

8 May 1962

PART 1

One of the chief ideas of objective knowledge is that every self-existent unity in the universe is a cosmos. Thus there is a cosmos or world of man, each man potentially representative of the species *Homo sapiens*. There is the world of organic life, such as the thin film of the biosphere upon the surface of our planet earth. There is the world of planets, of which alone we know the planets of our solar system, and of which Saturn might be representative of the species! There is a world of sun stars, of which our own sun is scarcely typical for you would have to take into account the red and blue giants, the white dwarfs and the binary systems; there is the world of galaxies of very great variety from the smaller nebulae of star clusters to the island universes like our Milky Way, and then there is the observable universe as one whole, with all the galaxies as one whole controlled, as philosophy would have us suppose, by a Mind or First Cause or Absolute. In the teaching on cosmoses which can only be found complete in our system of knowledge, Absolute is called Protocosmos or First Cosmos. The world of galaxies is called Holy or Great World, the Megalocosmos. A single ideal galaxy is called the Big World, Macrocosmos; a representative star comprising all the possibilities of stars or solar systems is the Second or Deuterocosmos. A system of planets representative of planetary life in general is called Middle or Mesocosmos; the Third or Tritocosmos is a typical film of life on a planet, the biosphere, and in that film of life the self-existent being having all the possibilities of a species or unit of life, in our case *Homo sapiens*, is called the Little World, Microcosmos. You will have come across statements in old writings such as ‘microcosm reflects macrocosm’.

If you go to your window on a fine night and look out at the stars or look through a telescope in an observatory, or listen to the sounds collected by a great radio-telescope, you are extending the ordinary range of your sense organs to receive impressions from larger and larger worlds. But do you realise that when you look through a magnifying glass or a microscope or an electron microscope, or scan electrons by means of a counter, though you are apparently going in the opposite direction towards smaller and smaller entities, yet you are still looking at the same succession of cosmoses? Let us make two diagrams and then combine them. In Figure 1 you are looking at the number of atoms or units in a given space. The microcosm man is a very complex organism in which an enormous number of units, in this case cells, are crowded into a very small space indeed; but when you look at so-called empty space, matter is very rarified so that there is perhaps a single hydrogen atom in the space of a matchbox. In other words you are describing the universe in terms of what the System calls density of matter. In Figure 2 you are looking at the same universe in terms of what the System calls density of vibrations, that is the number of cycles or oscillations in a given time. We may suppose that in the Absolute there is the maximum duration – relatively eternal duration in fact – with the maximum density of vibrations. In the microcosm, on the other hand, there is a minimum duration and a minimum number of cycles or oscillations in a given time. As Pindar, the father of Greek poetry, expressed it, ‘Man’s life is a day; what is he? what is he not? A shadow in a dream is man’.

