

30 November 1981

LARGE MONDAY MEETING

On the platform: Dr. Roles, Lady Allan, Professor Guyatt

Prof G. There are some announcements. This is the last Monday meeting this term although there will be Movement classes next Monday as well as this evening, but this is the last Monday meeting. Then there will be a Meditation Meeting next Tuesday, 8th December. The Mevlana Festival will take place on Friday, 11th – Mukabeleh starting at 7.30 followed by the usual buffet supper and the celebration. Would everyone wanting to come please put their name down on one of the lists outside on the landing or in the hall below – either for Turning or watching. And would the ladies please write down what they will bring. And the men please put £2 in the box in the hall for expenses. Then the first Large Monday meeting next term will be on the 25th January, and the Movements will start the same evening.

Bridge No.5 is on sale outside on the landing and you might like to use it this year as a Christmas present for people who might be interested. I think that's all.

Dr. R. I would like very much to say thank you for the wonderful birthday party because a lot of people here this evening weren't here last Monday when I said thank you for the first time. Everything was marvellous and as I said I feel like a bee full of nectar dropping off a rose in a very intoxicated state – so you must forgive me if I am a bit incomprehensible! And don't please send any Christmas cards or presents.

Lady A. Dr. Roles before you leave that subject your cards were going to be put on the platform afterwards.

Dr. R. Yes, some of the very beautiful and amusing and talented cards which I got before during and after that party are going to be exhibited and will be put on this platform here when we get out of the way. They showed much initiative in artistic creation!

PART 1

Dr. R. Is Tryphon Kedros here? (No) Well, to revert to the Greek end, Mr. Ouspensky was very, very interested in Mount Athos and we had connections there with a certain Father (Nikon) who sent us by mule-back one of the last copies of the *Philokalia* to come out of Mount Athos during World War II.

Then fairly recently, a year or two ago, through Clifford Bullough and his family, we made friends with another remarkable Father at the Monastery of Simonos Petras, one of the big Monasteries there. We got indications that he was interested in following up this connection with us but we failed to draw anything out of him, so I sent a letter to Tryphon Kedros (who'd introduced to us a talk from the Archimandrite here of the Eastern Orthodox Church) asking him to translate this into Greek. He'd just left that morning for Corfu but his secretary took the initiative and got a reliable Greek translation done and sent it and now we have the answer. It's in the form of a talk given by this Father Dionysios to the 'Friends of Mount Athos' in Vienna. He's obviously very widely interested in many things and a very high-up person and this has reached us in English (he's had it translated) and I'm going to

leave it to Clifford Bullough and his family to lend it to whoever they think would be interested – we've made various photocopies – so apply to him... But I'd like just to give you a piece from this. There will be a copy in the library – but please don't take it away.

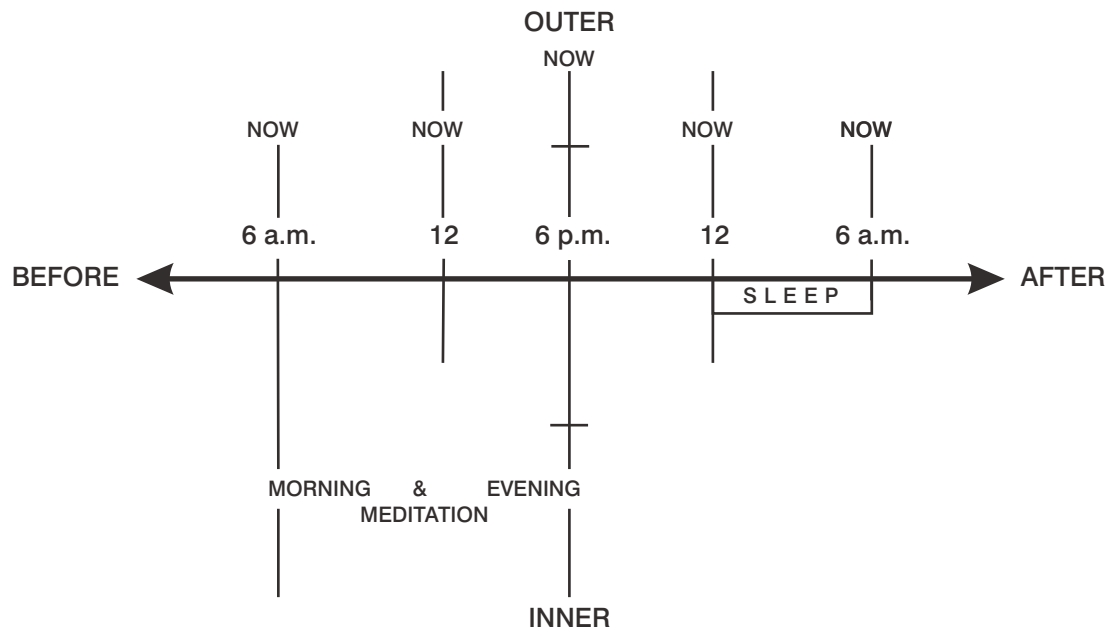
The first part of it is the story of Mount Athos and how the Virgin Mary (who was accompanying John the Divine, the author of *The Revelations*) called at Mount Athos on the way to his banishment on the Island of Patmos where the *Revelations* were written. Anyway, she found there a little white flower up on the heights – a symbol of immortality. It gives that and much more of the history and then asks the question: 'And what is the reflection in your day-to-day life and the practical implications for us' (speaking to the Friends of Mount Athos) 'from what has been said?'

