

ACTUALITY

The *Doctrine of Cosmoses* is not a theory to put alongside others for comparison. It is an intellectual description of actuality, coming from Higher Mind, of a reality of which we form a part but of which we are not aware. We live in partial awareness of the physical aspect of reality, drenched in the dreams promoted by that state and dead to the reality which produced and surrounds us. The *Doctrine of Cosmoses* tells us of the plan upon which Creation is built, how each of the six levels of cosmos promotes the welfare and development of the levels one above and one below and culminating in the seventh level, the Creator of the entire universe, who thus partakes in everything—including ourselves as potential cosmoses.

This lies outside the limits of our understanding though we can respond to the Doctrine by a recognition of those limitations in ourselves, and a strengthening of the aim to follow in the footsteps of our teachers who must have found themselves in the self-same situation when facing the mystery of reality—the reality of how the worlds outside and inside ourselves feed on each other with that third element crucial to the development of life and understanding.

We have been taught that the answer lies in the cultivation of stillness—a stillness which promotes a sensation of expansion, of forming part of an infinitely greater whole, and how this stillness is arrived at by the practice of attention in all our everyday doings.

As HH tells us in His answer to Bobby Allan's question at a 1972 Audience:

R. A. His Holiness has told us that the Mantra, the meditator and the Object of Meditation (the Universal Self) should all become One. I should like further guidance on this. With me at times the meditation stops, my personal identity ceases to exist and there is only Universal Being. Is this what His Holiness refers to?

H.H. In meditation the meditator, the act of meditation and the mantra should all become one, should be united in one. This state of unity can only be recognised by one effect during the meditation that there is no knowledge of any sort derived from such a deep meditation. If there is a feeling of the universal being that would mean that the ultimate stage has not yet been reached because there is some knowledge. However great and universal and refined these feelings may be, the meditation is not complete. The unity is very much like the great ocean undisturbed by waves and where the bottom of the ocean and the surface are all one.

One might enquire what is the usefulness of this stillness where there is no knowledge, and what do we do after we have meditated? In the unified state where there is no meditator and no act of meditation, one is directly connected with the creative force of the absolute. It is a resting-point for the Atman, and for the Atman alone, to come in direct contact unimpeded, (particularly by the subtle body which is the instrument of knowledge). So one would see that in the unified state there is no knowledge, not even of the

universal being. The subtle body is what recalls all these differences and transitions, but the unified state is the real state of the Atman, and one should reach that. Then, when one comes out of meditation, one would see that during all the activities of the world one does not identify oneself with mind, hand, foot, etc. One remains the Atman and gets all these servants to work for the Atman.

Take the labourer who works in the field under a supervisor.
The supervisor does not work. If the supervisor works there is
no supervision and chaos would follow.

So in order to become the real supervisor one should meditate and become the master of all the labourers—manas, buddhi and chitta. These are the labourers, and we must become still to get the most out of these labourers in our organism. (3 October 1972)

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So we face a seeming paradox, that one needs knowledge to reach a place where no knowledge is needed. But that of course is the basis of the Fourth Way, which teaches that it is only the harmony between head, heart and hand that will unlock the treasure house where the three forces are One. As Mr Ouspensky tells us in his *First Cosmological Lecture*:

“Returning to the world in which we live, we may now say that in the Absolute, as in everything else, three forces are active: the active, the passive and the neutralising forces. But since by its very nature everything in the Absolute constitutes one whole, the three forces also constitute one whole. Moreover, in forming one independent whole, the three forces possess a full and independent will, full consciousness, full understanding of themselves and of everything they do.

The idea of the unity of the three forces in the Absolute forms the basis of many ancient teachings—consubstantial and indivisible Trinity, Trimurti, Brahma, Vishnu and Siva, etc.

The three forces of the Absolute, constituting one whole, separate and unite by their own will and by their own decision, and at the points of junction they create phenomena, or ‘worlds’. These worlds, created by the will of the Absolute, depend entirely upon this will in everything that concerns their own existence. In each of these worlds the three forces again act.

Since, however, each of these worlds is now not the whole, but only a part, the three forces in them do not form a single whole. It is now a case of three wills, three consciousnesses, three unities. Each of the three forces contains within it the possibility of all three forces, but at the meeting point of the three forces each of them manifests only one principle—active, passive or neutralising. The three forces together form a triad which produces new phenomena. But this triad is different, it is not that which was in the Absolute, where the three forces formed an indivisible whole

and possessed one single will and one single consciousness. In the worlds of the second order the three forces are now divided and their meeting points are now of a different nature. In the Absolute, the moment and the point of their meeting is determined by their single will. In the worlds of the second order, where there is no longer a single will but three wills, the points of issue are each determined by a separate will, independent of the others, and the meeting point therefore becomes accidental or mechanical. The will of the Absolute creates the worlds of the second order and governs them, but it does not govern their creative work, in which a mechanical element makes its appearance.”

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Dr Roles finished one of his 1959 papers by asking the following questions, which we ourselves would do well to answer—with written answers, and as he suggests, ‘let the answers be short—one sentence (two at most), and the fewest possible words’. And bring them with you next week.

Questions:

1. Why is it useful to think about Cosmoses?
2. How can we tell if we are thinking in the right way?
3. What do you want to know next?

He then adds some suggested questions sent in to him:

1. What really is a Cosmos
2. Why is it called a Cosmos?
3. And does it have the same relationship to some world bigger than itself?
4. What is this relation and what determines it?
5. What does this mean—each world successively an atom of a larger world? Can you give some examples?

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