

**OUR WORLD****Part 6. The Flow of Energy**

The depiction of the universe, the solar system and man in the papers this term show creation starting from the finest, the simplest and most energetic and proceeding to the most coarse, the most complicated and least powerful. It is said that a flow of energy in this same direction, descending, still occurs. Equally, there is a flow, or potential flow, in the reverse direction, ascending. It was originally said that the Earth might become a Sun, and looking at the diagram on the scale of mankind, it could be inferred that humans are capable of turning into the Absolute; more likely humans are capable of attaining god-like qualities, or already have these qualities in embryo but have to realize them.

How could this be achieved? How within the human frame could the right energy (on the level of H1-6) be obtained? In the System this is described in the Food Diagram, which we will come to. But first we need to realise that there is a qualitative difference between the descending process of creation, and the ascending process, which is called refinement. This comes into the System teaching about triads and we are going to try a different approach to this, of first looking for real examples.

The descending process is comparatively easy: it is like water running downhill—there is a great deal of potential energy, which can be harnessed to creation. But without the flow being carefully channeled the energy could be dissipated or become destructive. The ascending process is more difficult because the energy has to be found from somewhere else. For instance, in refining iron, energy is taken from a fossil fuel and used to burn off the impurities in iron ore, leaving pure iron.

Human examples might include any consciously learnt skill, to make a pair of shoes or a piece of furniture, or refining the information in a case-file to produce a just ruling in a court case. Another example might be stilling the mind to allow a higher state of awareness.

Using the diagram from last week, we can start to understand how the ascending process works in the human frame. An extra octave on the left shows in a very simplified way how the 'foods' that we take in go to make up the substance of higher energy. There are three kinds of 'food': ordinary food, air, impressions. We will look at this in more detail later, but for the moment we need to work on the idea of ascending and descending octaves and processes, and think about what constitutes 'food' for ourselves.

