

26 June 1978

SMALL MONDAY MEETING

Dr. Roles. There are various things to be given out.

Lord Allan. This is the last small meeting this term; there will be a large one next week. The first small meeting next term will be on 25th September. While you have your diaries out, there will be a Work Party during the holidays for house maintenance every Thursday between 7.30 and 9.30. Would you please let your groups know about this.

Will group takers please check their group list on the Magnetic Board. There will probably be some changes next term and we need to know the correct constitution of groups at present.

We are distributing more of the forms asking people for information about themselves. This often proves very useful to know and we have rather allowed it to lapse lately. Some group takers will have found on the landing table a list of people in their group who have never filled in one of those forms, together with a supply of forms and a leaflet explaining why this information is being asked for. It would help if, in a group where there are several people, this leaflet could be read out before the forms are distributed so that they really know the reason for it. Would you ask people to fill in the forms and let you have them back next week – at the last meeting of this term, if they can't do it right away at the group meeting. Is that clear?

Dr. R. It could be stressed that this information has to do with talents and training because, as you know, we have been told that each person has some kind of talent or capacity or training which other people don't have. It's by putting that talent at the disposal of the School, that gets them on most quickly. Here is Philip Smith whose bookbinding has been of such great value. I don't know whether you've got a pied-a-terre in New York or whether you are not stressing your American connection?

Mr. P. Smith. We do know people all over the United States whom we've met while giving lectures. The organisation is world-wide.

A. Very sadly, Mr. Henriques has decided that he must return to Jamaica. Perhaps we could just take this chance of thanking him immensely for all that he has done for the House and the people who have come to it. But we have to be practical and look for someone to take his place. We have got somebody in mind who might come but we haven't made the final approach and nor do we know, if indeed the person concerned would come. We thought it would be wise to ask senior people if they knew of anybody who they thought would really suit the bill very well. I'm going to be in Mr. Henriques flat down below after the Meeting and if anybody has somebody in mind, would they come and have a chat with me and we could see whether the person would be really suitable.

Finally a reminder to Divisional Organisers that there is a meeting in the West Studio immediately after this meeting.

Dr. R. No comment about organisational matters immediately here and now?

Mr. Richardson. May we just confirm that the first Thursday meeting next term will be on 5th October?

A. There probably will be some material on the 25th September and the first Mukabeleh is on the 29th.

Dr. R. We reckon there will be a repeat of this Meeting on the 25th September and we don't usually begin the Thursday meetings until the following week, do we? (No.) On 2nd October there is a large meeting if we're still alive then, and the 5th October would be the date for the first Thursday.

A. Movements would start on the 2nd, Mrs. Roles? (Yes)

PART 1

Dr. R. We would like to spend the first part of this Meeting on hearing from you shortly your impressions of how the idea of Cosmoses – worlds within worlds – appears to be going down in the 1970s, whether you feel it is a feasible teaching, whether we have found the right way to give it. We have proved that new people who knew nothing much beforehand take to it with very great interest. But let's hear about the other groups that we don't know so much about. Is there any freshness about the idea that you've been getting at your groups?

A. Peter Reid looks very serious!

P.R. (Richmond) It is very refreshing because it is effective in taking me outside – this is a personal view – my small world and this part in the paper where Mr. Ouspensky referred to how satisfactory it was in getting rid of negative emotions. There have been one or two observations I have noted in myself, when my serious face gets wiped away!

Dr. R. The group at your house has been a very popular one – people very much enjoy going to it. This approach is rather more your way of approaching it than the old way which suited your wife more – the scientific approach to Cosmoses is more to her liking and one in which she is fairly well qualified. Do you find, Mrs. Reid, that is so?

Mr. Barker. (Reigate) Yes, we found that – the scale of the Cosmoses is most helpful because in one sense we realised how insignificant we are and in another the significance of the 'I'.

Dr. R. It must be remembered that we have concluded that the Microcosmos when it's applied to man, applies to ignorant man, man in sleep, people for whom the physical body and the physical material world is the only world. Within this Microcosmos are reflections of all the Cosmoses which can be realized and manifested.

R.B. The other thing we discovered was the value of not intellectualising and trying to understand this more with the quiet hemisphere and understand it by feeling rather than by thinking.

