

18 February 1974

READING 4

PART 1

To continue our exposition of the Western System: In order to try to understand what the Shankaracharya is saying, we must reduce our scale to the Solar System which is an epitome, in miniature, of the whole great Universe. Figure 3 (overleaf) is a convenient approximation of the physical appearance of the Solar System from the point of view of an observer on the earth, in the present state of our ignorance. Let us try not 'to run before we can walk', and to perceive the general plan before we get lost in the details.

First, turn your attention to the figures on the right-hand side, which represent the octave relationship which many people were asking about, namely a *doubling* in complexity of matter as we proceed from the Pure Consciousness at the centre (dotted line) both outwards and downwards. At (1), in the Unmanifest Sun itself, energy and matter are all One. In the Manifest Sun (3) energy and matter are atomic, and the Three Forces or Gunas can be seen, but are united under a single controlling power. In the planetary world (6) there are six possible combinations of the Three Forces, and those have hardened into a rigid system in which the planets revolve in measured time and at measured distances. The six planets which chiefly affect the Biosphere (or film of life on Earth) are: Mercury, Venus, the Earth itself, Mars, Jupiter and Saturn; while the outer planets – Uranus, Neptune and Pluto – may be too remote to have much, if any, effect.

Then comes the Biosphere itself (with 12, 24, 48 and 96 orders of laws), with diminishing consciousness and increasing limitation of degrees of freedom. As every being and every species of the biosphere die, their bodies sink into the crust of the earth (96), from which they are again renewed, but also give rise to deposits of potential energy and wealth, such as natural gas, coal, oil and other minerals, and metals, which mankind has to mine and convert into those forms of fuel or materials which are such a problem today as the human population rapidly increases.

Maintaining the status quo of all these cyclical movements is the Earth's satellite, the Moon (192) which, like the weight on the pendulum of a grandfather clock, maintains the periodicity, as can be seen in the tides; though, since the Moon is always present, its apparent phases are of much less importance in this context.

The movement within this compact Solar System is quite evidently two-directional, and can be seen to be both downward and upward. The *downward* movement is seen in the transformation of the energy from its Source in the Sun through matter of increasing density, multiplicity, and complexity of variation, including the birth and death of bodies and species.

The *upward* movement can be studied in two ways:

1. The scientific process of evolution by means of molecules of increasing size from the inorganic, through plants, bacteria, and virus-like organisms (with only a single strand of DNA), invertebrates, vertebrates to Man; and again, from the physical standpoint, the success and stability of the given species as determined by natural selection.
2. *The transformation of the Being of the individual observer, Man*, by a process of successive 'giving up' of external limitations and complexities until, along the central dotted line, he reaches the Unity of his own Atman with the Unmanifest Sun.

