

1 December 1975

## READING 8

### (A passage from last Monday's meeting)

Lady Allan. In our recent talks the word 'Radiance' was used: this seems to imply a coming together of the three aspects of the Creator.

Dr. R. Yes: Truth, Consciousness and Happiness together seem to produce a radiance that other people can feel. In this 'Radiance' we can see that every small thing is part of a bigger whole and has no separate existence in itself.

I would like to introduce the word 'Comprehension' for this lovely experience. In Latin the word meant 'grasping all together' and was also used for grasping somebody's hand (as in the story of the King).

Our trouble is that we can't find the words, so can't communicate. Some teachers in other disciplines have taught without words. Here is a Zen story:

If you go to Chinatown in any of the big cities in America, you will probably see a statue of a fat and very jovial Chinaman carrying a big linen sack. This was a man who was a Zen Master in the Tang dynasty. He was called everywhere 'the Happy Chinaman, or the Laughing Buddha'. He always refused to teach anybody; he had no desire to call himself a Zen Master or to gather disciples round him. He walked the streets with a big sack into which he would put gifts of candy or doughnuts. These he would give to the children who gathered round him to play, establishing a kind of kindergarten of the streets; and whenever he met a Zen devotee looking very serious he would extend his hand saying, 'Give me one cent.'

Once when he was about this business of his, another Zen Master happened to come along, and enquired, 'What is the significance of Zen?' Ho-Tei, (this Laughing Buddha) immediately dropped his heavy sack down on the ground in silent answer. Then the other asked: 'What is the actualisation of Zen?' At once the Happy Chinaman flung the sack over his shoulder and continued on his way.

And if we get asked, 'What is the significance of Meditation?' it's exactly this: you lay aside the heavy load that is on your mind for half-an-hour. And 'What is actualisation of Meditation?' it's that you shoulder your sack and go about your business, doing all your jobs that much better and that much more happily. So the whole description of the Meditation really could be given like that, without words.

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At last Monday's meeting a question was asked by Miss Cullinan, and taken up by Miss Wright and others, but was not understood from the platform. On enquiry later the actual question was found to be:

Do you have to think, have in mind, 'I am doing this for the Param-Atman' in order to be doing it for Him?

Dr. R. This question is part of the 64-thousand-dollar question for all of us, and though the general answer may be the same for all, the approach to it is a highly individual one. It must not be discussed at all at your groups since it is a matter for private and careful research.

I suggest that those interested should fill in the short questionnaire; but in the light of your present understanding. These can be left in the office at Colet whenever you visit the house.

All we really need is a half sheet of paper with your name and a short reply to the following:

What do you take this question to mean and how much of that do you manage to practise in your average working day?

#### **EPILOGUE**

In only 3 days about 50 replies have been received. Nearly all of them show up the hollowness of that formatory question. It's as if I overheard my wife saying to someone else 'Do I have to think, 'I am doing this for my husband', in order to appear to be doing it for him?' Not my kind of woman! And there would be some excuse in relation to a fallible husband, like me, but no excuse at all if one is in love with the all-knowing, ever-loving, Miraculous Self who is always present and from whom all the good things in one's life have come. So no more about that false question. Can we find a real question like this? Check record for remainder of this.

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