

WORLDS WITHIN WORLDS

The great virtue of studying the doctrine of Cosmoeses is that in doing so we begin to shake the profound belief, shared by us all, that the physical world presented by our senses is reality. We share it because, as self-developing organisms we are born with only that part of us being awake which responds to the physical level of the universe, whilst the other two parts of our endowment which respond to the subtle and causal levels are in need of awakening. Until this is done, and only we ourselves can do it, we continue to live in a world which is distorted by the dreams and images coming from these two sleeping parts — compared to which the physical level appears as truly real, though incomprehensible.

But to go on living in such a restricted and fanciful area means the inevitable deadening of any feelings we may have of the mysterious wonder which surrounds and animates us a part of organic life; and though it leaves us leading a seemingly pointless existence, restricting our own development and that of our arts and sciences, we nevertheless refuse to make the efforts which would open up the longed for 'hidden treasure', preferring to trust to our senses to do the job. Of course our false personalities can make themselves comfortable in such a situation as long as the theme "I'm all right Jack" is on the screen — but beware when it falters, for our habits of perception, having become rigid, means that we have to toil away at making the best of an imaginary bad job.

When the Western System tells us we are 'third force blind' it is merely reminding us that our level of consciousness makes us blind to the Divine presence which is to be found in everything we see and do; that we are blind to God, as the Creator of the universe, dividing His powers into three forces as the initial step of His Creation; three forces which create everything and are unified in a way which we can only realize by reaching a unity in ourselves, a level of consciousness in our own three-fold nature which is aware of and echoes the universal pattern.

This is what the Doctrine of Cosmoeses can teach us, through the Enneagram, that inspired symbol which delineates a cosmos on whatever scale it manifests, from cell to galaxy. It shows God's imprint wherever we care to look; and brings us face to face with the sobering realization that each of us as different manifestations of the same basic pattern resonating throughout all levels of creation, are responsible for how it works in us.

This is how Dr Roles wrote about cosmoeses in 1972 (72/1). Describing how the Doctrine of Cosmoeses came originally from the Greek atomists in Asia Minor, he went on to say in *Part I, Theory*:

The principle was that this big universe consists of a definite scale of 'worlds within worlds'; each of those worlds is an 'atom' of the next bigger world; itself formed of the small world which is its 'atom'. A man is built of

cells; mankind, the genus homo, is one of a myriad species or atoms of the Biosphere; life-bearing planets are atoms of solar systems, which are themselves atoms of a galaxy like our Milky Way. There are probably as many cells in a man as there are stars in a galaxy. This is not a fixed scale, as was once thought, but *a sliding scale* which keeps opening up with new frontiers of knowledge.

He devotes the rest of *Part I* to the dividing line between a cosmos and its neighbours, in terms of time and space, their incommensurability to one another, and introduces *Part II: Practical Experience of Three Cosmoses*, (which is, in the main, a long quote from the *1970 Record* of a reply by HH to a question about the repetition of human lives, in these words:

Mr.Ouspensky showed us that a given cosmos experiences only the repetition of the lives of the smaller cosmos within it. (Do we experience the fact that all our tissue cells live only a few days and die a thousand deaths during one life-time of our own?) Similarly the Biosphere is eternal for us — we see it only in terms of cycles which we call ‘ages and epochs’.

This leads us to what is perhaps, to the ordinary mind, one of the most comprehensive and baffling descriptions of Cosmoses: that ‘each cosmos is three dimensional for itself— though it is rivalled by the original description of the Doctrine of Cosmoses given to the West in the early days of the last century:

Each cosmos is an animate and intelligent being. Each cosmos is born, lives and dies. From one cosmos alone it is impossible to understand all the laws of the Universe, but three cosmoses taken together include in themselves all the Laws of the Universe.

This last is taken from a 1959 paper by Dr Roles showing the difference between ordinary knowledge, limited by our senses, and Real Knowledge which comes from a higher level of consciousness.

