

19 March 1979

READING 5

PART 1

This is the last paper for this term. There was some evidence at last week's meeting that some of the newer up-and-coming people were giving themselves mental indigestion. They were trying to run (even fly!) before they can sit still – let alone walk. So it would seem appropriate now to try to put the most important and immediate knowledge into a nutshell by means of the symbol in one of its simplest (unlabelled) forms – namely a series of concentric circles in answer to the question: 'What is the "world" for me?'

We all inhabit the same physical world but each lives in a separate world of our own – whatever tiny fraction of this world that we know at first hand – that is like a dot at the centre. But the human race is one of the species of the biosphere which is itself composed of all the living beings on this tiny planet earth. But the whole biosphere is just the sensitive skin of mother earth, herself a living evolving organism, and one of a system of planets. So the next two 'worlds' are the earth and the planetary world, and then comes our solar system, which is just one of the countless stars of our galaxy, the milky way. And we are told that this expanding universe is composed of countless galaxies all at this present time apparently receding from each other. And yet the universe is a single whole like an orange, being a unity which we call by the non-committal name of the Absolute.

This picture was claimed by P. D. Ouspensky to be an expression of the true principles of Scale and Relativity. Einstein (whose centenary we are just now celebrating) greatly advanced theoretical physics with his simple equations of general and special relativity, which hold good for bodies having mass and a motion near the speed of light, but this is no help to the explorer of the 'inner space' of the subtle and Causal worlds, where mass and motion cease to exist. In giving us that picture of Creation, Ouspensky was careful to explain that, while we need to know all we can about the smaller worlds (ourselves and the biosphere on earth), yet we have to know far less about the solar system, let alone the galaxies and the nebular universe. Just as a man wants to know a lot about his house and his neighbours in the same street, less about the district, and progressively less about the whole big city, the county, the country and the hemisphere in which it is located. So much for the earthly observer's view of the external world of physics.

PART 2

And now after writing that I received this morning, through the kindness, of the School of Meditation, the following sketch by H.H. recently given to their leader. We were told that the name 'holy man' in his stories refers to a man whose Buddhi is so pure and full of Sattva that he sees things very nearly with the eye of the Atman.

In Bombay a wealthy man built a large and beautiful house, of fourteen storeys. He was proud of it and used to take his guests round to see his achievements.

Once a holy man was his guest and was also being shown the house, room by room. At a certain stage in one of the rooms there was a map of the world on

the wall. The holy man asked what this was. He was told that this was a map of the whole world.

The holy man wanted to know where India was located on the map and he was shown the area. He again asked 'Where is Bombay?' And a tiny dot representing Bombay was shown. He asked again about the position of the building, to which the host replied that since the whole of Bombay was represented by a dot how could he really indicate his building? The holy man then said that since he has now seen the dot representing the whole of Bombay, has he not really seen all that he needs to be shown?

The meditation takes one to a realm of a point of unity in which the most magnificent universe with all its forms, knowledge and bliss is brought into singular experience. How can our tongue describe it?

All it can do is to indicate in symbolic way and give a rough sketch. The real thing is in the experience alone. With deeper experiences of certain situations one would, of course, bring out better sketches. There will always be plenty left behind which can't be expressed; like the inability of the dumb man who expresses his pleasure only by gestures and expressions on the face.

Even a few indications of this inner bliss are enough to attract the attention of others.

Comment: Our symbol can express *both* these apparently opposing pictures of the world in terms of concentric circles described about a central point. To resolve this enigma it is better to *come to the Stillness*, rather than to think and argue over the matter, and it could be profitable to do this at times over the Easter recess!

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