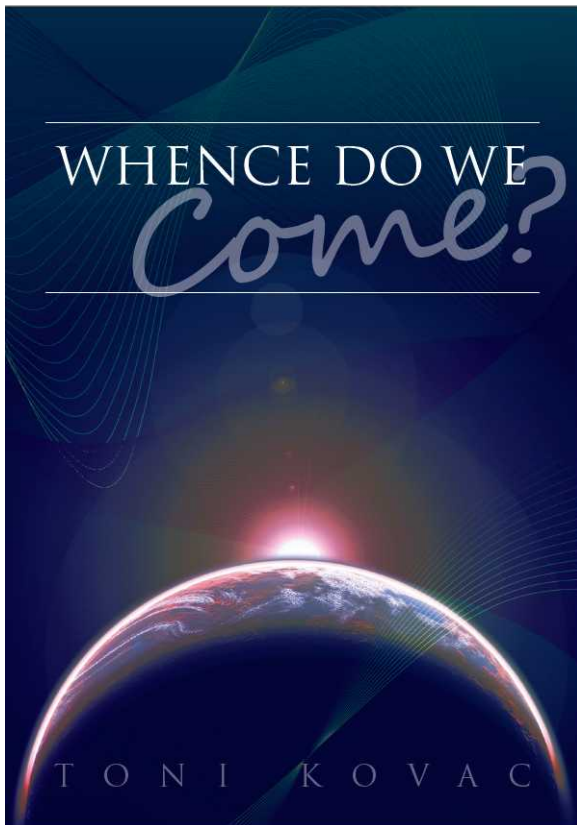


# **Whence Do We Come?**

Toni Kovac

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# Content

Introduction.....	4
1. One God, Many Religions.....	7
2. In the Beginning.....	13
3. The Light Was the Life of Men.....	27
4. Like Father, Like Son.....	50
5. On the Seventh Day.....	67
6. Through the Thorns to the Stars.....	81
Bibliography.....	102
Glossary.....	103

## **Introduction**

Since the time immemorial, humans have wondered about life and its purpose. Questions like, "Who am I?" "Why am I here?" "Where was I before?" or "Am I going somewhere afterward?" are just some of the enquiries that frequented the minds of those who endeavored to think beyond the mechanics of mere survival. However, the successful answer or, in other words, the quality of information that each one has gathered on this spiritual quest, depended upon the quality of the information that was available in their respective domains of search.

The first authorities that we usually engaged with these questions were our parents, guardians, and teachers. Later on we discussed them with our friends, associates, and colleagues. As we grew up, we adopted the knowledge that was passed on to us, and we somewhat narrowed our searchlights to be more focused on the "proven" things. Our domains of search have adequately shrunk and life took on a definite shape, circumscribed by well-defined dogmas—either scientific or religious.

Unfortunately, in this process of learning and so-called development, we probably did lose some of our original desire for true knowledge, a little bit of the innocence of being completely open, honest, and objective, and the ability to move in all directions simultaneously. There was a point in our lives when we had to choose between the two different teachings: God vs. matter.

For a believer, matter is just a dumb substance without any power or intelligence; all its power comes from the hidden realms. God breathed His life into it to make it animate. On the contrary, for a non-believer, matter is the ultimate source of everything; consciousness is just a happenstance, a big jackpot in Nature's game of infinite possibilities.

Naturally, one of these opposing viewpoints must be wrong; we just can't agree, outside of our own trenches, which one it is. As one cannot expect to properly measure, study, or produce true conclusions about properties of an object without appropriate, accurate, and adequate tools, likewise it is perhaps unfair to expect science to "prove" or "disprove" the existence of God. It has declared itself to deal only with the observable evidence of natural and social phenomena, so by its own definition, its methods cannot directly "measure" God, who is, religion

tells us, the spiritual noumenon. However, it is when science studies the phenomena on the very small or very large scale that it starts to deal with uncertainties, and its understanding of Nature looks more like a patchwork than a consistent viewpoint.

Even so, science has given mankind many good things and made our lives so much easier that its dominance over religion in the domain of practical application of knowledge is now firmly established. But what it fails to provide is the serious motivation for people to live good and moral lives, the feeling that in that process they meaningfully contribute to the unfoldment of the perfect plan that was set by the Highest Authority. This is the role that religion plays, and science, no matter how hard it tries, will never be able to suppress or stamp out its older sibling, religion. That experiment utterly failed with the collapse of the communist regimes at the end of the last century.

Going forward, an understanding is needed that science and religion are two equally important tools for probing Reality. However, what is also required is a new focal point, the place where these two viewpoints meet, for this partnership to succeed. It seems that such a meeting point has been finally discovered in the new theory, which will be briefly mentioned in the first chapter. If this new research is validated by the broader scientific community, science would actually "prove" that God is the ultimate source of everything.

Of course, philosophical interpretations of the new theory could again try to explain its findings without using God as the starting point. But the very fact that this new research proves what religious texts have defined millennia ago gives credibility to religion in general and all that it says about our source in God. The very fact that for the first time in modern history we have a platform that joins both viewpoints, scientific as well as religious, gives us an expectation that not far ahead is the great clearing of the Shining Truth where everybody will meet as they come out from their neck of the woods.

To be honest, this book came as an "accident." I started writing about something that was on my mind for quite some time, and a brief introduction to the cosmology, as viewed from the Kriya Yoga<sup>1</sup> perspective, was needed. That first chapter simply expanded itself into this work through the help of the most

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<sup>1</sup> An ancient science developed in India for the use of all God-seekers. Kriya Yoga means "union (yoga) with the Infinite through a certain action or rite."

peculiar inspiration that I felt. Most of the material inside is a compilation of the Kriya Yoga masters' wisdom. Quotes from their books provide the foundation for the underlying discussion, while the rest of the text links the topics together.

The goal of this book is to initiate the process of harmonization between science and religion. Religion is well-positioned to explain some of the phenomena that is troubling modern cosmology as well as to provide the extensive philosophical background for the new theory of everything.

But it is not just science that requires a new paradigm shift; the whole of society needs a kick to wake up from the deep material hypnosis it fell in. On the other hand, religion also needs to become wholesome; the artificial boundaries between faiths should be erased in the light that we all look up to the same Almighty.

Finally, the information within should render itself useful to all sincere seekers, whatever is their spiritual path.

Dwapara 310 (2010 AD)

## 1. One God, Many Religions

I was raised as an atheist, though I'm not one anymore. The communist environment, in which I spent my first twenty or so years, was simply not conducive to anything religious. I remember the happy years of my childhood and then teen years of my searching for love, but I also remember the fear of death growing over the time. My biggest problem with atheism, judging from the distance of being completely free of it, was the supposed aimlessness of life.

We were taught that life and our consciousness of it are pure coincidence and that they are a result of some cosmic roll of dice. In the final analysis, our thoughts, feelings, imagination, and wisdom are supposedly due to chemical and electrical activities in the brain cells, dissolving into the void at the time of death. It does seem incredible to me how one could believe such things and be truly happy. Also, if this were true, what else could one aim for but to enjoy every single moment of life, tasting of every pleasure that he could acquire through his physical strength or appearance, mental abilities, or financial affluence? But the underlying problem is that there is always someone else who has more or enjoys more than we do, so our dissatisfaction is guaranteed. This applies to every department of life.

What bothered me with this philosophy was that no matter what one did or achieved, in the end he would disappear behind the black screen of death, not able to take even the smallest amount of memories with him. When the people one leaves behind stop thinking about him, that's when he really dies, I thought. Therefore, to live in people's memories forever, one would have to achieve something big, I fantasized.

I imagined myself as a great hero, living in songs and folk stories for generations to come. But alas, there were no international crises to be resolved or interplanetary wars to be won. I was an average individual, sentenced to an ordinary life as a little cog in the huge cosmic machine—a pawn to be sacrificed at any moment in the game of planetary chess.

The only thing that perhaps was different with me was that I liked to think about abstract concepts and always liked to look for generics inside specifics, for an overarching principle that is the cause of the phenomena studied. In school, I

was very fond of science, and I grew up to regard science as a useful tool. This still applies today. But I rather lost the taste for the perpetual skepticism that apparently replaced objectivity at the helm of the scientific method.

What is the purpose of one's search for truth, if not to follow all the leads that promise a clue? There should be no stone left unturned or paths disqualified before they are thoroughly investigated. It is a well-known fact that scientific knowledge upgrades a notch every so often, so how are scientists so confident in what they believe today?

On the other hand it is easy to fall prey to religious fanaticism, especially when one realizes how necessary faith is, how uplifting the assurance of the Higher Power is, how beautiful and comforting the thought of not dying when death comes is. This book is, among other things, about one God and the harmony between all religions. So, first of all, let us ask ourselves if we all believe in one and the same God. As we examine the major religions of the world, we will find out that most of them teach that the Lord is all-powerful, omnipresent, omniscient, and eternal.<sup>2</sup> Based on the premise that there could be no two (separate) omnipresent eternal beings, we should conclude that we indeed believe in the same Almighty, because to have two (or more) separate omnipresent eternal beings is an oxymoron (i.e., impossible).

They cannot be separate because they would mutually exclude some "living" space from each other and hence they wouldn't be omnipresent. If they are separate and omnipresent at the same time, the only possibility for this situation to occur is if they would exist at different time intervals (and hence they wouldn't be eternal).

It is interesting that science also has provided a theory that, if proven valid by a larger scientific community, will confirm that there is one God. The new theory named "The Geometric Concept of Matter"<sup>3</sup> claims that matter is created by the primordial vibration and that the same process also creates space and time. So, these four (vibration, matter, space, and time) manifest as creation that we

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<sup>2</sup> The exceptions are Buddhist scholars who argue that these attributes apply to the Creator-God, in whom Buddhists do not believe. They believe in God as the Impersonal Truth, pure Existence, pure Consciousness and pure Bliss (Sat-Chit-Ananda). Hindus believe in such a God as well, but they do also acknowledge that this impersonal Spirit-God (Sat-Chit-Ananda) created the universe, and by the virtue of having done that, He automatically assumed the *role* of the Creator, Father-God.

<sup>3</sup> Formulated by Mr. Zoran Ozimec of Zagreb, Croatia ([www.zoran-ozimec.com](http://www.zoran-ozimec.com)).

perceive and experience. Creation exists relative to the surrounding "outside," which envelops it like an ocean that bounds a little island. This "outside" is void of all forms; it is infinite and eternal; it is endless in every aspect, because notions of space and time apply only "within" creation.

From physics we know that vibration always indicates the existence of a supporting medium. In this case, the above mentioned primordial vibration actually creates matter. That particular medium cannot be material (because matter is not yet created!), but immaterial—or spiritual, if you prefer. So, what is this substance that everything is made of? As explained by religion, it is God Himself; He is the Universal Substance out of which all forces and things are made.

This primordial vibration is in Hindu religion designated as Aum,<sup>4</sup> and is described as the manifestation of God, Divinity Itself. In the Bhagavad Gita,<sup>5</sup> the Lord affirms: "*Among words, I am the one syllable Aum*" (BG X:25). In his book *The Holy Science*, Sri Yukteswar explains, "*The Word, Amen (Aum) is the beginning of the Creation,*" and describes Aum as the peculiar sound of vibration that was caused by God when He started to create (HS I:3).

The vibratory nature of matter is also mentioned in the Bible.<sup>6</sup> St. John's Gospel starts, "*In the beginning was the Word*" (John 1:1) and teaches us that this vibration is from God and is God Himself. As Paramhansa Yogananda wrote: "*'Word' means intelligent vibration, intelligent energy, going forth from God*" (SCC 1).

So, we can see that both Bhagavad Gita and Bible talk about the vibratory nature of this creation and point out that it is the Lord Himself who is the substance that vibrates and informs all matter. We can also see, by this short comparison, that behind the superficial differences between these two religions, there is fundamental unity caused by the fact that there is only one Truth, only one Reality, which underlines our own realities.

Both Sri Yukteswar and Paramhansa Yogananda have drawn many more parallels in their works between the holy texts of Hindu and Christian religions

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4 "*Aum of the Vedas became the sacred word Hum of the Tibetans, Amin of the Moslems and Amen of the Egyptians, Greeks, Romans, Jews and Christians. The meaning of Amen in Hebrew is 'sure, faithful'*" (SCC 1).

5 The holy book of Hindu religion.

6 The holy book of Christian religion.

and were very outspoken about the unity of all religions. Paramhansa Yogananda emphasized this discussion with the following words: "*All prophets who sang truth through their lives, in the different ages, were fountains of the One Divine Source. It was God who spoke through the Vedas and Upanishads, the Bible and the Koran, the Dhammapada, Talmud, and Grantha Sahib. Whenever darkness has ravaged the earth, those that groped in it sent forth muffled cries. The anguish of millions of benighted souls silently passed through the ether of human consciousness. Divine souls, those who have dispelled from within themselves the darkness of delusion and have become transparent channels as sons of God, arise at Divine Command from the womb of time to render help and redeem souls entombed in the sepulcher of ignorance*" (SCC 75).

Therefore, we should acknowledge that behind all of the names that He collected throughout the ages is the one and the only almighty Spirit. Those children of His who became one with Him and have identified with His being do not consider themselves separate from Him. Believing in them, we still believe in the One who is everything, everyone, everywhere, and all of the time. Jesus said, "*I and my Father are one*" (John 10:30); Krishna said, "*For I am the basis of the Infinite, the Immortal, the Indestructible; and of eternal Dharma and unalloyed Bliss*" (BG XIV:27).

For a novice, holy scriptures are often cryptic, and if read literally sometimes even contradict themselves. But with the proper "key," one can surely unlock the hidden harmonious logic in all of them. Because, if one does believe that the purpose of every scripture is to guide nations, one would also like to believe that God would not allow errors to creep into any of them.

Let us now propose a set of axioms that will form the core, or perhaps it would be better to say the substance, with which we shall build this "key." An axiom is a proposition that is taken for granted and is not proved or demonstrated in any way. The word comes from Greek *axioma*, which means "that which is thought fitting; decision; self-evident principle." In mathematics, axioms are concepts felt weighty enough to serve as a base for a logical system. In other words, they are starting points of any theory, the foundation for other dependent truths (of a theory) to be laid upon.

Our aim here is to formulate the set of axioms upon which any true religion rests.

A true religion is a logical system, a philosophy, and a set of codes of conduct, with the sole purpose of ushering the practitioner into a relationship with one true God. Even though true religions differ more or less in the prescribed codes of conduct and in the underpinning philosophy, they rest upon these axioms:

1. God is Spirit; the everlasting, complete, without beginning or end, one, indivisible Being (HS 1:1).
2. Spirit is the origin of all knowledge and love, the root of all power and joy (HS 1:2).
3. Spirit causes creation to emerge (HS 1:3) and in that process assumes the role of the Creator, "the Father Protector of creation" (WE), as well as the roles of the Son and the Holy Ghost.<sup>7</sup>
4. At the beginning of the creation process, Spirit starts the primordial Aum vibration, the Word, while the substance that vibrates is Spirit Itself (HS 1:3).
5. Aum vibration introduces the idea of change (Time) in the Ever-Unchangeable and the idea of division (Space) in the Ever-Indivisible (HS 1:3).
6. Individual particles of Spirit, which are formed by this Aum vibration, act like little generators, and, influenced by Spirit, they join together to create this universe (HS 1:4).
7. Under the continuous influence of Spirit, each particle constantly changes, grows in its independence, and evolves until it becomes a clear channel of God's will (HS 1:14).

Obviously, these axioms are formulated from the sutras set forth by Swami Sri Yukteswar in his book, *The Holy Science*. The purpose of that book, in Sri Yukteswar's words, is "*to show as clearly as possible that there is an essential unity in all religions; that there is no difference in the truths inculcated by the various faiths; that there is but one method by which the world, both external and internal, has evolved; and that there is but one Goal admitted by all scriptures.*"

In the formulation of the sutras, Sri Yukteswar summarized the truths as

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<sup>7</sup> In Hindu philosophy the holy trinity is designated as Sat (Father), Tat (Son), Aum (Holy Ghost); see SCC 1.

originally given by the Hindu prophets and in their explanation he provided parallel references from the Book of Revelation.<sup>8</sup> By doing so he proved that the underlined harmony between Christianity and Sanatan Dharma<sup>9</sup> does exist and that both teach about the same Reality. The reality is that God alone exists; everything else is Him in disguise.

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8 One of the books that form the New Testament, which is part of the Bible.

9 Literally, "eternal religion." The name given to the body of Vedic teachings that came to be called Hinduism after the Greeks designated the people on the banks of the river Indus as *Indoos*, or *Hindus*.

## 2. In the Beginning

To really understand the expression "God alone exists," we have to start our investigation at the very beginning.

