

QUESTION & ANSWER

The fact of asking a question implies having an aim, and asking questions is the basis of our work as a Society. Questions can be seen as a triangle which is formed within the circle of the enneagram, for they are asked physically, formulated mentally and have an emotional aim and if posed truly lead to answers contained within ourselves.

For example, to ask questions about such a fundamental subject as the Doctrine of Cosmoeses can only come from a real desire to understand something about the mystery of Creation in which we find ourselves. We find we are alive with a force pulsating through us which apparently brings life to the entire universe and yet a force we persist in taking personally, limiting our interests in it to the narrow reflection of our own make-up and talents. If we can step outside these, an interest in this living force expands, giving us moments of insight and wonder at taking part in such a seemingly extraordinary situation. A teaching such as the Doctrine of Cosmoeses can bring such moments if we are willing to face the reality of our own life and death.

It is a Doctrine which paints a picture of Creation radiating from a centre which reflects its aim through seven distinct worlds, one within the other, each constructed to the same pattern and all connected by the reflection of that self-same pattern to make an indivisible whole. Ordinary man is born with the potential to become a complete cosmos, should he realize his possibilities, but that part of his potential which could manifest this lies sleeping and needs to be woken up. If he manages this and then makes the necessary efforts he can come into direct contact with the Divine influences of Creation and so understand his role.

Starting from the principle that the universe consists of seven cosmoeses or worlds within worlds, we have been told some remarkable facts about cosmoeses themselves, viz. that each cosmos is three dimensional for itself. Dr Roles tells us this is where the scale of cosmoeses begins, for each of these world is as an atom of the world above and that it was Mr Ouspensky who established that this was a *sliding scale* in which man could be considered as having these seven worlds composing him in an extended cosmic order. Moreover, it is the enneagram, which is the diagram not only of each individual cosmos, but of their relationship to each other and to their Divine centre. This is how Dr Roles introduced the diagram in his paper 72/2:

So, dividing our symbol of a circle into six equal divisions (for it can show us any complete period as a single whole), and starting with individual man as the small or 'microcosmos' 3-dimensional for himself, let us put in the classical scale of 7-cosmoeses (Fig.1.). Here the zero dimension is a 3-dimensional body, a point in relation to time. The cosmoeses are separated by 6 radii-rays representing certain fixed

ratios of time-magnitude; but in addition there are dotted radii representing places where something new enters, and we must enquire what those could be. What is it really that divides the physical from the subtle, the subtle from the causal, and all those three from the Pure Consciousness itself?

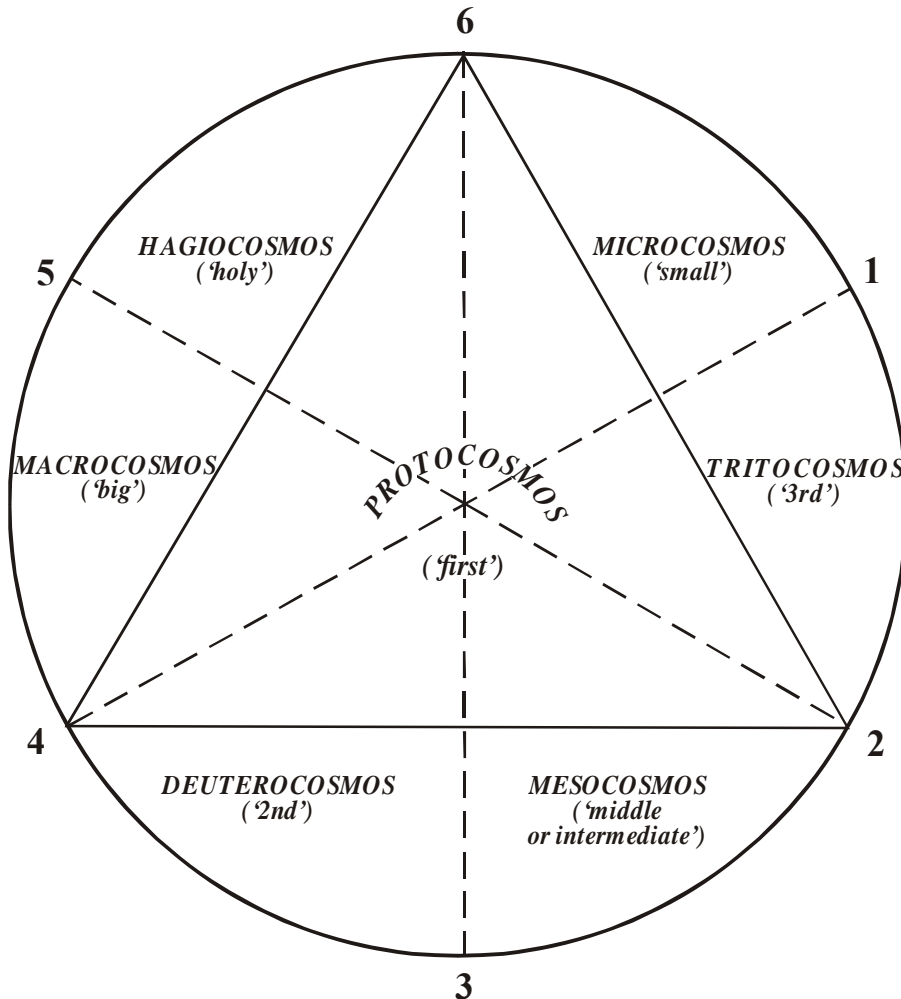


Fig. I.

Dr Roles then poses the question, “How do we begin to think rigorously and in an up-to-date way about this ancient topic, connecting it with Self-realization?” and sets about showing us how the scientists of fifty years ago were facing the problems of time and energy and how this work might well lead to a wider realization of man’s relation to both. Has it developed since Dr roles wrote that paper some thirty years ago? Not many of us are qualified to tell, but perhaps those who are could take the lead in that direction and help all of us to stir our intellects to ask questions based on contemporary understanding. Our heads must be made to work as well as our hearts!

Dr Roles then ends his paper saying:

But for now, let us look more simply at Figure 1. taking just the three-fold division shown by the triangle (which corresponds to His

Holiness' conception of physical, subtle and causal worlds). The right-hand side of the triangle thus shows the single cycle of change which a solid body has to undergo in 'time'; the base of the triangle will be 'repetition in time'; and the left-hand side will be 'repetition in eternity'.

We now need to look with the eyes of a Being on the causal level, who sees without involvement the whole chain of cosmoses as a progression through successive 'veils of illusion'. As so often happens, we recently received a public talk by the Shankaracharya at the end of this year's annual religious festival which is exactly on this point, and which I will now paraphrase from the translated synopsis:-

In the ageless continuum of time, it seems so futile to take account of all the events that go on making and unmaking themselves in an unending chain. A little while ago we were preparing to set up all these tents for the festival on this spit of sand. Now we are preparing to wind it up; in a little while the water will again cover the whole place and nothing will remain, - until we set it up again next year. Thus anything that begins has to end, and anybody who comes into this world has to go.

Many people say there is no rebirth. Actually each birth writes down the destiny of death, and each death writes down the destiny of birth. The Gita says that there is neither any "birth" nor any "death", but they are merely points in a change, an apparent change, which is going on all the time. One who sees the changelessness through all the apparent changes, sees correctly.

It is a body (clothed in the temporary 'personality') that is born and dies. The Conscious Being (Atman) which inhabits this temporary body is birthless and deathless. It is enough to understand just this much; because in trying to understand everything, we often end by understanding nothing at all! *(23 January 1972)*

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