Oh! but what else?! If you have faith in all these things then you already have the possibility. Of their own accord, automatically they act within us and brace our spirit, unite our soul to the Source of life – like a queen bee buzzing with life the Monastery of the Holy Mountain, which is the continuation as it was from the beginning of Eastern Orthodox Monasticism, surrounds the King, follows His every move and gesture so as to possess Him.

Dr. R. And all I have time for now is to read this story:

Once a monk, an ordinary monk under obedience, died at the Monastery of the Great Lavra, on the Holy Mountain. The Abbot happened to be far away on the other side of the Holy Mountain and was not able to come. Nevertheless a little while before they buried their dear brother the dead man put out his hand from the stretcher and as many as were ill and kissed his hand became well. At once this became known and continually for some days people were coming and being healed. When the Abbot learnt about this he came in great haste to the Monastery and with his staff striking the dead hand said with humour, 'You always were a fool, monk, when you were alive and now that you are dead, you're still a fool. Since, with that which you are doing, all the sick and suffering from the entire world will gather here and the mountain will be turned into a refuge for the sick. Quick, put your hand back inside,' and he who was obedient even after death, withdrew his hand and he was buried with the fathers before him in the Cemetery of the Monastery.

Well, I think we shall have great enjoyment with that, Clifford, in due course. That was about *reflection* – a reflection of Consciousness in their way (the 'Way of the Monk'), and there have been questions about Chitta, the reflection that H.H. describes which is the reflection (measured in intensity, purity and duration) in the individual awareness of the great Consciousness in the universe, which never changes. And so this which you have seen, over and over again (Diagram from Reading 3 on screen) is a moment 'Now' of all the moments in 24 hours of passing time, measured by duration and intensity of our awareness. These moments occur at certain times in the day when you are changing from one job to another so that you come out of the continual warfare between before and after, between outer and inner, and you swim in a bath of Sattva Guna, the third force, and you experience various steps on the Ladder of Self-realization in the moment, the expansion of Now. And we learn that this really entails coming from one world to another with its time units increasing from 3 seconds to 24 hours and then a life-time of 80 years, and it happens inside every man (only mostly he doesn't know anything about it). Is that so far how you've taken