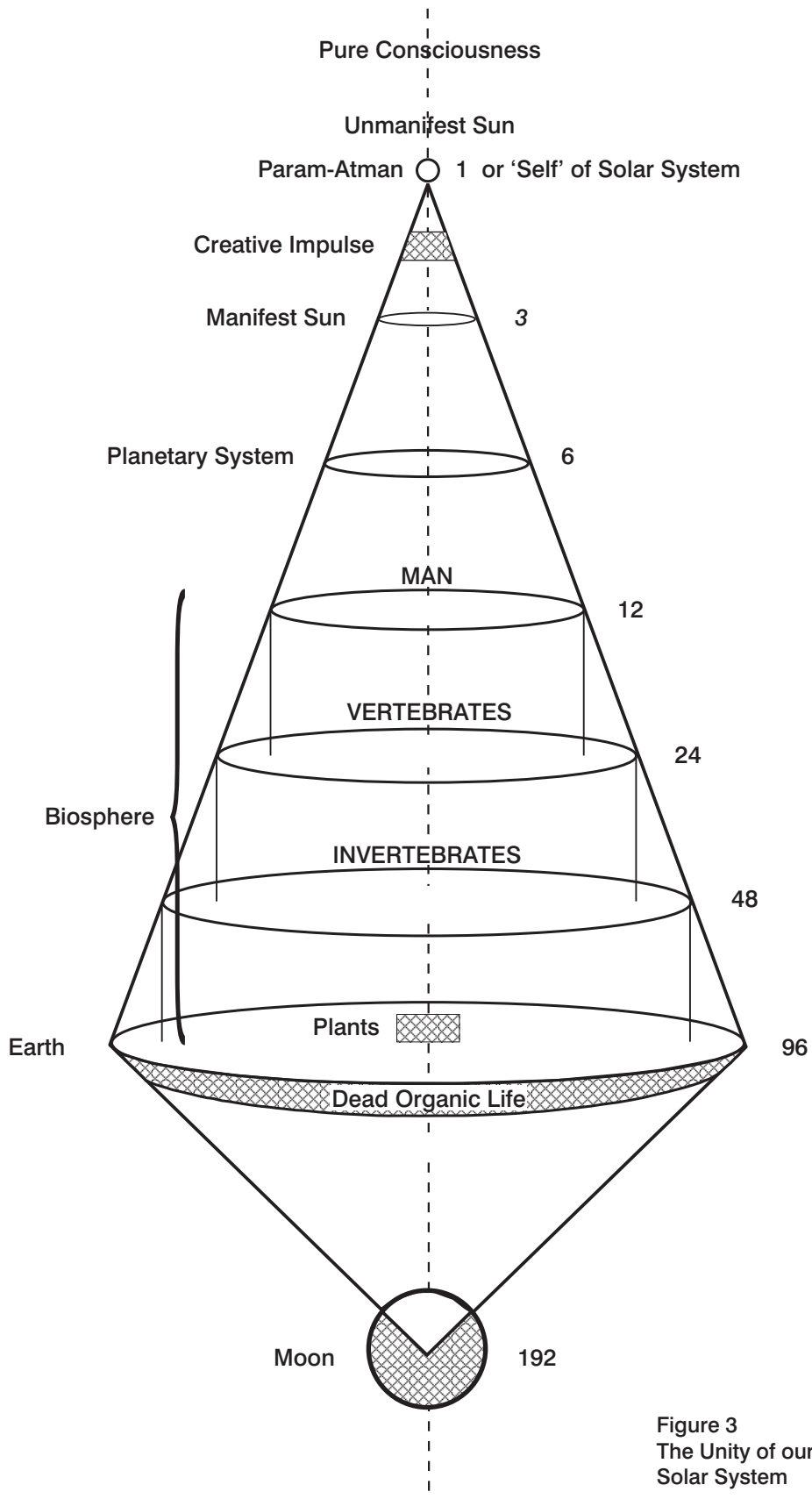


Figure 3
The Unity of our
Solar System

Until we gradually get accustomed to the diagram and fit what is known as the 'physical world' into it, I would recommend that we leave all that aspect, and now try to ascend through the subtle to the causal world by a combination of reasoning and observation of experience.

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PART 2

We are now ready to continue with the Shankaracharya's words at our first audience. In reply to R.'s next question (3) when he asked 'whether the Shankaracharya wished for more questions, or how would he like the audience to proceed?' His Holiness said:

The system is always the same – that one must dive deep into the Self – into this great ocean of Bliss. When one reaches that level and comes out having soaked or bathed in it, then one finds that this Antahkarana, which is the medium of all expression for the individual, by itself *regenerates everything as new*. New for meeting each situation as it arises. So this gives you a creative faculty to meet the situations and provide new solutions every time there is a problem.

There may be a hundred questions, but all these questions will be easily met by this Antahkarana ('inner organ' or soul) when it has come out of this ocean. All Knowledge hasn't been exhausted by the Vedas and Upanishads, for very much more is still held in by the Self and keeps on emerging as new creations. The trouble is not in the expression as to how one deals with the problem; the trouble is that all that anyone can experience is in the realm of diving deep, and going inside... At that level all men are equal. Atman is the same, and all the great men have their base there in equality. If one can reach there, one will avail oneself of all the greatness that one needs for this world of hierarchy. One simply needs to dive deep and come out with the bliss.

(Record, 16 January 1974)

One is reminded of the vision of St. John:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people...

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

And He that sat upon the throne said, '*Behold, I make all things new.*' And He said unto me, 'Write: for these words are true and faithful.'

And He said unto me, 'It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of Life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.'

(Revelations, 21: 1)

St. John is sometimes supposed to have been describing some future time ('shall, shall, shall...') and some 'God out there'. Yet, for us, all or part of this is to be experienced within oneSelf, here and now, today, at any half-hour, or even any moment!

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