*"The Spirit was invisible, existing alone in the home of all space. He piped to Himself the ever-new, ever-entertaining song of perfect beatific bliss. As He sang through His voice of eternity to Himself, He wondered if aught but Himself were listening and enjoying His song. To His astonishment, He felt that He was also the cosmic song and He was the singing. Even as thus He thought, lo, He became two: Spirit and nature, positive and negative, man and woman, the peacock and the peahen, stamen and pistil of the flowers, the male gem and the female gem.*

*"All these He became in thought only, as yet. All these dualities He only dreamt within Himself, as yet. Then He loved His dream of dualities, and He thought: My dream is Reality! My imagination is Truth!" (WE).*

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Genesis 1:1–3).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men" (John 1:1–4).

Perhaps it doesn't look like it at the first glance, but these three descriptions of the beginning (of creation) are in agreement. Paramhansa Yogananda's poetic description, of how Spirit first realized that It could divide Himself and share the enjoyment that She<sup>10</sup> felt, describes the conditions prior to the first creation.

When God started to create, He first thought about things and then (as we will

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<sup>10</sup> Mixing genders in this sentence aims to highlight that God is genderless and impersonal. While manifesting as creation, the impersonal Spirit becomes the Universal Substance (that everything is made of) but also assumes the roles of the Father, Son, and the Holy Ghost (i.e., Mother Nature). It is still one and the same God that manifests through these three distinct roles (personalities), so it is no mistake to worship Spirit as Father, or Mother, or Son. In fact, Paramhansa Yogananda often addressed God as "Father, Mother, Friend, Beloved God," adding another role that God has in relation to us—God is our Beloved and craves for our love. Throughout the book we will mainly refer to God in His masculine aspect of the Father, but we will also occasionally use *It* to refer to the impersonal aspect of God as Spirit, the underlying ocean of consciousness (i.e., Universal Substance).

see later) gave them the reality of individual existence.

Moses' indication<sup>11</sup> that the earth was "without form and void" also points out that God first created the heaven and the earth in thought only; they were mere ideas in His mind. First He thought about them and then He created the means (light) with which He was able to manifest those ideas.

St. John's gospel describes the same process; God first created the blueprint of creation by using the primordial sound vibration, the Word,<sup>12</sup> and then lit it into life by shining on it with the primordial light vibration ("*In him was life; and the life was the light of men*").

Paramhansa Yogananda stated the same when he said that "*God manifests in creation as the Cosmic Vibration, which expresses itself as Cosmic Sound and Cosmic Light*" (BG VI:14). The primordial sound vibration is like a skillful builder; it creates everything ("all things") by adhering to the Architect's will ("was with God").

Even though Moses talks about the light and St. John talks mainly about the Word (the original Greek word is *logos*, which also means "speech"—i.e., an intelligent "*sound*" that expresses ideas and thoughts), from the viewpoint of physics these two (light and sound) are similar; they are both a wavelike phenomena. However, people are puzzled by this light; we like to think that it must be visible light. What else could "light" mean? But we cannot assume that it is coming from the physical stars, because those were created later, on the fourth day (see Genesis 1:14–15).

Therefore, this light is, "*Cosmic Vibration's first expression of creation (concurrent with the sound of Aum or Amen). It is the essence or building block of the trifold universe and man—ideational, the subtlest form of light as thought or idea; astral, the light of lifetronic energy; and material, the light of atoms, electrons, protons that structure all matter*" (BG III:14–15).

In physics, light is sometimes used, in a broader sense, to depict the electromagnetic radiation of all wavelengths, whether visible or not. An electromagnetic radiation is characterized by a transverse<sup>13</sup> wave. We will assume

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11 As recorded in Genesis, the first book of Torah. Torah forms the first part of the Hebrew Bible, but also the first five books of the Christian Bible.

12 "*The Word, Amen (Aum), is the beginning of the Creation*" (HS I:3).

13 Transverse waves are those waves that have vibrations occurring perpendicular to the direction of the energy transfer. Hence, if a transverse wave is moving in the positive x-direction, its oscillations are in the up and down directions that lie in the y-z plane. For example, if you fix one end of a ribbon and move the opposite end up and down (or side to side), you will create transverse waves.

that any vibration, which expresses itself through such a wave, whether detectible by our instruments or not, is "light" in the metaphysical sense. As for the sound, we know from physics that it is transmitted through a medium in the form of a compression<sup>14</sup> wave. As compression waves travel through the medium, matter in it is periodically displaced and begins to oscillate. In other words, as the name of the wave suggests, matter is alternatively compressed and rarefied. Based on this observation, we will assume that any vibration that expresses itself in the form of a compression wave, whether detectible by our instruments or not, is a "sound" in the metaphysical sense.

It is interesting to note that scientists love to listen to the "sound" of the universe. Namely, they believe that right after the Big Bang,<sup>15</sup> the universe was very hot and dense and it was rapidly expanding. The expanding universe cooled, and about 400,000 years after the Big Bang it was cool enough for electrons and protons to combine to form atoms. Prior to this time, photons could not travel far before colliding with an electron. The universe was like a dense fog. This fog is sometimes called the "light and matter fluid" and some refer to it as the "liquid light," but Moses simply labeled it as "waters" (even though he used the term in a much broader sense—to stand for creative substances of various densities).<sup>16</sup>

Cosmologists<sup>17</sup> also believe that about 300,000 years after the Big Bang, nothing was happening in the universe except that this light and matter fluid oscillated in and out of gravity wells, compressing the liquid in some places and spreading it out in others. This compression of the liquid light as it fell into gravity wells, it is believed, set up the "sound waves." It is this sound that scientists are eagerly studying, because it can tell them about the shape and the composition of the early universe.

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14 Through gases, plasma, and liquids, sound is transmitted as compression (longitudinal) waves, but through solids, sound can be transmitted as both longitudinal and transverse waves. Longitudinal waves are waves that have vibrations along or parallel to their direction of travel. The motion of the medium is in the same direction as the motion of the wave. An example of such a vibration is that of a long spring where travelling compressions and rarefactions can be observed.

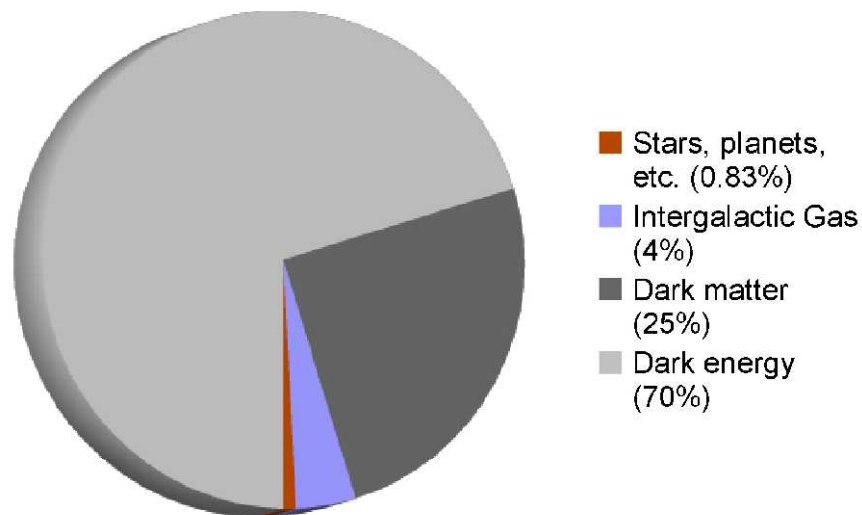
15 The Big Bang is the prevalent cosmological model and generally refers to the idea that the universe has expanded from a primordial hot and dense initial condition at some finite time in the past, and it continues to expand to this day.

16 This paragraph as well as the next two paragraphs are compiled from the California Institute of Technology press releases ([mr.caltech.edu/media/releases/](http://mr.caltech.edu/media/releases/)).

17 Cosmology is a branch of science that studies the motions of celestial bodies and the cause of the creation. For most of human history, it has been a branch of metaphysics, but with the modern advances of science with its ability to correctly explain and predict phenomena, a religious dogma could not be accepted anymore as a method of gathering information about the universe, so cosmology was reluctantly "released" into the arms of physics.

It is speculated that the above-mentioned gravity wells formed over a long period of time. They started as the slightly denser regions of the nearly uniformly distributed matter, gravitationally attracted nearby matter, and thus grew even denser. The process ultimately yielded the gas clouds, stars, galaxies, and the other astronomical structures observable today. The end result of this process depended on the amount and type of matter in the universe, so a lot of past and current research is directed towards mapping the universe and cataloguing the matter therein.

One could imagine the surprise of the scientific community when it became apparent that about 95% of the universe is not made of matter and energy that we know, but rather of something completely different (see Figure 1). Only about 5% of the universe is made of ordinary matter that we observe and classify as elements in the periodic table. This new matter is so different, that it cannot be directly observed (with our instruments), but it can be inferred to exist from its gravitational effects. Hence, it was named "dark matter," because it does not emit any detectable amount of light (electromagnetic radiation) and its particles interact with each other and with other particles only through gravity. Even though the existence of this matter is hypothetical, this is an important fact to remember. We will come back to it later while discussing the features of the first particles of creation. Also, it is worth noting that the same observations indicated that ordinary ("normal") matter, which forms galaxies, appears along the densest concentrations of the dark matter.



*Figure 1: The universe is composed of mysterious stuff.*

The unusual energy, which was named "dark energy" and which does not fit into our concept of energy, supposedly permeates all space and makes up 70% of the total mass-energy in our universe. The existence of this dark energy is speculative; scientists simply needed something like it to explain recent observations that indicated that the universe may be expanding at an accelerating rate. Normally, all of the gravitational force coming from ordinary and dark matter should cause the universe to contract more and more, but on the contrary, it is expanding; and this expansion is speeding up. Hence, there seems to be something more dominant than the dark and ordinary matter put together; something that not just balances the force they exert (i.e., gravity) but is much stronger and is pulling them apart more and more, causing the universe to stretch and inflate.

Like dark matter, dark energy does not emit any electromagnetic radiation, so some scientists suggest that these two, dark matter and dark energy, are perhaps one and the same thing. Whatever is the case, further observations and with more powerful instruments should shed more *light* on the topic. Determining the nature of these two dark components is one of the most important problems in modern cosmology and particle physics.

Let us now look again into Paramhansa Yogananda's description of the Cosmic Vibration. The most important thing, the "first expression" that It creates is light, a huge volume of transverse waves spreading "out." Concurrently with this light, It also creates compression waves, which compress and rarefy the underlying medium, the Universal Substance, causing the little lumps of "matter" to

appear. As St. John highlighted, these lumps are created by the sound (compression waves) of the Word, where Word creates all things ("all things were made by him") by using God as the substance with which to create ("and the Word was God").

Paramhansa Yogananda stated the same with the following words: "*Spirit, being the only existing Substance, had naught but Itself with which to create*" (SCC 1), stressing that God is the Universal Substance that informs all matter. Therefore, the little lumps of "matter" are Spirit in motion, not much different in essence to the surrounding Spirit that is not in motion. The whole creation is a big bundle of vibration, so looking at it from that perspective one can start to appreciate the expression: "*The only constant is change*" (Heraclitus<sup>18</sup>).

One other Heraclitus quote that is worth mentioning in the current context is: "*It is wise to listen, not to me but to the Word, and to confess that all things are one,*" wherein the Word (or Logos) has the same meaning as in St. John's gospel. Heraclitus advises us that even though things appear separate and disconnected, they are all made of the same substance—God.

The boundaries of creation and consequently of the space-time continuum are defined by the extent and reach of this primordial vibration. Even though our universe looks huge, this metamorphosis of Spirit into matter, through the Creative Vibration, is "*taking place within a relatively minute sphere of the Infinite*" (SCC 1). Outside of creation, only the tranquil ocean of Spirit exists, ever calm and peaceful, ever conscious and blissful. Space and time do not apply to the realm of God; they apply only within creation (see Figure 2) because they are the side effects of the Aum vibration. As Sri Yukteswar puts it: "*In its different aspects Aum presents the idea of change, which is Time, Kala, in the Ever-Unchangeable; and the idea of division, which is Space, Desa, in the Ever-Indivisible*" (HS I:3).

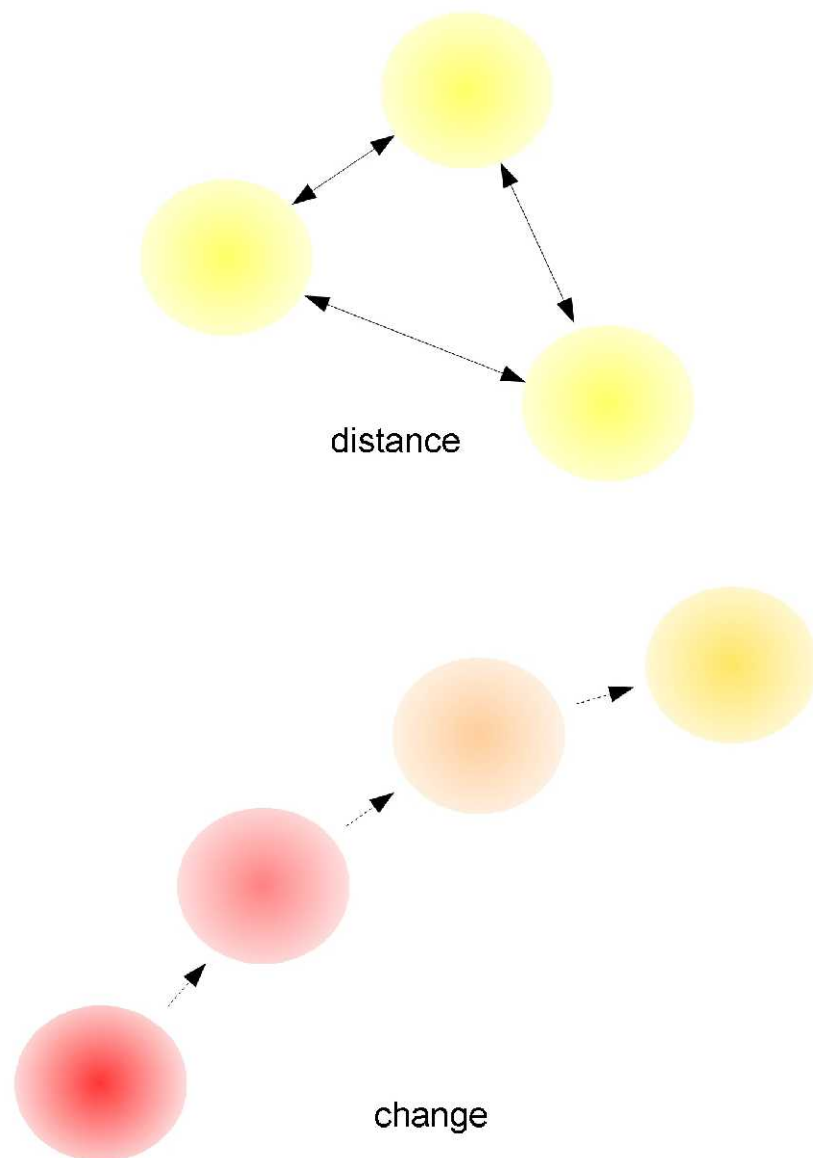
So, Aum vibration (the Word) is the beginning of creation and is also the prop for the space-time continuum within creation. But these three (vibration, space, and time) do not constitute matter per se; they are rather the framework on top of which matter is formed. Actual matter is the innumerable particles, the above-mentioned little lumps of the Universal Substance, which are created by the Word. Each particle (named Anu or Atom<sup>19</sup>) is like a little bubble of Spirit, dancing on the backdrop of space and time. Because these four (the Word, Time, Space and Anu particles) are caused by Spirit and are made of Spirit, Sri Yukteswar asserts them to be "*one and the same, and substantially nothing but*

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18 This saying is attributed to Heraclitus, an ancient Greek philosopher.

19 Note that capitalized forms of "Anu" and "Atom" refer to the first particles in creation, which should be differentiated from "anu" and "atom," which refer to what is known in physics as a basic unit of visible matter.

*mere ideas*" (HS I:3). Referring to them as *ideas* befits them perfectly, because God, being the Eternal Consciousness, creates things as thoughts; or in other words, everything created is in reality His thought.



*Figure 2: The ideas of space and time apply only within the domain of created objects.*

Paramhansa Yogananda liked to compare creation with a dream dreamed by God, where matter, space, and time look very real to us, but when we wake up in God, we realize their insubstantiality. Similar to a vivid dream wherein we are, for example, travelling to some unknown place or into some distant time and upon

awakening we realize that we are still in our beds, likewise after waking up from the dream called creation, we realize that only Universal Substance exists. Everything else is It in different modes, shapes, and sizes. "*Time and its corollary, space, as observed in the world of relativity are 'man-made' categories, suggested by Nature's power of illusion and applied to a series of changes happening in God. ... God is the Eternal Consciousness, unchanging and indivisible, in which the illusions of time (change) and space (division) present an infinite variety of forms interacting in a progressive mode of past, present, and future. When a dreamer travels around the world in his dream, he does so, not in space and time, but in his consciousness only. Similarly, the cosmic dream is occurring neither in vast space nor in series of past, present, and future time, but in the Eternal Now of God's dream consciousness*" (BG X:30).