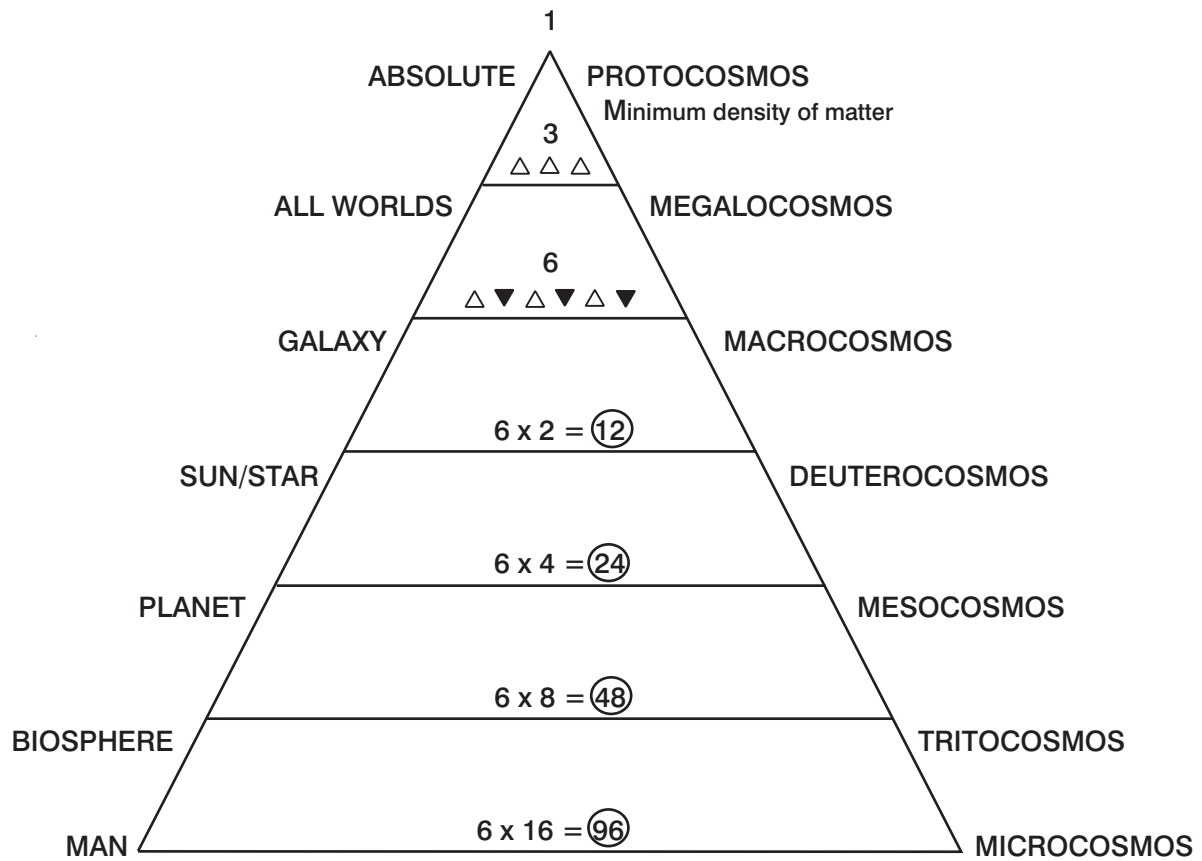


Figure 1 The number of atoms in a given space = density of matter

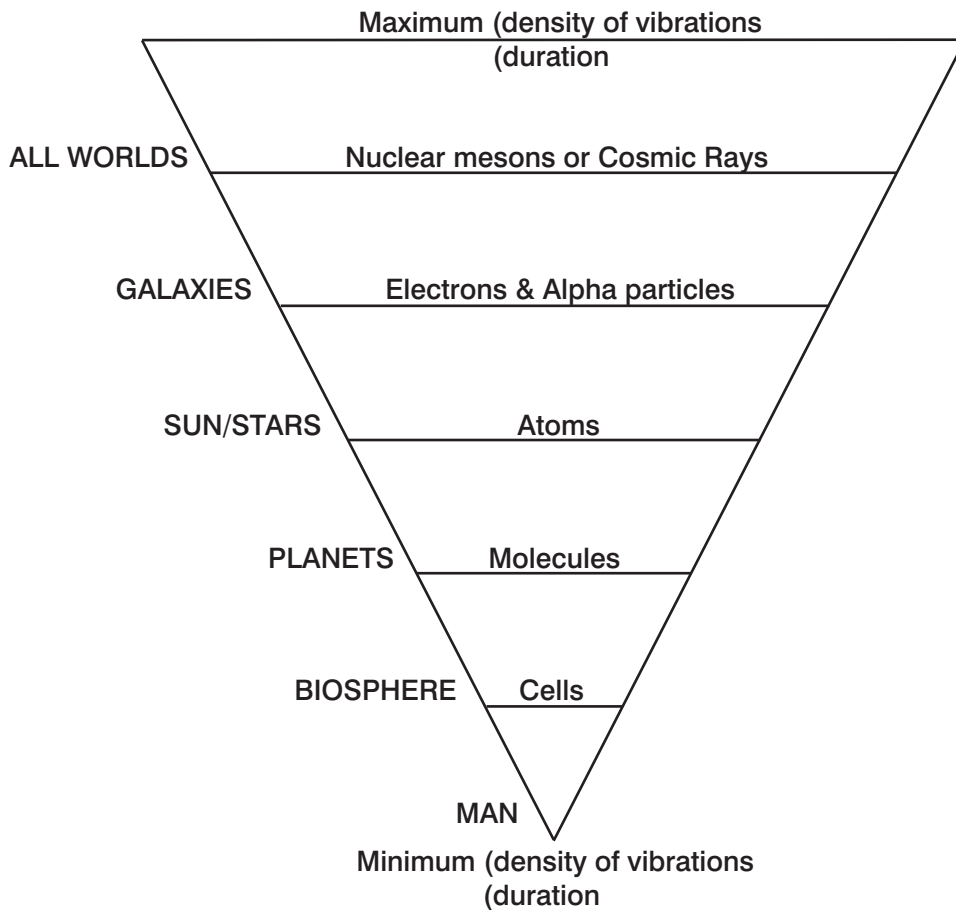


Figure 2 The number of cycles or oscillations in a given time

In the life of cells, the unit of the biosphere, there is a great increase in density of vibrations; everything happens too quickly to be directly perceived. Yet although the average cell lives and dies in twenty-four hours, the germ cells of the different species in nature are immortal because their continuity is dependent on the instantaneous replication of the nuclear material, the giant self-reproducing molecules which are considered nowadays to be the basis of life in the biosphere. As far as we know at present, the planetary unit of matter is the inorganic molecule, and planetary matter differs from matter in the interior of a star like our sun, which is atomic. Stars are considered to be great furnaces for the transmutation of hydrogen atoms into atoms of helium and the simpler elements. Streams of electrons and alpha particles are received from within our galaxy and there remain the mesons and other wild or intra-nuclear particles of the cosmic rays which are received from space outside our own galaxy. Under certain conditions, even in some of the furthest galaxies on the edge of observable space, matter is also emitted which can be converted into sound, and the radio sources do not correspond with the most obvious light sources.

Now superimpose Figure 1 on Figure 2 and it seems likely that in both cases we are looking at the complete period of six cosmoses, with the Protocosmos to be inferred only by faith or reason.

This then is the frame of reference or model of the universe which the System gives us, and it is one example of the first cosmic law, the law of octaves.

PART 2

Now we look at the same picture in terms of the second cosmic law, the law of three forces, which states that in the genesis of any new event three forces must take part. We often observe the positive or active force conveyed by matter which in the System is called Carbon; only sometimes do we remember that to every action there is an equal and