

## THE SUN WITHIN

There is a difficulty in the System diagrams in representing both the physical and the non-physical, without making them unduly complicated. In the circular diagram used in last week's paper, it seems that both of the circles describe only the physical level (apart from the 'Unmanifest Sun'), but the System implies that other levels are embedded. For example energy at the level of the Sun is physically the creation of heat and light by the fusion of hydrogen to form helium, but it also stands for the highest form of 'spiritual' energy that the human frame can harbour. So, in the circle that describes the solar system, we have to imagine that we have something of the solar system within us, and that we have corresponding centres and energies. An almost entirely speculative attempt at this is shown in italics in the following figure:



In one his 1975 papers Dr Roles gave an example of the sun within:

From *Hildegard of Bingen*, quoted by Charles Singer (1928, reprinted 1958) – *From Magic to Science* (pp. 233–4):

“From my infancy up to the present time, I being now more than seventy years of age, I have always seen this light in my spirit and not with external eyes, nor with any thoughts of my heart, nor with any help from the senses. But my outward eyes remain open and the other corporeal senses retain their activity. The light which I see is not

located but yet is more brilliant than the sun, nor can I examine its height, length, or breadth, and I name it “the cloud of the living light”. And as sun, moon, and stars are reflected in water, so the writings, sayings, virtues and works of men shine in it before me. And whatever I thus see in vision the memory thereof remains long with me. Likewise I see, hear and understand what I thus learn ....

But sometimes I behold within this light another light which I name “the Living Light itself” ... and when I look upon it every sadness and pain vanishes from my memory, so that I am again as a simple maid and not as an old woman. And now that I am over seventy years old, my spirit, according to the will of God, soars upward in vision to the highest heaven, and to the farthest stretch of the air, and spreads itself among different peoples to regions exceeding far from me here; and then I can behold the changing clouds and the mutations of all created things; for all these I perceive not with the outward eye or ear, nor do I create them from the cogitations of my heart .... but with my spirit, my eyes being open so that I have never suffered any terror when they left me.”

In another aspect of the relation with the sun, the Shankaracharya said:

H.H. The sun is the abode of Sattva, light and heat. It has a direct effect on the eyes and Buddhi of all men, but it has a particularly profound effect on Realised men. It has the effect of purifying Buddhi and making them clear and full of light. Sun does not have this internal effect on common man. [Record 22.10.65]

Returning to the diagram we can begin to appreciate what it would mean for the Earth if humankind operated at that kind of intensity and applied it in looking after the planet. Perhaps the kingdom of heaven would really be built on Earth.

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The main point of these diagrams is to try to see the universe, the biosphere, ourselves, as the Param Atman sees them. This means finding a point of reference, a sense of the presence of the Param Atman inside ourselves:

An illustration may help: the sun rises in the East, travels across the sky and sets in the West – this is valid knowledge at the level of the senses. Later one comes to know of the solar system and that the Earth in fact rotates – this is finer knowledge, but does not negate the validity of the sensory experience. If you now go about preaching that there is no such thing as sunrise or sunset, well you deserve to be branded as a heretic and burned at the stake!

Given the geocentric and heliocentric views, you need to realize that both are correct – it just depends which you take as your reference point. To see them as mutually exclusive is limiting – it is far more useful to be able to change frames of reference according to circumstance. Then one may come to appreciate that the entire creation is relative to whatever is chosen as the reference point – usually the ego!

The search then continues until one realizes that absolute reference point that never moves: only from these can you know the true measure of anything with certainty. To stop short of that, simply means that any judgement will be made according to the limited measure of the ego.

(Charles Wikner, quoted in *Back to the Truth*, Dennis Waite).

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