

28 September 1981

LARGE MONDAY MEETING

On the platform. Dr. Roles, Lady Allan and Prof. Guyatt
Dates for this term put up on the screen.

Prof. G. There are a few notices. Movements classes start this evening and there will be an opportunity for newcomers to join a class which is starting in a fortnight's time on October 12th. So if anybody wishes to begin, would they please let the office know. Group meetings (your groups are on the whole the same as last term) will start this week and there will be a Mukabeleh for Visitors on Friday, October 2nd.

In order to keep out unwelcome intruders from the House, would you try not to let strangers in, particularly when leaving by the front door. It isn't easy of course to know who are strangers, but if you aren't sure, it's better to ask them rather than just let them in.

And we wanted to let you know also that Anne Bibby is now helping in the office and that Elizabeth Little will be away in the States between October 30th and December 8th.

Dr. R. We hope that Miss Bibby's effervescent spirits won't be damped! She is very highly trained and we're wondering whether we'll get by, but it's nice to hear her voice on the phone, and I'm saying this so you won't be surprised when you ring up to hear a different voice from the ones you are used to.

Prof. G. Very many thanks to everyone who faithfully turned up to the Thursday working parties during the holidays.

Dr. R. We're very grateful, and to the people who come to our place to look after my wife's house and garden.

Prof. G. And finally, Mr. Stern's group is acting as the Working party for the first part of this term; so would people in that group please remember that it begins at 7.30. Those are all the notices.

Dr. R. We'll put these dates up again later.

Well we're going to have something quite new and exciting to match the very exciting times we live in. Associates of this Society are in the favourable position of being allowed a preview – a long 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' from the 19th century. I want you to await the evidence that was given at our Annual General Meeting amongst other things, which will be appearing in *Bridge No 5* which is now at the printer. So we may have to wait a month and I am going to stall in the meanwhile because I want everybody to have a chance to examine the evidence. Even with as little equipment as I've got, it's quite possible to check the figures and see that they are right according to our System. So I'm backing 'the new Paradigm'.

Although these realisations (which still have to be spoken of today cautiously) have long been obvious to a great many people – we were talking this way in Mr. Ouspensky's groups

in London 50 years ago – it's now clear that, sooner rather than later, the whole pack of cards must collapse – the ideology of the West.

So now, faced with such a situation, what would Associates of this Society like to do in the coming year? You should all answer this question for yourselves. But I feel that for everybody much the best thing to do, if your house is going to fall down, is to intensify our work with the Shankaracharya's System of non-dualism; with the Meditation, getting it into much better order than it is at the moment; and above all, doing away with self-centred, selfish thoughts and substituting the idea of the Param-Atman, the Lord of the Universe, in place of the personal self.

But in order to give you a chance to decide whether that will be all that you want to do or whether you want to take part in these new ideas for which you are equipped, are interested, have the time, and so on, there is one particular branch of the system which you haven't heard for a long time which is part of our Western heritage. Twenty-five centuries ago it came to the cradle of Western civilisation in Mesopotamia and passed from there to the Ionian philosophers, Asia Minor and so on to the mainland of Greece and thence to Europe and returned in a strange way to Moscow just before the Revolution. And that is the Teaching of Cosmozes, for these all have Greek names and even the symbol of a Cosmos, the Enneagram, is also a Greek word... They're kept separate from the parts which are frankly taken from the East and added on. We don't know anything else about the origin of the idea that there is a pattern visible throughout the universe where there are a series of worlds within worlds observable, such that the world in question consists of the repetitions or recurrences of the world below, and itself forms the units which repeat and repeat to form the world above. I need only say that if you take the biosphere, organic life on earth, there is a given species in the biosphere like *Homo sapiens* and a single individual of that species sees himself and the world below that, the cells of which he is composed, repeat and repeat and repeat. The average cell has a lifetime of a day and a night, that's excluding brain cells and excluding the reproductive cells which are special cases; but the ordinary connective tissue cells and other cells in the body live on average for about a day. And when you look at them, you see that the world of microbiology is the world below that again, and that has a different space-time too. That's for worlds smaller than man, but if you look above this species of organic life you see Mother Earth, our common mother, from whom all physical bodies arise and go back; and that earth, our only life-bearing planet in our planetary system, is seen as part of the solar system and goes round the sun. It is this pattern which keeps recurring all through the universe. It was said long ago to us, by Mr. Ouspensky and Madame at Mendham, New Jersey, that wherever there is law or pattern there must have been Mind present – Intelligence present. And this pattern is one of the most convincing ones – the pattern of Cosmozes – that you could have.