opposite reaction, so that we can observe the second or force of resistance, and we are completely blind to the third or neutralizing force conveyed by matter which is called Nitrogen. The simultaneous action of the three forces constitutes a triad, and triads differ because of the different content or emphasis on one or another of the three.

In the Absolute the three forces are one. Or it can be said that each force occupies each place in the triad, and this is incomprehensible to the human mind. In the Megalocosmos there are three primary triads, the triad with the emphasis on the active force, the triad C-O-N or the multiplication of many from one; the triad O-C-N or the refinement of raw material, the upward sequence whereby dense matter becomes rarified, the return to the source; finally the triad N-O-C which represents the conscious impulses from a world above at the intervals in the octaves of worlds below. In the Big World of a galaxy three other combinations of forces make their appearance because of the increasing density of matter, and from these arise all the limitations such as cause and effect, accident and error or evil, which we observe on every scale thereafter.

These six triads are repeated in increasing complexity as matter doubles in density. Of each of the six triads there are two varieties in the Deuterocosmos making twelve orders of laws, four of each in the Mesocosmos, making twenty-four orders of laws, forty-eight orders

of laws in the Tritocosmos, and ninety-six in man's life, the Microcosmos. Hence the difficulty in seeing the laws by which man is governed and the difference between the different kinds of activity of which man is capable, until we have acquired knowledge and understanding of the basic six and the fundamental differences between them. This has to be reached by work on Being, and the meditation is the most direct method of proceeding towards the source from the many to the one. The meditation can be made to fulfil this purpose, however, only in a School where objective knowledge is available and where School principles are remembered and upheld.

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