

19 June 1978

LARGE MONDAY MEETING

On the platform. Dr. Roles and Lord and Lady Allan.

Lord Allan. The next large Monday meeting will be the last of this term on July 3rd. The last Mukabeleh for visitors will be on Friday, 7th July; Meditation meeting Tuesday 11th July; and the first Large Monday meeting next term will be on 2nd October.

There is a poster in the hall about the concerts at Fair Oak organised by Lord Rosehill. Although he himself is not a member of the Society, he has been very generous in allowing us to have meetings in his house and members of his family are close to us. Miss Irvine has asked me to say that tickets are obtainable through the Box Office and she will not be able to supply them here.

Dr. R. Private enterprise on David Rosehill's part, but a family connection which we value and want to keep up.

Today I thought we might browse through the various approaches (given in Reading 6) to Cosmoes. What we don't want to do is to have it made into a hard-and-fast dogma. There is a certain fundamental relationship which is permanent, but all details keep changing and our knowledge keeps changing. I was glad to hear that, as regards Part 1, a number of groups did really keep to trying to memorise the basic description – the names: the First world, the Great world or Holy world, the Big world, Second world, Middle world, the Third world, and the Little world, because when you really see suddenly what these worlds – the First world, the Second world, the Third world – mean and why they are called that, you will see a great deal as well. First, people must want to know 'why think in terms of Cosmoes at all?', for as we see it today, this has to do not merely with the physical world of appearances revealed by technology; but the real world which is continuously existent and continuously related without limitations and divisions. Yet our nature and the brain's computer and our inner clocks necessitate this division because that's how we are made. For instance, if we look at organic life on earth – the biosphere – we see creatures as 'alive' in our sense, having the same sort of life as we have, each with its own kind of intelligence and other attributes we can recognise. And similarly when we look at the inner world of organs and cells, Cosmoes just closely adjacent appear to have many of the same properties we have. But go one step further on either side, and they lose all semblance of living beings such as we know – life and intelligence and all the rest – and the further we go, the less like us these different worlds appear; and the more we attribute to them all sorts of things that aren't true. We measure everything by our own sense of time and size. For instance, people talk like this nowadays, the scientists like Fred Hoyle who was speaking on the radio about the nature of the universe, about the galaxy, the Milky Way, and about the birth of stars:

And now I must introduce you to the idea that this immense disc of gas and stars is in motion; that it is turning round in space like a great wheel. How then do the stars move? The main motion of a star consists of an orbit that is roughly a circle with a centre at the centre of the galaxy. Our sun and planets move together as a

group around such an orbit. The speed of this motion [he says] is nearly 1,000,000 miles an hour. [That's a million of our miles in one of our hours. The speed of the galaxy *for itself* is a gentle walking pace – quite dignified (laughter).] But [he continues] in spite of this seemingly tremendous speed, it nevertheless takes the sun and its retinue of planets about 200 million years to make a round trip of the galaxy. At this stage I should like you to reflect on how many ways you are now moving through space. You have a speed of about a thousand miles an hour round the polar axis of the earth. You are rushing with the earth at about seventy thousand miles an hour along its pathway round the sun. On top of all this you have the huge speed of nearly a million miles an hour due to a motion round the galaxy.

It's lucky, isn't it, that we don't feel any of that at all! (laughter) There seems to be something phoney about it. It seems to me like some little atom sitting on some insignificant little planet looking outside and measuring everything by his own measurements. So this idea of motion, this dedication to the idea of everything moving and the further you go out in space, the nearer you get to the ultimate particle in the small world, the quicker the speed. That is part of illusion – Maya – but in order to understand cosmoses, we have to go with the Shankaracharya and understand the *transition to higher cosmoses in terms of increasing stillness, not in terms of increasing speed*. Do you get me? This is why I don't want to be filling our heads with all sorts of figures, laws and details about the physical world. We are after increasing consciousness and that is in terms of increasing stillness. Any questions about that? Some people have these questions, they always want to know why and what and how, but a lot of very decent respectable people don't have any of these questions at all. So if you don't have these questions you don't have to worry. You, like everyone, can use the idea of cosmoses for Self-realization. Is anybody troubled with these questions? Or the difference of time?

Mrs. Brunson. In meditation although I am aware of progress towards stillness, at the same time I sometimes have a sensation of great speed, of rushing towards something. Is there a different type of awareness at times?

