

25 January 1982

LARGE MONDAY MEETING.

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

Prof. G. There is rather a shocking notice from the Librarian. It seems that five copies of *A New Model of the Universe* are missing and not signed for, quite apart from the ones that have been signed for and are now overdue for return. So would people please search their consciences as well as their bookshelves and do something about this.

Dr. R. (Very emphatically)... and *DO* something about it. It's *not* how we behave here.

You may have heard that these two first-rate representatives of this Society (indicating Lady A. and Prof. G.) have a date to meet with our Shankaracharya who is now called 'Elder Shankaracharya' – Vashishtha – on the 9th and 10th February. It's partly that they are going out to clear up certain difficulties in relation to translation. It isn't realised that the words the translators use to try to express the meaning of the Sanskrit words that the Shankaracharya uses differ among themselves and mean totally different things to all the different branches of the people who hear and look to H.H., and we want to get this straight. Ultimately I think they'll find that his own words in their context, especially in a story, like the one of Kach, son of the Teacher of the Gods (Reading 6, 1981), give precise meaning in an unmistakable way. For instance, that story was all about Tyaga or Renunciation. But there are a thousand different things which are called 'Renunciation', from giving up sweets in Lent to becoming a monk and giving up life and marriage and everything. And all we've got to renounce is that silly little habit of putting 'I' into everything, and that's *all* we have to do; and look at all the things that mankind has done to themselves in the name of Renunciation and the search for God! It's incredible. So, we are going to try and get that a little clearer, that situation, but chiefly of course they are going out to thank His Holiness, who remains our Guru for ever. He guided us for 20 years and once that relation was established and we had been admitted to the Holy Tradition that connection abides for ever. The new Shankaracharya we know very well, we've known him for years and years, we've watched his struggles but I'm afraid that we have ears only for Vashishtha. (To Maureen Allan. That's how you would put it, is it? Lady A. Yes, Dr. Roles).

Lady A. I asked Mr. Jaiswal whether we would pay our respects to the new Shankaracharya and he said, 'Oh you'll have to do what's customary!'

Dr. R. Yes, well he's a nice chap... isn't he! (laughter) Very fuzzy.

Lady A. I've got a picture of you standing between him and our Shankaracharya from 1968, and I've got a mini skirt on! It was very inappropriate I think!

Dr. R. Now I just wanted to say that Myrle Swan who is now happily bathing at Hawaii, we hope, has done a very good job here. (Dr. Peter Fenwick and his wife enter – Dr. R. says 'Thank you very much for what you are doing for us') She is, with her assistant, 'Brad', going to use a reprint which has been done in Wellington, New Zealand, of our 1972 audiences which contain the first audiences that my wife had with the Shankaracharya and at which

point I personally began to do some really systematic work, and I think it makes a very good thing for everybody to have by them to refer to. It's really got everything basically in it so we are arranging for more copies to be made available.

Now the material this week, Reading 1, contains what I think is a very good lead-up in 1982 for this Society which is meant to be much freer than it is, much less hidebound, and it contains a story which is very familiar all the world round... it comes into the *Mathnawi*, and the original from which all the other versions came is in the Shankaracharya's Tradition and this is how he told it: about how people are blind, so when an elephant came to a village, the Mahout had them feel it. They each felt a different part and began to attack each other saying, 'Yours wasn't the real elephant, mine was real', and the Mahout said, 'You cannot possibly know, no single man can see the whole elephant which represents the True Knowledge of the Absolute from within... all you can do is to put together the different descriptions of "elephant" and from this a novel creature will emerge to which we can give the name "elephant" but it will be much more than the sum of its parts'.

That applies to Knowledge and that's exactly the idea that Mr. Ouspensky had in view when he founded the Society at this house (after getting it before World War II), and which we later called 'The Society for the Study of Normal Psychology', or 'Study Society' for short. That's all in the paper, but I had to explain that because of a written question here from Mrs. Willis-Fleming.

Prof. G. (reading) Just as each individual sees only a small part of the whole picture, as we have heard in the elephant story about blind people feeling parts of the elephant, so our individual opinions and talking to each other – in other words 'I'-ishness – have nothing to do with the aim of Self-realization. Would you say in fact that this is one of our many hindrances?

Dr. R. Yes, I think whatever we do at home (and it's very nice to be friendly with our neighbours and chatty and normally social) we should make more use of coming to this house. (What was it someone said to you? Lady A. That on the front doorstep you should leave all your personal approach and your luggage behind and step in without it.) It doesn't mean you have to have a long 'Meeting' face or anything! It just means that you get as much peace and quiet here as you can. There was a very nice atmosphere here last Friday at the Mukabeleh, beautiful, I've heard on all sides.

