

21 September 1981

READING 1

PART 1

Associates of this Society are in the favourable position today of being allowed a preview of the realisation by a few top scientists that Western attitudes, science and education can no longer be carried along on the wings of today's 'science fiction'. Perhaps the first myth that must be discarded is that this manifest universe has assembled itself by chance and has been kept going by an inconceivable set of coincidences; and the next myth is that life and intelligence originated on this tiny planet circling an average star in one of the arms of an average galaxy from among the enormous numbers now known to exist. This is a similar geocentric view to the one discarded by Copernicus in the 16th century which said that the sun and fixed stars revolve round the earth. Although this realisation has long been obvious to a great many people (we were talking this way in Mr. O's groups in London 50 years ago!) it is now clear that, sooner rather than later, the whole pack of cards must collapse. To use Sir Fred Hoyle's metaphor, it is as if we had been (uncomfortably) asleep in the mist on a patch of snow, and as the mist clears away we wake up to find that our patch of snow is situated on the north wall of the Eiger.

Faced with such a situation what would Associates of this Society like to do in the coming term? Having spent much time during our 2 months' recess studying BBC interviews and Sir Fred Hoyle's latest book (*Evolution from Space*, J.M.Dent & Sons, 1981) all kindly sent us by friends in the BBC, I have found that new light has been shed chiefly upon one particular teaching in our Western System, namely that on 'Cosmoses'; in fact it is now possible to rescue it from the obscurity which even many solo talks with Mr. O. in Kent, Surrey, London, New York and New Jersey did not do much to enlighten.

'The teaching on Cosmoses' has particular advantages for us just now. For instance, it is part of our *European* heritage, for these 'worlds within worlds' have come down to us with Greek names. Consequently this part of the teaching has to be kept separate from the rest. It had particular interest for Mr. O. because it was explained that Western knowledge and philosophy in the true meaning of these terms 'begin and end with the idea of Cosmoses'; also because (as he said when he first heard it) 'what personally interests me most in the System of Cosmoses is that I see in them the full period of dimensions of my *New Model of the Universe*. It isn't merely a coincidence of details; it is absolutely identical.' But he was also very headstrong in those days and led the group on to overrule their instructor on two basic points which we now regret! To tell the truth, the crucial evidence for which he was seeking did not begin to be discovered by science till about a year after his death in 1947.

So may I plead for more time, so that those who want to can come to it *after* reading the evidence to be published in *The Bridge No. 5* in rather more than a month's time, for the editorial I have just read will save me a lot of preliminary explanation! In the meanwhile there is much of preparatory interest to discuss.

For everybody, however, by far the best preparation is meditation, reading from the Shankaracharya's own non-dualistic (Advaita) teaching, and following his advice particularly in relation to the two different sets of laws governing individuals everywhere:

There is the set of laws presided over by the individual consciousness (Jiva-Atman) and determined by the activities of that individual in the cycles of birth and death. Then there is the set of laws which govern the lives of large numbers of living beings for which the responsible Being is the Param-Atman ('that Self that lives in the hearts of all').

(Record, 21 September 1975)

We were told long ago that any *Law must be a product of mind*, since disorder and lawlessness always go on increasing when mind and True Knowledge are absent. Consequently we can understand Hoyle's argument when interviewed by John Maddox at his home in the Lake District, which can be paraphrased like this, for brevity:

I would go further and say that there are few things in the universe which are not the product of intelligence. It is as if a visitor from space were to come to these fells and, as well as the disorder of the rocks of the natural landscape, were to observe well-built roads and houses (or, I would add, well-cultivated gardens), and he would infer from this that Mind or Intelligence had been at work.

We are continually meeting with such things in the physical universe and that is why a supreme intelligence is advocated by people like him and Professor Schaefer, which has been at work controlling events from the beginning – the 'anthropic principle' they are calling it.

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