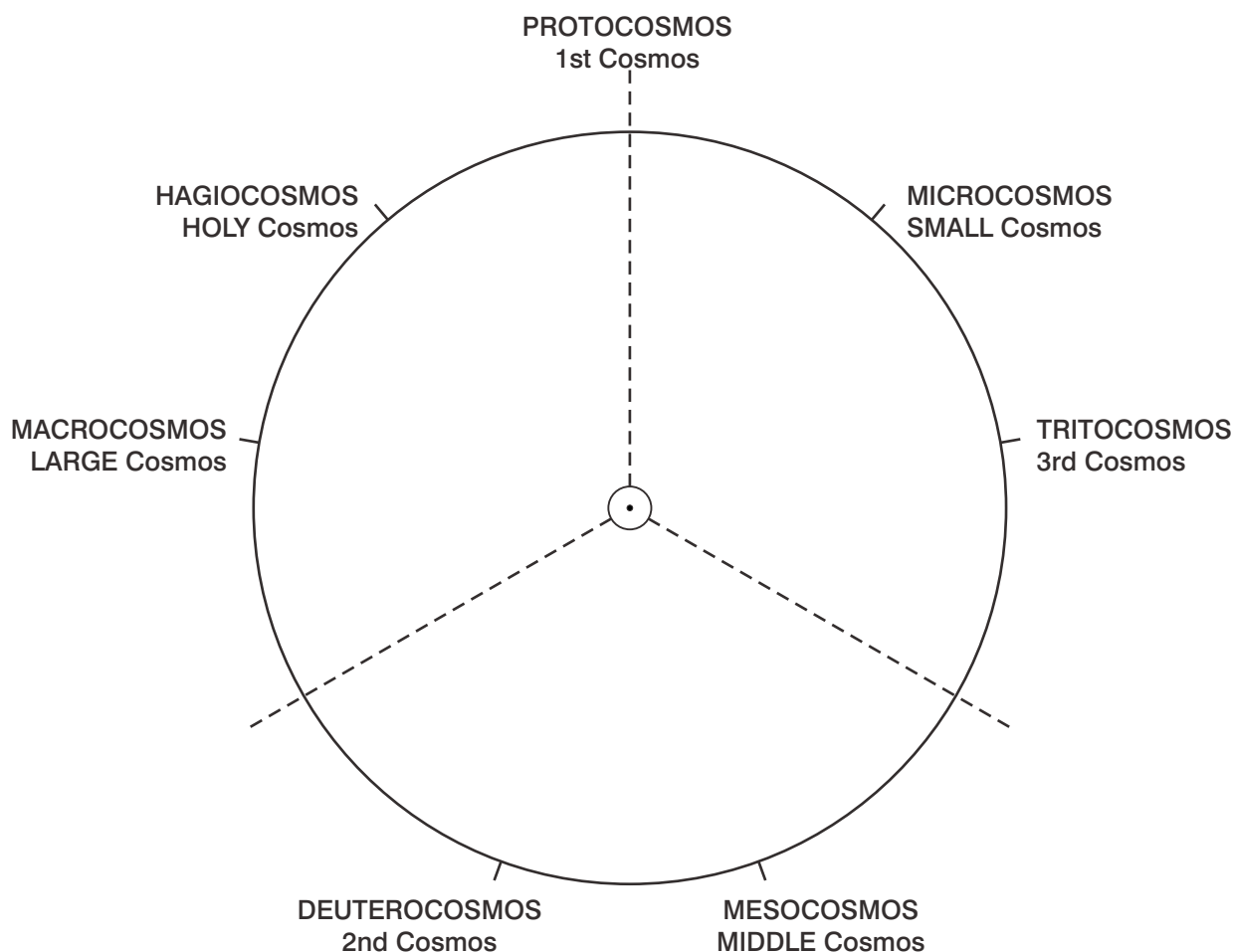
this diagram which is borrowed from *A New Model of the Universe*? Do you think somebody's going to be brave and speak? More than one person in this room has seen *that* in flashes and written to me about it.

Mr. Hodge. After the expansion of these moments, Dr. Roles, we come back down to level 1 and continue it all as usual?

Dr. R. We mustn't mind Ray, if those moments don't last long. For with us they are apt to occur for a couple of minutes during the meditation and unexpectedly at other times (usually when we really need them). But even that 'good impulse' short as a lightning flash can give us enough energy for days. So we just do our twice-daily meditation and we do our job which is the other side of the picture; efficiency in doing our work and nobody else's, and the rest is a Grace from above and we have no control of it and we needn't worry. We may come back to street level or we may come back to somewhere a little above it but that's outside our control. We just do our jobs, do our Meditation and don't expect anything. But I assure you there are lots of benefits which come from that.

PART 2. TEACHING OF THE SEVEN COSMOSES

Dr. R. Well now, we've said that we've inherited, again from the Greeks but from much longer than the foundation of Mount Athos, a special Doctrine which was taught to Mr. Ouspensky just at the time the Russian Revolution broke out, called the Doctrine of CosmoSES – and Cosmos is a Greek word for world – and all the cosmoSES have Greek names. Exactly when and where it came from nobody knows, but in order to show what delights there are in store for those people who are interested (perhaps half the people in this room – there is no need for everybody to be interested – but for those who are, there are delights lying ahead). We are conventionally using the vertical lines of 'Now' this way to expand from a moment to eternity, as on the Ladder of Self-realization, but to look at CosmoSES, we need to look from above and see that man, the Observer, inhabits all 7 cosmoSES at once.... though he only



In searching for the Cosmoses within oneself, the Lord's Prayer can help one to begin to feel them... the Protocosmos: 'Our Father which art in the heavens' (it's plural in the original, meaning the Universe). 'May Thy Name be made Holy' – 'Hagiasthēto to onoma Sou'...

Then we pray that 'Thy Kingdom shall come, Thy Will be done on earth as it is in heaven' (singular) – the local heaven of our Solar system.

knows a very little of it. And that he reaches it, reaches higher and higher, by *giving up* – by giving up sensory impressions, by giving up identification with his body, by giving up his thoughts and his mental activity until he has complete silence and Peace which is the subject of this paper that you are going to have this week.