Dr. R. For the Shankaracharya the Causal level is reached by pure and intense emotion, so feeling is the Way of Bhakti and I think the way to approach Cosmoses. You have to check with the intellect but it's always running along behind.

Mr. Crampton. (Wiltshire) Our meeting seemed to find it very stimulating but it was somewhat nostalgic bringing back memories of the past. We did find, particularly valuable, Prue de

Lotbinière's question to H.H. and his answer – the idea of awe seemed to bring people straight back to the Protocosmos.

Dr. R. It belongs to what we used to call Positive Emotion – the emotion that cannot turn negative. You either feel awe and wonder or you don't feel anything. Obviously they are very important. The other idea is the one in the Lord's Prayer – may Thy Name be made Holy – *santificati nomen*. That is the same name as the Hagiocosmos, the Holy World.

Mrs. Elinor Reed. In Cambridge we found the story of the mirror and the picture particularly useful in the study of Cosmoses. You can't study it through knowledge alone.

Dr. R. What we really want is that both sides of our nature will be working in harmony and each doing its right job like the way our two hands work – one holds the cup and the other stirs the tea.

Next then: what about you two in South Kensington?

Mrs. Churchill. We've been away for two or three meetings and Peter Fenwick and Toby de Lotbinière took this paper at the group.

T. de L. We would echo very much what Peter Reid said, first. We found conversation didn't get us very far, but we were taken out of negative emotions and lifted up by the idea of recalling cosmoses.

Dr. R. If one gets to the quiet, holding such an idea in mind – one of the ideas in the original statement about Cosmoses, for instance, one penetrates much more deeply into it than if one does an excursion on the surface by association which the active hemisphere loves doing. That's why it's good to have some quiet to hold one question rather than skimming over several and then there are all sorts of depths.

Any more news from the front?

Mr. Lawrence. (Colet House meeting) We found it very interesting indeed and the fact that people's intellectual minds couldn't grasp it – in one notable case it was leading to great peace!

Dr. R. All the same, the intellectual minds have got to do a spot of work! Eventually.

E.L. There were plenty of unanswered questions which arose really from a feeling of awe.

Dr. R. Good, but one shouldn't look to somebody else to answer these questions. It's never really adequate. People should hold such questions of importance and get some quiet and hold it in mind for several days. Think long thoughts about it, Mr. Ouspensky used to say.

E.L. This was more or less the approach.

Mr. Koren. (Lower Froyle) Just one small point. In the story about the two artists we were rather struck emotionally that 'when the partition was removed, the room was illumined'. We felt that this idea of the removal of the partition and the illumination of the room was very significant.

Dr. R. Yes; that wasn't sufficiently stressed when we told that story before, was it? It refers particularly to the removal of the functional partition between the outward-looking and the

inward-looking hemisphere and the necessity of increased consciousness – a moment of enlightenment.

Mr. Caiger-Smith (Berkshire) At our group we were most interested in the idea of the expansion of stillness to meet with the stillness of another cosmos.

Dr. R. You remember, Alan, don't you, that Mr. Ouspensky used to describe the passage from a lower cosmos to a higher cosmos as 'liberation from half the number of laws so that on each level you were liberated from half the laws of the level below'. For instance, sitting to meditate first of all one is under physical laws, very much under the Microcosmos the conversations and everything going on. In the passage to the next cosmos one gets out of most of the noise into more quiet and fewer laws as we pass through the subtle (mental) world to the Causal.

A.C-S. There is a question I have which follows this. It's a personal question. The paper seemed to be in two bits and it's hard to relate one bit to the other. On the philosophical discussion of Cosmoses, I found it very difficult to grasp on this scale how any experience of any individual human being could touch the higher cosmoses.

Dr. R. One thinks in habitual physical terms, whereas if one thought about the subtle and Causal levels (where distance is replaced by the number of impulses in a given space and time, by frequency) it becomes easier but it takes quite a long time. But don't try to force a relation where one doesn't come to your mind. All knowledge begins and ends in this teaching on Cosmoses – all knowledge – and sooner or later, more and more things will naturally find a common relationship. It doesn't do to force anything.

A.C-S. That I understand, but you might be able to help us in presenting the scale on one side and the experience on the other more closely.

Dr. R. That is the meaning of the title of our Journal *The Bridge*. It's a voyage of exploration into quite unknown territory and gradually, gradually, if we live long enough, with help we will all do that.

