

5 October 1981

## READING 2

### Not For General Circulation

One of Mr. Ouspensky's most valuable contributions to the emergence of a new Paradigm is, of course, his insistence on the necessity for 3 dimensions of Time. We all know that 3 spatial dimensions are necessary for the description of a solid body, but since Einstein based his theory of relativity only on 4-Dimensional space, everyone following him has stopped at that single time dimension; although quantum theory makes it inevitable to describe not only a line of time (a cycle), but also a surface (5th Dimension), and a solid (6th Dimension) of Time. We now have to find a way to relate the 5th Dimension to current thought.

Although much neglected, the 5th Dimension – Repetition – is by no means unknown in the West. For example, the late Professor A. N. Whitehead, who was a Don at my College, Trinity, Cambridge, and who was elected FRS in 1903 and became a Professor at Imperial College, London, has a chapter called 'Periodicity in Nature' in his small *Introduction to Mathematics*. This chapter (12) begins on p. 164 as follows:

The whole life of Nature is dominated by the existence of periodic events, that is, by the existence of successive events so analogous to each other that, without any straining of language, they may be termed recurrences of the same event. The rotation of the earth produces the successive days. It is true that each day is different from the preceding days, however abstractly we define the meaning of a day, so as to exclude casual phenomena. But with a sufficiently abstract definition of a day, the distinction in properties between two days becomes faint and remote from practical interest; and each day may then be conceived as a recurrence of the phenomenon of one rotation of the earth. Again the path of the earth round the sun leads to the yearly recurrence of the seasons, and imposes another periodicity on all the operations of nature. Another less fundamental periodicity is provided by the phases of the moon. In modern civilised life, with its artificial light, these phases are of slight importance, but in ancient times, in climates where the days are burning and the skies clear, human life was apparently largely influenced by the existence of moonlight. Accordingly our divisions into weeks and months, with their religious associations, have spread over the European races from Syria and Mesopotamia, though independent observances following the moon's phases are found amongst most nations. It is, however, through the tides, and not through its phases of light and darkness, that the moon's periodicity has chiefly influenced the history of the earth.

**Comment.** Our Western System confirms that one should pay scant attention to the phases of the moon, but within us there are also 'tides' affecting the endocrine glands, and most noticeably those underlying reproduction.

Whitehead continues:

Our bodily life is essentially periodic. It is dominated by the beatings of the heart, and the recurrence of breathing. The presupposition of periodicity is indeed fundamental to our very conception of life. We cannot imagine a course of nature in which, as events progressed, we should be unable to say: 'This has happened before.' The whole conception of experience as a guide to conduct would be absent. Men would

always find themselves in new situations possessing no substratum of identity with anything in past history. The very means of measuring time as a quantity would be absent. Events might still be recognised as occurring in a series, so that some were earlier and others later. But we now go beyond this bare recognition.

(A. N. Whitehead, *Introduction to Mathematics*. Thornton Butterworth, 1939)

There is much confusion in the current sciences between two kinds of repetition. Look up 'Period; Periodic;' in any science dictionary and you find: '*Period* (Physics) If any quantity is a function of the time and this function repeats itself exactly after constant time intervals – T – the quantity is said to be periodic and T is the period (or periodic time) of the function.' Of this sort is the period of decay of a radioactive element measured by its 'half-life' period.

But you come next to *Periodic Law* (Mendeleev 1869) and *Periodic Table*: 'An arrangement of the chemical elements in order of their atomic numbers (i.e. the numbers of positive charges on the central nucleus and the number of circulating negative electrons) in such a way as to demonstrate the '*periodic law*' (q.v.).

And of course this last has nothing to do with time, only with electrical energy. It is quite clear from the diagram (based on several in *A New Model of the Universe*) that the first kind of periodicity refers to the horizontal line of Before – After (really a circle) and the second kind to the vertical lines of Now – where 'there is time no longer' – (really radii rays of the circle): but that there are two kinds of periodicity.

We recall Mr. Ouspensky's comment on the quote on p. 468 (3rd Edition of *A New Model of the Universe*) about the two kinds of repetition known to the Pythagoreans. 'These two kinds of repetition which Eudemus calls "repetition in the natural order of things" and "repetition in numbers of existences" are, of course, repetition in Time and repetition in Eternity.'