Now I'll get Guyatt to read a slight introduction, which some of you have seen and some haven't, to the Teaching on Cosmozes.

Prof. G. (reading)

The Teaching on Cosmozes has particular advantages for us just now. For instance as 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. Ouspensky because it was explained that Western knowledge and philosophy in the true meaning of these terms begin and end with the idea of Cosmozes. Also because, as he said when he first heard it, 'What personally interests me most in the System of Cosmozes 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 detail. 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.

Dr. R. He was a very dynamic young man of about 37 – most difficult to control!

Prof. G. (cont.)

To tell you the truth the crucial evidence for which he was seeking did not begin to be discovered by science until about a year after his death in 1947.

Dr. R. So everything that has appeared in print about the Cosmozes is totally wrong and very off-putting, and I would really recommend that you don't even *look* at any of it, as it's very gripping. The first mistake was that Man is taken as the smallest world, as a unit – the Microcosmos. Then it was said that man was part of the Tritocosmos, the third Cosmos which was called then the biosphere, and the biosphere was part of the planetary world which was called the Mesocosmos; and the planetary world was part of the solar system which was called the Deuterocosmos, the second Cosmos; and that again was the unit of the Macrocosmos, the large world or galaxy, our Milky Way; and that was thought of as part of the Hagiocosmos or Holy World, 'the eternal, unchanging', which is somewhat like the idea of continuous creation, because as fast as the galaxies appear and go over the horizon of the universe, so fresh galaxies replace them. And all that together was taken as part of one whole, just as the whole of an orange with all its component parts is one whole, and that was called the Protocosmos – the First Cosmos.

Now all that is a rigid exterior point of view and this scale or period of seven Cosmozes is really a sliding scale, and much more like a spectrum, where the white light of Consciousness is broken up into seven colours. It could look like that because we ourselves are made that way too. And the Shankaracharya has shown us how to get further with this by looking *inside ourselves* before we attempt to study the outside. We must look at both worlds, and we are so behindhand at looking at the Cosmozes *in* ourselves that we welcome this month we've got now to get on a little with that.

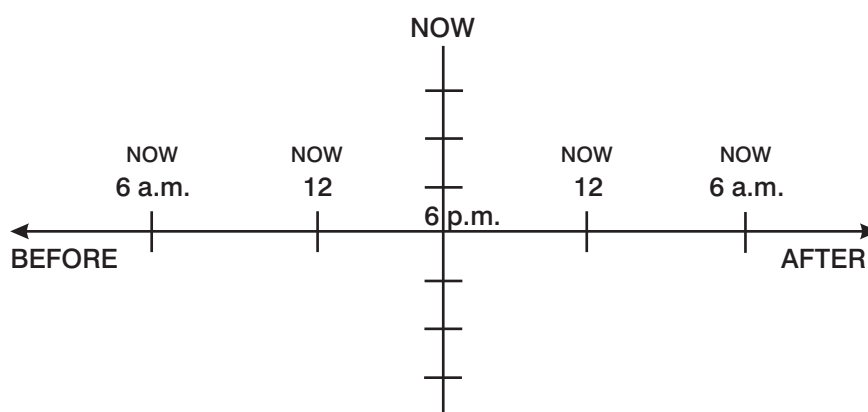
Now although Mr. Ouspensky made these mistakes, he made discoveries which were absolutely crucial for any understanding in the West of the idea of Cosmozes. One of them was connected with this period of dimensions which is in the *New Model* and anybody who has read the *New Model* will know what he means. Everyone knows there are three dimensions of space that make up every solid body, but scientists for some reason have only got as far as a four-dimensional world. Einstein stopped there, and the fifth dimension is this repetition, eternal recurrence, which I spoke about just now. So the study of Cosmozes can't get any further, unless we take that into account, at any rate as far as the fifth dimension.

