

10 June 1963

READING 5

At your meetings before Whitsun there were some questions that take us back to our starting point for this Summer which (you remember) was to be ‘The Rhythm of the Universe’ – or ‘The Union of the rhythm of the Spirit with the movement of living things’. Those questions were:

Q.1. Can you say that in the Ray of Creation rhythm was the end of chaos? There seems to be a feeling of movement – a pulsation – in the diagram.

A. With that I entirely agree. It seems to me there is music in the Ray of Creation (Mr. Ouspensky used to describe it as ‘Easter bells’), which indicates that musical rhythm is important whether in the origin of the Universe or in its continuous creation. When we link this with the words of the Shankaracharya; ‘When the Absolute created the Universe Meditation was the means of creation’, we understand the importance of rhythm in this system of Meditation; and what is of vital interest to us – the link between Meditation and finding the Source of creative energy in ourselves.

Q.2. How do we define rhythm – there must be some distinguishing feature besides rate?

A. Rhythm surely implies repetition – the second dimension of Time. If there were no repetitions there would be no rhythm. The difference between different rhythms and their effect upon us seems to lie, as you say, not only in the duration of the repeats, i.e., the tempo, but on the order, pattern or arrangement of the alternation of the quickening and the slowing as manifested in different materials.

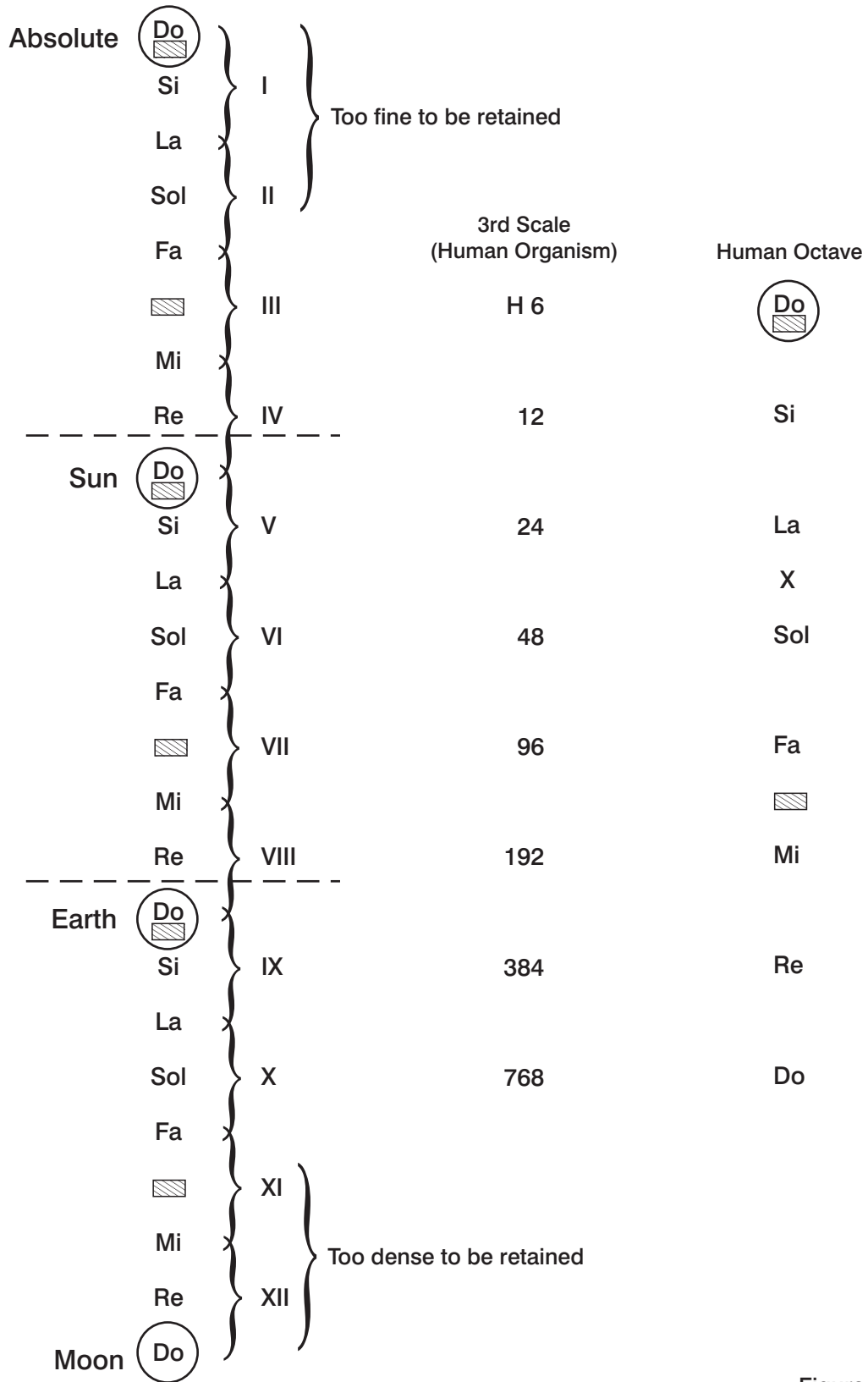
(Pause for discussion on the question: ‘Is Rhythm dependent on repetition?’)