Coming back to the Anu, the first particle of creation, the new theory, mentioned in the introduction, the Geometric Concept of Matter<sup>20</sup> (GCM), confirms that these are directly caused by primordial vibration. It also states that each particle is a dynamic rotating sphere, and due to its internal dynamics and rotation, it exerts an influence on the surrounding space detectable as gravitational interaction, or gravity. In other words, this elegant theory tells us that gravity is caused by a rotational wave, and this wave is the particle itself. It doesn't matter if the particle is moving or not; the rotational wave always exists, because it forms the particle, and the particle is constantly rotating around its axes. Let us assume that these little rotating balls, created by the Aum compression waves, are rotating around two of their axes. That is, if we make an analogy with the earth and assume that particle axes are positioned in the north-south direction and also in the east-west direction, the particle would be observed to be rotating in the north-south (or south-north) direction (around the east-west axis) as well as from the west to the east (or from the east to the west) around the north-south axis.

To visualize what is happening with the space around the Anu as it goes through these spins, let us use an imaginary spool that has a thread rolled onto it. As we rotate this spool we can observe that it is pulling the thread towards it and around it. Similarly, Anu is pulling the space towards it and around it, and space that is the rarefied Universal Substance (in contrast to the compressed Universal Substance that forms the Anu) carries this pull at a distance. This interaction we

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20 Zoran Ozimec: "The Geometric Concept of Matter," [www.zoran-ozimec.com/WE-v1.pdf](http://www.zoran-ozimec.com/WE-v1.pdf).

call gravity, and GCM states that the rotational wave's related centripetal acceleration is directly manifested and detectable as gravitational interaction. Because this pull of the Atom (Anu) is not localized to only one point but is rather spread throughout the Atom's spherical surface (due to its rotation around two of its axes), we could say that the gravitational influence of an Atom is distributed throughout the surrounding space, making it "curved."

Thus, we described a particle that interacts with its neighborhood by the means of gravity only, which is exactly what dark matter is. In short, dark matter particles are the first particles created by the Aum vibration, and they, like generators, create all other particles. However, before we dive into the explanation of how are other particles generated within and by the dark matter particle, let us summarize what has been described so far.

We have discussed that the Creative Vibration creates two types of waves: compression waves, which create matter particles; and transverse waves, which are the light mentioned by Moses. We have also used the religious postulate that the substance that vibrates is Spirit to identify the source and medium of the primordial vibration, and we also proposed that space is filled with the rarefied Spirit while matter particles are filled with the compressed Spirit. The particles themselves are forming what we know as "dark matter." The term "dark" is used to signify that these particles do not emit any light (electromagnetic radiation of any sort) but possess only the property of gravity.

Naming them "dark" is also correct from the metaphysical viewpoint, because their purpose is to break the uniformity of Spirit, compartmentalize It, and make possible the duality of the Creator and the created. Sri Yukteswar explains that en masse these particles are called, *"Maya, the Darkness, as they keep the Spiritual Light out of comprehension; and each of them separately is called Avidya, the Ignorance, as it makes man ignorant even of his own Self. Hence the aforesaid four ideas (the Word, Time, Space, and the Atom) which give rise to all those confusions are mentioned in the Bible as so many beasts"*<sup>21</sup> (HS I:4).

To picture what Sri Yukteswar meant with the expression "giving rise to all those confusions," let us do the following visualization exercise. Imagine yourself inside a beautiful lake. Its iridescent waters are quite charming and calming; you are

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<sup>21</sup> See Revelation 4:6.

enjoying the simple existence in the state of tranquil peace and ever-new joy. You are feeling connected with the lake; in fact, you feel you are one with the lake; the lake is not complete without you. Now imagine a whirlpool coming at you from the right. It swallows you and starts to tumble you like a washing machine. Do you still feel connected with the lake, or is your concentration now on the connectedness with the whirlpool? Are you aware that the surrounding water at some distance is still calm, iridescent, and charming? Probably not!

That's what happens within the Anu, the perception of the calm ocean of Spirit disappears and the flux is the state that takes over. Being "disconnected" by the flux from Spirit, Anu becomes an individual particle (of Spirit) unable, by design, to comprehend what is around it. Only by the seeming disconnection from Spirit is it possible to create an orderly environment where individuality could rise (and confusion could exist). *"An orderly creation requires the duality of Creator and created. Thus, Spirit first gave rise to a Magic Delusion, Maya, the cosmic Magical Measurer, which produces the illusion of dividing a portion of the Indivisible Infinite into separate finite objects, even as a calm ocean becomes distorted into individual waves on its surface by the action of a storm"* (SCC 1). It is said that this "storm," or Aum vibration, actually sounds like the "knocking" (HS I:17) or like "sound waves of an unimaginably powerful earthquake" (SCC 1).

Let us now shift our focus to the light, mentioned above as the "first expression of creation," but which so far we have been somewhat ignoring. Paramhansa Yogananda calls it the "essence" or the "building block of the trifold universe," and Sri Yukteswar states that the universe is created by the Creator shining on the Atoms (HS I:4). It is obvious that they are implying that without this light, the universe, as we know it, would not exist. Aum vibration by itself creates all things, but they are "only" God's thoughts; no visible (gross) matter is created as yet.

What is created is the blueprint of creation. Moses tells us that when God started to create on the first Day, He first created this "thought blueprint" and then the light as the means to further materialize what He thought about. Thus Paramhansa Yogananda made the following comment on the opening words in Genesis: *"In the beginning God created the heaven and the earth. And the earth was without form, and void (being of the finest expression of vibration, or God's thought); and*

*darkness (maya, that divides the one into the many) was upon the face of the deep. And the Spirit of God moved (vibrated His active will) upon the face of the waters (creative elements). And God said, Let there be light: and there was light" (BG III:14–15).*

The purpose of this light is to make creation conscious of its own existence, or in other words, to give it life: "*In him (the Word) was life; and the life was the light of men" (John 1:4). Sri<sup>22</sup> Yogananda explained this intention of God with these poetic words: "He asked the cosmic dream to awake into consciousness, to come to life and shine like a piercing star of cosmic vitality in the dark skies of consciousness. He said: 'My shadows of imagination and my dreams must have life; being a part of Me, they must be living, even as I am living'" (WE). This light is a vibration of consciousness, which influences the Atoms in such a way that they each develop individual consciousness, the sense of I-ness or ego (HS I:6). The nature of this light (transverse waves of Spirit) is that it uniformly spreads throughout the whole creation: "*This is not a projecting light, but a moving light all around, and the universe is in the middle" (CK).**

Let us pause a little bit on this thought. As we will discuss in chapter four, the force that makes this light "move around" is called Love or Attraction. It whirls the individual Atoms around causing the whole creation to spin. We will see how the whole of creation has the structure of one big Atom, and Love makes it rotate around. If it weren't for this force, the Aum vibration would cause Atoms to keep on travelling into the infinity, "away" from God, but the revolving light contains this process and defines the boundaries of space and time (i.e., creation).

The other thing that this light does, as mentioned above, is to give *life* to the Atoms, meaning that it influences the whirling consciousness inside the Atoms to become organized and self-conscious. This process is similar to the process of magnetization where the "information" on how to be magnetic is passed on from the external magnetic field onto the magnetic material. But in this case, the "information" passed on is self-consciousness or life.

The source of this information is Christ Consciousness, the pure Intelligence of God that is the cause of all vibration: "*The cosmic vibration and laws of action (karma), which govern the universe, come from the Brahma or Christ Conscious-*

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<sup>22</sup> A title of respect, which when used before the name of a religious person denotes his or hers holiness.

ness (*Kutastha Chaitanya*), *God's Infinite Intelligence inherently present in all vibratory creation. This consciousness of God the Son (Tat) immanent in all vibratory creation sprang from the Immutable God the Father (Sat) existing beyond all vibratory creation*" (BG III:14–15).

In fact, Christ Consciousness is inherently and inseparably present in the light (BG III:14–15), which even though is technically part of the Cosmic Vibration (together with the sound vibration of Aum), is used as a synonym for the consciousness of God the Son (i.e., the "information" it carries). Unlike Atoms (products of the Aum vibration), which are differentiated and individual, the light is undifferentiated and one, and it spreads throughout the whole of creation (i.e., it is omnipresent). Hence the difference between the soul, which is part of the light, and the ego, which is soul's reflection inside the Atom—ego maintains its individuality, but soul doesn't.

Christ Consciousness is the only begotten Son of God, because at the beginning of each creation cycle (we'll talk more about these in chapter five), God the Father creates Christ Consciousness, which then creates Cosmic Vibration, and which in turn creates "all things." So, there is a distinct and definite hierarchy in this chain of creation—God the Father is on top, God the Son immediately below (note that the vibration of light is included here), followed by the Aum vibration and then creation (i.e., created things). Hence, on their evolutionary path back to the Father, souls have to go through the state of Christ Consciousness. Therefore, Christ Consciousness is the way, the truth (being the pure reflection of the Absolute, God the Father) and the life (as discussed above, it causes creation to be conscious of itself).<sup>23</sup>

Hence, looking at it from that perspective, we can easily observe the Holy Trinity,<sup>24</sup> mentioned in various religious texts. There is God outside of creation, God the Father, or Sat; there is the Aum vibration, or Word, the Holy Ghost, which creates all things; and there is the light, the only begotten Son, or Tat, under the influence and guidance of which things created by the Holy Ghost develop into the tri-fold universe. *"As soon as Spirit descends into manifestation, It becomes three, the Trinity: God the Father, Son, and Holy Ghost. In the cosmic*

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<sup>23</sup> *"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me"* (John 14:6).

<sup>24</sup> In Christianity, the Holy Trinity is: Father, Son, and the Holy Ghost; in Hinduism these are respectively named as: Sat, Tat, and Aum.

sense, if one sees the whole universe, it would be as tremendous mass of radiant light, like a mist of aurora. That is the great Aum vibration of the Holy Ghost. God's superimposed intelligence omnipresent in all manifestation—the Son or Christ Consciousness—is reflected as a wondrous light of opal blue; it overlays and permeates every particle of creation, yet remains always untouched and unchanged by its ever-mutating environment. Beyond creative manifestation, through a radiating white light, is God the Father in the vibrationless heaven of ever-existing, ever-conscious, ever-new Bliss. That triune manifestation is the cosmic aspect of Spirit descending in these three forms: as Cosmic Vibration, Christ Consciousness, and God the Father. This Trinity is manifested in the microcosm of man as the triune light of the spiritual eye" (SCC 6).

Everything that God created is made of consciousness; the Eternal Consciousness creates the little particles of condensed consciousness floating in the surrounding space, which is made of rarefied consciousness, and all of that is permeated and overlaid by the transverse waves of consciousness, or God's light. Under the influence of this light, each particle is awakened into the consciousness of its individual existence, meaning that it knows that it is alive and separate from Spirit.

Let us see now how the tri-fold universe emerges out of the "dark matter." As said above, God's light, the light of Christ Consciousness, shines on the Atoms (dark matter). Though it cannot directly change their mode of operation, *"the darkness comprehended it not"* (John 1:5), still it does influence them in some way. Sri Yukteswar states that even though these transverse waves are mainly reflected off the Atom (HS I:5), the Atom itself *"becomes spiritualized, like iron filings in a magnetic aura, and possessed of consciousness, the power of feeling"* (HS I:6). This means that the internal parts of the compressed consciousness (Atom), which are the little thoughts or seed ideas, become "aligned" to the surrounding external consciousness (light). Paramhansa Yogananda had coined the term "thoughtrons," in reference to these seed ideas, and also the term "lifetrans," to be used in relation to the intelligent energy into which thoughtrons transform. Further combination of thoughtrons and lifetrans creates subatomic particles, and those further combine into the building elements of the gross (visible) matter: protons, neutrons, atoms, molecules, and so forth.

The tri-fold universe, mentioned a few times already, consists then of these three super-imposed domains: the domain of ideas (thoughtrons), the causal universe, or we could say the domain of dark matter; the domain of intelligent energy (lifetrans), the astral universe, or in other words the domain

of dark energy; and the domain of gross matter or the material universes.<sup>25</sup> Even though we use the term "material" to depict visible matter only, from the metaphysical standpoint, *matter* is anything, visible or invisible, that is created by the Aum vibration (i.e., Atoms) or is a derivation of the Atoms themselves—a broad definition that does include both dark matter and dark energy alongside the gross matter. "*Matter, according to Hindu philosophy, is made of the intelligent thoughtrons of God, which materialize into grosser forces of intelligent lifetrans (prana), electrons and protons, atoms, molecules, cells, tissues and organic matter. Both inorganic and organic matter are composed of anu<sup>26</sup> (atoms), paramanu (subatomic particles and energies), prana (lifetrans), and chaitanya ('consciousness,' thoughtrons) of God. This is the constitution of physical cosmic nature or matter from the metaphysical standpoint*" (BG VII:4).

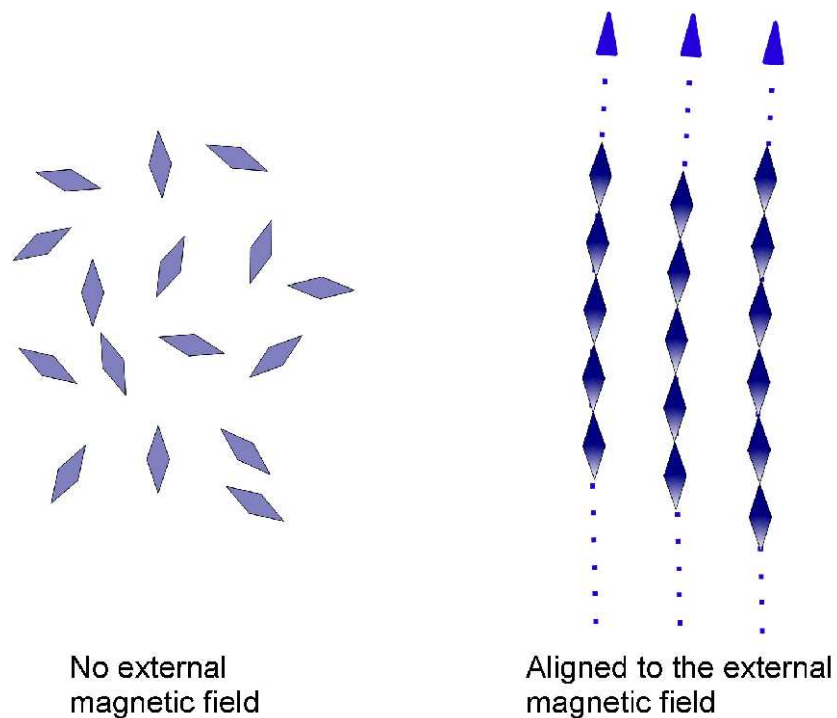
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25 Our universe is just one of many disconnected universes, which float within the sphere of creation. These are collectively denoted as "multiverse." Paramhansa Yogananda asserted this with the following words: "*This isn't the only earth, this isn't the only universe. Many universes are floating like islands in the great vast sphere of my Father's presence*" (ONE).

26 As mentioned previously, Anu (or Atom) refers to the particle of dark matter, while anu refers to the basic unit of visible matter, the atom.

### 3. The Light Was the Life of Men

Coming back to the process of the spiritualization of Atom, which Sri Yukteswar likened to the process of magnetization of iron filings, let us discuss in more detail what this analogy could mean. When a magnet is placed close to randomly scattered iron filings, the filings quickly align and distribute parallel to the introduced magnetic field. As each filing gets magnetized, it becomes a little bar magnet and tends to line up end-to-end with others filings (see Figure 3). The south pole of each filing attracts the north poles of its neighbors, and this process is repeated over a wide area, thus creating chains of filings parallel to the direction of the magnetic field.



*Figure 3: Iron filings align and distribute parallel to the introduced magnetic field.*

In general, magnetism appears because there is some kind of movement of the electric charge. Even electrons themselves produce a magnetic field, which is due to their own spin. This spin, producing electron's intrinsic magnetic moment,<sup>27</sup> together with electron's orbit around atom's nucleus, which is producing

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<sup>27</sup> Magnetic moment is a measure of the strength and the direction of the observed system's magnetism (in this case the observed system is a single electron).

electron's orbital magnetic moment, are the sources of the magnetization<sup>28</sup> in the magnetic materials. Normally, numerous electrons in such materials are so arranged that their orbital and intrinsic magnetic moments cancel out, but when an external magnetic field is introduced, they line up, and when summed up produce the observable magnetism. In other words, under the influence of the external magnetic field, magnetic materials become magnets themselves, as in the case of the little iron filings mentioned above.

