

19 October 1981

READING 3

PART 1

Any collection of people hearing a new idea, or an old idea in a new form, quickly lose it because they only listen to a small part of it and talk endlessly about that.

The quotation in Reading 1 said: *'The realisation that "there is nothing of my own" simply unites the individual with everything there is in creation'* because it unites one with the supreme intelligence which alone knows it all.

Since the questing mind tends to become what it dwells on, it is important at once to stop any further discussion of one's own ideas and dwell only on the nature of the Creator, and the laws of nature which were laid down by that supreme intelligence and the non-dualistic teaching of the Shankaracharya. Group-takers should firmly insist on this because people have to carry the main idea given for a whole week, and to stop short at 'I have nothing of my own' only creates despondency and nihilism so one is worse off, not better, and once again we forget what we are searching for.

Story after story illustrates this; pick one, listen carefully and apply it to yourself.

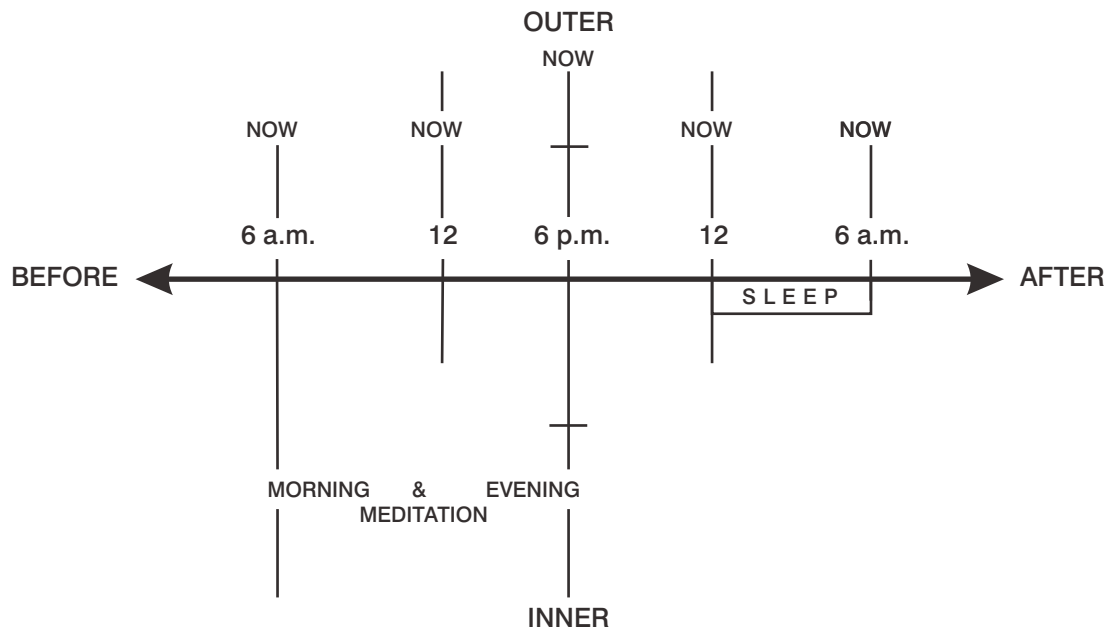
1. A not very intelligent person who wanted to visit his father-in-law rushed to the station at the last moment but forgot the name of the place. So he could only say, 'I want a ticket to my father-in-law's place.' While the booking clerk was insisting on hearing the name of the place before he could issue the ticket, the train went off leaving the man behind.
2. The mechanical mind which picks up any information without selection is like a monkey who descended from the roof of a train and pinched a passenger's hat. Bystanders advised the man to offer the monkey a banana to make it give up the cap. But the monkey kept the banana in one hand and the cap in the other. When he offered up a second banana the monkey merely dropped the cap onto the railway line (where it was irretrievably lost) and held on to both bananas. 'Like the monkey we are all incorrigibly greedy,' said H.H.
3. A man went to a Meditation expert to hear about the method. 'Before I tell you that,' said the instructor 'can you mention to me anything you saw on the way here?' The man could only remember a monkey which climbed a tree and made offensive gestures. 'Now go and try for an hour or two to put that monkey out of your mind,' said the instructor. After a couple of hours the man returned, looking flushed, to say that he was failing completely and the monkey was only getting bigger. It was explained to him that he would have to attend only to the Mantra he would be given, and not to try and force out other thoughts – just forget them.

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PART 2. THE ILLUSION OF 'PASSING TIME'

At this point some of us feel we need to have a simple picture to present to the mind in any situation – a picture which contains enough knowledge 'in a nutshell' to remind us forcibly and instantaneously of our aim to liberate ourselves from the Maya or illusion in which we live.

Though so much has been discovered about the structure and function of the human nervous system in the fifty years since *A New Model* was first published in 1931, we can take as our starting point the diagram (Figure 8) at the top of p.427 of the current third edition (with certain modifications) using its author's main line of argument – 6-dimensional space-time.



Let us take the line of time as we usually conceive it: the line 'Before', 'Now', 'After', is a line of the 4th dimension. Let us imagine several lines perpendicular to this line. These lines, each of which designates *now* for a given moment, will express the perpetual existence of past and possibly of future moments.

Comment. For our present purpose I shall take the short time-space of a day of 24 hours (say from 6 a.m. today to 6 a.m. tomorrow), which is made up of moments of 'psychological time'. Though our worldly lives have to be synchronised by clocks and calendars we simply must not believe in the validity of this artificial line on which we live 'round the clock', day after day all our lives and maybe life after life. Its absurdity becomes apparent when we stop to consider for a few moments: a) How this line has no beginning and no end, b) How the future is not born yet and what was once the 'future' is always fading through the 'present' into the 'past' which is considered to be irretrievable and, c) That the only freedom we get from this prison is when we are fast asleep and know nothing about it!

So continuing Mr. Ouspensky's argument:

The line of the 4th dimension is the only 'time' we know or recognise. But, though we are (mostly) not aware of it, sensations of other 'times' both parallel and perpendicular continually enter our consciousness; and the perpendicular lines which consist only of *now* are, as it were, cross-threads, the weft in a fabric over the *surface* of time, in relation to the parallel lines of the time which represent the warp.

But each moment of 'now' on the lines of passing time contains not one, but a certain number of possibilities, at times a great, at others a small number.

Though we can talk endlessly about it, we ignore those lines of 'Now' which have the most possibility and try to meditate with the outward-looking half of the mind which lives entirely on the line of passing time.

Summary. Try to relate sayings of H.H. or questions you get asked to the picture. For instance, 'Even if we have only one moment to live we should forsake all worry about past and future and make best use of this *moment* by being silent and receptive and trying to listen to instructions from within'. But if you have no ideas and no questions don't bother.

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