does* happen. But it happens naturally at the right moment and cannot be brought about artificially; so this should never be attempted and nothing should be forced.

## PART 2

We want now to quote from our meeting on Monday the 14th of July the account we gave of his diagram in *New Model*, Chapter X, p. 427 (2nd Edition).

I'd like to remind you of a diagram in the *New Model* with which actually we started after Mr. Ouspensky's death and we have now learned quite a bit more about it. Let us concentrate on the lines parallel and perpendicular. I'll read you his remarks about it in the *New Model*:

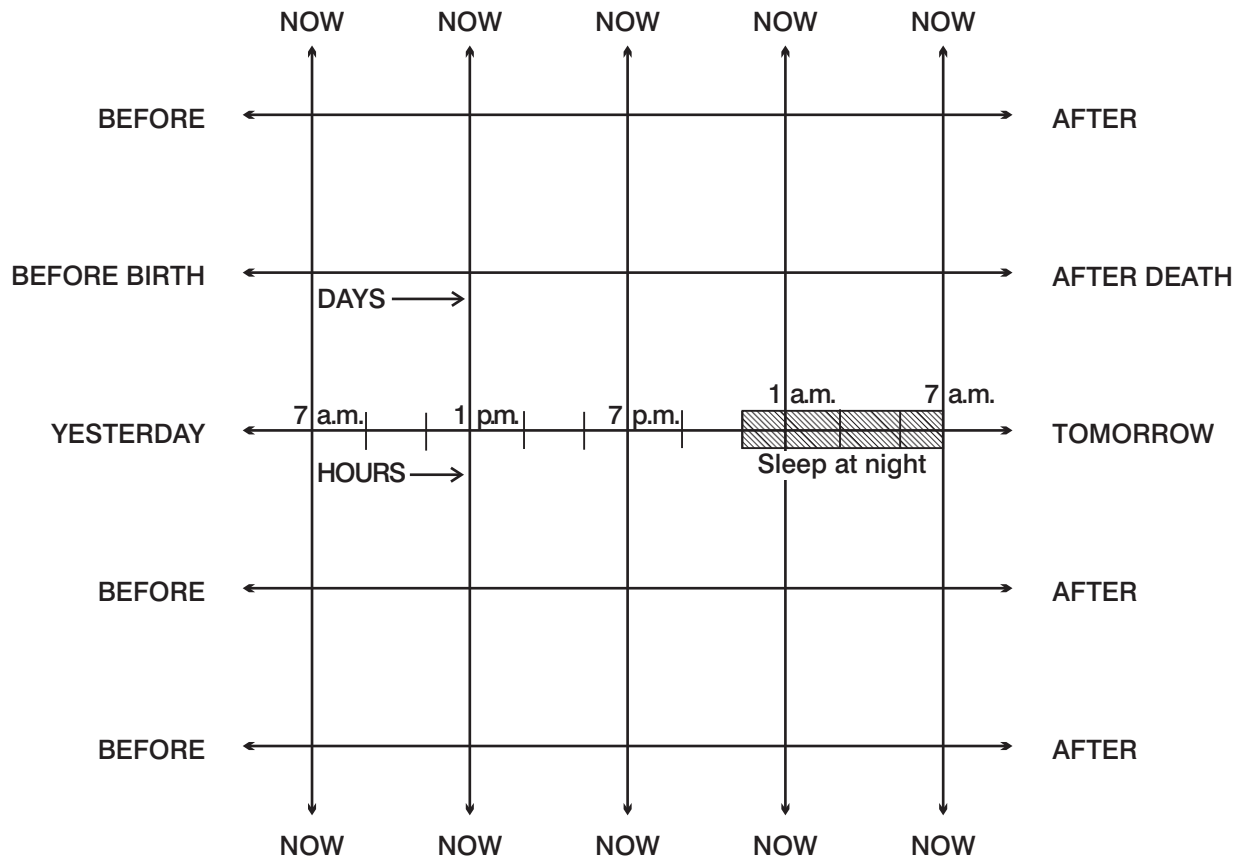
Let us take the line of time as we usually conceive it. The line determined by the three points. *Before. Now. After.* (which is a line of the fourth dimension of space-time in his terminology, and that fourth dimension has been admitted by scientists and mathematicians like Einstein, but anything further is not admitted.) Let us imagine several lines perpendicular to this line of time, these lines, each of which designates Now for a given moment will express the continued existence of past and possibly of future moments.

Dr. R. Mr. Ouspensky used the word 'perpetual' existence which we now must reserve for the Absolute or Atman. I prefer to use the word '*continued* existence of past and possibly future moments' which refers to everything else.

