

19 June 1967

READING 5

Having been given a rough sketch of the Teaching on Cosmoses, you have perhaps enough evidence in the physical world (as it appears today) for confirming the substance of this ancient model. Our present job, however, is to break new ground by trying to understand the Cosmoses psychologically; and to do that it is necessary to wake up and then observe without prejudice. This would give it a far greater practical value for we could all join in this study, and not just those knowledgeable about the sciences. His Holiness's contention that everything in the big universe exists also in each of us as a microcosm is borne out more completely in relation to cosmoses than in anything else; or at least this relation is easier to see there.

But attempts to see the cosmoses psychologically always peter out because we drift into associations with other descriptions of man, such as 'Centres' and so on, which are all on a much smaller scale. It is the answer to the question 'who am I?' that is all-important.

First, then, as a 'Microcosm' or 'microbe', Who am I? Every individual of any species of Organic Life is always 'out for itself' above all; for the instinct of self-preservation is the most fundamental one. In all creatures other than man no feeling of an 'I' other than its own body is possible; although certain higher mammals capable of service to man acquire by training the beginnings of a link with the 'complete' cosmos of Man. A dog or a horse, for instance, will at times put its master above its own desires. But only individual man can come to know himself as belonging to the Deuterocosmos. Just as the Sun is the Source and maintainer of all life on earth, in comparison with which it is Eternal and unchanging, so that element of the Sun (the 'Spiritual Sun') which is contained in every normal person, is called the Individual Atman or Self.

But there are two worlds intervening between the Microcosmos and the Deuterocosmos. Though the psychological experience of these two intervening worlds will at first seem like a chaotic no-man's-land when one shuts one's eyes, yet the dividing lines can be clearly defined. First, one has to dive through the Microcosm – all the human affairs that fill one's days; then one comes into the realm of the physical body, sensations and sensory memories, physical desires and dreams. All *that* belongs to the Tritocosmos, Organic Life on Earth, so one leaves it behind.

Then one comes into a very mysterious, half-felt world; a world which doesn't seem physical, but which is made up of feelings, emotional desires ('desires of the heart', not of the flesh), dreams and memories – particularly of emotional scenes and people from the past, often back in early childhood. These seem to produce profound chemical changes in the organism if the mind plays with them. They belong to the Mesocosmos, but unformed and at random. So one goes through that unfamiliar world (where the mind becomes lost and rather sleepy) discarding all movement and looking towards the stillness. If then one is lucky and has a drop of the right energy, one can experience manifestations of the Deuterocosmos – a surge of happiness, illumination, Divine Love, sense of Eternity or Unity. Only then do I know who I really am. More often those come at quite other and unexpected times when the need for them seems urgent. From that level one can look back in contemplation upon the Mesocosmos, the Tritocosmos and the Microcosmos, and see which of those functions and events which form part of the daily life of man fall into which category. One sees, for example, the 'news' of the daily papers from a quite different angle.

Suddenly, as recently in the Middle East, a conflagration flares up and masses of men begin to fight and murder each other. The Microcosmic mind judging the situation by itself, thinks in terms of individuals like Nasser or Kosygin or Johnson as the cause of it all, but you know in your heart that it is due to something far bigger and that individuals by themselves are quite powerless. The System says that such a war is due to planetary influences – the Mesocosmos. We needn't be so primitive, however, as to personify such influences and invoke our favourite God on Olympus! Instead, we can feel how powerless the microcosm is in relation to other cosmoses, and this can add to our incentive to merge with the Deuterocosmos.

