

10 July 1967

READING 8

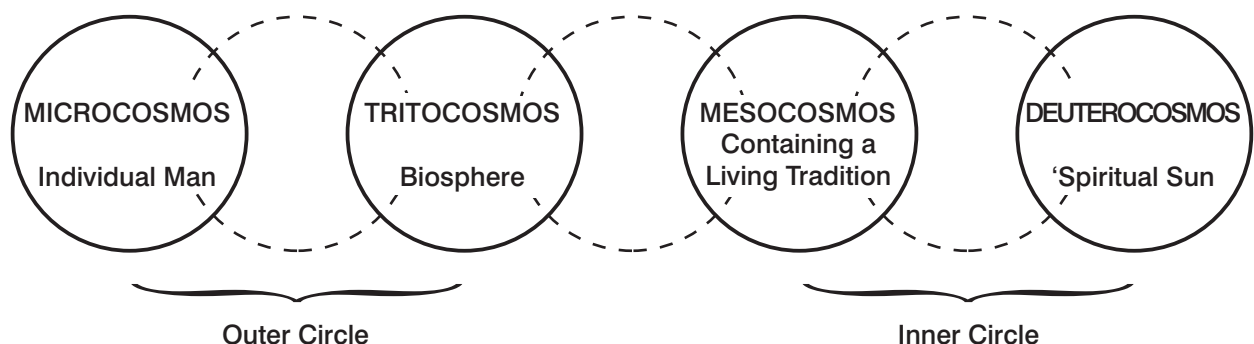
PART 1

In a bright moment one may get a glimpse of one very practical application of the idea of Cosmoses, this way. We know how certain men, the focus of large forces at a particular time, have changed human history and geographical boundaries – the Mogul Emperor Genghis Khan, the Macedonian Alexander, the Roman Julius Caesar, the Frenchman Charlemagne, and so on. They did this partly by a superior application of military force and partly by the establishment of a code of laws and a stable administration.

Rarer than these, however, have been ‘great Men once in a way’ who transformed the Spiritual map of mankind. How did *they* do this? They created Traditions with a stable shape, but with an inner fire which could go on transforming the souls of men. Their Spirit lives on, extending the influence of a bigger Cosmos upon smaller ones. Thus the ‘Spiritual Sun’ of Cosmic Consciousness continually influences the microcosm man, and through him, the Biosphere. But that Spirit can only exert its Influence through the medium of a Middle Cosmos, in which have been formed Schools of a living Tradition stable enough to survive the changes of human history and ethnology. To maintain this Influence is the work of the living representatives of the Inner Circle of Humanity.

We see here a ‘Celestial Empire’ or ‘Kingdom of Heaven’ in terms of the diagram given in 67/20. Two examples within our own experience can be given:

All who are engaged in giving and preserving the Meditation are doing the work of the first Shankara who did the same thing twenty-five centuries ago, and while doing it are in Spiritual communion with him. Our friend, the present Shankaracharya of the North, says that it is the first Shankara who continues to make the major decisions of his Tradition – that of the Vedanta – which has lasted four millennia. The first Shankara has not yet approved, he says, of any successor, so he has to continue in office longer than he wants to.



In a talk with three of us last Thursday, our other friend Resuhi Baykara said, ‘I have to wait till Mevlana tells me and then try to carry out what he says.’ [1973 will be the 700th anniversary of the death of Mevlana, Jalalu’d-Din Rumi, founder of the Mevlevi Order of the Sufi Tradition.] He then produced a plan for the continuation of this branch of his Tradition in London, which

would at the same time preserve the unity of 'Colet House', and it has received the immediate approval of those who have heard it. It is the happy task of all who are receiving benefit from the Turning to try to implement this plan, for no personal ambitions or differences have any place on that scale.