P. Smith. Dr. Roles, in what sense does the repetition of the smaller world build up the next world above me?

Dr. R. Well now Philip, you have got to find this in yourself. In what way does the current day and night pattern which the body goes through for all human beings, and indeed everything commensurate with human beings – in what way does that build into a moment of self Consciousness which is rare? And in what way does that build into experiences of objective or Cosmic Consciousness? You come back and tell me about that; and now I'll get on with the conversation. It can be done quite quickly if practised intensively.

Mrs. Brunson. Dr. Roles, if you really heeded, as it were, the good impulse, what would gradually build up into different behaviour?

Dr. R. The idea of Cosmozes is the western equivalent, really, of the Ladder of Liberation. It has to be practised and then you understand it. That, H.H. said, is not a fixed Ladder, it's like a spectrum, present all the time, and we experience little or more of it on different days or in different weeks. So you are quite right, in looking at it that way. You need, I think, to approach it as in the *New Model* and we'll use one of Mr. Ouspensky's diagrams. Don't be annoyed if you can't see it – it doesn't matter! Some of you can perhaps see. (diagram on screen)



Passing time – Before, Now, After – is an illusion. Time doesn't pass and it's quite possible to be *still* within in spite of one's activities and see everything as the eternal Now. But for some time we have just to see that the fifth dimension of time is at right angles to the line of passing time. There are many, many moments of Now all the way along in the course of a day. My day at the moment is beginning at 6 a.m. This is six hours, and it comes round again to 6 a.m. But each moment in this time has different time value according to my state. If one's just a microcosmos, just a thing, just a body, then one knows nothing else but this which is centred on a breath, a moment of three seconds; and then when one goes to sleep at night one passes into a different lot of Cosmozes but one is completely oblivious of them. In the world of dreams, time is very different and scientists don't realise that; and when you are in deep sleep you know nothing about it but you are in a world so different that you have no way of realising the fact. If you get liberated and the light of the Self shines into that area which is ordinarily occupied in deep sleep, then you suddenly see the whole period of Cosmozes in yourself, glimpse after glimpse, seeing a little more each time. So we're looking for different time values here along a line of Now where there is time no longer. Man, the observer, looks out and he sees a world bigger than himself and all living things on earth, the

different species; and at the same moment he sees a world of cells and tissues and organs, smaller than himself and those are the only two things in the universe that he thinks are alive and that's because they are only one dimension away. So we can begin like that.

Now are there any further...

Dr. Connell. Is what you are saying a description of the idea of the expansion of a moment?

Dr. R. Yes, and it can be very precise. It's not just a fanciful description. Mr. Ouspensky discovered that there was the same ratio between a moment of three seconds and a day of twenty-four hours as there is between a day of twenty-four hours and a lifetime; and going the other way into the smaller worlds, the shortest possible perception is to the world of microbiology, and incidentally with microwave background of space, and the thing is that this is a circle and as much as you go outwards and up above so you go downwards and inwards; and it's the origin of that ancient alchemical expression 'as above, so below'. I don't know if that satisfies you, Arthur, does it? For the moment? (He nods happily)

But now how do we get at it from the Shankaracharya's point of view? He has given us another teaching which one has just failed to understand until one connected it with the idea of Cosmoses. (to Lady Allan) You've got something to read, haven't you?

Lady A. Yes. Did you first want the bit from the paper given out today? (Yes) (reading):

For instance in 1975 we were commended for the discovery that we have nothing of our own and were told that this is the best realization and the greatest achievement of evolution possible.