Each of these perpendicular lines is the continuing 'Now' of some moment and every moment has such a line. This is the fifth dimension of space-time which forms a surface in relation to the line. Everything we know, everything we recognize as existing lies on the line of the fourth dimension, which is the historical space-time of our section of existence.

Dr. R. As his unit of 'Time' in this diagram he used *centuries*. He started with 1612, 1712, 1812, 1912 and up to 2012. It's too long in practice, as each century consists of three human generations of about 33 years each. One finds it very difficult to get the picture like that. But suppose we take it on the smaller scale of *a day of 24 hours*, when one wakes at 7 in the morning – these (diagram) are 2-hourly intervals. At 7 p.m. you're half way through – 9, 11 p.m. somewhere here you go to bed and you sleep until 7 a.m. the next morning. This repeats endlessly again and again for all the days of our lives – 78 or 80 years. During the day every hour, every moment, has a line of Now. *The only time we know, the only time we recognize is the artificial time that the outward hemisphere is telling by means of clocks and calendars.* He goes on.

But (though we don't know where they come from), sensations of other times both parallel and perpendicular continually enter into our consciousness. The parallel 'times' are completely analogous to our time consisting of Before, Now, After; whereas the perpendicular times *consist only of Now* and are, as it were, the weft of a fabric, in relation to the parallel lines of time which represent the warp. (So the surface of time is like a



carpet.) Each moment of Now on the line of time contains not one, but a certain number of possibilities – at times a great number and at other times a small number. But the number of possibilities at any moment must necessarily be limited.

Now this, to me, explains why we have been studying (over the past term) moments when the curtain is temporarily moved aside so that what the Shankaracharya calls ‘natural samadhi’ is possible. We need to recognize those moments and learn how to make use of them because certain moments in between one job and the next, or one bunch of desires and the next, have very big possibilities, whereas other moments have not. Mr. Ouspensky used to describe it as going along a main road in the stream of traffic with walls or houses on either side. Between these walls you have no choice, but once in a while come crossroads, where you *have* choice – a possible change of direction. He would speak of those moments of possibilities as ‘crossroads’ where a new decision could be made and you wouldn’t just repeat the same pattern day after day, life after life. For the same thing is visible of course with different time units – the time unit of 12 years, 3, 6, 12 years taking you along another parallel line of time which is your lifetime and which you repeat life after life.

That’s what I would like you to try to remember and study *practically* (not theoretically) as you go through the day, for this diagram of his, *those lines of continued Now, are in fact due to the quiet hemisphere which always lives in the line of Now*. It learns what it knows about clock time only from the other one during education, but its natural existence is instantaneous, out of the line of time, on a line of Now. And that ‘Now’ can either lead you further away from the Absolute or can lead you straight to the Absolute. And it’s that which will give one

Self-Realization and it's *that* line that the Shankaracharya is talking about nearly all the time and *not* this line of Before, Now, After.

(Pause, with Diagram on Screen)

Take a look at this picture and memorise it so that you will be able to draw it or see it with your mind's eye at will. Don't please think or talk about it with the usual mechanical or formatory mind we keep using. Ask any important questions which arise spontaneously; we'll be very glad to have them.

After some discussion we will stop looking at the diagram and meditate for perhaps 10 minutes. Then look again and we might expect a different *kind of question* – perhaps coming from emotional centre recalling something H.H. has said which has appealed to you. For example: about desires of which he has said there are many kinds; the important ones which come from the Heart (vertical line) and which tend to come back and back; while those picked up from the surroundings of life tend to be quickly forgotten. These were discussed in Reading 1 this year (21st January) which concluded with an answer given to Brigit Howitt's question: 'Could you say more about *control* of desires?'

S. The best way to control is to have contentment – a feeling that 'God (Param-Atman) alone is the best judge of what is good for me'. If you cultivate this kind of contentment you will be able to control that keen desire and you will feel happy in whatever circumstances you are placed.

A wise man once said that when *your* desires have not been fulfilled you should feel happy that the desire of God *has* been fulfilled. Because nothing happens without His knowledge and whatever has happened must be His desire that has been fulfilled in preference to your own ignorant wish. Since you claim to be affectionately directed towards God you could say; 'My Beloved's desire has been fulfilled instead of my petty ones.' This is the way to lead a happy life.

It is also the way to displace the false Ego which is confidently in command all along that line of time and you will be able to fulfil the all-important advice (on which the non-dualistic philosophy depends), to substitute the idea of Param-Atman all through your life.

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