Dr. R. This is transitional – just on the way. When you sit to meditate you are in your ordinary cosmos – the ordinary world you live in. Then you shut your eyes and cut out physical sensations so you become aware of a quite different cosmos at a much higher frequency which appears to be rushing with immense speed (so it seems to you), but which isn't really moving at all. It works with different clocks from our ordinary clock. It is a transitional sensation that you go through, like Alice and the White Rabbit, of always being in a great hurry, and as you drop off one world after another, so you get to increasing stillness until you get to absolute peace. One doesn't analyse when one is doing it, but afterwards when you look back, not only have you yourself become still but the surroundings seem to have become still. So we don't want to be pulled apart by the idea of cosmoses, which would happen if we *thought* about it. We want to *be* united; we want to *use the idea to become One*. This is where the Meditation and our connection with the Shankaracharya completely transformed all our previous teaching; and also our connection with the Mevlevi – Mevlana's poetry and the turning gave us a new experience. Anything else people want to ask about Part 1?

Mr. Bullough. Could you say how frequency comes into this?

Dr. R. This is where all the confusion lies. Frequency is the inverse of time. We are always measuring the periodic time, that is the amount of time a given cycle needs for its completion. A heartbeat takes just under a second at rest; a breathing cycles takes three seconds at rest; there are many other cycles with their own periodic times and this is how our inner clocks measure passing time. But when you get to something shorter than a second, you are only able to perceive it in terms of number of cycles per second, which is frequency. For instance, the ordinary brain waves that are recorded when our mind is active are roughly three cycles a second; the resting 'Alpha rhythm' recorded when your attention is not engaged is ten cycles a second; and thirty cycles a second is about the limit of the waves that are met in the dream world and can be recorded. These frequencies increase all through the electromagnetic chart. All this is within us and it just depends if you are looking at something that is greater than a second, you see it in terms of time; if you look at something which is shorter than a second, it is instantaneous. We want to know, in terms of consciousness, what a change of frequency means. It means, for one thing, that *everything around you looks much slower than it did before*. We have all has examples of that. A sudden change, a moment when you enter another cosmos and have a different frequency, a higher frequency, things around are very much slower. You have lashings of time, time and to spare. Is Mrs. Henry here? Her husband was a Major in the Sappers during World War I, and he had the job of blowing up the top of a hill, an enemy post called Hill 60. It had been mined for months under his direction. The great day came when it was to happen and all the brass hats were there and people from the French and other armies, all collected together, and the signal came and he pressed the button and nothing happened! He was very worried, thinking it had all gone wrong, and then very slowly the top of the mountain mushroomed off, seeming almost, because of his tense condition, infinitely slow. There are many examples like this and one can tell because of the different organisations within us – thinking is the slowest, the body of moving and instinct are a cosmos away from thinking. When emotional centre is working at its full speed, when it is pure, it is still another cosmos away; and beyond that are the higher centres. All these cosmoses are in man.

Lady Allan. In considering three cosmoses in relation to what you said, I was trying to think how you see frequency in relation to the one above and the one below?

Dr. R. You just have to remember that energy is frequency multiplied by duration! I mean that the units (as with atomic energy) will be more powerful while the duration of their results in time would be longer. A change of cosmos goes both ways.

Miss Scrutton. You said that Mr. Ouspensky said we must try to understand that time is breath. Can we relate this to what the Shankaracharya said about the breath of Brahma?

Dr. R. Yes exactly. And what is so interesting – Mr. Ouspensky refers to that expression in *Tertium Organum* and gives a figure for it and it is the same figure that the Shankaracharya uses and the same figure that is taught in the Teaching on Cosmoses. The breath of Brahma and the day and night of Brahma and the life of Brahma are very nearly the same scale of figures as in the Teaching on Cosmoses, but arrived at in a totally different way. While there

is no direct teaching like the Western teaching of the seven Cosmoses to be discovered anywhere in Eastern teaching, there are many hints in H.H's conversation but he has not had to cultivate a language like we have because his people are quite content with the medieval concept of 'earth, water, air, fire and ether'.

A. This is the Shankaracharya speaking:

S. We naturally live in the world of names and forms and we are surrounded by them, and even the being we call ourself has as many names and forms. People have name, form, and also the Atman; thus it seems everything is everywhere, but because of ignorance people get involved in only the world of name and form. Usually they take their 6 ft body as their Ultimate Being. The System of Knowledge and the method of Meditation is to remove this littleness of the boundary and bondage and allow them to discriminate and see the unlimited and unbounded Atman, which cannot be brought into the limits of names and forms. Here is an example:

Someone went to a Holy man and asked to be introduced to God. The Holy man said that when I go to Him, he will ask about you. What shall I say about you? So first give me some details of your own credentials. The man pointed to his body and told his name. The Holy man said that all this is made of flesh and bones which is always subject to growth and decay. How could this be *you*? It is only your body and your name. Get me your proper credentials. The man thinks and says that perhaps his thoughts, desires, feelings were his proper credentials, but these are more transient still.