Now about our own Tradition. It was our misfortune that our branch of it had lost its connection with the Inner Circle before Mr. Ouspensky met with it fifty years ago. Only fragments of a great Teaching, absence of the simple universal method which should have accompanied it, separation from the Stream of Cosmic Consciousness; these fully account for the sorrows and the failures. The task given us by him at the end of his life was to regain connection with the Inner Circle. We now have, not one, but at least two Eternal links with the Source of True Knowledge, and that's what this house is for. Here any one with a strong desire, must be able to Realize his possibilities in his own way. Even though the house may not stand more than two or three years, it is now the site of this resurgence of our Tradition.

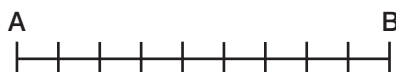
It is instructive to compare these two links. The Meditation of twenty-five centuries ago was redesigned quite recently as a universal system possible for everyone; the Mevlevi Turning ceremonial in its seven-century-old form was designed to be kept pure and concentrated within a more limited circle; and by its nature it could never be for everybody. The two therefore could very well go together without clashing. There would only be disharmony if one or another personality intervenes or is taken as an object of devotion; for the purpose of both Traditions is to unite the individual with the Divine.

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PART 2

Those who were at last Monday's meeting will remember that we discussed the confusion in the present 'scientific' outlook which sees everything in movement in this restless universe, and interprets observed facts to fit the current picture that this movement gets faster and faster as the scale extends further and further from man, either in the direction of the great nebular universe or of tiny infra-atomic movements and very transient ultimate particles.

The Teaching on Cosmoses shows us first that, for an observer as one unit of a given cosmos, the other units of that cosmos will be generally in movement. Movement is defined as proceeding from A to B:



But to an observer whose frequency is ten times faster or whose unit of magnitude is ten times smaller, this movement will be merely a repetition or oscillation at one point. The line of time and change (movement on the fourth dimension) will be from A to B, which is in reality a small segment of a circular movement or period. Oscillation on one point is *repetition*, belonging to the fifth dimension of space-time. To an observer in another cosmos, the movement will be merely

oscillation as when one looks through a microscope at the 'Brownian' movement in a drop of pond water or the 'streaming of protoplasm' in a living cell.

What the Shankaracharya calls the moving mind (Manas) probably corresponds in our System to the mechanical parts of all the five minds or centres which work closely together as one mechanism running the microcosm. The Higher parts of these minds can only manifest in the stillness of the state of Attention, and correspond, when working rightly, in his terminology to 'Buddhi when it is still'. We can call Buddhi the 'Soul'; and the Atman, the Ultimate 'I' or Observer for each man, we can call the 'Spirit'. And as we tried to show, this belongs to the Deuterocosmos (Sun).

Having these correspondence in mind, we shall see the point of the following quotations from a talk he gave:

S. This creation appears to the moving mind (Manas) as a movement. In this movement whatever is favourable to moving mind is taken as pleasant, and unfavourable causes pain. It is in this moving mind that pleasure and pain originate; in contrast, the Spirit feels and feeds on Bliss (Positive Emotion), and is not at all moved by, or desirous of, pleasure or pain.

Q. asked about stillness, to which S. replied:

One has to start with body. When body is firmly poised in stillness, the breathing and circulation become balanced, and then the control over the moving mind becomes easier. This mind is mobile, but one should just ignore its movements. It will come back if not attended to. Then Higher parts of mind could become still.

It is natural for moving mind to unite with sensory perceptions. If one is listening to music the mind unites with it, but if the eyes are wandering about, the mind unites with all the other movements going on around, and one ceases to hear the music. So the key is: 'Stop attending to the movements of the mind and you will be truly attentive'. The moment you see that you are not attentive is precisely the moment when you have the opportunity to get out of that movement.

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Q. Although man keeps searching for fulfillment outside himself, does not the true direction lie within?

S. Within and without is the same. The Absolute is in all. All beings are part of the same. Everything exists in Atman and it is also reflected in the human form. Wherever you look, you can be looking at the Atman. So it is not a question of looking within or without, but a question of looking right or wrong.

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