The analogy between the Atom (containing seed ideas) and the magnetic material (containing electrons) is starting to make sense, but for it to become clear, we have to define what "charge" and "magnetism" mean in the domain of consciousness (from the viewpoint of metaphysics). Let us propose that, metaphysically, to "have a charge" means to "have a purpose." Each thoughtron (seed idea) that is "charged" with a purpose has an intrinsic "psychic magnetic moment." Internally, Atom is in the state of constant flux, and until the light hits it, the thoughtrons (consciousness) inside are not aligned with the same purpose, so their "psychic magnetic moments" cancel out. As explained before, the only effect of this unstructured movement inside the Atom, solely caused by its rotation, is the force of gravity.

But with the introduction of the transverse waves of consciousness (God's light), which acts as the external source of guidance and purpose, the movements of thoughtrons inside the Atom line up and their psychic magnetic moments combine into a bigger "field of feeling" and produce the "psychic magnetism." So, the overall effect of this alignment to the external light is the appearance of the power of feeling inside the Atom, which is the consciousness of existence, and as such each magnetized Atom is called the Heart<sup>29</sup> or Chitta. By design, Atoms are separate units of Spirit, so they develop not the consciousness of unity with It, but the consciousness of the separate existence or self, which is called ahamkara or ego, "*the son of man*" (HS I:6).

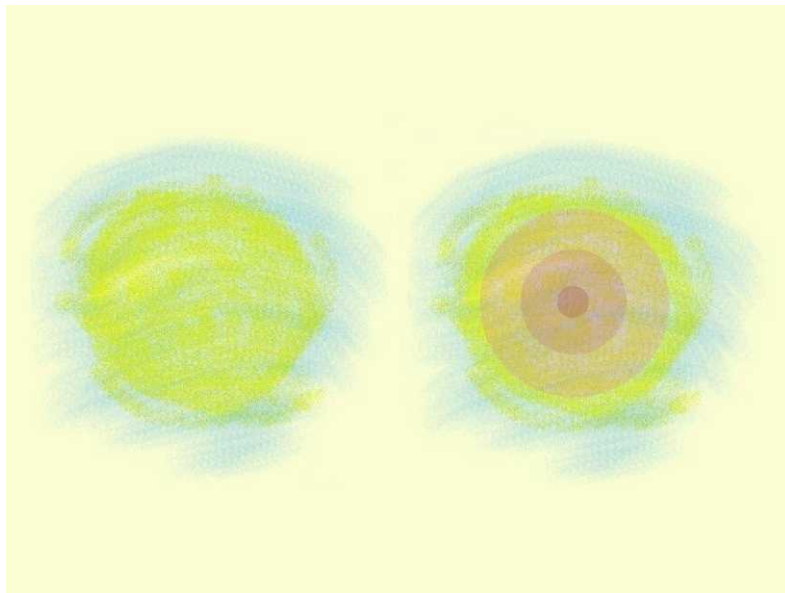
Thoughtrons group into two poles based on their purpose: the positive pole, which is called buddhi, the intelligence, and the negative pole, which is called

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28 Magnetization is: (1) the extent or degree to which something is magnetized; (2) the process that makes a substance magnetic (temporarily or permanently); (3) the physical property of being magnetic. In more technical words, magnetization is defined as the quantity of magnetic moment per unit volume.

29 The capitalized word "Heart" denotes the Atom endowed with the power of feeling and consciousness, and should be distinguished from the "heart," which refers to an organ in the human body.

manas, the mind (HS I:6). Because the shape of the Atom is a sphere, positively charged thoughtrons are attracted towards its outer edges, closer to the Real Substance, while negative thoughtrons are "repelled" into the center of the Heart or "away" from God. Therefore, the outer surface (including the layers at some depth beneath it) forms the positive pole of the Heart, and its central region (a little sphere in the center) is its negative pole. In between is the charge neutral buffer (see Figure 4). As per the metaphysical definition of charge, meaning purpose, positively charged thoughtrons have the purpose of "*determining what Truth is*" (and they try to stay close to It!); while negatively charged thoughtrons "*produce the ideal world for enjoyment*" (HS 1:6).



*Figure 4: Atom permeated with Chit (Omniscient Love) becomes Chitta, the Heart (left). As it is spiritualized, it has positive and negative poles with the neutral layer in between (right).*

It is worth noting that soul is not part of the Atom; soul is not matter in the metaphysical sense. Soul is part of God's light, a transverse wave of consciousness, or as Sri Yukteswar explains, a soul, or Son of God, is the reflection of God's light when it hits the particular Atom (see HS I:5). Therefore, it could be said that souls are individual rays<sup>30</sup> of God's light, and each one relates to the specific Atom. However, at the same time souls are inseparable parts of the bigger whole. By linking a ray of His light with an Atom, God achieved the

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<sup>30</sup> "*Man's true nature is the soul, a ray of Spirit*" (SCC 6).

mechanism by which it is possible for a soul to experience its individual existence.

When an Atom is in the pure state,<sup>31</sup> its soul feels happy and in oneness with the light that surrounds it, but when an Atom is in an impure state, afflicted by delusion, its soul is identified with the three bodies created by the Atom (i.e., causal, astral, and material) and is reflected inside the Atom as ego. "*The outward projective creative power of God that is imposed upon the soul creates feeling (chitta), that consciousness by which the soul knows or experiences its existence. The activities of feeling excite the 'thinking' or cognitive processes. When this God-sent feeling becomes distorted by delusion, the ego (ahamkara) evolves. Ego's consciousness is, 'I am the experiencer.' Along with the ego evolves its guiding intelligence (buddhi). Intelligence manifests its nature in thinking, egoity, and discrimination. When afflicted by delusion, the intelligence gives rise to the blind mind (manas). The mind is a coordinating instrument, the outward-inclined intermediary between the sensory world and the ego with its discerning intelligence*" (BG IV:1–2).

Often we hear how man has free will, but it is perhaps difficult to see at the moment how, and between what, is he able to choose. As Paramhansa Yogananda said, the outward projective creative power of God "*is imposed upon the soul*"—creation is the result of God's will, His wish to create, and we, His children, have to participate. But because we are co-creators and gods,<sup>32</sup> we are endowed with the power to choose the nature of our participation. We can either uphold God's will and give our love to Him, or we can go against God and everything that He is and withhold our love from Him. As we will discuss in chapter five, God had initially experimented with creation's setup and was continuously altering it, until it yielded the environment that enabled this power of choice, so He could be sure that when we would give our love to Him we would be giving it freely and willingly.

Unfortunately, such a setup means that we could choose to create and live in hell if we wanted to, but ultimately our suffering would be caused by our own wrong choices. We will touch upon this subject again in the next chapter; nevertheless,

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31 Pure state is the end state into which Atoms evolve. The prevailing purpose of thoughtrons in such Atoms is positive, and they act as clear channels through which soul, unimpeded by egotistical desires, can execute God's will in creation.

32 "*Jesus answered them, Is it not written in your law, I said, Ye are gods?*" (John 10:34).

it is important to understand that we are already integral parts of His being and that He is not indifferent to our suffering. As Paramhansa Yogananda said, "*He knows (that) He has not done right by us. He is very sorry for creating us. He suffers with us, but He has no way to get you back because He has given you the independence to reject Him or accept Him. That's the greatness of God, that He gave you the same independence, not as much as He has, but He has given you the independence to reject Him or accept Him. A God that forces His love upon us wouldn't be a God. But that's His beauty; that He has so much power and everything, but He has given us the power to reject Him or accept Him. If you accept Him everything will be fun and joy, and you will be able to show others that they are dreaming nightmares, that the Lord is not bad as they think*" (AW).

So, we do have to choose if we want to stay close to God or "run away" from Him. Well, we cannot run away from God, because He is everything and everywhere. We are always close to Him and in Him, because He is the Aum vibration and He is our souls; He is in and around our Hearts and He is our Hearts. Nobody can run away from God, it is delusion to think so, but what we can do is to ignore the Sole Reality and "hide" from It behind the veils of matter. Let us see how.

As said previously, the Heart (Chitta) gets polarized and two distinct poles appear, one charged with positive purpose and one with negative. The result is the appearance of the three distinct areas in the Heart: one where attraction to the outer edge (the positive pole) is strong, one where attraction to the inner core (the negative pole) is strong, and the neutral area in between (see Figure 5).

Obviously, this division is the result of the overall setup of creation, which polarizes the Heart and creates three kinds of influencing qualities in it. These intrinsic influences are in Hindu scriptures named as the three *gunas*.<sup>33</sup>

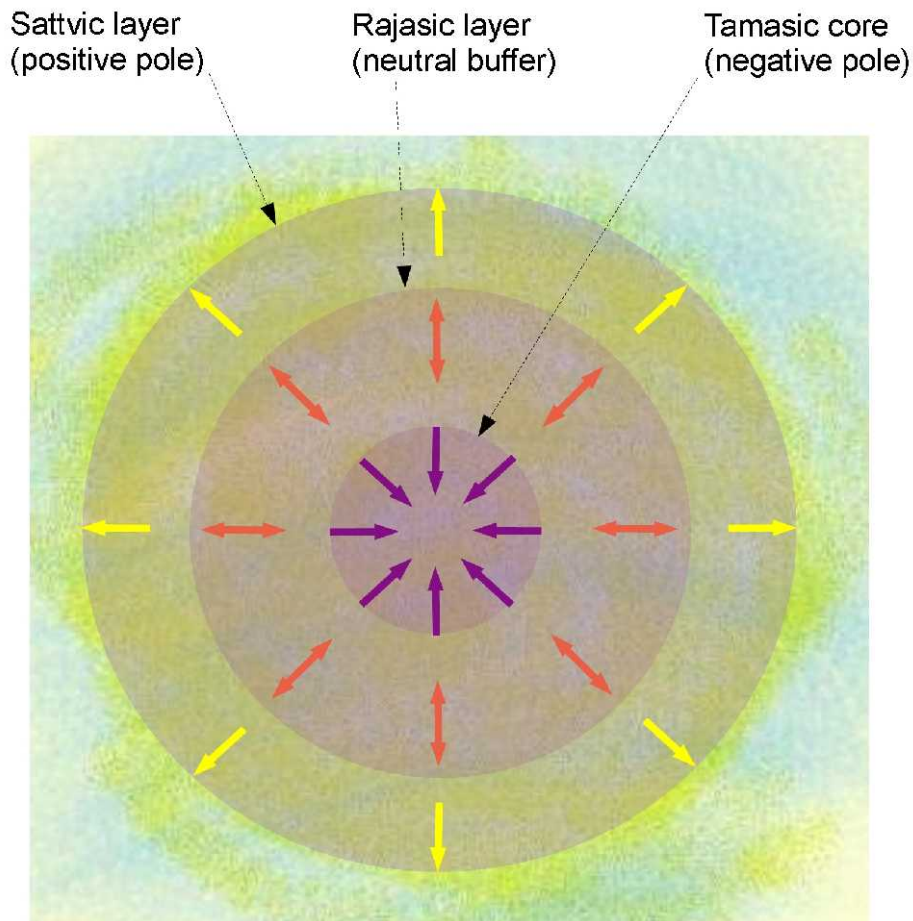
Gunās are "*essential creative and motivating qualities of Cosmic Nature*" (SCC 75), meaning that Nature provides three kinds of motivations. Depending on which motivation is driving the Heart, the majority of thoughtforms (relative or absolute) will be charged with the appropriate purpose: positive, negative, or neutral.

*"Bodily field of activity and consciousness is actually divided into three parts, according to the manifestation of the three gunas or influencing qualities inherent in*

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<sup>33</sup> "Guna: literally, 'a strand of cord or rope.' The three gunas of Prakriti are defined as three intertwined strands of the binding cord of Nature. Through this medium Prakriti holds in bondage all embodied beings" (BG XIV:6).

*Prakriti or Cosmic Nature. The three gunas are (1) sattva, (2) rajas, (3) tamas. Sattva, the positive attribute, influences toward good—truth, purity, spirituality. Tamas, the negative attribute, influences toward darkness or evil—untruth, inertia, ignorance. Rajas, the neutral attribute, is the activating quality: working on sattva to suppress tamas or on tamas to suppress sattva, it creates constant activity and motion" (BG I:1).*



*Figure 5: Three gunas.*

It is kind of obvious, but let us highlight the following: in the world of consciousness, like attracts like. As said before, thoughtforms with the positive purpose are attracted towards the outer edge of the Heart, closer to the Truth,

while the negatively charged thoughtrons are drawn towards the "outer"<sup>34</sup> world of sensory enjoyment, which is produced by the mind located in the core of the Heart. Stationed in between are the neutral thoughtrons, which will assume the purpose (charge) of their neighbors and thus increase their influence throughout the Heart, aiding in neutralization (suppression) of the oppositely charged thoughtrons. As Yoganandaji<sup>35</sup> said, this "*creates constant activity and motion,*" but there is also another source of motion—the Atom (Heart) is a rotating sphere, so that rotation also moves the thoughtrons around.

Earlier we assumed that Atoms are rotating around two of their axes (which we named "north-south" and "east-west" for the sake of easier visualization), but let us also assume that one of these rotations is more dominant than the other. For example, let us imagine that rotation around the north-south axis is faster, and that it is as twice (or more) as fast as the rotation around the east-west axis.

This allows us to somewhat ignore the less dominant rotation (especially if the ratio between the angular velocities<sup>36</sup> of these two rotations is big), so let us do that, again for the purpose of easier visualization and discussion. Consequently, Figure 6 through 10 illustrate the Atom's internals as if it would be rotating just around one axis (i.e., the north-south axis). The discussion mainly ignores the rotation around the east-west axis.

As the sphere of Atom is rotating, each point on its surface, as well as those inside, are travelling the full circle within a certain, same, time. Even though all points on its surface do make a full circle at the same time, they do not travel the same distance and hence their velocities are different. Points that lie on Atom's equator<sup>37</sup> will travel the greatest distances and will be the fastest, while points close to the top or bottom of the Atom will travel the least distances and will be the slowest. Note that points at the very top and bottom of the Atom will not be

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34 The expression "outer" is used here in accordance with spiritual traditions, which teach that when man focuses his attention on the material world, he is directing his senses outward. The same teachings proclaim that to reach the oneness with Spirit, man must focus inward, meaning that he must turn his attention away from the distractions of gross matter onto the finer and finer vibrations of energy and pure thought, which can be found only in the inner world of his consciousness. This concept is easy for man to understand. However, it should be noted that, physically, the "outer" coating of an Atom appears actually in its inner core, the negative pole of the Heart (see Figure 9).

35 In India, adding the suffix "ji" to someone's name or title denotes respect.

36 Angular velocity (also called rotational velocity), is the amount of rotation that a spinning object undergoes within a particular unit of time.

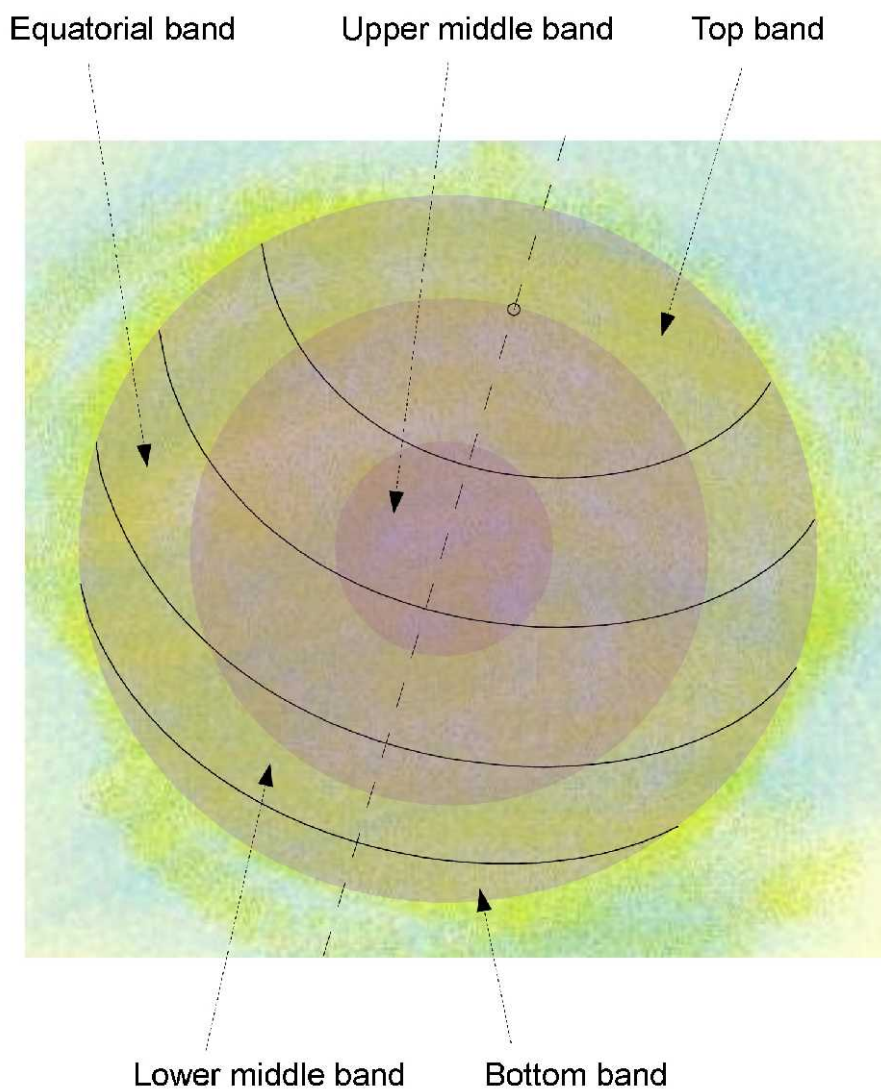
37 The imaginary line that divides a sphere into two equal parts: the upper-half of the sphere and its lower half.

static, because of the second rotation around the east-west axis. Points in between will need to cover the distance that is somewhere in between these two extremes and will consequently travel at middle speeds.

