

17 June 1968

READING 6

Reading 5 was only a rough sketch of a big idea containing a number of important ‘Truths’ and likely to arouse many questions which it does not answer! If you decide to dwell on it again this week, I’d like now to recapitulate so you don’t miss any steps in the argument.

1. Everybody has an inborn Memory of a ‘coherent System of True Knowledge’ of which they have at some time or other had glimpses. So if one desires the Truth, it is not a question of being told but of finding a way to recall it.
2. This ‘True Knowledge’ is ‘a system of ideals to regulate conduct’. Like others, our System instructs us in how to recall these ideals and learn to practise them. Dualistic arguments, labels, and opinions are outside its province.
3. In seeking to know what this True Knowledge is, we may well begin by considering what must be the direction of our enquiries. *The wrong direction is to pursue that perpetual flow of change perceived by the mind of an observer that moves with it.* The observational sciences mostly pursue those phenomena in detail and so scientific fashions change every few months. Further, the ‘science’ of today does not concern itself with ‘Knowledge that regulates conduct’ – hence the chaos and unhappiness that only seems to increase with the advancing scientific culture of a community.
4. So then, we look for examples of the kind of inherent Knowledge that outlives the changing fashions of thought or language. One such is the concept of a Mind which does not change; which creates without becoming involved in its creation. What is forgotten is that it is impossible correctly to imagine a Higher Mind which is non-human (the ‘mind of God’, in fact) without first experiencing the Higher Human Mind. So the central item in this True Knowledge is the existence in every man of a Higher Human Mind which is of the same substance as the Godlike Mind of a Creator of the Universe.
5. To acquire the dignity of the name of ‘Peak Experience’, an experience must surely tell us something of the nature of the Higher Human Mind (‘That Self that lives in the hearts of all’), so that we shall come to look at everything just as that Mind observes things; and to look to that Mind for the answers to all important questions. Thus the true ‘Peak Experience’ is the first step of the systematic self-education which is called Self-realization.
6. This was put simply and cogently by the Fully Realized Man in the following words :

The Ray of Creation is from Unity to Diversity. Development is the reverse. The way of the Ladder of Seven Steps which was told to you is directed to that end – from too much movement to very little movement, from diversity to Unity... The ascending process on the steps is very systematic; when the preparation for the next step is complete he will ascend. But it is not like a wooden ladder that you ascend foot by foot. It is more like a spectrum [or a musical scale] in which you find your place and realise where you stand. You may have ascended one or two steps, but if you have fallen into bad company which arouses in you negative thoughts and behaviour, then you will be thrown down to make a fresh attempt...

The desire to go up the Ladder is very important; enthusiasm is so very necessary for the ascent to Self-realization. It is quite possible that at a certain stage or at a certain time, we couldn’t make the required effort, but the enthusiasm and the desire to ascend should be continued in full; there should be no break. Stop thinking about your degree

of effort, for that is unpredictable; but once the thread of *effective desire* is broken, then ascent will be difficult.

(10 August 1964)

7. The invitation to recall and describe your 'peak experiences' was just one attempt to rekindle that enthusiasm. Another useful way would be to bring up for discussion certain other facets of that True Knowledge which is inborn. One such is that idea of 'a cyclical process of coming-to-Be' (Reading 5), which is an introduction to the Law of Octaves, and can be applied both to the Ray of Creation and to the Ladder of Seven Steps as well as to many, many other processes until it is seen as a Universal Law. We can go on to discuss the accompanying idea of a 'Threeness in a Oneness', which is also inherent. The combination of these two can lead to the recovery of the complete System of Knowledge which should regulate conduct.

It is in this field of looking for Universal Laws that a detailed example furnished by some big scientific breakthrough (the combination of experiment and intuition) such as DNA as the 'Book' or 'Library of Life', can be invaluable, and anybody who can should go into such a discovery as thoroughly as possible. For without such timely discoveries an ideal 'Truth' may remain for centuries quite static – too vague to use.

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