This realization simply unites one in all respects with the supreme Consciousness – Param-Atman. Until this realization comes, one experiences the individual consciousness as opposed to nature. But the realization that there is nothing of my own simply unites the individual self with everything there is in creation. The concept of a far-removed external God is not going to work in this present scientific age, so there's no need to think and talk about that kind of God. The need for all of us is to understand and explain the Param-Atman as always present together with one's Self, guiding and helping at each moment in every walk of life. We have to understand two sets of laws. First the one presided over by the individual consciousness – Atman – and determined by the activities of that individual in successive cycles of bodily birth and death...

Dr. R. There's the same 'Fifth Dimension', you see: *successive cycles of birth and death*.

Lady A. (cont.)

Then there is the set of laws which govern the lives of large numbers of people, for which the responsible Being is the Param-Atman, that 'Self that lives in the hearts of all', in external situations where it would be impossible to claim that all the participants deserve the same fate.

(Record, 21 September 1975)

Dr. R. Well let's stop there, for the moment. It really is showing us how to experience what Mr. Ouspensky taught in theory. Any remarks people want to pass? It's very hard to express; but we all know really inside but there's no ready-made language.

K. Fassett. Is it possible to hear something more about colour? You just mentioned something about colour.

Dr. R. Oh yes, quite possible. There's so much on the octave of visible light which is the background for all the variety of colours, just below the ultraviolet, which is exactly the place that Professor Schaefer was talking about. It's quite a different Cosmos. It comes from quite a different Cosmos and there is a Cosmos in between our mental perception and that. But it's perfectly valid to take the hot colours and the cool colours as part of a colour cycle chart of wavelengths and if you like to come along sometime we'll show you that! But the first thing is to understand it as a general principle which applies to everything; not only the octave of colour, not only the harmonics in music, the octave of seven harmonics sounding in resonance, the periodic table of elements, it's everywhere. But we only see it *everywhere* when we look inside ourselves and experience it. So go ahead on that, Fassett, I'm sure you'll make it. You don't have to be awfully clever to do this. In fact it's possible to be too clever and miss it completely! (laughter)

Lady A. Dr. Roles, I was trying to think of what you said about 'the average cell of a man having a lifetime of twenty-four hours and yet we appear to remain the same person' and I was trying to see how we begin to understand Cosmoses more in relation to the different levels within us. And is the repetition of a moment Now in this diagram you've shown us what constitutes our subtle level?

Dr. R. Seems so, yes. But we are probing, not creating any dogmas. I'd like *you* to tell *me* that. I can only say that the subtle level is in a state of chaos and a state of flux; one can't get hold of anything when one stays on that level. One has to go through to the Causal level where everything is beautifully ordered and everything looks all the same, and where the Atman reveals Himself, and where the Realized man and the highest parts of all of us are all together and one. Only from there one can answer such difficult questions with confidence!

A. Kedros. I wonder if you could explain please a bit more about the difference between the individual fate and the larger scale? I'm a bit confused about where the two meet.

Dr. R. Well the individual, of course, either benefits or suffers either way, because if he happens to be in the plane that crashes for instance, and all hands die, you can't say that he deserved his fate, or that they all deserved the same fate. But individuals get it both ways!

Well, I think we've really had enough of this. Don't let's get pessimistic about the difficulties, for it's a wonderful way of meeting what is coming to us. And now I would like to play a little more of Arriaga's music, which we find so good for meditation, (especially as Senor Juan Miquel is here and missed last Monday) and we are going to have a 4½ minute movement from his Symphony in D which he wrote as a teenager, for he died at the age of 19. And then we will meditate.

MUSIC & MEDITATION

So seeing how easy it is to go off on the wrong track, shall we agree not to discuss Cosmoes anywhere but in this room at present until we are quite sure we know what we are talking about. The silence which is deeper than all thought is the best ground where this seed will grow.

(Fumbling with the microphone clip) The trouble is that when you have been in another world, you come back and you can't unfasten yourself! (laughter)

* * *