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PART 2

I'd like now to embark on something in the present Reading. This paper was required by the New Groups who felt that life was not a free-for-all – people were under natural laws and laws of nature. The idea of Cosmoses was an approach to seeing why things had to happen to us in the way they do. That is so, isn't it Adeline? They got it clearly at Dr. Connell's group and also at the Guyatts'. So one thought that there should be some sort of general approach to the two Cosmic Laws – the Law of Octaves and the Law of Three Forces. Not in detail, because the holiday season has begun and one would have to repeat parts of it for absentees; but in a way that might whet the appetite of the newer people for systematic study by some of them in the autumn of those two Laws.

In Reading 7 [1978/26] I mentioned that, armed with the symbol which unites the two Laws, we were sent by Mr. Ouspensky to see anybody who had any claims to a teaching which might lead to a Tradition with a method like the Meditation. We never found

anybody who knew about the *interaction of the two Laws*. I was taught by a theosophist for some time who knew a lot about the Law of Seven – the Law of Octaves – on which the early theosophists based much of their teaching. But he didn't know anything about the Law of Three Forces. Eastern books talk about the Gunas but don't know anything about the Law of Seven (or the Law of Octaves). Although it is abundantly clear that in the Christian Gospels the central figure knew all about the interaction because it's there in the Lord's Prayer – Law of Seven and the Law of Three – yet I never met any contemporary with that knowledge until the Shankaracharya. I remember talking to the Maharishi for hours trying to interest him and drew a complete blank; Mr. Ouspensky had tried to interest Krishnamurti for a long time, but it meant nothing to him.

When in 1962 the Shankaracharya asked me to give a resume of the skeleton of our teaching, and an outline of the Law of Three and the Law of Octaves, he commented that the two sets of Laws are exactly the same in his teaching as in ours and then proceeded to give some very telling examples. I thought you might be interested to hear one of his examples. He spoke about the Three Forces in his language – Sattva, Rajas and Tamas – our first introduction to the terminology of the Gunas.

A. (reading)

S. says the two sets of Laws – the Law of Three and the Law of Seven – are exactly what our System says.

He says the impulse of Sattva is very dominant in the Law of Three; and the Law of Seven is a repetitive motion unless the circle is completed by full realization. Otherwise the movement goes on mechanically again and again.

In relation to Self-realization, he spoke first about the Law of Three and relates it to the three Gunas. He says that of the three, two of them in this case are the poles (Sattva and Tamas) and Rajas is the interaction of Sattva with Tamas.

Dr. R. This is one pair of triads as Mr. Ouspensky described them, because (as he said) in India they haven't a teaching of the six possible combinations.

As regards this question of the Law of Three Forces, it's important to realise that the three Gunas are changing places all the time. All the movement in the world is caused by the Dance of the Gunas – active becoming passive and so on. Whereas the other points on the circle are fixed by the structure of the human mind. Just dealing with the Law of Three, the idea that he is talking about is that the present moment can be the active triad, the spur, which makes each of us want to be more conscious. This is the pivotal force Rajas (the present moment) in the middle of the triad, you can either turn it to benefit and lead to Sattva or you can let the present moment conquer you and go on round the circle so that you merely repeat the past. So what does he say about that?

A. (reading)

He says that of the three, two of them in this case are the poles (Sattva and Tamas) and Rajas is the interaction of Sattva with Tamas. This simply goes on like the three times, of which he says there is Past and there is Future; what we call present is the interaction of these two.

Dr. R. The Future doesn't exist, but by attending to the Present we can prepare a Future and the