## PART 2

The reactions to New Reading 1 were sought last Thursday from about twenty members of the two newest groups. Here is a selection of general interest:

### 1. Guyatt's at Riverview Gardens (After reading of first page)

Masha C. How do you communicate with this intelligence?

(R.G. gave 'different levels of Consciousness')

Joan T. Can you explain what these inner dimensions are?

(R.G. Different levels of worlds – the ego shuts them away from us)

Paul R. The ego recognises only itself – it seems to be enough for itself. Why is it so?

Jean T. In an exhibition in New York I saw the other day, showing different religions, it seems that Eastern ones are much less insistent on the 'I and Me' than Western ones. (Confirmed by Jane W. about a concert of Indian music where there were no solo virtuosos.)

Jane W. I showed a film to a group of students about the inner aspects of things, and they didn't like it at all! Was this because they were told in an intellectual way?

Paul R. It seems there has to be conflict to make human beings achieve objectives.

(Reading to end of paper... 'I have nothing of my own')

Joan T. Can you explain more about this? It's not just the obvious thing that we have to leave everything when we die... We don't remember being born; I find this rather a comfort; it's going to happen and it is all done *for* you. But I'm aware of being terribly bumbling in thinking about it.

Paul R. Why is there such a conspiracy in Nature to *stop* you getting there? When you see all these teeming millions in South America (as I did on a recent visit) you ask, 'What *could* the purpose be?'

(Talk about thinking in larger dimensions and about patterns of repetition in Nature)

Paul R. When we see repetition we think of it as the source, and yet it isn't, is it?

## 2. Dr. Connell & John Sampson at Colet House

Rosemary D. I have been thinking so much since Monday about the remark a lady made about becoming aware of 'worlds within worlds' in an intuitive not an intellectual way. She said, 'if one could continually respond to the good impulses, it would be building something up...'

(Dr. C. I, too, think she had the Ladder of Self-realization in mind. New Reading 1 read – pausing after quotation from H.H.– 'What does anyone think?')

Andra G. Could I say *'feel'* not 'think'? Because I had an amazing inflow of energy from this Reading. Could you say more about 'I have nothing of my own'? It seems so important and when one comes to that understanding one is perhaps nearer a whole lot of things.

Yvonne F. It's an actual fact that if you think you have something of your own you are really limiting yourself to that, whereas you are expanding if you think *you* have nothing.

(J. S. Spoke about saving energy)

Rosemary D. There is 'Order' in that, but not in wasting energy through mechanical habits like 'taking offence' etc., but it's not a natural law!

(J. S. We learn to reduce this by not expressing negative emotions)

Rosemary D. And it has been said that we shouldn't disturb people who have not woken up yet. Assuming they are living good natural lives would that be 'natural law' – primitive man and so on?

(Asked to switch from human beings and think about Law and Order in the Universe)

Rosemary D. The earth turning on its own axis – also round the sun?

Ann K. It seems that in nature it is easy to see examples, because everything seems to operate by laws. I mean the seasonal growth of plants, new forms etc., – there is a pattern, a Law?

Mark T. Does it mean that humanity is *meant* to be Realized, and what it's doing now is to *interfere* with this natural Law?

Rosemary D. That is what I was wondering.

Gerald G. Isn't the kernel Recurrence?

Ann K. It would be easier to shape the sequence if we knew that the kernel was right.

(Meditation followed by Reading to end of paper)

Yvonne F. Realising that 'one has nothing of one's own' is rather like learning to swim, because you have to make friends with the water so as to relax and let everything go. Until you do this you haven't got the *support* of the water – you are tied up with yourself and the more you think, the less you are able to swim! It's a marvellous feeling that the water is there and you can let go.

\*

**Conclusion.** So you have about a fortnight for people to decide whether within this Society they go for Liberation or back to past ideas. For those who want it, there will be more from the Shankaracharya given out at the October Meditation Meeting next week. The new groups make it clear that this is what they want.

\* \* \*