S. (cont.) In this way the man was led to recognise his own True Self and then he did not go around seeking any more introductions.

The System of Knowledge and method of Meditation are simply to lead people to discriminate between the transitory and the eternal, between formal and informal, between words and the Spirit, so that one can enjoy forms, words and also the real Being.

(Record, 29 October 1967)

Dr. R. You see that although he hasn't mentioned cosmoses, his whole way of dealing with people is to lead them to recognise higher and higher cosmoses inside themselves (he calls them 'levels' of consciousness).

So we have left Part 1 now, thank Heaven, and got on to Part 2 in fact. *What effect does thinking of cosmoses have on one?*

M. Fleming. Can you say on what depends getting energy in relation to this?

Dr. R. I can, but I wish I could practise it more! It's easy to say it, and you know as well as I do that you drop off all the ways we leak energy first of all. An increase of stillness brings you into the greater energy of a greater cosmos.

M. Fleming. The way it happens – does it mean it can only be experienced, it can't be known?

Dr. R. It is known by many, but it's very difficult to use descriptive words about it.

M. Fleming. Just the ordinary experience of going to sleep at night and waking up and feeling you have got some energy back again – that's just because something has stopped.

Dr. R. Yes, in that case you move through a change from the dominant hemisphere which is in

motion all day into the quiet one – through that you get into another cosmos. Only you can't appreciate anything for certain in sleep, dreams are unreliable, and although you are in a very different cosmos in deep sleep, dreamless sleep, you know nothing about it.

You just know that you have been somewhere else. If you could keep the thread of consciousness going, the equivalent of those changes in degrees of stillness would be what I am talking about, you would recognise the change to higher cosmoses inside one.

Miss Irvine. Could you explain why it is almost impossible to reach any degree of stillness without the help of the Mantra?

Dr. R. Not impossible, but much more difficult and arduous. Some people have done it by long hours of repetition and continuous internal prayer. There are ways like the turning in the Mukabeleh; but the fact is that you need to do *something* in order to get sudden unexpected bonuses of stillness at other times when you most need them. People complain that they meditate for years, do two half hours a day regularly, but they don't count or even notice how often they get bonuses of stillness at other times when it matters.

Well, it's a bore if we think too much, if we get too intellectual about all this. I want you to realise that when it says 'The Teaching on Cosmoses is the beginning of Knowledge', it means that if you know it, whatever you look at, however varied the language – knowledge from inspired sources – gives you a little bit more of the reality of cosmoses. Recently having had lots and lots of time, I've been looking through Mr. Ouspensky's meetings, all the records that we still have here, and more than once he mentions The Lord's Prayer as a description of cosmoses. He said that at least three cosmoses are described in the Lord's Prayer. One can easily see that it is so. The English translation is rather late and inaccurate; the original, the Greek, or the early Latin shows this clearly. 'Our Father which art in the Heavens' that is something above the solar system, the galaxy perhaps in outer space. 'Our Father which art in the Heavens' can be felt in complete inner tranquillity; and then follows the three aspects of this Absolute. In the case of the Lord's Prayer and the Gospels, it's Sanctity first – 'May Thy Name be made Holy'; then 'May Thy Kingdom come' – the Kingdom of Love – and thirdly 'May Thy Will be done on earth as it is in heaven' that is within the limits of our Solar System the Deutero (second) Cosmos. In the tradition of the Meditation those three aspects are named Sat Chit Ananda (permanent Being, Consciousness, Bliss).

Mr. Ouspensky answered the question in this House when we first got it 'How to think of the expression "Thy Will be done"?' He said, 'Think of it in terms of the miraculous. The miraculous is the sudden appearance in a lower cosmos of the cosmos above.' The miraculous is not, as the Transcendental Meditationists claim – the breaking of the physical laws like levitating, floating in the air or walking on water or through walls. It's not the breaking of physical laws, but Meditation leads to experiencing a higher cosmos within this lower one. The whole of the Christian Gospels is an account of a higher cosmos appearing in ordinary life. So think in terms of the miraculous and that often gives us a lift. If you see, suddenly in a moment of stillness, your way clear in front of you, having been in doubt and uncertainty, you suddenly see clearly what you ought to do. This is a miracle; it doesn't happen just by chance and it's access to a higher cosmos.

If you see somebody like myself who is always talking and teaching suddenly stop and meditate, this is miraculous! (laughter) So let's do it now!

