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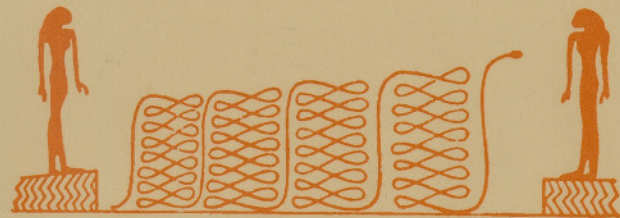
One of the leading British psychologists of his time, Maurice Nicoll (1884-1953) was a student of C.G.Jung, G.I.Gurdjieff and P.D.Ouspensky. At Ouspensky's request, he devoted the last twenty years of his life to passing on the ideas he had received from his teachers. This devotion culminated in a five-volume work, *Psychological Commentaries on the Teaching of G.I.Gurdjieff and P.D.Ouspensky*.

Also by Maurice Nicoll: *The New Man* and *The Mark*  
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# LIVING TIME



## AND THE INTEGRATION OF THE LIFE

Maurice Nicoll

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*Dream Psychology*

*The New Man*

*The Mark*

*Psychological Commentaries  
on the Teaching of  
Gurdjieff and Ouspensky*

*Selections from Meetings in 1953*

*Simple Explanation of Work Ideas*

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*The drawing of Apophis in the mystic celestial ocean between the goddesses Isis and Nephthys, on the title page, is reproduced from The Journal of The Transactions of THE VICTORIA INSTITUTE, vol. vi, 1873.*

Give me Nepenthe  
    With the lulling eyes  
To shut away the world!  
    To sleep, to dream,  
And in this clover-scented air  
    Slip through imprisoning Time  
And find my Spirit free!  
    Alas, not thus  
Shalt thou escape from Time.  
    Thou wilt return again  
And yet again  
    Till thou hast paid  
The uttermost farthing.  
    Didst thou not know  
Time is a debtor's prison?  
    Whom dost thou owe?  
Owe not Nepenthe.

## INTRODUCTORY NOTE

PLATO SAYS that to become a spectator of Time is a cure for meanness of soul. We live in a narrow reality, partly conditioned by our form of perception and partly made by opinions that we have borrowed, to which our self-esteem is fastened. We fight for our opinions, not because we believe them but because they involve the ordinary feeling of oneself. Though we are continually being hurt owing to the narrowness of the reality in which we dwell, we blame life, and do not see the necessity of finding absolutely new standpoints.

All ideas that have a transforming power change our sense of reality. They act like ferments. But they necessarily lead us in the direction of affirmation. To see more wholly, more comprehensively, requires affirmation, an assent to the existence of new truth. If there is buried in us the sense of truth, we must admit that there is a great deal superficial to it that fights against it. It is always much easier to deny than to affirm.

One reason for this is that the soul is turned towards the senses, while ideas are internally perceived as distinct from the inrush of outer things, and if there is no feeling of the separateness of one's existence, no sense of essential invisibility, and no effort made in this direction, it is unlikely that we will ever be aware of them. Plato described two gods or ruling powers, one outer and one inner. Under the power of the outer, the soul is tossed about in every direction and is like a drunkard. Turned towards the world of ideas, she begins to become sane and to remember.

In the following pages a number of quotations, notes, and observations have been brought together that refer in the main to the *invisible* side of things. How can we begin

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to understand the 'invisible'? The invisible nature of man and the corresponding invisible side of the world are here dealt with from the standpoint of *dimensions* (not taken mathematically) and also from the related standpoint of *higher levels of consciousness*. The question of a new understanding of Time, and of what the *life* means in the light of this understanding, is discussed. The possibility of a change in the time-sense, with a changed feeling of *oneself*, enters into this question.

The meaning of *eternity*, about which we have really erroneous notions, comes under consideration, and finally the idea of the *recurrence* of the life is reviewed.

It is necessary to begin with a general approach which takes into review some of our ordinary 'notions of things', as derived from the world that is shown to us by our senses. In this connection some reflections about the visible and invisible side of people must be first made.