In the world of consciousness, where like attracts like, the thoughtrons on the surface (and at some depth from the surface) are sticking together. They are all charged with the same (positive) purpose, and that force is binding them together. However, as the sphere of the Atom rotates and different parts have different velocities, the five distinct bands appear on the surface of the Atom as well as in its interior, as illustrated in Figure 6 and Figure 7. The banding effect is due to the above mentioned binding force between the thoughtrons of the same purpose combined with the forces of separation caused by their different travelling speeds. Sri Yukteswar calls these bands "aura electricities" (HS I:7-10), and the analogy with electricity is obvious: the current of consciousness (travelling thoughtrons) and electricity are both due to the flow of "charged" particles; the former consists of charged thoughtrons and the latter consists of electrons or ions.<sup>38</sup>

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<sup>38</sup> An ion is an atom or molecule that has lost or gained one or more electrons, thus losing its electrical neutrality and becoming electrically more positive or negative.



*Figure 6: Rotating sphere and the five bands of aura electricities.*

Sri Yukteswar also said that the five aura electricities appear at five different parts of the Heart, "one from the middle, two from the two extremities, and the other two from the spaces intervening between the middle and each of the extremities" (HS I:7-10). It is interesting to note that in astronomy a star "limb" denotes the outer edge of a star. Likewise, naming the top and the bottom band on the Heart as its extremities, Sri Yukteswar gave us a clue as to their position. It is easy then to conclude that the middle electricity forms in the Heart's equatorial band and the last two electricities form in the remaining two bands that lie in between the equatorial band and the top and bottom bands respectively.

Sri Yukteswar continues his description of the five electricities with: "These five sorts of electricities, being attracted under the influence of Universal Love (the

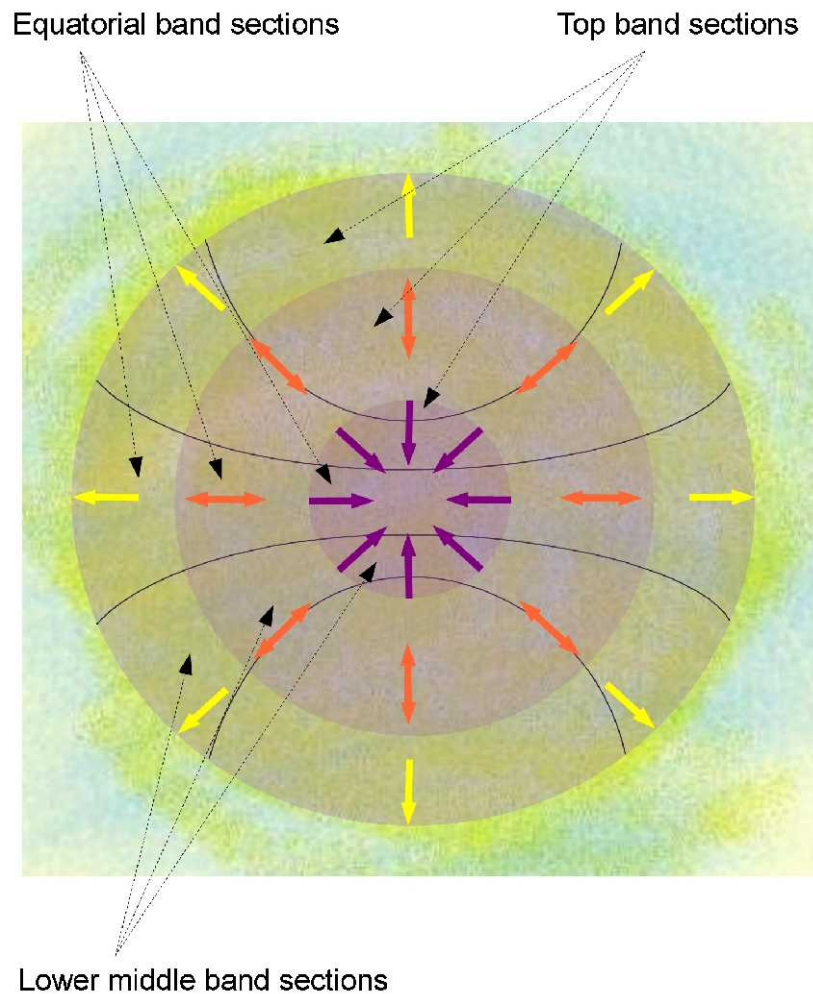
Holy Ghost) toward the Real Substance, Sat, produce a magnetic field which is called the body of Sattva Buddhi, the Intelligence. These five electricities being the causes of all other creations are called Pancha Tattwa, the five Root-Causes, and are considered the causal body of Purusha, the Son of God" (HS I:1-7). We previously discussed that, metaphysically, a "psychic magnetic field" denotes a "field of feeling," the consciousness of existence, so in here Sri Yukteswar states that the part of consciousness that is attracted towards the Universal Truth, and serves to determine what Truth is, is called intelligence. As discussed earlier, intelligence is the positive pole of the Heart and forms its outer layer.

In regards to the second part of the quote, Sri Yukteswar stated that these five bands are the foundation of all other derivatives of the Heart. They don't just appear on the surface or in the outer layer of the Heart, but they do also appear within it. As positive thoughtrons do stick together within the surface layer, likewise the negative thoughtrons inside Heart's core are also banded together. The core is a little sphere in its own right, so the same observations that we applied to the whole Heart does also apply to core's division into bands.

In between the outer layer and the inner core is the middle layer (as shown in Figure 5), which is also divided into five bands even though it is filled with charge neutral thoughtrons (which do not stick together but are free to move around<sup>39</sup>). Thus, when we combine the polarization of the Heart into three gunas with the banding effect due to its rotation, we get fifteen different sections of the Heart, as illustrated in Figure 7. This is how these sections might look like when viewed at the vertical (north-south) cross-section of the Atom; however, it is important to visualize that each section occupies a three-dimensional space. Some are like doughnuts, others have cylindrical shapes, and some are like little domes.

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39 Because neutral thoughtrons do not stick together, the influence of the second rotation (around the east-west axis) on their individual movement is greater than the influence it exerts on the positive and negative thoughtrons (which do stick together). The second rotation allows the neutral thoughtrons to go outside of their bands making them thus "free to move around." As we will see in a moment, the neutral thoughtrons are also called lifetrons, life force, or prana.



*Figure 7: The combination of the five bands of spin and three gunas are the fifteen sections of the Heart.*

As Sri Yukteswar explained: "The electricities, being evolved from the polarized Chitta (Heart), are also in a polarized state and are endowed with its three attributes or Gunas: Sattva the positive, Tamas the negative, and Rajas the neutralizing" (HS I:7-10). When we look at Figure 7, we will note that each of the fifteen sections will travel at a different speed, because they all have different distances to cover. Also, those sections that belong to the positive and negative poles of the Heart will show the greater uniformity of speed across the particular section, due to the binding force of the same charge, while the same is not valid for the five middle sections that belong to the Heart's neutral layer. As said before, neutral thoughtrons in the middle layer do rotate with the Heart, but will also move freely, back and forth, between the other two layers. These "free" thoughtrons "constitute an energetic body, called the body of energy, the life force

or Prana" (HS I:7–10). Sri Yogananda coined the special term for these —"lifetrans."<sup>40</sup> He stated, "Lifetrans are the underlying support of the grosser electrons and structural atoms of which all matter is composed. Each microscopic lifetrans contains in miniature the essence of all macroscopic creation" (SCC 6).

The five electricities with mind and intelligence have "*seven different colors as in rainbows*" (HS IV:9). This is illustrated in Figure 8, wherein five electricities are assigned with the blue, green, yellow, orange, and red colors, the transparency of which varies depending on the layer (positive, negative, or neutral). As mentioned before, the polarization of the five electricities into positive, negative, and neutralizing parts produces altogether fifteen sections. The color density of each section highlights the different travelling velocity (the "rate of vibration") that the particular section has.

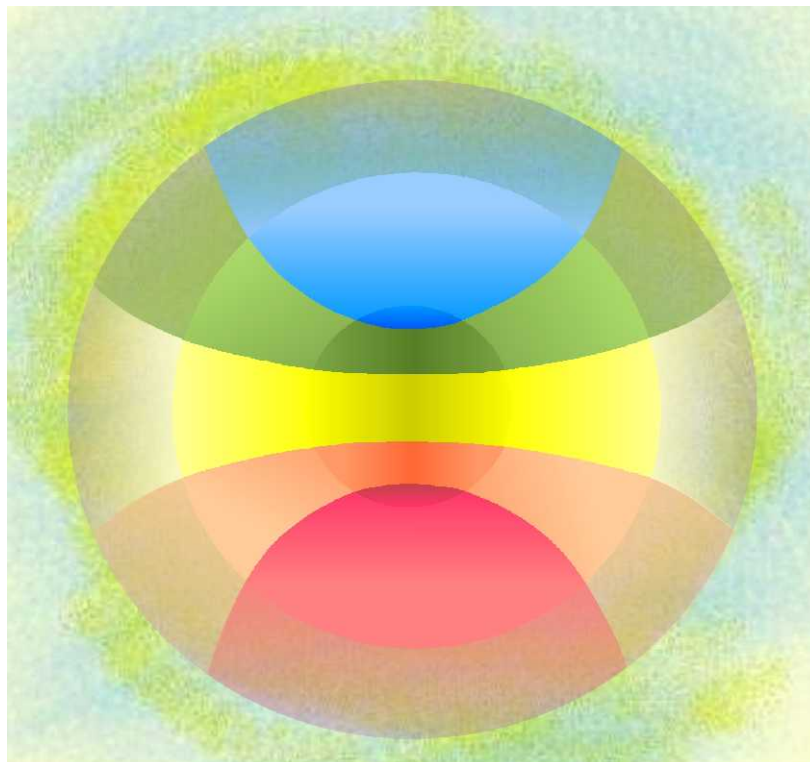


Figure 8: Five electricities, mind, and intelligence have seven different colors as in rainbows.

<sup>40</sup> "To translate the Sanskrit word prana I have coined the word 'lifetrans.' The Hindu scriptures mention anu, 'atom'; the paramanu, 'beyond the atom'—finer electronic energies; and prana, 'creative lifetrans force.' Atoms and electrons are blind forces; prana is inherently intelligent" (BG I:1). "The difference between materially active forms of energy (electricity, light, heat, magnetism) and life energy (prana) is that the former are merely mechanical forces while the latter, being lifetrans, possesses an inherent divine intelligence" (SCC 8).

Each section is fulfilling a specific purpose. The five sections belonging to the outer, sattvic layer are called the "*organs of the senses*" or jnanendriyas (HS I:7–10). Their purpose is to provide the function of perception through the senses of smell, taste, sight, touch and hearing. The five tanmatras or the "*objects of the senses*" (HS I:7–10), which are the five sections belonging to the tamasic core of the Heart, provide that which is to be sensed (in its subtle form), or in other words, they are the subtle essences of objects to be smelled, tasted, seen, touched and heard. The five tanmatras are then further combined (with the help of the lifetrans, prana) and produce the "*idea of gross matter in its five forms: Kshiti, solids; Ap, liquids; Tejas, fire; Marut, gaseous substances; and Akasha, ether*" (HS I:11).

The five "*organs of action*" or karmendriyas, which are the sections belonging to the middle layer of the Heart, provide the ability to perform the actions of "*excretion, generation, motion (feet), manual skill (hands), and speech*" (HS I:7–10). Through these actions they unite the organs of the senses with the objects of the senses to "*satisfy the desires of the heart*" (HS I:7–10). Put differently, the life force or prana is the means of interaction between the organs of the senses, which are the domain of thoughts, and the objects of the senses, which are the domain of gross matter.

So, we came to the point where the five types of matter, the five elements, appear in creation, but heretofore we have named only one single substance that everything is made of—the Universal Substance or Spirit. Spirit or the Eternal Consciousness causes the primordial Aum vibration to occur and uses Itself as the vibrating medium. On the backdrop of the vibrating consciousness, all created things are in reality thought forms and, as we will see in the next chapter, they group together into variously sized collections, exactly as cosmologist predicted in his story of creation (mentioned in the previous chapter). These collections are the dark matter origins of the future universes, galaxies, solar systems, planets, and man. As Spirit wanted to give life and independence to everything created, It shone on creation with Its Universal Intelligence. This does have the effect of psychically magnetizing the thought forms and causing them to polarize. The polarization works towards dividing the thought forms into

uniformly vibrating parts, which vibrate at different rates with some parts also engendering free movement. This free movement is the origin of the dark energy that causes the slow moving parts within the core to combine into different aggregations that are called the five elements (of matter). Thus, matter is actually made of mind stuff, God's mind.

Everything created lives only "*by radiations from the Cosmic Source*" (SCC 8). The whole Nature works like a giant movie projector, where God's light is passing through it to create vivid three-dimensional pictures not just true to the senses of hearing and sight, but also true to the senses of the touch, smell, and taste. "*An actor on the movie screen seems so real; but he is nothing but radiation divided into light and shadow issuing from the projection booth. Man should realize the ethereal nature of his being—made of light and consciousness, divine and indestructible, projected on the screen of time and space by the creative Cosmic Beam of God*" (SCC 8). Actually, in this allegory, apart from being the movie projector, Nature also provides the screen onto which the movie is projected as well as the whole cinema to host the spectators. So, the question then is, if God provides the light that projects the movie and also the whole infrastructure of the movie theater through Nature, what is that which provides the film? What is the mechanism that ensures the variety of the movies displayed?

It was mentioned earlier that gunas, or the polarization of the Heart, provide three distinct motivations: sattvic, rajasic and tamasic. Depending on the prevalence of the motivation within a Heart, certain thoughts will predominate and formulate themselves as certain movie patterns, creating suitable environments to satisfy the corresponding desires of the Heart. In this unusual setup, it is the spectators themselves who choose as well as enact the movie that is being screened at the moment.

Coming back to the five elements, the five types of matter, they are: ether, air, fire, water, and earth. These five represent the different states of condensation that Spirit assumes while descending into the fixity of solid matter (the earth element), or alternatively they can be viewed as five different types of aggregations and the associated rates of vibration that matter has. In the previous chapter we defined that, metaphysically, matter is a broad term that includes dark matter, dark energy, and gross matter. Table 1 gives the relationships between the types

of matter and the five elements from the metaphysical point of view.

types of universes	types of matter	"particles" and their aggregations	five elements (mahabhutas)
ideational (causal) universe	dark matter	thoughtrons (consciousness, chaitanya)	ether (space, akasha)
astral universe	dark energy	lifetrans (life force, prana)	air (marut)
material universes (multiverse)	gross matter	subatomic particles (paramanu) and atoms (anu)	fire (tejas)
		molecules	water (ap)
		molecular compounds	earth (kshiti)

Table 1 Metaphysical classification of matter and the five elements.

The earth element or solidity is experienced with all five senses (i.e., smell, taste, sight, touch, and hearing), while water is the element that is true to all senses except that of smell. Fire element is finer than water and is perceptible only to three senses: sight (through light), touch (through heat) and hearing (because sound or vibration is the ultimate property of light and of all manifestation). The invisible air element is true to the senses of touch and hearing. The sense of sight cannot detect the air element except by inference through the movements of objects like leaves, grass, or clouds that are caused by the movements of air (wind). Out of the five elements, akasha, which is the Sanskrit word for ether (but it also translates as "space"), is the subtlest. *"The sky, and all space stretching to infinity and secreted even between the minutest particles in atoms, is etheric, the subtlest of gross manifestations, which can only be inferred as the vibratory screen or background for all cosmic manifestations, perceptible only by the sound of that vibration as the cosmic Aum"* (BG XV:13). Paramhansa Yogananda also said that the *"ether-permeated space is the boundary line between heaven, or the astral world, and earth. All the finer forces God has created are composed of light, or*

*thought-forms, and are merely hidden behind a particular vibration that manifests as ether. Were this etheric vibration removed, you would see the astral cosmos behind this physical universe" (BG I-1).*

As mentioned earlier, the internal parts of the rotating consciousness, which is the Atom, are little seed ideas or thoughtrons. They are a byproduct of the rotation itself, where every point on the surface of the Atom as well as inside has a different distance to travel and follows a different trajectory. This basically separates the whirling consciousness (i.e., the Atom) into small individual units. Thus, otherwise uniform consciousness gets not just disconnected (by the flux) from the surrounding Universal Substance, but it also gets sliced into these little constituent parts—thoughtrons.