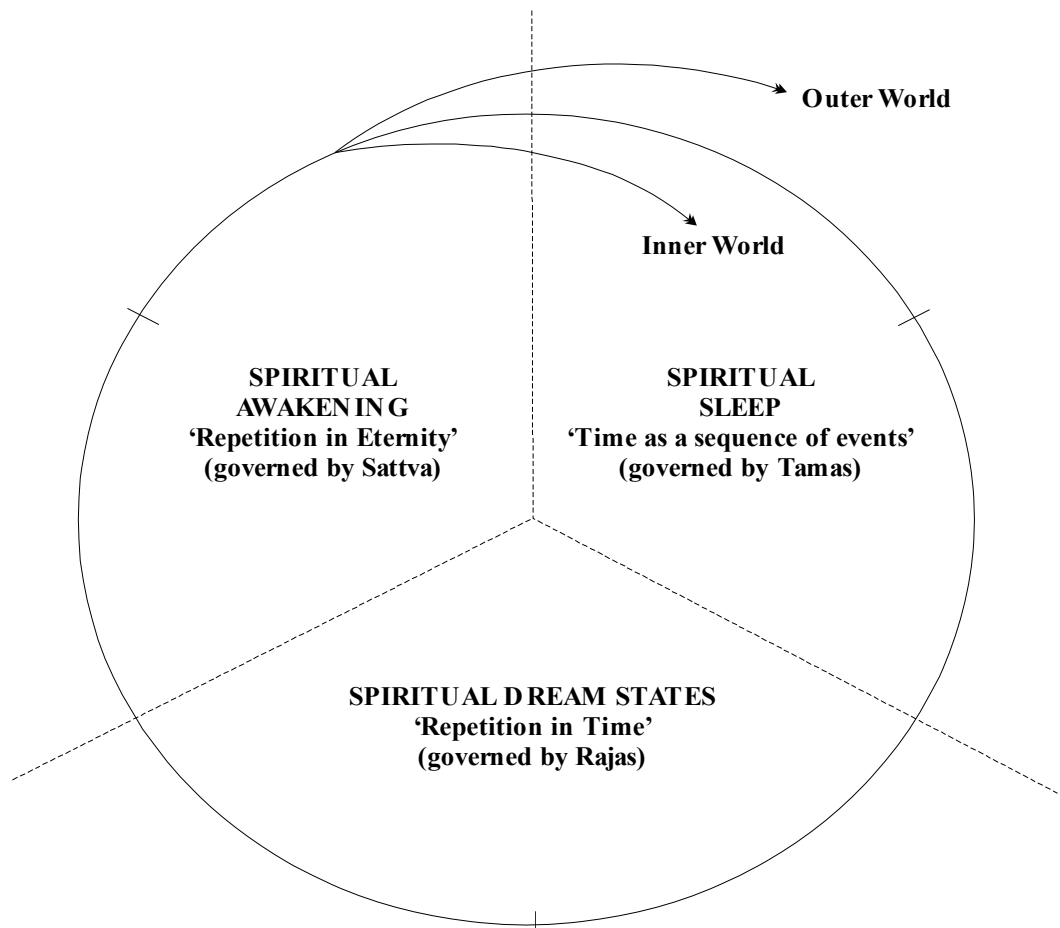
But this does not excuse us, of course, from trying to get fresh understanding of this all-important subject; rather the reverse — to see what happens when contemplating the Doctrine with a still mind.

1959 was the year before Dr Roles was to meet the meditation and in so doing to establish that the Shankaracharya’s teaching was the source of our Western System; and it is to the meditation one can turn for new light on the subject, and which was clearly inspiring to Dr Roles’ new formulations, such as this quotation and diagram which both come from a 1972 paper (72/5):

From here we should go on to consider the following proposition. Just as we experience the inescapable physical sequence (every 24 hours) of deep sleep, dream states, and day-time state; so we can picture a similar sequence in the spiritual world. Here the best of our day-time states is deep spiritual sleep; the spiritual dream-state is all the subjective creative

side (art, scientific discovery, fine feelings) of human life; but above all that is a state of spiritual awakening. Here one sees things for a brief period with the eye of the Self — the observer who remains always the same. But it's not possible at our stage to think of anything else at the same time; to be in that state one needs the fullest concentration and humility.

Nevertheless, repeated experiences of the sort begin to add up to new attitudes. One of these would be the chain of six cosmoses - two experienced in the state of spiritual sleep; two in the spiritual dream-state; and there would remain ahead of us two more — the 'great world' and the 'Holy world'. It's no good speculating on what those would be like — they have to be experienced, and even then are very difficult to express. To prove that, let us take, as an example, the changing attitude to Time as shown very simply in this diagram (*see below*). This figure corresponds exactly to the diagram of Cosmoses that you recently had; I have marked the divisions but not labelled them.



In conclusion let's read the ending to paper 62/20:

Moreover, the success of any practical methods designed to increase consciousness must be judged by whether one becomes more subjective or more objective in one's outlook, and the meditation is no exception. I have

yet to meet an example of anyone reaching a more objective state of consciousness through the meditation without the help of a School. It is actually through meditating that we can most quickly and easily come to distinguish the subjective from the objective. We sit and close our eyes, and at once all the subjective sides of our nature try to interfere. By attending to one object only and bringing the mind back to it again and again, we reach a state where nothing subjective exists. If we achieve this process again and again, a more objective point of view gradually takes root in us provided we are constantly accepting the help of other people. But it is the easiest thing in the world to take it all subjectively, with oneself becoming more and more, and other people less and less important.

THE SEEKER

I sought my soul
 but my soul I could not see.
I sought my God,
 but my God eluded me.
I sought my brother,
 and found all three.

Anon.

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