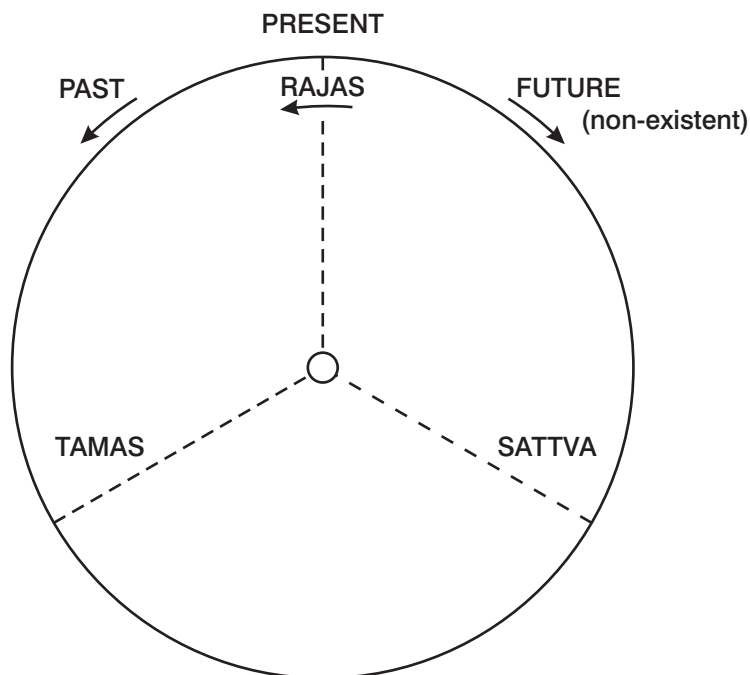


Figure 1

Past we can leave, because we can't do anything about it. So that's two triads going in the opposite direction either leading to Sattva or leading to Tamas. But Mr. Ouspensky taught about two other pairs of Triads where the 'pivotal force' was different.

A. (reading)

The Future being passed on into the Past is called the Present. Such is the position of Rajas or Present – though it is always there, it is not dominant. Man either lives in Tamas or lives in Sattva. (Dr. R. It's very evanescent) But Rajas is always there, which signifies all activity of the present moment.

(Record, 11 October 1962)

Dr. R. That was his example which made me sit up because it was clear that he had a new point of view but one which fitted Mr. Ouspensky's conception of six triads. Any questions about that?

Mr. Crampton. He talks about all activity in the present moment, does that mean all stillness in the present moment?

Dr. R. Stillness of the present moment is what prepares for us a future different from a repetition of the past. The future contains fulfillment of possibilities hitherto unrealized. So that this increasing stillness will increase the Sattva and will lead to a better future.

Miss Bolton. Did Mr. Ouspensky not say that a good present could redeem the past?

Dr. R. Yes. And he often said that the Present Moment was all we had to work on.

Mrs. Fleming. Can one travel from the Sattva towards the centre whereas the others go round and round?

Dr. R. Yes, but just now we've been speaking only of the Law of Three Forces in a given world (a single circle).

To answer your question we need the other set of laws (the Law of Seven or Octaves) and

study worlds within worlds proceeding along radii. In this way we use the Law of Pythagoras (basic to all stringed musical instruments) that the Period of Vibration (circles) is exactly proportional to the length of the string (radial distance). But to come back to that first talk with the Shankaracharya; he continued:

The circle expresses the Law of Seven and unless the circle is completed and raised to a higher level, it is always a repetitive motion – the movement goes on mechanically again and again.

Now he wants to give as an example of this law, the seven steps to enlightenment. According to the Nyaya system (used in his Tradition) in the quest for Realization there are seven stages.

You have so often studied this ‘Ladder of Seven Steps,’ that we won’t repeat it now.

Instead I would like to illustrate the law in terms of *music* by taking the circle to represent the seven octaves of a keyboard worked out by Sir James Jeans (*Science and Music* 1938, pp. 27 & 73). I’ve put in here (Figure 2) merely the circle divided according to the law of Octaves. In this case, it’s like the keyboard of the piano or organ and it describes the frequencies – 32 cycles a second is the lowest note on the piano (organ pedals go even lower) and the octaves end just before the top C which is 8192. Each octave, of course, is divided into a smaller octave and it’s possible to place with the greatest accuracy the frequency of the notes of an octave, realising that there are inner octaves and another eight notes between each of these notes where finer matter interpenetrates; and then that this cycle of music is just one note in the circle of a bigger Cosmos so that it corresponds to one of these divisions of a bigger Cosmos. So it’s possible to measure every completed cycle of events according to this Law and the Symbol.