Starting from these questions, can we trace the meaning of the word ‘Rhythm’ from its origin? The word ‘*Rhythm*’ comes from the Greek word ‘ruthmos’, which itself is derived from the verb ‘reo’ meaning flow, run, stream, gush. The Greek word was originally used to mean ‘time’ in the sense of measured motion (repeat, ‘measured motion’); it then came to be used for ‘proportion or symmetry of parts’ (that is, the effect of ‘measured motion’) and hence ‘form’ or ‘shape’; and then to be used of man for his temper or disposition and of his affairs, arrangement, order, method.

It is quite possible then to think that when the Absolute created the world he set up a rhythm of measured motion according to certain laws, and our time and space are merely the way we measure this rhythm.

Putting up the diagram of the Three Octaves of Radiations, we arrive at the Table of Hydrogens – the Table of Densities in the Universe (Figure, overleaf). Before we come to the rhythm of this diagram, shouldn’t we ask ourselves ‘What does the System mean by “density”?’

(Pause for Discussion)



Figure

We must not forget that the Truth lies in the union of the two aspects of ‘density’ – the number of units in a given *space* and the number of units in a given *time*. We are quite familiar with one or the other, but if only we could keep them together always in our thinking, we should find that many of the difficulties of present day Maths and Physics would melt away. Can you find examples like ‘the density of human population’ or ‘the density of cars on the road’ and look at them in space-time and not in *either* space or time? Again, repetition – ‘density’ means repetition. The more repetitive, the more dense.

Answers to these questions must come into the answers to other questions that you have been asking. For instance: ‘How do we become more sensitive to Higher vibrations?’ or in relation to the repetition of human lives, ‘What does escape really mean?’

Finally, in our researches on these fundamental questions we can seek inspiration from men who understood these things from direct experience and spoke of them in simple language as in these quotations from Thomas à Kempis:

In everything attend to thyself, what thou art doing, and what thou art saying; and direct thy whole intention to this, that thou mayest please Me alone, and neither desire nor seek anything out of Me.

*

I am He that in an instant elevates an humble mind to comprehend more reasons of the Eternal Truth, than could be acquired by ten years’ study in the schools.

I teach without noise of words, without confusion of opinions, without ambition of honour, without contention of arguments.

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But to some I speak things common, to others things more particular: to some I sweetly appear in signs and figures, to others in great Light I reveal mysteries.

The voice of the books is the same, but it teacheth not all men alike; because I within am the Teacher of Truth – the Searcher of the heart, – the Understander of thoughts, – the Promoter of actions, distributing to every one as I judge fitting.

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