This is the element of ether; it indicates the process of segregation of consciousness into thoughtrons and these constitute the "vibratory screen or background" on top of which all other elements are built. As we will discuss in the next chapter, the whole of creation is one giant Atom, so this division into thoughtrons (i.e., the appearance of the element of ether) is also applied to the whole of the space inside creation, hence "the sky and all of the space" is etheric. If we remember the visualization exercise from the previous chapter, in which we imagined a beautiful tranquil lake and the whirlpool in it (i.e., the "story" of the washing machine), we concluded that, because of the rotation, the consciousness inside the Atom is disconnected and separated from the consciousness which surrounds it. The rotation is thus the agent of separation, and this same flux creates the element of ether. Because the flux is caused by the Aum vibration, the element of ether is "*perceptible only by the sound of that vibration as the cosmic Aum.*"

Also, because different layers of the polarized Atom are vibrating (rotating) at different speeds, the same analogy of separation could be applied to the layers themselves. The slower rotating consciousness (thoughtrons) inside the core is unable to "perceive" what is happening in the faster middle layer. When applied to the Atom of creation, this means that the material portion of creation (see Figure 10) is screened from the astral world by the virtue of this etheric vibration.

But this screening is not only between the "*astral world and the earth*"; Yoganandaji said that vibratory etheric space acts like a comprehensive divider,

"*hiding the astral from the physical manifestation, the causal from the astral, and the transcendent Christ and Cosmic Consciousness from the causal*" (SCC 10). This means that differently vibrating ether (thoughtrons) acts like a "boundary line" between different compartments in creation, thus making possible the existence of the various types of "mansions."<sup>41</sup>

So, the element of ether represents the three-dimensional matrix of thoughtrons, which acts as the framework for creating cosmic movies. The element of air then brings something new into that fixed order, the ability of free movement, transverse, or general motion. The air has the power to move from point to point on the backdrop of ether, and our organ of the sense of touch is able to detect this movement, its strength, and its direction. Even though the first association that comes to us when we think about the air element is gaseous substances, we should remember that the first free movement discussed so far within the Heart is that of the lifetrans or prana. So, apart from the air that we breathe and other gaseous substances that we perceive as the air element, the "vital air" is the name given to prana or the life force. "*The wind or air (pavana) is the breath of life through which God sustains vegetation, animals and man. His purifying, cleansing, purging power is manifested in all wind currents active throughout the universe, but is pre-eminent in the subtle vital air (the 'breeze' or gentle wind) that is life giving—prana*" (BG X:31).

As freely moving lifetrans, the vital air, enter the core of the Heart (i.e., coming from the middle layer), they collide with the thoughtrons therein (banded into five objects of the senses) and join together to form a new element—fire. Lifetrans originating in the Heart's middle layer are moving faster than any of the bands in the Heart's core, so they hit and combine with the slower thoughtrons from the core and create the new mode of creation, the fire element, something that has the properties of sound (as it is propped by the ether element) and touch (due to the free movement of air element being transferred into it), but is also detectable by our organ of the sense of sight as the little packages of combined life force and thought and the radiation of the same.

The vibrational properties of these radiations are different due to the different rates of vibration of the five core bands as well as of the incoming lifetrans. The fire element "sets afire" the whole environment, which is now abundant with free

<sup>41</sup> "*In my Father's house are many mansions*" (John 14:2).

motion that covers the whole electromagnetic spectrum but also has form, or in other words appears visible. Under the guidance of the organs of the senses, these little packages of thought and life force, which form subatomic particles, keep on combining and grouping into bigger subatomic particles and finally materialize into atoms, the basic units of visible matter. With the creation of atoms the fire element is complete; the form and color is now added to the collection of energies and vibrations that we call matter.

"God has ingeniously condensed His consciousness into lifetrans, lifetrans into electrons and protons, these subatomic particles into atoms, and atoms into molecules and cells" (SCC 8). The first atoms created are the atoms of the gaseous substances. Gases highlight another property of the fire element, its expansive upward motion. By further combination of these atoms into molecules, the fluids or the water element are formed. The water element is characterized by the cancellation of the expansive upward motion of the fire element and the introduction of the opposite, the downward motion or contraction where the atoms are drawn together into molecules. This new form of matter is the opposite of the lightweight and expanded forms of gaseous substances—creation has now produced a contracted, denser and more compact liquid form. The fluid form of matter is detectable by the senses of sound, touch, and sight, but also by the sense of taste, which is able to detect the variations of its density.

Finally, it is said that from fluids sprang the earth element or solids, which are characterized by firmness or cohesion. This is to say that molecules, or the water element, combine together into solids by virtue of aggregating together into molecular compounds wherein molecular forces keep them together as united and part of the same mass. Apart from being characterized by cohesion, this new form of matter also has the quality of odor that is detectable by the sense of smell.

Thus we see how consciousness (which forms the basis of the Heart) aggregates into five types of matter, from the Unity wherein everything is interconnected and communicating into the frozen matter where there is no communication between the separate objects. However, as we trace the vibrational nature of matter back into its source in the Universal Substance, we will understand that they are fundamentally the same. The difference is only functional; solid matter is frozen,

fixed, and dumb. It is powered by energy, and it does not have any ability on its own. It cannot combine, create, or perform any complex function, but is rather operated and acted upon by intelligence and consciousness.

"Spirit is the power that gives intelligence and life to matter. There is no fundamental difference between matter and Spirit. Thought and matter both originate in the creative vibratory power of God. Thought, energy, and matter differ only in terms of relativity of vibration, thought being the subtlest vibration, which condenses into the light of life energy (prana) and ultimately into the gross vibrations of matter. Thoughts when energized become visible images, as in dreams; matter is crystallized thought of God, the crystallized dreams of God. ... Matter consists of relatively fixed vibrations of consciousness; but thought—the basic unit of God's creative activity—is moving and progressive consciousness, capable of unending transformations. ... Thoughts are subjective vibrations of consciousness. They are sufficiently differentiated to be classified, yet not as rigidly differentiated as objectified matter. Thoughts of fear, of joy, of hunger, of ambition—all these are different; yet they are interrelated inasmuch as they are all manifestations of the same consciousness. Every phase of thought touches other thoughts in an interchange of communication. Matter is vibration that gives the idea of the want of interrelation. Matter can be divided or classified in different ways without interrelation; that is, each object has its own distinct fixity. You can divide a piece of cake and place it in two rooms without interrelation, but our thoughts of today and tomorrow are interrelated and are conscious of each other. The objectified consciousness of matter cannot think of itself, or its interrelation with other matter. It is fixed consciousness, instinct-bound. What is instinct-bound? Thought vibrations that generate only one kind of consciousness" (SCC 11).

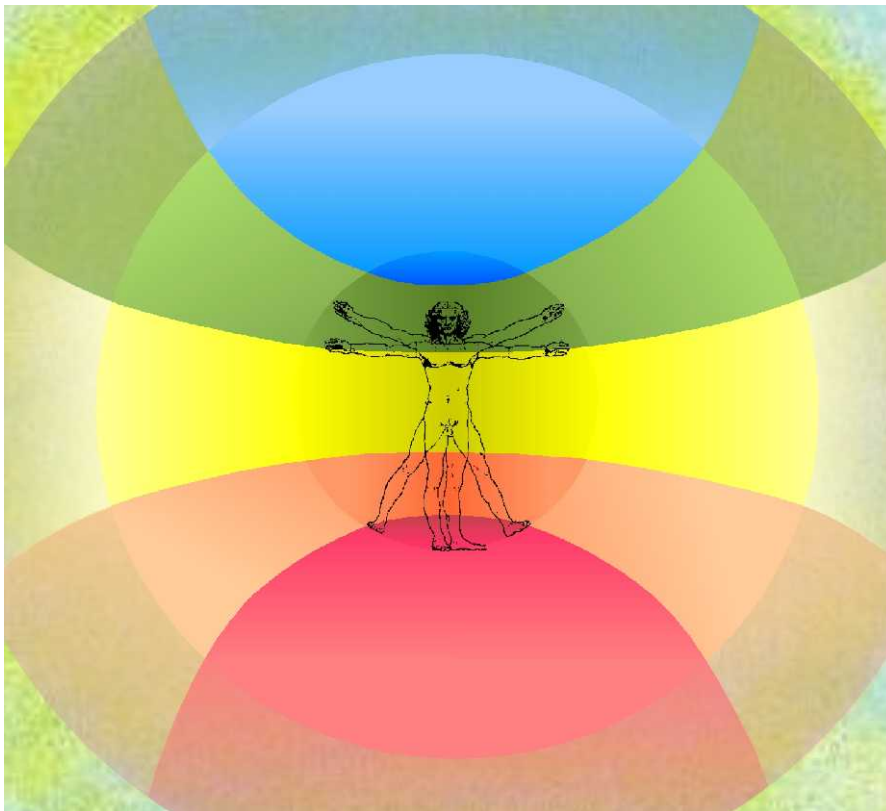
By the intelligent mixture of the described five types of matter (the five elements), the human body is produced. The material body is made from the stuff within the core of the Heart (five objects of the senses) acted upon by the lifetrans coming from the energetic body of man (see Figure 9).

Leonardo da Vinci's "Vitruvian Man"<sup>42</sup> is used as a hint to the Intelligence behind

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<sup>42</sup> The drawing is illustrating observations made by the ancient Roman writer, architect, and engineer Vitruvius, who made correlations between the ideal human proportions and geometry (described in Book III of his treatise *De Architectura*).

the design of the physical world. It is also interesting to note that Leonardo believed that the workings of a human body are analogous to the workings of the universe, so the body is like a microcosm.<sup>43</sup> This is similar to the views that ancient Hindus held about the body, but we will explore these thoughts later in the next chapter.



*Figure 9: Material body is produced from the stuff within the core of the Heart.*

If we enumerate all of the forms that the Universal Substance assumes before it finally solidifies into the earth element within an Atom, we will find that there are altogether twenty-four of them. First there is the Heart, then its two poles intelligence and mind, and also the feeling of individuality within it, the ego. Then there are fifteen sections of the Heart, and finally there are five elements: ether, air, fire, water and earth. These "*constitute the twenty-four principles or Elders, as mentioned in the Bible. See Revelation 4:4*" (HS I:11,12).

The above categorization is according to the Sankhya<sup>44</sup> philosophy of India, but yoga enumerates them slightly differently, even though their number is the same.

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<sup>43</sup> From Encyclopaedia Britannica.

*"In Yoga, which is concentrated with the practical application of the principles by which Spirit becomes matter and by which matter can be resolved again into Spirit, Sankhya's Tanmatras (abstract qualities of matter) and the mahabhutas (subtle elements of gross matter that arise from the Tanmatras) are implicitly included as one. The five pranas, or life forces, are enumerated instead of Tanmatras"* (BG II:39). This means that tanmatras (five objects of the senses) are assumed to be an integral part of the five elements (mahabhutas) and hence are not named separately, giving more importance to the lifeforces incoming from the five middle sections of the Heart, which are enumerated as the five types of prana. The prevailing consciousness of activity, which characterizes the middle layer, is still enumerated as the five organs of action.

As we talk about consciousness, it is useful to remind ourselves about its origin. Ultimately, the source of all consciousness is God; God is the Eternal Consciousness. As discussed so far, this is the Universal Substance that informs all matter, so substance that everything is made of is consciousness. Sri Yukteswar has described God as *"everlasting, complete, without beginning or end ... the one, indivisible Being"* (HS I:1), which tells us something about the true nature of consciousness—it's alive, existing unto eternity, and not lacking in anything. Furthermore, this is not a boring existence; God is spoken of as ever-existing (Sat), ever-conscious (Chit), ever-new Bliss (Ananda), meaning that God lives in the state of perpetual, always fresh and completely satisfying blissfulness. *"In It is the origin of all knowledge and love; the root of all power and joy"* (HS I:2).

Thoughts are the creations of the underlying consciousness.<sup>45</sup> In the calm state of consciousness there are no thoughts. When God (Eternal Consciousness) thinks about the universe, it comes into existence, so His thoughts became the planet we live in, our environments, and our bodies. But what other observations could we make about life and the consciousness that arises in relation to the creation and things in it?

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44 Sankhya philosophy is one of the six systems of Hindu religion, which studies the exact nature of man's body, mind, and soul as well as that of the entire cosmos, and how everything is derived from the Universal Substance. Yoga, which is also one of the six systems, complements Sankhya by providing the scientific techniques that gradually expand practitioner's knowledge of the Universal Substance and ultimately lead him step by step into the final union with the Spirit.

45 *"Ideas are finite; they are fleeting, moving along and changing in time and space. But their underlying substance, the enduring consciousness of one's existence, which perceives and cognizes the ideas—and which carries on the diverse operations of willing, imagining, remembering them—is constant"* (BG XIII:2).

It was God's will that everything He has created has life (WE), which means that it is conscious of its own existence. For this purpose He created the light of Christ Consciousness (Kutastha Chaitanya<sup>46</sup>), due to which Atoms became polarized into Hearts and the feeling of individual existence arose within them: "*In him was life; and the life was the light of men*" (John 1:4).

However, God plays with His creation in cycles. There is "time"<sup>47</sup> when it exists and time when it doesn't (we will come back to this topic in chapter five), so consequently any consciousness that exists in relation to any created thing will cease to exist as that thing dissolves back into the Universal Substance. If we name this consciousness "reflected" (or perhaps "created"), it can be said that any reflected consciousness is not everlasting, even the Christ Consciousness: "*The Christ Consciousness or Creative Brahma, being the reflected consciousness and existing in relation to the cosmos, is therefore a temporary manifestation, dissolving in Spirit when at the time of cosmic dissolution all creation resolves back into the Absolute, the Sole Imperishable*" (BG III:14–15).

So, even though Christ Consciousness is the transparent reflection of God's consciousness, it lacks the permanency of the Eternal Consciousness and hence is not eternal. It is "restarted" again and again at the beginning of each creation cycle (the Day of Brahma), but it is then dissolved, or put to rest, at the time of cosmic dissolution (the Night of Brahma). So, where are we going with this train of thought? Beings that evolved "only" to that level of consciousness are not yet fully liberated in Spirit and have to work for their final salvation. If they are cut short by the end of the particular creation cycle, they have to wait for the next cycle to continue their upward climb. It is only when they achieve the full union with Spirit and when they identify with the everlastingness of the Eternal Consciousness—and are able to state, as Jesus did: "*I and my Father are one*" (John 10:30)—that they will be able to stay awake during the cosmic dissolution and live in an unbroken, perpetual, ever-new bliss.

As Spirit descends into gross matter, consciousness becomes more and more bound and wanting. The consciousness of the individual existence inside a Heart

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<sup>46</sup> Kutastha Chaitanya or Christ Consciousness is "*God's Infinite Intelligence inherently present in all vibratory creation*" (BG III:14–15).

<sup>47</sup> The usage of the word "time" in this context is relative and loose. Time and space exist in relation to the creation, so when there is no creation (i.e., no Aum vibration), the time and space also do not exist.

is not only lacking the everlastingness of existence, but it also lacks the permanency of state—it is subjected to the law of evolution. It goes through a series of changes until it becomes as clear as the Christ Consciousness around it. These changes are providing for the movies of life mentioned earlier and are caused by the various ideas that are created by the underlying consciousness. As these ideas rise and fall on the backdrop of individual's consciousness, they influence the balance of purpose within Heart's layers and set the tone of the overall purpose of one's life.

Each layer in the Heart, also, has its own overall consciousness, which is also valid for the individual Heart's sections as well. Hence, to repeat the earlier statement, as consciousness descends and transforms into five types of matter, it becomes more and more specialized in its function and narrower in its abilities. Thus it becomes more and more fixed.

## 4. Like Father, Like Son

We've all heard how apple does not fall far from the tree, meaning that the offspring will grow up to be like their parents. Ultimately, we have one sole parent, Spirit, which nurtured and loved us through our parents, relatives, friends, and beloveds, and continues to love us, help us, watch over us, laugh and cry with us through every meaningful relationship we have formed in our lives. The secret is that Spirit assumes any role endearing to us in order to stay close to our hearts.

It was mentioned earlier how Leonardo da Vinci believed that the workings of the human body are analogous to the workings of the universe, the body being a microcosm similar in its functions to the macrocosm around it. The Bible tells us that we are all made in the image of the Lord.<sup>48</sup> So far scholars assumed that this relates only to the spiritual and mental aspects of man's existence, but ancient wisdom of Sankhya teaches us that this is also valid in relation to man's body.