Now, are there any particular points, any particular questions or subjects? I want people to declare very clearly to their group takers just what they would like to do, what they would like to study, how much time they have got in these difficult times – talk it over with the one who takes your group. Any questions about what's been going so far?

Mrs. Crampton. Dr. Roles, you said just now, almost as a throw-away, that this Society should now be much freer and less hidebound. Would you elaborate on that a little?

Dr. R. Well, we were brought up, Patsy, to a very formidable tradition which belongs to old times and doesn't belong to Britain today, to the West today, the 'free world' as it's supposed to be – and it's really simply to hold together a place free from disturbances where friends can meet, where we can have good company, where we can try and use the same important words in the same way with the same meaning. Mr. Ouspensky always stressed the importance of

establishing a common language which is even more difficult today than it was fifty years ago when he was giving his Psychological Lectures. But important words like 'four states of consciousness', he defined exactly with examples, and when we come here we want to use, learn to use, this language so that we understand each other. Any other questions?

Prof. G. To use a difficult word, Dr. Roles, should there be 'rules' of how people in this Society should comport themselves when they meet?

Dr. R. I don't like that idea you know. (laughter) People already know anybody from the SES on sight! And our children and grandchildren judge the Colet Society by how much of an act their parents are putting on!

Prof. G. Well, what I've just read out. I mean how do we guard against 'T'-ishness.

Dr. R. Well, just keeping awake you know! Not putting on a mask... are you asking that we should put on masks?

Prof. G. I'm asking perhaps for a prop... in the way that it used to be said that we had no will but that the work was 'will' for us, until we acquired one.

Dr. R. I think that each person must come to terms with himself and ask, 'what is my profit and what is the profit of the other people here?' A lively, pleasant atmosphere where people feel free to ask things, is better than a kind of frozen form of behaviour. But still, it will be you looking after all this you know – I'm retiring, I've got something better to do preparing for my next journey. Much better. I may say that things are very, very encouraging and they are going to look up for many more people here who have borne the burden and heat of the day and after a long and rather unrewarding time.

(Note. The next part of the meeting is reported in Part 2 of Reading 2. Later it continued with 'A Fresh View of Cosmoeses')

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A FRESH VIEW OF COSMOSES, 1982

In starting this Society, Mr. Ouspensky stressed that though we might and must indeed turn to the East, particularly India, for techniques for improving our Being, yet our language and our knowledge should be in Western form, and we should keep abreast of the discoveries of Western science. At about the time when people from Mesopotamia crossed the Hindu Kush and joined up with the followers of the original Shankaracharya 25 centuries ago, some returned to the West and came to Asia Minor and the mainland of Greece, to Alexandria, and Sicily; and from that Western Civilisation stemmed. At some time or another back there, a special teaching developed which is separate from all the rest of our system (and must be kept separate) called the Doctrine of Cosmoeses. 'Cosmos' is a Greek word. The symbol which shows this is called the Enneagram, the Circle of Nine points, and those are Greek words, and the individual Cosmoeses have kept their Greek names.

I'm not going to label this because we have learned that this is a sliding scale, and that there are many ways of looking at it, but the best way of all, is to find the seven cosmoeses in oneself,

