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THE 'ASCENT OF MAN'

PART 1

The teaching on Cosmoes depends first of all on the idea that a cosmos is a self-existing entity and that the matter of which it consists is *organised* matter, that is, it couldn't have taken that shape by chance. Secondly, each cosmos exists as a link in a chain, having precise relationships in space and time with those above and below it.

Can we consider man from this point of view? Man as he is born has been formed by Nature with *one* complete organisation – his Physical Body. He has of course other matters in his nature, but they are not organised – they are changeable and transient. To achieve Immortality, we are told these matters have to become organised in succession into the 2nd, the 3rd and the 4th Bodies.

You remember the System diagram (Figure 1). Only a little observation will show that before we came into the Work the arrow was always directed upwards. Is there any difference now? Do we not find that *sometimes* the arrow is the other way?

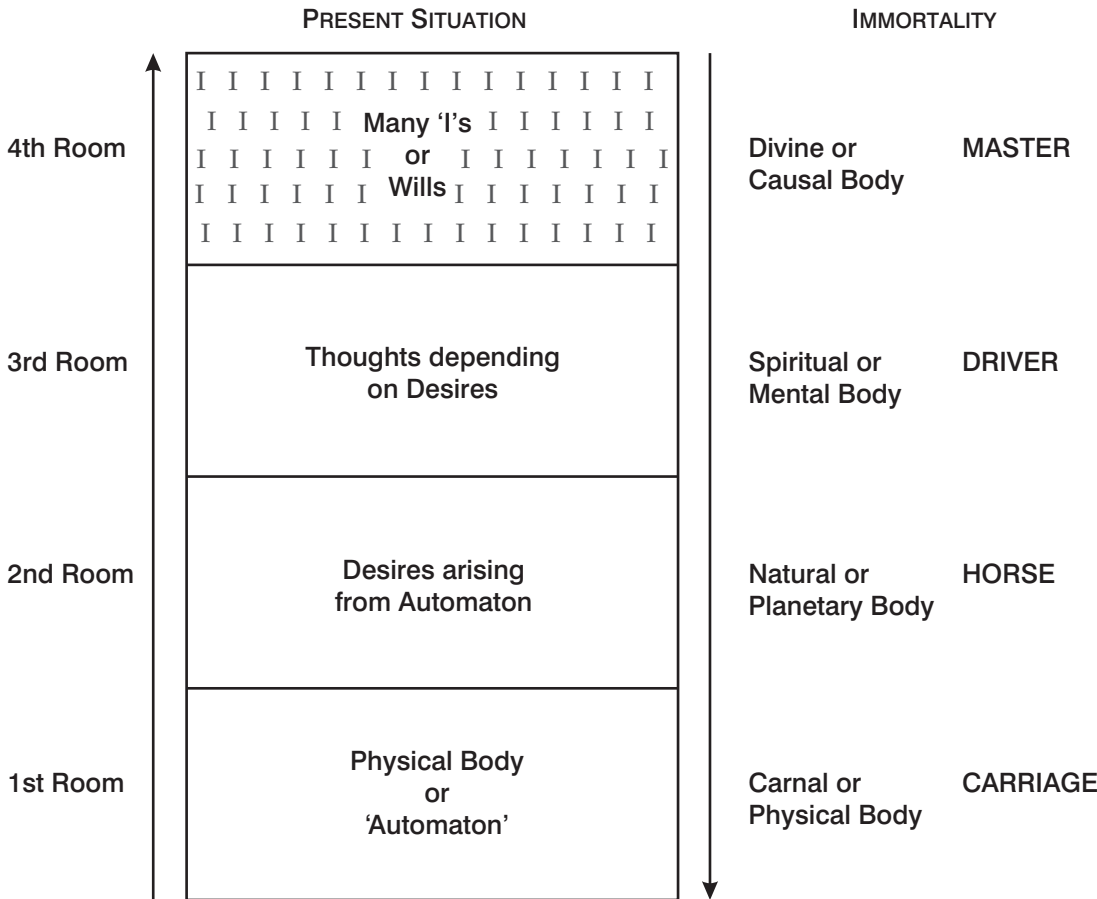


Figure 1

Can we relate this to Cosmoes and to the paper on the 'Cosmos of All-Living'?

Can we say that man's organised physical body is *an atom of the Earth* and constitutes *the Tritocosmos*? All the possibilities realised in the genus *Homo sapiens*; the 'Self-creative being' to which all the experiments in the Great Laboratory have been directed? (See Part 2) But the Life Principle of this body goes to the Moon, and it is not immortal – it is *the Microcosmos, the atom of Man*. Would not the fully developed *Essence* of Man become the 'Natural or Planetary Body' and be an *atom*, therefore, of the *Mesocosmos*?

Could not then the 'Spiritual Body' be *an atom of the Sun* – the *Deutercosmos*, being directed by the Divine Will – the Master – an *atom of the Galaxy*?

Discussion:

Have we begun this upward journey? How far have we got? What has now to be done?

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PART 2

To refresh our memory we can read what was said in *A New Model* about the Great Laboratory and consider it again in relation to the 'Cosmos of All-Living'.

A New Model of the Universe – Chapter 1

If we now regard the life of the human race as a series of rising and falling waves, we are brought to the question of the beginning and the origin of man, the beginning and the origin of rising and falling cultures, the beginning and the origin of the human race. (p.43)

... In the origin and variation of species there appear, even for a scientific mind, many circumstances utterly unexplainable by accident or adaptation. These circumstances compel us to suppose the existence of a plan in the workings of what we call Nature. And once we suppose or admit the existence of the *plan* we have to admit the existence of some kind of mind, of some kind of intelligence, that is to say, the existence of certain beings who work upon this plan and watch over the realisation of it.

In order to understand the laws of the possible evolution or transformation of man, it is necessary to understand the laws of Nature's activity and the methods of the Great Laboratory which controls the whole of life and which scientific thought endeavours to replace by 'accident' occurring always in the same direction... (p.44)

From this point of view it is possible to suppose that what are called the animal and vegetable kingdoms are the result of complicated work done by a Great Laboratory. In looking at the vegetable and animal worlds we may think that in some immense and incomprehensible laboratory of Nature there are produced one after another a series of experiments. The result of each experiment is put into a separate glass tube, is sealed and labelled, and so enters our world. We see it and say 'fly'. Next experiment, next tube – we say 'bee'; next – 'snake', 'elephant', 'horse', and so on. All these are experiments of the Great Laboratory. Last of all comes the most difficult and complicated experiment, 'man'.

In the beginning we see no order and no aim in these experiments. And certain experiments, like noxious insects or poisonous snakes, appear to us as a malicious joke of Nature's at the expense of man.

But gradually we begin to see a system and a definite direction in the work of the Great Laboratory. We begin to understand that the Laboratory experiments *only* with man. The task of the Laboratory is to create a 'form' evolving by itself, that is on the condition of help and support, but with its own forces. This self-evolving form is man.

All other forms are either preliminary experiments for working out material to feed more complicated forms, or experiments for working out definite properties or parts of the machine; or unsuccessful experiments, or the refuse of production, or used material. The result of all this complicated work is the first humanity – *Adam and Eve*. But the Laboratory began to work long before the appearance of man. ... (p.50).

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