

9 October 1967

## READING 2

### PART 1

In the first Reading of the current session (67/29) we tried to find the simplest and most practical statement of what everybody needs to know about 'Consciousness' if they want to wake up. We found it expressed in one word in the Tradition of the Meditation; and in the first part of the Lord's Prayer, that wonderful summary of the Christian Tradition. But it's better not talked about very much; and provided each of us keeps it in heart and mind from day to day, we could now at our meetings (formal and informal) ask each other the question: 'How do we go from there?'

Let's begin by supposing that there has always existed a System of Knowledge which has never changed and is always true. The content and its form of expression has to be always changing, but the framework is always true because it is inherent in 'I AM'. So the aim of some of us is to find how this framework or 'blueprint' can be most clearly presented today.

But let us make sure at the start that we understand that not all of it *can* be expressed. What can be expressed and to whom?

We are told that the True Knowledge is preserved in three caskets: the first (of lead) contains what everyone can be told, for anyone who wants it enough can understand it enough. In his talks to which anyone could come, His Holiness used things like 'Knowledge, Being and Understanding', or the 'Four Ways' or the 'Four Rooms of the house'. Some of us just want to start with that kind of thing – to put into shape, for instance, what we can say to our friends or at informal meetings for people who want to try the Meditation, or for those who are thinking of joining us for one reason or another.

In the casket of silver is preserved the Knowledge that can only be understood by 'prepared people'; that takes much longer to understand because it includes learning a special language. This Knowledge must be very 'systematic', for it's like learning music, painting or mathematics in that practice and theory are keeping pace with one another. Not a few of us want this kind of Knowledge now, and it is especially suited to regular meetings even of few people – but these people must be at more or less the same stage.

The third kind of Knowledge is locked away in a casket of gold by the Realized Men of the Inner Circle, for it can only be understood at the moment of merging with 'I AM'. In that sense it's a secret, for there are no words to express it without distorting it. Even the three words 'God is everywhere' are bound to be misunderstood, or received with the same incomprehension we meet with when we try to tell someone else the secrets of our hearts. So this kind of Knowledge cannot be the subject of discussion at a meeting. Though the great men of Athens were admitted to the 'Lesser Mysteries' at Eleusis, the 'Greater Mysteries' were reserved for those who passed a series of tests, which proved they could go the whole way. We remember that the same word 'mysteries' was also used by Christ: 'Unto you it is given to know the mysteries of the Kingdom of God, but to the rest in parables..'; and He then proceeded to give the psychological meaning of the Parable of the Sower.

So it's probably all the same Knowledge but expressed in each case with an added dimension from the physical to the Subtle and the Causal levels.

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## PART 2

With this in view we'd like you now to hear this letter (September 27th) received from Colin Lucas and unaltered:

With regard to Monday's conversation about reformulating the system, I have been thinking for some time now that all the knowledge in the system might be reduced, in its ultimate form, to three fundamental questions – questions which, of course, are 'insoluble for ordinary mind'.

The first question would be concerned with the origin of things, with the way in which things are created, or come into being. In the system this question is answered by the ray of creation, with its description of the absolute, and the different stages by which creation takes place. It is followed of course by the lateral octave, the three octaves of radiation, the table of hydrogens and the food table; and I think you will agree that all this part of the system is concerned mainly with the idea of different levels – a subject which is very confused, nowadays, and little understood. This might well be the first and most important thing that those who have been given the meditation might study.

The second question is concerned with the nature of things, with their essence, or that which they are in themselves. It is through the meditation that one begins to get direct glimpses – more than anything else perhaps – of the answer to this question. And one finds to one's surprise, for one never understood it before, that the true nature of things is happiness, or bliss. But how can we approach this subject theoretically? I think the answer lies in the law of three forces, and particularly in Mr. Ouspensky's development of this idea in the six combinations, or triads. And I don't believe this whole subject was developed very much in the system – it seems quite possible a lot of it was missing. In the Shankaracharya's teaching the three gunas play a very important role, but I believe Mr. Ouspensky's development of triads could take one much further – it could show one what the meditation depends on and how it actually works.

And the third question would be concerned with the relation between things, with their purpose and their function in relation to each other and to the whole to which they belong. This question is answered by the doctrine of cosmoses, which are said to be the way to all knowledge. And just as the first question has always been the concern of religion, the second question the concern of the artist, so this third question is the concern of science. It is science which studies the functioning of the universe, and the perpetually moving relation of its parts. But the doctrine of cosmoses holds many secrets which science has not discovered, and for those who are doing the meditation it can provide a framework within which the mind is free to expand – to expand, one believes, in the direction of cosmic consciousness, for that is what the doctrine of cosmoses is all about.

Don't you think these three questions might form the basis for a reformulation of the system? – expressed very simply, of course, in the language of today? Any other approach I have tried seems incomplete, but I believe, within this framework, everything might fit into place.

We won't get far with this unless (for a change!) we keep constantly in mind the old alchemical advice: 'Study what thou art, whereof thou art a part... All that is outside us also is within.'

But would some of you like to make a start by recalling together what you really know about the answers to those three questions? Possibly Science, Art and Religion have to combine over all the three; also one cannot get the full answer to any question without seeing it in terms of *both* Cosmic Laws – *Octaves* and the *Law of Three Forces*. But why not begin the way Lucas suggests?

### **PART 3. (Technical)**

Shall I tell you now another reason why you won't get far in reconstructing the System without 'vain repetition'? Just ignorance. We are still in the dark ages before 1950 in relation both to ourselves and to the System. I would be grateful if our electronic engineers would produce for us a simple description, diagram or even a model, if possible, of the basic principle of a self-governing electronic circuit. The concept of the circuit is for neurology and psychology just as fundamental as Harvey's discovery of the closed circuit of the blood circulation, or as the benzene ring was for chemistry. These are examples of an added dimension – what Mr. Ouspensky called the fifth dimension, repetition. This holds good for the whole System and the symbol of the Enneagram is the key.

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