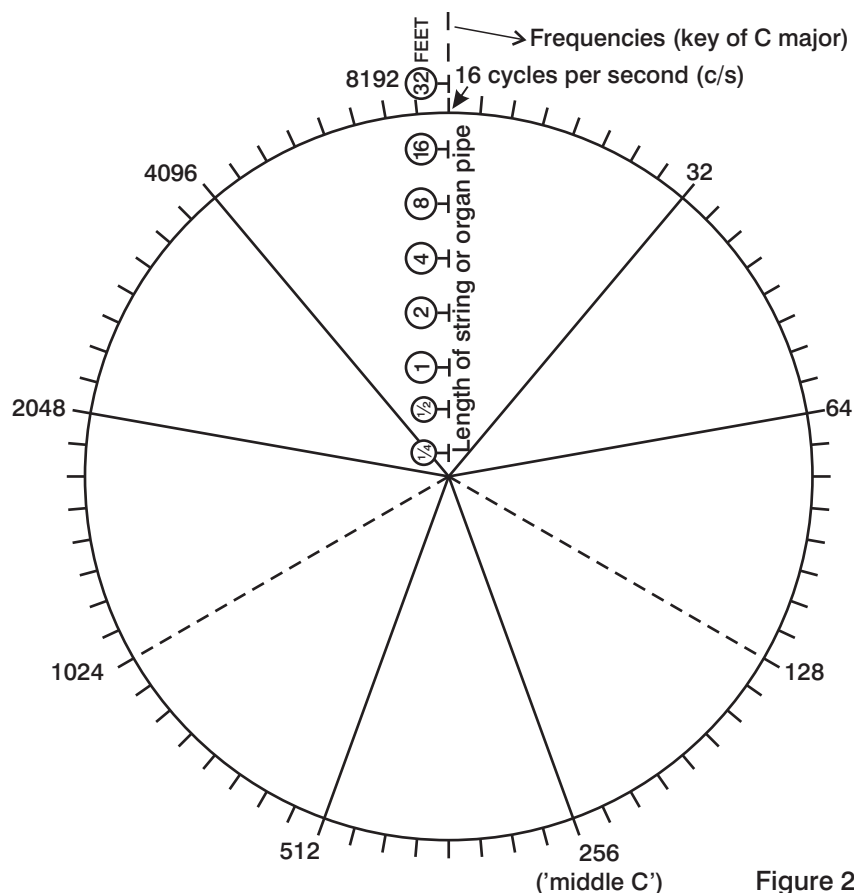


Figure 2

The frequencies are physical, the sound and the music are on the subtle level. Below 16 cycles per second, no music, just confused noise, and even at 8192 the higher harmonics become difficult to distinguish, though our ear can hear sounds up to about 16000 cycles per second. Dogs can hear higher frequencies and birds and bats and insects use the supra-sonic region.

It's complicated to describe in words and show on the screen but the 'ear' does it easily and very quickly according to the brain's computer systems which count *everything* in this way. And of course there is this interaction between the Law of Three and the Law of Octaves because the Law of Octaves is predictable and inevitable. Nobody can change the periodic table of elements. Science is continually lighting on examples of the Law of Octaves, but treats them as isolated. The spectrum of visible light, the laws of music, periodic table and so on. They are predictable and to a great extent immutable. And as Eliphas Levy said. 'The laws of Nature are like millstones and they will grind you to powder unless you learn how to be the miller'. To learn how to be the miller is, according to both Mr. Ouspensky and the Shankaracharya, to understand how the Law of Three can modify the Law of Octaves and introduce fresh impulses in the right places at the right moment.

That's just a briefing; but how would you introduce the two sets of Cosmic Laws to new people in 1978, some of them scientific, some of them not. What would you leave out? What would you consider necessary to put in right at the beginning? We couldn't obviously say all that I have said to you tonight.

Dr. Cox. There is a question at the present time called Designing for the future. Planning for the future.

Dr. R. Whose question? Oh I see, I thought you meant that there was some general idea of such a thing.

Dr. C. This is a general concept but if one observes oneself, one sees that one is practically all the time designing for the future.

Dr. R. Yes, and running down all the time and never fulfilling what one designs; and one quickly hides from oneself, doesn't one?

Dr. C. Yes, this is the startling pronouncement of tonight. The law itself has a plan for the future. Is that right?

Dr. R. The law itself is that the future is merely a repetition of the past unless you know how to introduce something new at the right moment.

Dr. C. That's right, yes. Could you tell us more about the present moment?