In fact, man has three bodies: a causal body, made of consciousness or thoughtrons; an astral body, made of intelligent energy or lifetrans; and a material body, made of "frozen" energy and consciousness. Likewise, creation, God's body, is triune. It consists of three domains: "... *an ideational, or causal, world of the finest vibrations of consciousness, God's thoughts or ideas that are the cause of all forms and forces; an astral world of light and life force, vibratory energy, the first condensation cloaking the original ideational concepts; and the material world of gross atomic vibration of matter. These worlds are superimposed on one another, the grosser dependent on the subtler, and all three ultimately conditional on the sole support of the will and consciousness of God*" (SCC 1).

If we look again into Sri Yukteswar's sutra I:3, it specifies that three things created from the Aum vibration, the Word, are: time, space, and Anu (the Atom; the vibratory structure of creation). Let us now focus on the singularity of the word "Anu" (the Atom). This means that creation as a whole has the structure of an Atom, or in other words it has the same structure as an individual Atom that belongs to a soul.

Similarly to what was previously discussed about how soul's Atom polarizes into

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<sup>48</sup> See Genesis 1:26.

a Heart under the influence of God's light, the Christ Intelligence, the same happens with creation's Anu (see Figure 10). The Atom of Nature becomes the Heart of Nature, and she becomes conscious of her own existence. "*Pure Cosmic Nature, the Holy Ghost, or Para-Prakriti, is a being—a conscious intelligent force. As the consort, or creative aspect, of God it possesses ego-consciousness, cosmic intelligence, mind, feeling, the five cosmic elements of ether, air, fire, water, and earth; the macrocosmic five senses of knowledge (visual, auditory, olfactory, gustatory, and tactual perceptions); the five instruments of cosmic activity (macrocosmic vibratory power, grasping motion, forward motion, creative power, and eliminative power); and the five cosmic life forces that inform all matter—the crystallizing, metabolizing, assimilating, circulating, and eliminating currents*" (BG XIII:5–6).

As we can see, the principle of God's work is that everything He has created is not only made of His consciousness, but is also conscious of its own existence.

Material universes, which are created within creation's core, are surrounded by the middle layer, which represents the highest regions of the astral universe. The astral universe, which is the domain of lifetrans (prana), starts within the middle layer of creation's Atom, but does also penetrate into its core. The causal universe is the domain of thoughttrans, and these could be found everywhere inside the Atom, so the causal universe envelopes and penetrates the space of the other two domains. Hence, "*these worlds are superimposed on one another*"; material universes are overlaid and contained within the much bigger astral universe, which is supported and contained within the still bigger ideational universe.

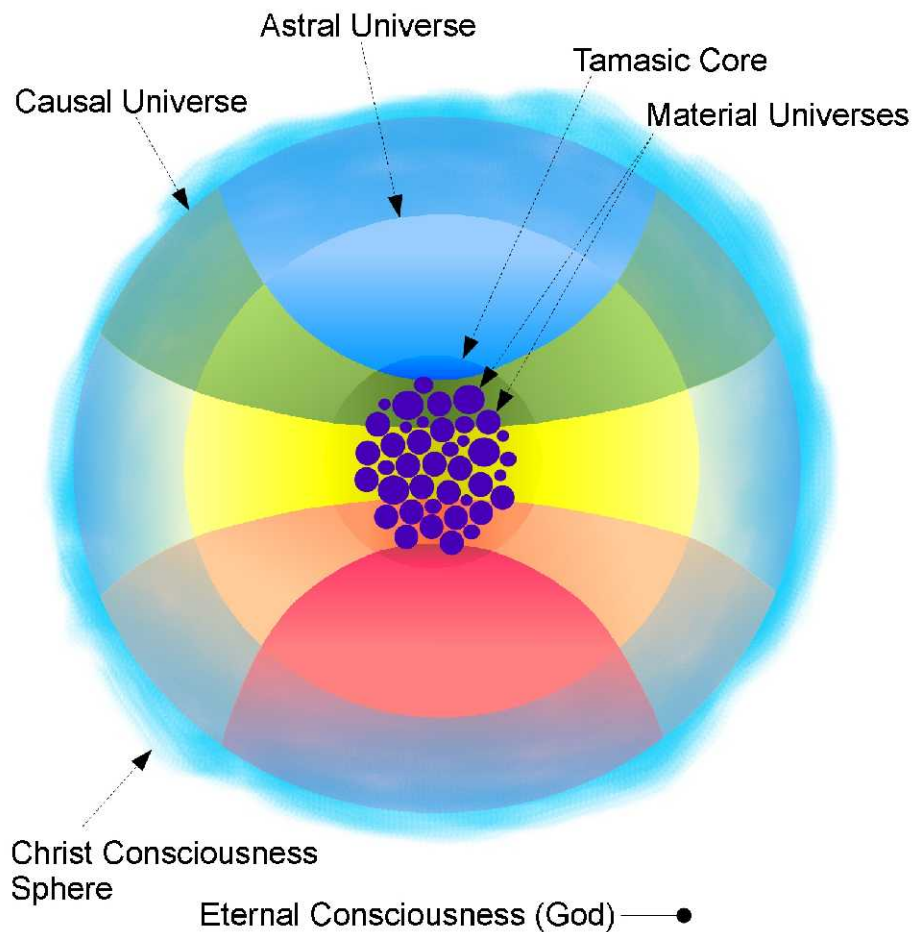


Figure 10: The Heart of Nature.

Sri Yukteswar stated, "*The cause of creation is Anu or the Atoms*" (HS I:4), mixing the singularity of creation's Anu with the plurality of souls' Atoms to indicate their connectedness; or to be more precise, to highlight the fact that the latter are included within the former and are its essential parts. So, the main difference between the macrocosm and microcosm is in the size not so much in the structure or functionality. "*Man, the microcosm, is in all respects an epitome of the macrocosm. His physical body is gross matter; his life and his ability to perceive through the senses and cognize through the consciousness are dependent on the subtle powers and forces of his astral and causal bodies—instruments of the indwelling soul, or individualized consciousness of God*" (BG I:4–6).

When an Atom turns into a Heart and starts developing denser and denser cloakings of the original Universal Substance, this continues the process of individualization and separation from the oneness in Spirit, which can be termed the evolution of ignorance. Evolution of ignorance stops with the development of

gross matter, which completely hides the Real Substance. As Sri Yoganandaji explained before, gross matter is consciousness that cannot think of itself, let alone of its origin. It's so fixed that it could be sliced, diced, and rearranged; however, it would not know what was done to it nor have any memory of whence it came. Such dumbness is ignorance made manifest.

In respect to the force that causes the Aum vibration, Sri Yukteswar referred to it as the Omnipotent Force or Repulsion (HS I:3). This force, which is responsible for producing the individual particles of Spirit, simply disturbs the underlying Universal Substance and creates the sound (compression) waves, wherein each compressed part becomes an individual Atom.

On its own, the Repulsion would cause Atoms to travel straight into infinity. However, Sri Yukteswar also stated that complementary to this force is the force of Attraction (the Omniscient Feeling or Love, see HS I:3). Earlier we discussed how God's light is not a projecting light but revolving light, moving all around, so let us assume that the main cause for this roundabout movement is the force of Attraction.

To visualize what is happening with the Atoms (as the light is rotating around) let us perform the following experiment: let us drop a handful of sand, or some other granular material, into a good-sized bowl filled with water. Let us then animate the water with rhythmical round movements and observe what happens with the material. Pretty soon it will start rotating with the water and group towards the middle of the bowl. Analogously, when the force of Attraction stirs up God's light, it also stirs the Atoms, which are immersed in it, so they also move. This stops the Atoms from travelling into infinity and defines the boundaries of the space and time continuum. In other words, the force of Attraction restricts the reach of the Atoms and confines their movements within a limited stretch of space.

Let us also assume that the force of Attraction acts in such a way that the effect of all this movement is appearance of a spherical "bowl" (i.e., a sphere), an immaterial container, which is filled with the rotating light and "dancing" Atoms. We will give a name to this container, and we will call it "creation's Atom" or simply "creation."

But we have to remember that God's light is also polarizing the Atoms and the container itself, so they all develop positive, negative, and neutral layers, each

containing thoughtrons of the particular charge (or without the charge as is the case with the neutral layer). Metaphysically, to "have a charge" means to "have a purpose," where positively charged thoughtrons have the purpose of "*determining what Truth is,*" while negatively charged thoughtrons "*produce the ideal world for enjoyment*" (HS 1:6).

So, let us examine how the overall charge of individual Atoms, when we look at them as whole units, affects their position within the layers of creation's Atom. According to the prevalent purpose (charge) in each Atom its overall polarity would be affected, so it would either be more positive or more negative, or it would be neutral. Atoms that have the prevalence of positively charged thoughtrons will have the purpose of determining what Truth is and will stay within the outer (positive) layer of creation, closer to the surrounding ocean of Spirit. Atoms with the prevailing negative purpose will dwell in the middle of creation's sphere (in its tamasic core), where material universes are created.

We can try to visualize this grouping of the Atoms by slightly modifying the earlier experiment with the bowl of water. This time we will not use the sand, but imaginary material with the following properties: when subjected to an external magnetic field, each granule of this material would become either a magnetic monopole (i.e., it would have either a positive or negative magnetic pole, but not both at the same time) or would not be magnetized at all. We will also put the bowl in the vicinity of a strong magnet, where the positive pole of this magnet surrounds the bowl and its negative pole is very far away so it doesn't exert any influence on the material (we could say that the negative magnetic pole is in infinity). Effectively, this magnet is a very strong positive magnetic monopole. The last thing we have to change in the experiment is to replace the water with some other substance, which would stay unaffected and neutral in the presence of this external magnetic field.

So, if we again stir this substance and add the granules slowly into it (being careful to put equal amounts of positive magnetic monopoles, negative magnetic monopoles, and unmagnetized granules), we would observe that the negative monopole granules would try to stick to the bowl (being attracted to the positive pole of the external magnet), positive monopoles will try to group in the middle, away from the edge of the bowl (being repelled by the positive pole of the external

magnet), and unmagnetized granules would be positioned somewhere in between of the first two groups and would observe more freedom in their individual movement.

To make a more proper analogy with creation, we have to remember that in the spiritual realm like attracts like, which is to say that positive attracts positive and negative attracts negative. In other words, Atoms that are primarily charged with positive purpose would be positioned close to the external positive magnetic monopole (i.e., God), while more negatively charged Atoms would stay in the middle of creation's rotating sphere. Hence, we see that creation also, as a whole, has the structure of an Atom, which when polarized becomes the Heart of Nature.

If the source of Repulsion could be traced back to God's will to create, then Attraction should be able to be traced back to His will that everything created would eventually understand its true nature and oneness in Spirit. Without the force of Attraction (Love), Atoms would never draw close but would always stay separate. So, as the Atoms are drawn together, they combine their coatings into different forms: *"Under the influence of this Omniscient Love, the Attraction, the Atoms, being attracted toward one another, come nearer and nearer, taking ethereal, gaseous, fiery, liquid, and solid forms. Thus this visible world becomes adorned with suns, planets, and moons, which we call the inanimate kingdom of the creation"* (HS I:14).

This is to say that as Atoms (dark matter) arrange themselves into the layers of creation's Atom, those that "fell" into its core (being characterized with the prevalent negative purpose) would group together to form universes, galaxies, nebulae, solar systems, stars, planets, and other structures. This nicely fits the observation that galaxies (normal matter) largely form along the densest concentrations of dark matter, but it also means that the gravity wells mentioned in the cosmologist's story of creation correspond to the various groups of participating Atoms, and this grouping is caused by the force of Attraction.

The spiritual force of Love, which physically draws Atoms close to each other, also kindles in them a desire to unify with their Source. Paramhansa Yogananda said that this desire in the Heart *"represents the attracting principle of love whose 'duty' it is to draw creation back to God. Felt by devotee as shraddha, or devotion to God, it is an inherent pull of the heart in longing to know Him. It stirs the devotee to spiritual action and supports his sadhana (spiritual practices). Shraddha is*

*frequently translated as faith; but it is more adequately defined as the natural inclination, or devotion, of the heart quality to turn towards its Source, and faith is an integral part of surrendering to this pull. Creation is a result of repulsion, a going away from God—an externalization of Spirit. But inherent in matter is the force of attraction. This is love of God, a magnet that ultimately pulls creation back to Him" (BG I:4–6).*

As the Atoms (Hearts) desire to unify and are drawn close by the force of Love, they combine their layers in order to produce different worlds for enjoyment (with their senses). Being ignorant of their Source but having an urge to unite, they seek to satisfy their desires to exchange love with their fellow creations. The first expression of this unification on the material plane is the inanimate kingdom, which is produced by combining the outer coatings of Atoms. As Atoms would group together, each group would form a particular celestial body. For example, one group of Atoms would form a star, while other group would form the first planet, and still a separate group would form the second planet and so forth.

It is good to pause a little bit here and clarify the relationship between the Christ Consciousness (aspect of God the Son), God's light, and the force of Attraction or Love. In chapter two we said how Christ Consciousness is inherently and inseparably present in the light (see BG III:14–15) and how light is used as a synonym for the consciousness of God the Son, the "information" that is carried by the light. A similar statement could be made about the force of Love, because Christ Consciousness is the cause of all vibration. Hence, Love could be used as a synonym for Christ Consciousness because of Love's role in relation to the movement of light and creation (i.e., it causes them to rotate; vibrate). Therefore, the rest of the text does not make any specific distinction between the mentioned aspects of God; so Love, Divine Love, Omniscient Love, and God's light all represent the Christ Consciousness in its role to give God's creations (Atoms) life and help them to evolve back into the oneness with Spirit.<sup>49</sup>

With the action of Divine Love becoming more developed, the involution of ignorance becomes more apparent. More advanced in love (intuitive knowledge of their Source), some Atoms within a group start to withdraw their outer coatings from the group form. They begin to look for other Atoms in the similar state, to

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<sup>49</sup> *"Neither pray I for these alone [i.e., Chris's disciples], but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20–21).*

bond with at a deeper level—that of their energy bodies (karmendriyas). "*In this organic state the Atoms, embracing each other more closely to their heart, appear as the vegetable kingdom in the creation*" (HS I:14). However, to build and maintain their material forms, such Atoms will still rely on the substances provided by the inanimate kingdom: minerals, air, water, and sunshine. Thus the inanimate kingdom acts as the nourishment and support layer for the rest of the visible world.

Further empowered with love, the Atoms start to break away from the vegetable kingdom and seek to unite with the fellow creations at the deeper level, that of their organs of the senses (jnanendriyas). "*The Atoms then perceive the nature of the external world and, attracting other Atoms of different nature, form bodies as necessary for enjoyment, and thus the animal kingdom appears in the creation*" (HS I:14). As we can see, the process of evolution leads Atoms to gradually unify into smaller groups until they completely individualize.

Sri Yukteswar explains that when an Atom acquires the power of determining right from wrong, it becomes a man. Operating from the intelligence layer (the positive pole of the Heart), man is a rational individual capable of understanding creation. Thus man's is the highest form in the material world, designed to be a vehicle for a being that upholds God's laws and rules over the lesser forms.<sup>50</sup> God was not satisfied with the material part of creation until He had created man; only after the material form suitable for the most advanced stages of consciousness was made did God see that everything He had created was "*very good*"<sup>51</sup> and "*the heavens and the earth were finished.*"<sup>52</sup> Thus creation with its three vibrational layers of thought, energy, and gross matter was made the perfect theatrical stage for the stupendous movies of life to unfold.

Further development of love within his Heart makes a man devata or angel. When man becomes Love itself, then all bondage to this creation is broken and man becomes free (i.e., he is not required to continue to dwell in it). He then enters into the "creation of Light" (see HS I:14). Hence the purpose of this creation is to produce perfect beings who will share eternity with the Lord.

As Atoms grow in love, they become more mobile. From Sri Yukteswar's sutras,

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<sup>50</sup> See Genesis 1:28.

<sup>51</sup> See Genesis 1:31.

<sup>52</sup> See Genesis 2:1.

we learn that the evolution of consciousness consists of growth in its knowledge of the Source as well as in its awakening to the power and joy that comes through the unity with It. As said above, such consciousness requires a suitable vehicle to fully express its capabilities. Hence, with the evolution of consciousness there must follow the development of the appropriate material bodies. But what is also important for consciousness to evolve faster is the environment where Atoms dwell (we'll come back to this thought a little bit later in the chapter).

It is important to remember that when we talk about the evolution of consciousness, we are not talking about the changes of that substance, i.e., consciousness, but rather about the kind of thoughts that it entertains. Fully evolved consciousness (inside an Atom) entertains thoughts that reflect the unity of the corresponding soul with Spirit, and therefore with the whole of creation. Such an Atom is in the "pure" state. Consciousness of a highly impure Atom entertains thoughts that highlight its separateness from the Source, while mixed consciousness (of an average man) welcomes thoughts from both ends of the thought spectrum (i.e., both good and evil). An impure Heart indicates that there is still some evolutionary growth to be achieved and some work to be done.

