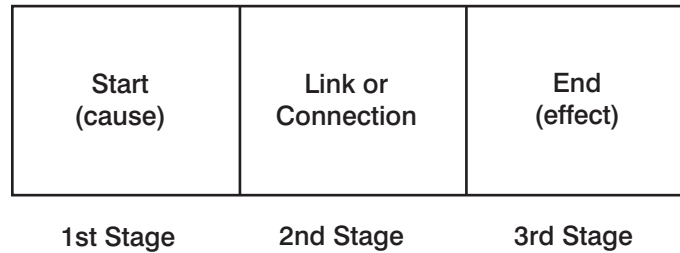


18 May 1970

READING 4**PART 1**

If you are this week having further discussions on the quotation from Mr. Ouspensky about Psychological thinking, it might be useful to consider it this way:

Please recall that small picture of the three elements of a triad (given in Reading 2):



Now consider one's own reception of an idea from the True Knowledge. Let the hidden middle place (2nd stage) in this particular triad be your own psychological processes of thought and feeling. Take the case when you meet this idea with 'defective' thinking, or when you meet it with 'logical' thinking *only*. The '3rd stage' – the effect – is likely to be worse than the start; the light will go out of the idea. Then take the case when the idea meets with understanding; you see some of the inner meaning of it, and perhaps that lights up other things as well. You feel the better for the idea. What you say at the meeting is likely to make other people feel better too. What has happened? What was present in your reception which produced such a good result? Then one can discipline oneself in that way.

Here is a test – another story translated literally from the Gospels (Mark 10: 17–27):

And as He walked out on to the road a man came running, and kneeling down to Him asked Him, 'Good Master, what shall I do so that I may inherit Eternal Life?' But Jesus said to him, 'Why do you call me good? No one is good except God alone. You know the commandments: Do not commit adultery, do not murder, do not steal, do not bear false witness, do not defraud, honour father and mother.' And he answering said, 'Teacher, all these have I kept from boyhood.' and Jesus looking at him loved him, and said to him: 'One thing you lack: go, sell as much as you have, and you will have treasure in heaven; and come, follow Me.'

But he became sad at those words and went away grieved, for he had many possessions. And looking round Jesus said to His disciples, 'How difficult for people with riches to enter the Kingdom of God!' And the disciples were astonished at His words. But Jesus said again to them, 'Children, how difficult is it for those who are identified with their riches to enter the Kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the Kingdom of God.' And they were exceedingly astonished and said among themselves, 'Who then can be saved?' But looking on them, Jesus says, 'With men it is impossible, but not with God; for all things are possible with God.'

It is as if He were saying, 'It is impossible on the physical level (of camels and needles and material riches), but not on the subtle and causal levels.' Isn't it a description, for example, of what we have to do during a half-hour – 'To sell all that we have, and come, follow Me?' That is

the psychological method – thinking on a higher level about a story such as this, and applying it in practice.

PART 2

Last week's paper gave two different approaches – learning to *feel* (Part 2) and learning to *think* (Part 3). We recently had some illuminating conversations on this subject:

S. The end of the Way is the same – Self-realization. As we have been told, there are two lights, the emotional light or the intellectual light; and it is possible that people might reach the end by either Way. But in most cases either would leave hidden in the being certain questions unanswered, doubts unresolved. So those under discipline should work on both of these lines. Particularly is this essential for a person destined to be the leader of a group; because there will be a hundred-and-one different types of people to whom he may have to give a lead.

(24 January 1970)

The line of Pure Knowledge is to know all one can about all aspects of Creation so as to be able to know as much as possible about the nature and Mind of the Creator; whereas the line of Pure Emotion is to love everything in Creation as one or other aspect of the Beloved.

Many of us know this emotional state from time to time, but we also know that it doesn't last long, so we are left mostly to deal with the everyday problems that arise by making the best use of whatever mind we have.

Mrs. Allan later followed up that first talk with a question:

Mrs. A. Could you tell us more about the cultivation of Pure Reason? There seem to be two types of reception of ideas – the usual one is an active analysing of the ideas which leads away from, or replaces 'practice'. One would like to ensure that when we meet in our groups the discussion leads towards Self-realization. The same thing happens when ideas of truth come to one alone – without right use of reason one seems to get carried away from the 'present moment'.

S. The discipline of Pure Reason is that one should first of all get the information (System) and then relate it to one's own experiences, which is sure to raise certain doubts and questions concerning the propositions put before one.

If you work in this way the function of pure Reason is possible. Otherwise if somebody takes the System without reasoning, which means without finding examples from one's own experience and putting questions arising out of them, that will only increase the cloud or veil which is a sort of hood you put over your head that blocks out reason. That just leads to futile discussion when the reason or logic is not related to experience, and goes further and further away from the subject.

(8 March 1970)

[As Bank Holiday follows, there should be plenty here to think about for a fortnight!]

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