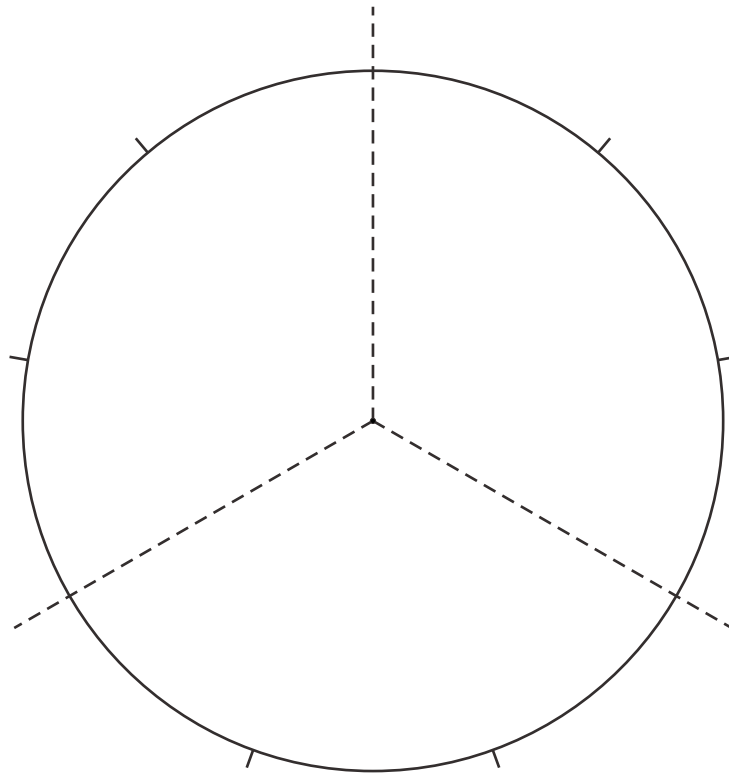


Figure 1. UNIVERSAL SYMBOL

and already some of you here have found great profit from this. So, just briefly, to give the original Doctrine, the first cosmos – the Protocosmos, is along this line. Here is the individual ‘I’, the spark of the Absolute in each individual. Here is the Universal – the whole Universe. Here is the Will of the Creator to create this manifest world. So Protocosmos, first cosmos. Here is the Holy cosmos – Hagiocosmos; here is the Macrocosmos, the great or big cosmos; here is Deuteroscosmos, the second cosmos; here is the Mesocosmos, the middle cosmos or the intermediate cosmos; here is the third cosmos, the Tritocosmos; and here is the Microcosmos, the small, little cosmos. And you see that this does fit this symbol. (See Figure 2)

People often used to ask why they were given those names – the first cosmos, the second cosmos and the third cosmos. It’s easy to find a period of seven worlds bigger than man in the great universe around. It’s easy to realise that we are at this moment sitting not only on Mother Earth itself, one of the planets revolving round the sun in the solar system, one of the myriads of stars in our Galaxy, the Milky Way – which is one of myriads of galaxies in the nebular universe. It’s easy to see that, and equally easy to see that there is a similar period of cosmoses smaller than man. If man is taken as the Protocosmos, then there is the cellular world, the molecular world, the ionic world, the electronic world, the ultimate particles which, belonging to the cosmic rays, bring you back from the smallest to the biggest.

So it’s evidently something to do with the way we look at things, and it’s this that we want to change – our point of view, how we look at things. Most of the time we’re seeing a mirage. So we do that by searching inside ourselves and we’ve learnt from the Shankaracharya how to do that. And certain things in the terminology of cosmoses give you a hint. Holy Cosmos. One is reminded of the core of the Christian religion, the Lord’s Prayer. Our Father which art in the Heavens (plural, the entire Universe), Hallowed be Thy name, Thy Kingdom come, Thy Will be done, on Earth as it is in Heaven.