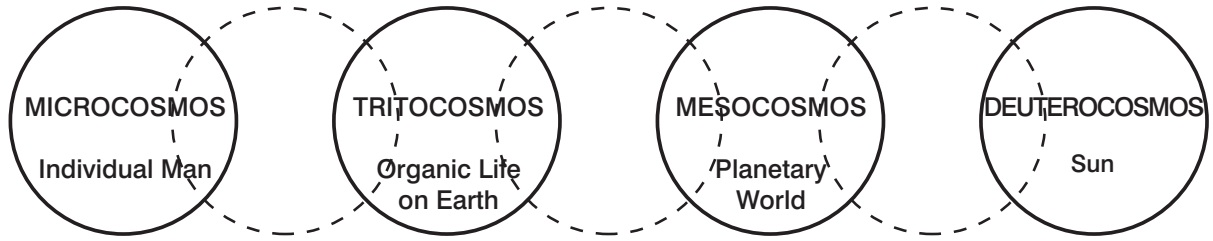
It seems that one cannot see much *from below*. Somebody came up to me after the meeting last Monday and said that the whole trouble he had in thinking about Cosmoses, and the difficulty he believes we should meet with in trying to present the idea, lies in trying to form a picture of how there could be a *mind* present in cosmoses where there is manifestly no body, and therefore no brain like a man's. The microcosmos, as an atom of Organic Life, cannot picture any life or any mind unlike its own. Perhaps the best way to begin to do this is to convince ourselves firmly that 'where there is *Law and order*, there is evidence of *plan*, and where there is *plan* there must be *Mind*'.

All the evidence points to the fact that, by itself, any assembly of units exhibits 'randomness', calculable only in terms of probability, like molecules in a gas. So where there is systematic arrangement, as in the cells of our bodies, there must be 'Mind' and not only chance. No one tries to maintain that the cells of our bodies exhibit randomness; in fact this is the chief distinction between cancer cells and normal cells in tissue culture. No one either suggests that it could be your mind or my mind that arranges the cells. So the question 'Whose mind?' is pushed on one side for want of evidence. But we ought to be brave and admit that the double helix of the DNA molecule, or the regular pattern of a star cluster, or a spiral nebula, must be evidence of Mind. The stars may *look* completely random as we look out on a fine night, but we know perfectly well that they are not. The answer to this question given by the Teaching on Cosmoses, is that it is the Mind of a Cosmos above, working according to the Architect's Plan, which determines the form and pattern of the observed units – the Mind of Nature or the Tritocosmos in the case of our body cells; the Mind of the Hagiocosmos in the case of the stars.

To discover evidence of 'Mind without brain', then, we must look for Law and 'Orders of Laws'. Let us suppose that, whereas individuals of a species may be under many more laws, a *species* of the Biosphere such as *Homo sapiens* is under 96 great orders of Laws, Organic Life on Earth under half that number (48), the system of Planets under 24, and a star like the Sun under only 12. The Observer, by freeing himself successively from the Laws of Man; of Organic Life (as experienced in his own body); and of Planetary Laws (such as repetitive processes experienced in his psychology); can find his greater Self as a simple epitome of the 'Creator or Universal Mind'.

The figure (facing page) can give us a summary and also a point of departure, though only a tentative one. A most important question each of us has to ask is: 'What in me could survive the death of the body, what can exist apart from body?' We know in the outer world a set of ideas produced by great men may last millennia, a work of Art for centuries; but what in you and me could survive death?

This could give a firm line of distinction between Tritocosmos and Mesocosmos as integration and purification develop at that level.



MATERIALITY: Thoughts and words, Cortical neuronal circuits	Cellular	Molecular	Ionic
ORDERS OF LAWS: 96	48	24	12
EXPERIENCE: Personality Changing 'personal' ego	Body & sensory-motor mechanisms	Emotional dreams and desires	Spirit, 'I' 'Illumination' { Unity Consciousness Will
SCIENCE: Electronics	Physiology	Psychology	Nil
TIME-UNITS: Seconds 'Moments'	Days	Life-times	Eternal Life

You will find (when exploring these worlds within one's own experience), that there are intermediate states (dotted circles) into which one can put all that is doubtful. For example, the Mesocosmos is by its nature distinct from the physical body, but many of our desires are a mixture between the bodily and the emotional.

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