

6 March 1972

READING 5

It is suggested that this week we remove our gaze from the exterior physical world of Time and Magnitude, in order to regard the chain of cosmoses as another kind of 'Ladder of Self-Realization'. But in order to do this we have to start with the Protocosmos. If we try to look from below we get lost fairly quickly, just as we get lost during meditation if our attention strays from the memory of Param-Atman.

So we start by choosing some description from a Conscious source, like this one:

In order to appreciate the Self described in the Upanishads one needs simple methods. Many such descriptions have been given in the past, but more light can now be thrown on the subject. The states of consciousness experienced in deep sleep, dreams, the daytime state, spiritual awakening, Samadhi, etc., are governed by the influx of Sattva, Rajas, and Tamas from people, situations and events. These all undergo change, but the Observer who sees them all as a 'passing show', always remains the same. This Observer never registers any change in itself; if any modification appears, then this must happen to the individual ego (Ahankar) since change is its very nature...

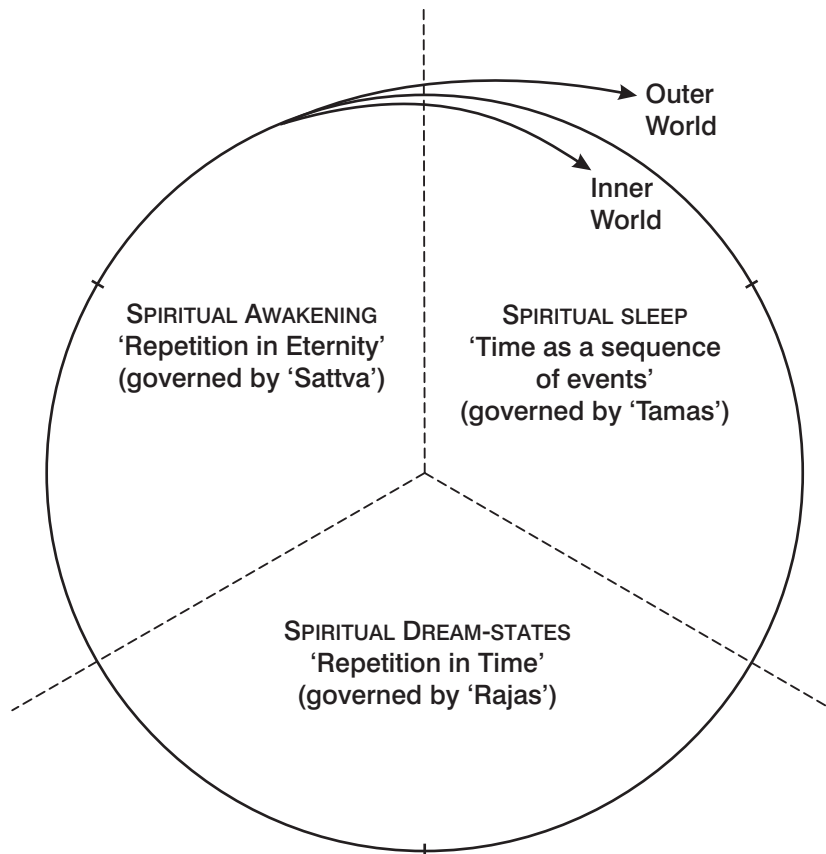
For example, pure gold always remains gold while its uses and shapes and forms are liable to many modifications. The sky remains the same, while storms, clouds, rain and snow keep on changing our view of it, and yet do not affect the sky in any way. (One experiences this vividly every time a plane takes us up above the cloud ceiling.) The waves of the sea cause no loss or gain to it. In the same way all these passing shows of the Gunas, do not change the Atman, but only provide variety in its appearance.

(Received from His Holiness 30 August, 1970)

[It is suggested that you try to keep this idea in mind without associative thinking, for say a couple of minutes.]

From here we should go on to consider the following proposition. Just as we experience the inescapable *physical* sequence (every 24 hours) of deep sleep, dream states, and daytime state; so we can picture a similar sequence in the spiritual world. Here the best of our daytime states is deep spiritual sleep; the spiritual dream-state is all the subjective creative side (art, scientific discovery, fine feelings) of human life; but above all that is a *state of spiritual awakening*. Here one sees things for a brief period with the eye of the Self – the observer who remains always the same. But it's not possible at our stage to think of anything else at the same time; to be in that state one needs the fullest concentration and humility.

Nevertheless, repeated experiences of the sort begin to add up to new attitudes. One of these would be the chain of six cosmoses – two experienced in the state of spiritual sleep; two in the spiritual dream-state; and there would remain ahead of us two more – the 'great world' and the 'Holy world'. It's no good speculating on what those would be like – they have to be experienced, and even then are very difficult to express. To prove that, let us take, as an example, the changing attitude to *Time* as shown very simply in this diagram (overleaf). This figure corresponds exactly to the diagram of Cosmoses that you recently had; I have marked the divisions but not labelled them.



With this diagram in view, listen again to the quotation from Eudemus (Aristotle's disciple) which Mr. Ouspensky gives:

Simplicius wrote:

The Pythagoreans said that the same things are repeated again and again. In this connection it is interesting to note the words of Eudemus, Aristotle's disciple (in the 3rd book of *Physics*.) He says: Some people accept and some people deny that time repeats itself. Repetition is understood in different senses. One kind of repetition may be in the natural order of things (*eidos*), like repetition of summers and winters and other seasons, when a new one comes after another has disappeared; to this order of things belong the movements of the heavenly bodies and the phenomena produced by them, such as solstices and equinoxes, which are produced by the movement of the sun. [Pre-Copernican!]

But if we are to believe the Pythagoreans there is another kind of repetition. That means that I shall talk to you and sit exactly like this and I shall have in my hand the same stick, and everything will be the same as it is now and time, as it can be supposed, will be the same. Because if movements (of heavenly bodies) and many other things are the same, what occurred before and what will occur afterwards are also the same. This applies also to repetition, which is always the same. Everything is the same and therefore time is the same.

(*A New Model of the Universe*, 2nd Edition, 1934, p.468)

(Pause for silence and then a few questions)

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For the latter part of your meeting you might like to raise questions of this sort in connection with *Restless Earth*, as more of you may have read this fascinating book by now.

In spite of the evidence of Repetition on an enormous Time-scale that the earth's crust presents to the discerning; yet the three dimensions of time, shown in our figure, do not emerge. Can you look with the time-consciousness of mother earth at herself – the Mesocosmos? This is not as difficult as it might seem; it merely means transposing man-units into earth-units, as Mr. Ouspensky showed.

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