

“AS IN THE INDIVIDUAL BODY, SO IN THE WHOLE UNIVERSE ...”

In answering Dr Roles' first question at the 6th Audience at Allahabad in 1974, about the subject of HH's talk at the Mela on the previous day, His Holiness started by saying that “there are two streams of discourses going on all the time”, and explained that one was the stream of Devotion, known as Bhakti, and the other the stream of Knowledge, known as Atmaveda. He ended a long answer by saying:

“People wonder whether or not there could be a synthesis of these two. Is it possible to bring both these two factors together and enjoy them simultaneously? Yes, it is possible, because whatever is the Absolute (which we call the unified Being within), the same is manifesting Itself in everything in this creation which we see - in words, in forms, and through the activities. So by whatever name we call the Absolute within, we also can partake of this Absolute in everyday life in every form, through every name, and through all sorts of activities which all beings perform. This creates a completeness of the Being within and without; and this also is the sort of thing which goes on there.”

This answer must have played its part in bringing Dr Roles to the conclusion, expressed in our last paper, that the future of the Study Society lay in bringing ‘Head’, (which may be expressed by the Doctrine of Cosmoses), and ‘Heart’ (which may be expressed as the Ladder of Self-realization) together and to give form to the union through our activities ‘Hand’, in the physical world.

In trying to live up to the aim he set us, it is essential to remember we've always been told that the Enneagram holds the key to all knowledge, and that Dr Roles told us repeatedly that all the diagrams he gave us were based on that figure. Yet we know that the part of the teaching he passed on to us through his papers, though full of intellectual content, was also alive with emotional stimulus, a stimulus, it was quite clear, that Dr Roles found in the Enneagram itself.

So it is an obvious move to turn to the Enneagram for help in exploring the relationship between Head and Heart, and plenty is to be found. Both the Doctrine of Cosmoses and the Ladder of Self-Realization have been given to us separately in the form of Enneagrams (Fig.1 & Fig.2) so to combine them into one diagram (Fig.3) is clearly the next step in our enquiry. This brings immediate rewards for it shows how cosmic energy is reflected around the creation through many different levels, in an inner circulation of great symmetrical beauty which reveals a surprisingly rich relationship between the two; and shows us how it is our individual response to the influences coming from these different levels that keeps us alive and opens the door to spiritual development.

The Enneagram can be seen as a diagram of the 'Will of God' and as such, the points 9—3—6 on the circumference represent the trinity of primal forces, powered from the centre, while the remaining points, also powered from the centre, represent the inevitable process of development from physical creation to physical dissolution of all things in the universe. So the imprint of the 'Will of God' is expressed in this all-embracing diagram as the interaction on all scales, of the two fundamental Cosmic Laws, the Law of Three and the Law of Seven, which illustrates the Sanskrit saying, quoted by HH, "...as in the individual body, so in the whole universe'.

Let us follow the inner circulation in Fig.3: starting from Point 1, the Microcosmos or human being, we see how the 'Good Impulse' all of us feel from time to time, reaches us from a much higher level, a level much purer and closer to the Protocosmos than we are in our ordinary state, with the Sattva (or Nitrogen) coming from Point 7, the Macrocosmos, or Milky Way. If we happen to be truly still when the influence strikes Point 1, it is reflected to Point 8, the cosmos of all Milky Ways, and the home of spiritual 'Abundance', and we take part in the triad of Self-Remembering, 7—1—8, (NOC) with some aspect of remembering the Self opening up for us. To encourage this to happen as often as possible the Western System stresses the necessity for the two triads 1—4—2 and 8—5—7, the one ascending and the other descending, to be set in motion as an essential preliminary, and indeed the fact that they are called the 'Preparatory Triads' describes their role, which closely resembles that of Meditation.

To continue with the progress of the inner circulation, which, inspired by the 'Good Impulse' at Point 1, has to travel to Point 4 to make the right sort of 'Effort', the effort of attention, for it to reach Point 2, the point of 'Decision'.

Point 4 represents the Cosmos at the level of the Planets, so we can look for planetary influences (which the System tells us are responsible for all the great movements of humanity, such as wars, civilizations and religions, and through the Moon for the movement of all the liquids on the earth, from the oceans down to the fluids in our own bodies) as in some way connected, perhaps through our 'being'—with the quality of our attention; while Point 2, which also represents the Cosmos of Organic Life, bombards us with its own countless influences, such as the food we eat, the air we breathe and the stresses we endure in making our decisions.

This completes the ascending triad 1—4—2 (or OCN), the triad of 'refinement', which is connected, through the quality of the 'Decision' at Point 2, with Point 8 in the other preparatory triad 8—5—7 (CON), the descending triad of 'growth', and there meets the Grace of the Atman in the Holy Cosmos. From Point 8 the circulation is reflected to Point 5, the Deuterocosmos at the level of the Sun, which pours its life-giving influences on us, and at our individual level is the point where the wealth of the blessings opened up for us by the Way, begins to take a hold. From Point 5 the circulation moves on to Point 7, to complete the triad 8—5—7, with inspired 'Insight' from the Macrocosmos, the Cosmos of the Milky Way, and to continue the inner

circulation by feeling Point 1 with 'Good Impulses'. Alternatively, as we have already seen, if Point 1 were pure enough, the circulation could be reflected from Point 1 to Point 8, completing the third triad, the triad of Self-Remembering 7—1—8 (NOC) which can lead to the eventual climax of 'Turiya' at Point 9.

This draws a picture of each of us as animated by a pattern of influences coming from three different cosmic levels reflected in ourselves, which combine into three triads, or as St Patrick of Ireland says in *The Deer's Cry*, "I bind myself unto a strong strength, to a calling on the Trinity; I believe in a Threeness with confession of a Oneness in the Creator of the World".

This evening, we have been looking at a diagram to satisfy reason, while St. Patrick speaks emotionally. If one has ever felt the difference between an intellectual satisfaction at the reasonableness of the concept of a Supreme Intelligence building a Universe on three levels, and an emotional state of wonder that it should be so, one knows the difference in taste between these two languages—and how important they are to one another.

This led HH to say, in the Audience we are studying this term:

"If the aspirant keeps on responding to the inspiration which is given and does not create any block, then that stream will always be working. If, however, the disciple ascribes the results to himself—establishing his Ahankar as the doer— then it is possible that hindrances will be created, and the flow of the stream will be interrupted.

So, it lies entirely with the disciple to respond to the inspiration by practice, and then to keep this channel open so the stream is always alive. If this is allowed to happen, then the disciple will see that he does get inspiration; and this inspiration is of such a nature that the disciple himself will feel that it is not of his own making - it is not the product of his own knowledge - and so this will keep on working for his development.

As we have been told, there are these two types of people - the one who works through Knowledge, the mind; and the other through the heart; and it has been observed that it is a rare thing to find that both these sides of human nature could be working simultaneously with equal force; there is always predominance of one or the other in any individual. With the predominance of mind, at best they use the heart to enliven the mind, to recharge the Buddhi and the reasoning power, so that Manas and Buddhi work in harmony. Those who come from the devotional side, on the other hand, use their Buddhi to establish the predominance of the heart over the mind. This varying relationship goes through all these two different types of people; yet one need not bother about the differences, for in fact both extremes are working for the same end. So the heart of the disciple will be open, and it will remain open if he both follows the initial

inspiration and the impulses which are later given to him to enable more and more new inspirations to keep coming.”

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