MEDITATION

Dr. R. Remember that only one or two moments of complete stillness are needed to set you up for a long, long time. Most of the half-hours we spend trying to get those one or two moments. So don't be discouraged. At the same time those one or two moments of stillness is what H.H. refers to as the 'pass mark' – 30%. It's possible to get higher marks – you can get a 2nd class or 1st class pass or even a 'Distinction' in some half hours.

Miss Cassini. (from BBC) Could you say that the dominant hemisphere trying to understand something on a higher level is rather like what you said about a man on the earth trying to understand about the movement of galaxies?

Dr. R. Yes, if it is working alone, and if it's imitating all the other dominant hemispheres everywhere and reading all the books and listening to the BBC (I'm sorry!) (laughter). Personality fed by that active part just imitates and borrows the whole time. Whereas the Essence is yourSelf – your real Nature that lies deeply buried, and the other (quiet) hemisphere will lead you to it. The dominant hemisphere never has much time – he's always in a hurry. One, two, three – three seconds – the present moment. That's the time of one breath. Three seconds and that is the present moment for the dominant hemisphere. That moment is over, you can't do anything about it. It's finished, it's in the past. There is no future – it hasn't been made yet. So we have only *this present moment*, an expansion of this moment and as pointed out in that quotation from Helen Wright, a different cosmos has a different 'moment'. Expansion of the moment in depth. Expansion doesn't necessarily mean enormous content like a moment of a dream where you see your whole life. It means that you penetrate more deeply into the stillness like going into the ocean – getting away from the surface ripples and the swell into the depth where there is peace. In that peace you come in contact with the highest cosmos of all – the Atman. That's the general idea – I'd like to be able to do it at any moment!

Mrs. Guyatt. When you said lately that Man had free will, did you mean it in a special way?

Dr. R. I tried to make it clear that Nature had created Man (unlike any other species) to have the *power of choice* and that has brought upon such a being an enormous amount of difficulty and responsibility. Any subhuman species just has to do what its nature commands – what its environment demands. Man has the power of choice and he has everything in him which enables him to penetrate to all the seven cosmoses, if he could see his profit that way.

Mrs. Gould. Is the choice of any use to him unless he is conscious?

Dr. R. If he chooses something in another direction from consciousness, it usually gets him in trouble. If he is wise and wisely instructed and has good friends, his power of choice will lead him in the right direction.

Mr. Wood. It seems that sometimes remembering the Shankaracharya is like a bridge to another cosmos. Could you say something about the help that one receives in this way?

Dr. R. This is a recognised method in the Tradition of the Shankaracharyas that keeping the Head of the Tradition in mind (and on the way to him anybody who has initiated you into Meditation or who has guided your footsteps or who has longer experience than you) will bring you into the company of Realized men who don't die with the death of the body, who continuously exist. It's specially cultivated by some people in the Shankaracharya Tradition – you try to remember your teacher and this can be a great lifesaver at certain moments. It reminds you that even though nobody finds you out in the physical way, there is a very noble guest (a 'Being of Light') inside you who knows all that is going on and it would be a great pity if a lot of subhuman life went on inside one's mind, all seen by this witness. 'I have sinned against heaven and *in thy sight*,' said the prodigal son. So the teacher stands for the Atman who is the primal teacher and your own Self – your Atman – lives in the hearts of all.

The great thing is not to overdo the study of this subject – not to get bored. One must come back to practical questions and ordinary life and so on. Try and keep it fresh; don't let it, the big idea, become ordinary or dogmatic. By holding it in mind, wait for the moment of opportunity and then you will suddenly see new worlds within.

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Postscript (F.C.R. 23 June 1978) The following letter reached me dated 21st June:

May I tell you about something that happened to me during the Monday meeting (June 19). It was while you were explaining about Cosmoses. Suddenly I experienced a kind of flash or thought form – difficult to describe and perhaps impossible with one's ordinary limitations – which seemingly encompassed, in a kind of fusion, everything simultaneously. God – All Creation – Dimensions – Everything – Everyone. I felt as if I'd been physically stunned, but very happy! Emotional.

But it was startling. Then followed a sort of astonished realization that I understood – for at *that psychological moment* it all seemed crystal clear and wonderful. It took the form of wanting to say out loud the question. 'Then everything, everyone in the universe *must be contained in God?*

Does it make sense? I've been wondering and wondering about it ever since. Of course now I don't feel I understand; so please help me.'

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And Mrs. Melville (16 June 1978) writes apropos of Reading 6, Part 4:

I found this today:

He that wonders shall reign;
And he that reigns shall rest.
Look with wonder at that which is before you.

(*Traditional Sayings of Jesus*, St. Clement of Alexandria, AD 150–220)

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