And when you get to the point where you have given everything up... everything that can be called 'I'... you begin to look *from above* and see that the cosmoses are a sliding scale. You don't expect to see more than a very limited area but as they were given originally – they can be put into our Symbol (diagram of a circle of 9 points, above) which is the same for the Shankaracharya as it is for us, the centre of all his Tradition... we begin with the *Protocosmos* (9), the first cosmos and you expand from the centre (Atman, the individual 'I') to the Param-Atman and Brahman the Creator. The next cosmos down is the *Hagiocosmos* (8) – the Holy cosmos of which we have all had experience for short moments and which has

something of Hoyle's 'continuous creation' – that which is eternal and unchanging. Below that there are individual galaxies like our Milky Way, the *Macrocosmos* (7), and those are really too far away to influence our lives very much from the outside world though they can be found within. And our System said that man's... possibilities of immortality, have to be taken as within the limits of the Solar system.

And the next cosmos down is the *Deutero-cosmos* (5) – the second cosmos, which is our solar system, in which is contained the various tiny units which make up the solar system – comets, and planets and their satellites and planetesimals – of which we take our mother earth, the only one which we know of at first hand as alive and which gives us and takes back our bodies at death... the *Mesocosmos* (4). And then again, there's the thin film of life on the surface of the earth which is like a sensitive skin of the earth as a living being, the *Tritocosmos* (2) – the third cosmos; and then there's the *Microcosmos* which one can for now take as a single species or experiment in the Great Laboratory; and then beyond that there is from our point of view – nothing. But it will go on in lesser and lesser and lesser and smaller and smaller and smaller worlds so that Man becomes the Protocosmos for the series of worlds below (smaller than himself).

So we're interested in the cosmoses which we can know at first hand. We look out at the next world *bigger* than ourselves and we see the biosphere – the sensitive living skin of the earth containing all the species of organic life – all that we call life on earth – and we look at the world next *smaller* than man and we see that it is composed of innumerable kinds of cells and innumerable shapes and species of cell very like the species of organic life in miniature. And remember that man is more than just a species like an animal species in organic life, that's just his body. He lives in all 7 cosmoses whether he knows it or not. Now are there any questions about that? Some people won't be interested at all; we can change the subject, but is there anything you want to know further? It will take all 1982 at least to get much further!

Now shall we take refuge in the Shankaracharya who speaks beautifully simply about the same thing and whose words people all round the world are looking to us to get to them without comment or alteration. And you asked a question Maureen... in 1974.

Lady A. Yes in 1974 I asked a question first of all about the thread of remembrance through the day to keep a little going in the darkness and he said:

A good man who wants to go on the spiritual path, speaks what he feels and does what he speaks. That is he speaks from pure feeling. When he has impure feelings he tries not to speak or rush into action or express them. A bad man does the reverse, he feels something but says something else and he says something but he does something else. If one really did speak what one feels and do exactly what one says this would build up the inner strength of the man and because of this clarity and unity of his mind and the sincerity of his heart the way would be clear for him. This is the sort of purity one gets if one follows pure feelings and expresses them in true words and does exactly as one says. If one learned this system and kept this consistency, one would grow. One would become more serious and have more strength of character. This brings unity into a man and creates a sort of depth, and through this unity and depth of the individual the glory of the Absolute descends and then manifests all around all that one knows of the glories of the Absolute.

Lady A. And I asked, ‘What you have said, does that signify a certain order of action? You’ve mentioned twice “beginning with feeling, and then speak what you feel and do what you say.” Is this order important in this connection?’ And the Shankaracharya answered:

It’s not only important but necessary, for this is the ultimate thing that happens. It belongs to the pattern of nature. This is how things do happen but by ignorance we do not follow this sequence and so complicate ourselves. Ordinary man does not go by this sequence. Man who wants to go on the way should follow this sequence.
(Record, 18 January 1974)

[And Dr. Roles noted: This sequence is the same as that described by Mr. Ouspensky as the highest of the six combinations of the 3 forces when applied to the activities of man.]

Dr. R. So the causal level which reflects in the heart the life of the Atman, is emotion – what you feel; so you should say what you feel, this is the subtle level of our psychology, the mind; and do what you say because this is the physical body and its actions, its manifest actions. And Mr. Ouspensky said it was the same triad – artistic creation, as self-creation, self-remembering. So now shall we meditate, not blur the image.

MEDITATION

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