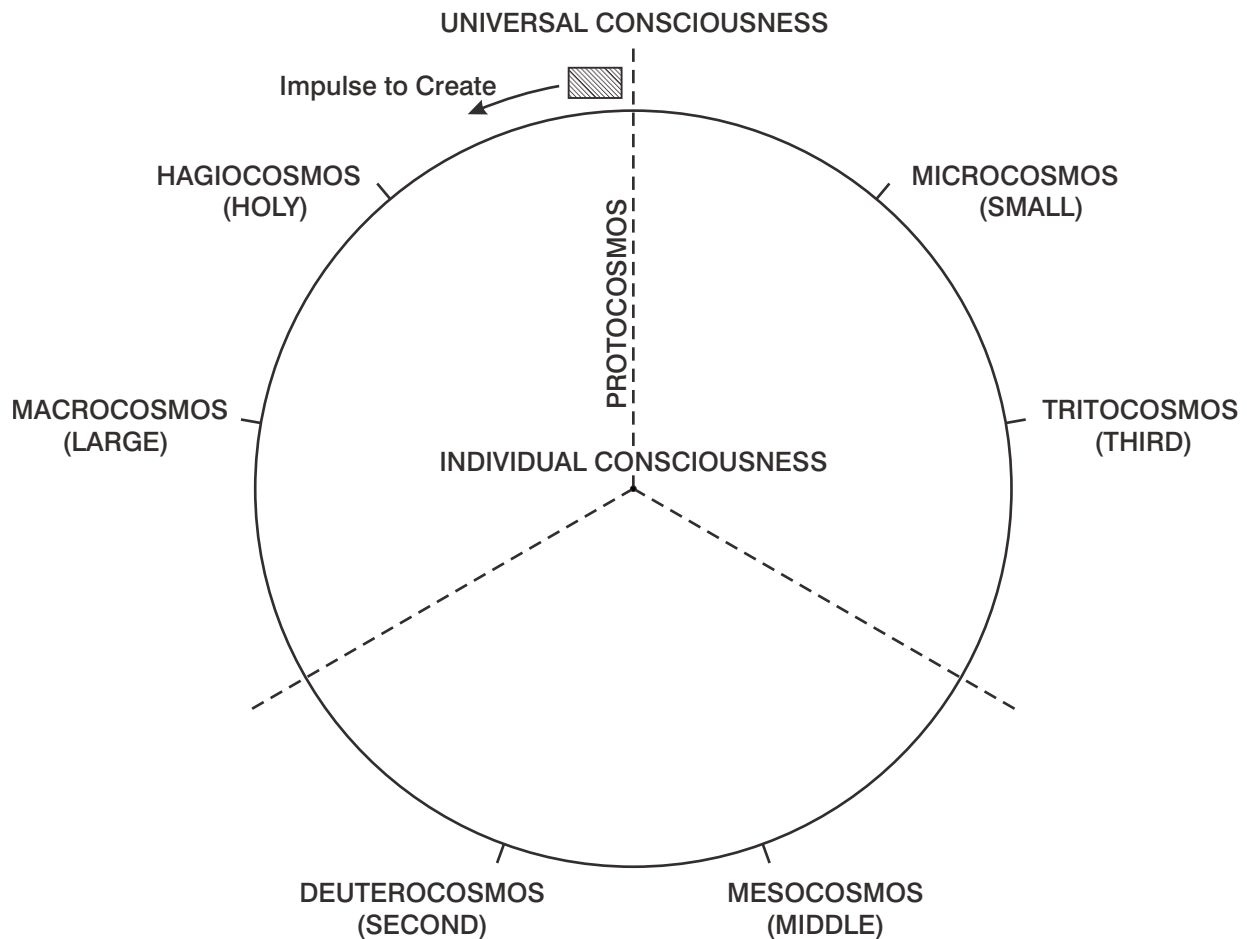


Figure 2. COSMOSES

Then again the ladder of Self-realization, which is where Consciousness, the reflection of Consciousness, is measured by intensity and duration; the good impulse, decision, the crystallisation which gives rise to memory, the pull of the way because of the increase of Sattva Guna, the insight (point 7), Samadhi (point 8) and Turiya (point 9) – where you can both swim in the water when you want and walk on dry land the rest of the time. A very inferior description, just to show you that it's all there and also that it's possible to classify all the sciences in relation to cosmoses, as some of us were given to do at Mendham, New Jersey, by Mr. Ouspensky during World War II, as Dr. Connell will recall.

So we want to do what our System said and improve our knowledge and our Being at the same time, and then we will get flashes of something very, very different indeed. Any questions now?

Mr. Lucas. Rather like the story about the elephant. We seem to be able to see bits of the different cosmoses but never the whole.

Dr. R. That's it. I quite agree with you and I think it's a very good way to put that story to use. One of the ways we ought to have in mind here. At the same time I'm sure you have, maybe almost without knowing it, had moments when the whole Teaching on Cosmoses came together and those moments will always revive when the same state of Consciousness returns. You'd agree with that? And of course meditation has made possible so very much

that was never possible before. Any more remarks, questions? New people, people who are just starting have an equal chance with people who've been working all day in the vineyard.

Mark (Tyoun), did you get any glimpses of the Big Creation out in the USA? You need notice of that question?

Mark Tyoun. It taught me a different way of thinking, being in a new country.

Dr. R. Yes. Pickering, you see that there is a difference in terminology between the Study Society and the SES, and each society has a perfect right to use the words in the way they want to use them, and the way their people will understand. They're not going out to increase any controversy. We're going out to see if we can have a free hand so that the Shankaracharya doesn't have all the seabirds' eggs in one basket, which is what is happening at the present time. Any other remarks?

Lady A. Dr. Roles, you gave us the terminology of the names of the cosmoses in terms of the Doctrine, you called it 'The Doctrine of Cosmoses', is there some more terminology or description of the cosmoses that is taken as a doctrine, as basis.

Dr. R. Really it's a basis for future research, for there are a lot of ways in which it has been taken.

Lady A. I mean, I wonder whether the things one had heard in terms of time, are they part of the Doctrine, or something that was added to it?

Dr. R. Ah, there was a great forward movement from Mr. Ouspensky himself where he worked out for himself that *time* was different in different cosmoses. He just had one or two hints such as 'time is a breath', and he worked out from that a 'table of time in different cosmoses', which remains as true today, with all the discoveries that have been made, as it was then. And that of course we will like to hear, but many of you already know quite enough to find it in yourselves and to realise that the whole life of man on earth is a flash of an eye for the sun, the solar system, and therefore for the Deuterocosmos.

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