Dr. R. I can only say that I think it is of extreme importance that any School of philosophers should be taught how to keep awake at any *present moment*. It should be practical to that extent. The present moment is all-important, for if you're lost in the past or the future, you miss every opportunity and only see it after it's over. So we are very glad that both our guides, Mr. Ouspensky and the Shankaracharya, stress and keep saying that to keep going in the world, a teaching must make you practical and aware of what's happening – where you are putting your feet at the present moment! It's a sharp reminder isn't it? Suddenly if an illness overtakes someone or some event happens which disturbs their peaceful life, you as a

doctor are always coming up with something like that, for any shock or disturbance can be turned to profit or can knock one out for keeps!

Miss Bolton. It seems strange that whatever a man is doing now makes inevitable consequences for the future.

Dr. R. That is regarded as of extreme importance by the Shankaracharya in that you mustn't build some *unnecessary* future for yourself – Karma – by doing unnecessary things, linking yourself with past mistakes. So it's liberation and attention to the moment. Liberation from the burden of the past and the fear of a future, which will never happen the way we imagine – like predicting the weather!

Mr. Geoffroy. How do we move away from the ready-made grooves of thought?

Dr. R. I wish one could! You have to be exceedingly firm with yourself. If there is a groove of thought on a given day, you've got to go on refusing to admit it until it dies away and that can take maybe three days, or even longer; but directly one sees something as unnecessary and pernicious, one has to be very firm with oneself and not admit it – not play with it. Maureen, you remember you mentioned to the Shankaracharya about this 'commentator', this friend who comments about everything all the time, and he said it was quite unnecessary and also told me at other times that it was a waste of energy, a useless function of the mind, and yet it is going on the whole time. Will somebody who is brave and doesn't have this commentator put their hands up? (laughter – no hands up) It's going on all the time and one mustn't *fight* with it because it will grow stronger. One dodges it. There are more pernicious forms of this and less pernicious forms of it. Abolish the more pernicious forms first. It's very dangerous for example to keep criticising oneself. One has fixed ideas about oneself, one dislikes certain things about oneself, one likes other things; one feels one has no capacity for this, but one has a capacity for that; and this commentator is all the time distorting what we should be feeling about our true nature – the unity that we should be experiencing.

Well, that's an introduction to Cosmic Laws – a request for help in 1978 as to how to express this in a way that people today will understand.

Mrs. Churchill. There is already an enormous interest in the world about ecology and certain foods. People, I think, are beginning rather dimly to feel some latent responsibility towards other Cosmoses.

Dr. R. I'm sure you're right. This is a very good place to start and a good introduction to the idea that Man is really here as the growing point of organic life and has a responsibility. If you couple it with the idea that is prevalent in certain scientific quarters that the earth is alive and the only way to explain all that happens to organic life and to life on the earth is to recognise that the earth is a living and intelligent being, which is going through a process of development and will die one day and become like Mars. I've even heard that stated. So here you see three cosmoses. People are rather ready to see the relationship between man and his environment and organic life to 'Mother Earth'. I'm sure there are openings and therefore we mustn't get wedded too much to the way we used to talk about it years and years ago – forty years ago in fact!

Diana, (Mrs Young) you remember, we used to talk about it endlessly at Primrose Hill? We can't go on talking about it like that and we must try to think what is important about it today.

Mrs. Young. That last comment that people are really getting interested in ecology and feel they do have a responsibility is most important.

Lady Allan. If the same interest could grow in the spiritual or Causal world as there is in the physical ecology.

Dr. R. Yes, but I think that it is realised in some quarters that for Man to be Regent of organic life on earth or to be responsible for his environment, he has to do something about himself. This should be emphasised from the outset. And that is psychological (subtle level).

Lady A. We're interdependent on each other.

Dr. R. Yes, we're more than that of course. We have in us the greatest possibilities that are not being realized.

Mr. Bullough. Would you say something about the journey in meditation through cosmoses?

Dr. R. Fix your heart on stillness. Stillness on the physical level we achieve at night in sleep; stillness on the subtle level – our psychology – is to prolong the time between desires, the fulfillment of one desire and the start of the next; fulfilment and stillness on the Causal level is something to which the Meditation should be taking us for one or two moments each half-hour! And two moments of stillness on the Causal level would supply us for twenty four hours after with energy. We mustn't expect more than a moment or two – that's enough of that stillness; the whole half-hour is to try to get those two moments of complete stillness.

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