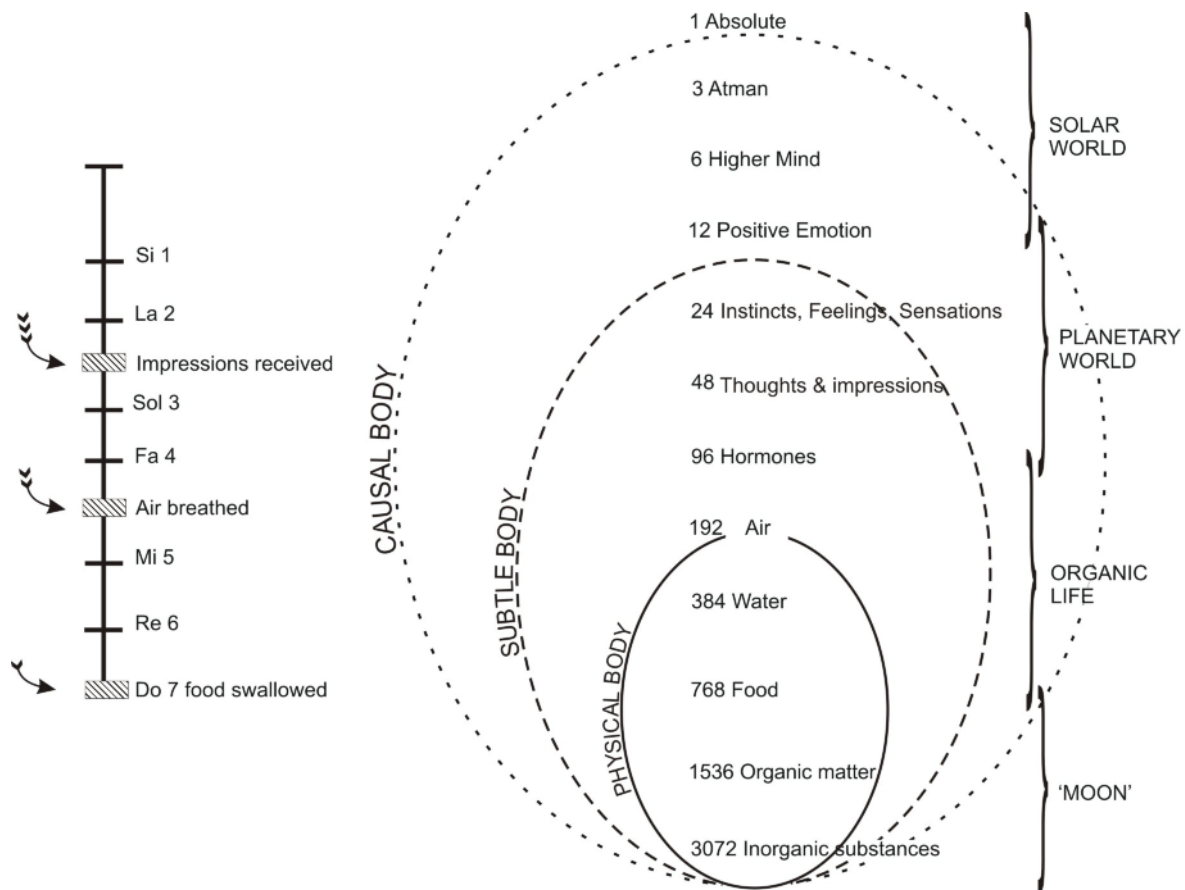


Diagram of Food Table as in Figure 1 of FCR 75/16 but in linear form as in our last paper

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Something of the descending and ascending flow can be seen in the following story, told by the Shankaracharya to explain the relation between Atman (the ordinary self) and the Param-Atman of the Universe—the individual and the universal. This account is from a paper by Dr Roles, based on an audience given to Maurice Pickering in 1979.

The Lord Krishna, the embodiment of the Param-Atman had a friend called Sudama (who stands for the Atman in this story). It was a childhood friendship and when they were small, at one time Sudama used to grab and eat Krishna's share of the food in a stealthy sort of way. Consequently they became separated; and Sudama grew up in great poverty, being deprived of all worldly affluence, success and support. His wife, therefore, began to goad him and kept persuading him to look up his erstwhile friend Krishna. The wife in this story, H.H. explains, is the Buddhi, the Reason or 'discrimination'. And Reason keeps goading him to go and look up his childhood friend Krishna who was living as a King in a great palace. At last, because of her constant nagging, Sudama set out to go to Krishna. But by then he was so poor and weak that he couldn't make it and fell half conscious on the way. Lord Krishna had him rescued and conveyed to the gates of the palace. But he was in such a wretched

condition and in such beggarly clothes that the guards in front of the palace prevented him from going in. However he did manage to get past them and get into the palace and then the staff of the palace kept interfering with him at every turn.

The staff of the palace and the guards represent the various functions in the psychological nature of man—all different parts of the human endowment which initially prevent one from Self-realization.

But finally when Sudama did get into the presence and Krishna gave him an audience, he treated his former friend with great honour as his equal and the two became one and they were very happy ever after. Seeing the way their Master honoured the visitor, the servants also started to revere the stranger, whom until then they had impeded. So at a given point, all your various functions which have been upsetting you—your feelings, your conflicting desires, your thoughts, the negative side of your character—all begin to turn in the right direction because they are lightened and made beautiful by the association with the Atman.

This parable, (said H.H.), was the story of the Param-Atman and Jiva-Atman—the small weak individual who cannot get to the Universal without the help of the Para-Atman himself. The “guards” are other elements of the soul (the Antahkarana) namely the Buddhi, Manas, Ahankar, Chitta (the reflection of Consciousness). All these impede him. But when Sudama returned to his wife and family and his life affairs, everything prospered. He finds everything nicely arranged for him as one whom the King of the country has honoured. So the world too gets to know of the meeting of the Jiva-Atman and the Param-Atman. [The ‘jiva-atman’ is the name for the state of the Atman when it is identified with the small ego and the body]

Maurice then said: "So we have in this story both the knowledge and the devotion (the two sides of man). The knowledge is the way of wisdom of the wife—Buddhi—and devotion comes from the childhood friendship of long standing."

H.H.'s reply was: "Yes, you have there the essence of the story. The product of meeting is knowledge and the actual meaning is devotion. Atman becomes what he calls your *deva ista*—the desire of your heart. And it is that desire that can replace all other desires and be the last desire at death." [FCR 79/39]

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