From soul's perspective, it's all about the level of control that it has upon the processes inside its Heart. From the Heart's perspective, it's all about figuring out that the sense of I-ness inside is the reflection of the soul, which is outside. The soul is like a conductor that is directing a piece being played by an "atomic" orchestra. If the orchestra is following the conductor, the music will be beautiful. Otherwise, the noise being produced will not be pleasing to the audience sitting around.

Soul is part of God's light, one of its rays. This light of Christ Consciousness shines on the Atoms and polarizes them into Hearts. Sankhya teaches us that the product of this polarization is life; the consciousness within the Atom starts to feel, think, and adorn itself with three superimposed layers or bodies: the body of thoughts, the body of lifetronic energy, and the body of gross matter. That is the part which is imposed upon the soul. It is said that when soul starts to identify with these bodies, it becomes an ego.<sup>53</sup> As ego, soul loses the perception of its

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<sup>53</sup> *"Essential sons of God (souls), clear reflections of the Father untarnished by delusion, have become sons of man by identification with the flesh and forgetfulness of their origin in Spirit. Deluded man is just a beggar on the street of time. But as Jesus received and reflected through his purified consciousness the divine sonship of Christ Consciousness, so also every man, by*

oneness with the origin of all knowledge, love, power, and joy<sup>54</sup> and concentrates on the limited abilities provided by its Atom, within the restricted environment that surrounds it.

Obviously, this is a poor investment—trading the immortality of the soul for the mortality of the ego and switching from the perennial bliss to little joys of conditional sense pleasures. Well, the good part is that God doesn't want us to stay like this forever; He wants us back with Him in the eternity of never-ending joyful existence. Even though the soul has a choice of accepting Love's invitation or turning its back to It, the longing for Love within one's Heart is so strong that ultimately nothing will be able to satisfy its hunger except a taste of Home. Creation's setup is done in such a way that the question is not if the soul will unite with Spirit, but when.

However, our return is gradual; at first the unions that Atoms form are instinctive. As the knowledge about the world around them grows inside, the Atoms seek to explore new possibilities in different kinds of unions until they individualize. At that stage, they have learned about the right and wrong actions. They can exercise judgment about what is good for them and what's not. That's when the choice kicks in. By this time, the ego is so accustomed to identifying with its bodies that it is unwilling to unlearn this and accept the responsibility for its actions. But God had planned otherwise. The law of karma<sup>55</sup> serves the purpose of applying pressure on ego (soul) to stop looking for pleasures within creation and to start looking for the Pleasure that created it. Constantly missing something by design, ego will always be unhappy and wanting, until the realization of soul's sonship with God is achieved. Even though the soul will have to work out the ballast of karma before it can claim the complete victory in Spirit, once it has the goal of returning Home as its primary focus, the spell of delusion

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*yoga meditation, can clarify his mind and become a diamondlike mentality who will receive and reflect the light of God" (SCC 1). "The perfect soul appears as the distorted ego when it is reflected in the agitated waters of human life, influenced by the good, activating, and evil qualities (gunas) of Cosmic Prakriti (Nature)" (BG XIV:5).*

54 "In It (Parambrahma, God) is the origin of all knowledge and love, the root of all power and joy" (HS I:2).

55 Karma is "the cosmic dispenser of justice through the law of cause and effect which governs the actions of all persons. According to this law, the soul attracts to itself a good or bad heredity, and a good or bad mentality, according to desires and habits formed in past earth-existences, which being unexpurgated are carried forward from the last incarnation into rebirth in one's present life. A person's good or bad judgement of all incarnations, working through the law of cause and effect, creates good or bad inclinations, and those inclinations attract him to rebirth in a family with good or bad hereditary tendencies (or beyond the effects of heredity, to an environment and life experiences consistent with his karmic propensities)" (SCC 7).

will soon be lifted by God's mercy. As said above, what also helps is the environment in which souls dwell. In wholesome surroundings, in the company of others who love God, souls will find it easier to develop faith and devotion for the Lord, which will quicken their desire to return to Him in Spirit.

It is said that man needs about one million years of well-balanced and healthy life to reach Perfection (see AY 26), but the good thing is that human evolution could be quickened by the practice of methods such as Kriya Yoga.<sup>56</sup> Obviously, one lifetime can hardly suffice for the whole evolution process to completely unfold, hence reincarnation is needed: *"When the physical body dies, a being loses the consciousness of flesh and becomes aware of his subtle astral form in the astral world. At a karmically predetermined time that astral being loses consciousness of his astral form and undergoes rebirth in the physical world. When the astrally garbed soul leaves the astral world at the end of its astral life, it is attracted to parents and an environment on earth (or to similar inhabited planets in other island universes) which are suited to the working out of that individual's store of good and bad karma"* (SCC 10).

The mechanism of reincarnation is well known in the East but not so well accepted in the West, even though Bible makes quite a few references to it (see SCC 2). For example, the following two quotes indicate that Elijah reincarnated as John the Baptist: *"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord"* (Malachi 4:5) and *"But I say unto you, That Elias (Elijah) is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist"* (Matthew 17:12–13).

The reason for omitting reincarnation from Christian theology was well-intentioned; however, it failed to produce the desired result: *"The early Christian church accepted the doctrine of reincarnation, which was expounded by the Gnostics and by numerous church fathers, including Clement of Alexandria, the celebrated Origen (both third century), and St. Jerome (fifth century). The doctrine*

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<sup>56</sup> *"Kriya Yoga is an instrument through which human evolution can be quickened," Sri Yukteswar explained to his students. "The ancient yogis discovered that the secret of cosmic consciousness is intimately linked with breath mastery. This is India's unique and deathless contribution to the world's treasury of knowledge. The life force, which is ordinarily absorbed in maintaining the heart-pump, must be freed for higher activities by a method of calming and stilling the ceaseless demands of the breath"* (AY 26).

*was first declared a heresy in AD 553 by the Second Council of Constantinople. At that time many Christians thought the doctrine of reincarnation afforded man too ample a stage of time and space to encourage him to strive for immediate salvation. But truths suppressed lead disconcertingly to a host of errors. The millions have not utilized their 'one lifetime' to seek God, but to enjoy this world—so uniquely won, and so shortly to be forever lost! The truth is that man reincarnates on earth until he has consciously regained his status as a son of God" (AY 16).*

It is an essential part of this theatrical stage (i.e., creation) to ensure infinite possibilities for resolving unfulfilled desires and working out the accrued karma. *"All souls come from God—individualized rays of pure Spirit—and evolve back to their native perfection by exercise of their God-given free will. The ignorant and the wise alike require equal opportunity from the hand of a just and loving God in order to fulfil this quest. For instance, a baby who dies prematurely cannot possibly have used its free will to be either virtuous enough to be granted salvation or vicious enough to be damned. Nature must bring that soul back to earth to give it a chance to use its free will to work out the past actions (karma) that were the lawful cause of its untimely death, and to perform sufficient good actions to attain liberation.*

*"Ordinary souls are compelled to reincarnate by their earthbound desires and effects of past actions. Great souls, advanced in wisdom through learning the lessons of many lifetimes, come on earth partially to finish their karma but principally to act as noble sons of God whose example inspires His lost children along their way to the Heavenly Father's all-blissful home. Masters and prophets, having graduated from the school of mortal life into the immortality of Cosmic Consciousness, incarnate voluntarily to serve, at God's behest, as plenipotentiary agents of His millennial plan to shepherd all souls back to their eternal abode in Spirit" (SCC 2).*

Sri Yukteswar stated that consciousness is covered by five sheets or koshas (see HS I:14). The first kosha is Atom itself, caused by the Aum vibration, wherein consciousness whirls up into a rotating sphere. The second vibrational transformation of consciousness is that of the five electricities, which divide the Atom into five rotational bands. Then come the third, fourth, and fifth vibrational sheets, which correspond respectively to the organs of senses, organs of action, and finally, the "outer" coating of gross matter.

On its way back to Spirit, consciousness must overcome the limitations imposed by each kosha. Its level of advancement is witnessed by the complexity and capabilities of its material body as well as by the type of actions it undertakes. More advanced consciousness will build itself a more capable body and will express more of its innate godliness. *"The entirety of vibratory creation is an externalization of Spirit. Omnipresent Spirit secretes Itself in vibratory matter, just as oil is hidden in the olive. When the olive is squeezed, tiny drops of oil appear on its surface; so Spirit, as individual souls, by a process of evolution gradually emerges from matter. Spirit expresses Itself as beauty and magnetic and chemical power in minerals and gems; as beauty and life in plants; as beauty, life, power, motion, and consciousness in animals; as comprehension and expanding power in man; and again returns to Omnipresence in the superman"* (SCC 7).

But evolved Atoms are not just producing more able and more mobile bodies. They are also able to travel around creation, because they are not bound to more durable lower group formations. As Atoms evolve, they withdraw their participation in the group maintenance of the particular lower kosha and join other Atoms for the group sharing of the higher vibrational kosha. When they completely individualize, Atoms have withdrawn their active support from the lower three koshas and are able to form different relationships (with different Atoms) in each new physical incarnation.

However, to grow and maintain their material bodies, Atoms will always borrow raw materials from the lower kosha groups. For example, both man and animal will rely on the life force and nutrients from plants and the inanimate kingdom, while plants themselves will take nourishment from the inanimate kingdom, which therefore provides support for all material forms of life. Raw materials are "borrowed," because they are continuously recycled by the previously mentioned five life forces through the processes of crystallization, metabolism, assimilation, circulation, and elimination. When the particular life cycle finishes, all raw materials are gradually integrated back into the kosha wherefrom they originated. So, as souls detach from the material forms they have fashioned for the particular lifecycle, they are able to travel within the astral world. They are led by their desires to a suitable place that will enable the fulfillment of the same. Jesus said: *"In my Father's house are many mansions"* (John 14:2), which simply means that,

like there are different regions on earth, so there are different compartments within the higher worlds that provide particular environments for Atoms to dwell. The ticket to the choice destination is determined by personal karma, which is the sum total of one's actions, good and bad. As people's deeds reflect what's on their mind, so personal karma is highlighting the character of one's desires and habits. *"At death of the physical body, a soul garbed in its astral form ascends to the astral heavenly level merited by the balance of that person's good and evil actions on earth. It is not by virtue of death that one becomes an exalted angel in heaven. Only those persons who become angelic in spiritual behavior and God-communion on earth are able to ascend to the higher regions. While persons of wicked deeds are attracted to astral nether regions and may experience something akin to periodic dreadful nightmares, the majority of souls awaken in a luminous land of incredible beauty, joy, and freedom, in an atmosphere of love and well-being"* (SCC 10).

Ultimately, desire is the motor that makes things happen; without it even creation would not exist. If God didn't have the desire to share His love with many, nothing would exist. Even those who become emancipated in Spirit and are still active in the world, do so due to their desire to help others (Lord Krishna speaks): *"I am the Cosmic Beam that creates the various dream pictures of life, not from any necessity, but from a desireless desire to express Myself as many dream forms. I am the Ultimate; nothing remains for Me to attain in My dream dramas, for nothing is outside of Myself. I continue, however, to produce My dream shows and to keep an active part in them, that My children, the individualized multiforms of My One Being, may similarly act in them as divine beings, and then return to Me in My dreamless home of eternal blessedness"* (BG III:22).

But there is a difference between the Desire<sup>57</sup> and desire. The first one is selfless while the other one is selfish. According to the law of karma a selfless desire, or "desireless" desire, cannot accrue karma because there is no self (ego) that it can target. Results of such actions go to God, the Overarching Self, and He being the owner of the law of karma cannot be bound by it. On the contrary, results of a selfish desire do have an individual address of delivery, so they unmistakably follow the ego wherever it goes. Sometimes, they limit its maneuvering space so

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<sup>57</sup> The capitalized form of the word Desire indicates its divine connotation; it represents God's desire, His dynamic will to do something.

much that it appears that such person is helpless, under a curse or a spell of bad luck. Nevertheless, once ego realizes that it is a soul, it can claim immunity from all laws based on its unbreakable relationship with God. Until that eventuates, everybody goes from form to form, from place to place, being drawn by their personal karma, seeking pleasures that are mistaken for love.

A great drama indeed, with a stage that doesn't lack grandeur or assortment; God has provided a huge variety of places from which His children can choose. But this was not so initially. Sri Yogananda tells us that in the very beginning, after giving life to His first creation, God saw that all created things were rather similar, so He reduced the power of His influence in order to provide for more variety. *"Now, although so many dazzling things were suddenly within Him and about Him, He saw that they suffered from sameness; so He dimmed the light of His power and focused all His rays in space and began to condense His astral cosmos. Lo! All things began to change their vibrations, becoming different in color and form and density. His astral cosmos became frozen, and the earth took a brown, solid form, and the lunar men became fleshly forms of definite, condensed dreams, and the nightingale dreamed its feathery plumes, and the trees wore flowers. He caused all things to dream with intensity, to dream definitely and continuously; He caused them to dream astral and gross dreams, even as He dreamt them into being. Thus the gross cosmos came"* (WE).

From Moses, as we will discuss in the next chapter, we learn that God started experimenting with the strength of His light within the second creation cycle (i.e., on the second Day). This light was initially so strong that it didn't allow for polarization of the Atoms, and without this the three guna layers did not form. Consequently, neither astral nor physical bodies were formed. So, creation on that first Day consisted only of one part, the ideational (causal) universe filled with "dark matter."<sup>58</sup> But, as the guiding light of Christ Consciousness was reduced in intensity, the Atoms started to polarize, which caused the other two parts of creation to emerge: the astral universe made of the "dark energy" and the material universe made of the five elements.

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<sup>58</sup> As discussed earlier, dark matter and dark energy are labels given by scientists to the components of God's creation that are not detectable with the current generation of the measurement instruments. However they are inferred to exist based on the cosmological observations made so far. They are termed "dark" because they don't emit any electromagnetic radiation.

We already mentioned that souls are rays of God's light and that each one is associated with the particular Atom, so "focusing all His rays in space" indicates how Atoms were able to polarize and how, due to the different balances of purpose inside the individual Atoms, they started to move into different layers of creation. Those that went into creation's core started to group into visible universes, galaxies, star systems, planets, and so forth.

Because the Aum vibration created the Atoms in the first place, we can conclude that this part of the Holy Trinity (i.e., the Holy Ghost) is responsible for the compartmentalization of Spirit into the infinite number of units, which make the foundation of Nature. But this blueprint of creation would not animate without the light of Christ Consciousness (Kutastha Chaitanya, the Son)—it would not have a life of its own, as it would just stay an idea in the Mind of the Creator. The light component was necessary to give consciousness to these little units, and with this light dimmed, there appeared a greater possibility for them to be different, to develop the variety that God desired; as Paramhansa Yogananda said, to "*change their vibrations, becoming different in color and form and density.*"

So, dimming the light of God's guidance was done for the purpose of creating more thrilling drama, because it allowed for the development of shadows in the motion picture of life. "*The beam of light from the projector's booth cannot alone create a motion picture; a film of mingled shadows and transparencies is also needed. Similarly, the Lord assumes two aspects, Purusha or the undistorted light of Kutastha Intelligence, and Prakriti<sup>59</sup>(Nature) with its maya-film of shadow relativities, to project the intelligently organized drama of countless worlds and beings. Through the two divine agencies<sup>60</sup> He produces in cosmic cycles throughout eternity the dream motion-picture of creation*" (BG XIII:20).

However, even though God wanted more interesting play, still He doesn't want His light children to stay enmeshed in the movie forever. Soul that is identified with its Atom and the bodies it produced cannot stay in that egoistic state forever. Creation's design is such that soul (once it becomes aware of its individuality) should quickly become miserable and disillusioned with matter and would start turning back to God: "*I was One, I wanted to be many; I was*

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59 "*Prakriti means 'that which can work superbly.' Gazing around at the panorama of her inexhaustible handiwork, who could dispute the aptness of her Sanskrit name?*" (BG XIII:20).

60 I.e., the Son (Tat) and the Holy Ghost (Aum).

*consciousness, but I wanted to be a dream, and I made many in My dreams and I play with them in My dreams. But when they get away from Me, they suffer the nightmare of My dream. But when they know I am the dreamer, and it is My thought that dreams their existence, then they no longer suffer; then they play the divine play in My dream universe" (AW).*

Unfortunately for us, it seems that only sorrow could persuade us enough to start looking for God; without the ugliness of evil we wouldn't so easily turn our backs to the hypnotic charms of creation and seek the One who "*is the origin of all knowledge and love, the root of all power and joy" (HS I:2).*

*"For the ordinary man in his present stage of evolution, a life without difficulties would be of little value. No lessons of growth would be learned, no transformations of inflexible natures into godly consciousness, no compelling incentives to seek and know one's Maker.*

*"Regardless, the time-worn, unresolved conundrum persists: Did evil have its origin in the plan of a good and perfect God? The Lord Himself answered prophet Isaiah: 'I am the Lord, and there is none else, there is no God beside Me: I girded thee (invested thee with thy powers and attributes), though thou hast not known Me. ... I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.'<sup>61</sup> The illumined rishis<sup>62</sup> of India similarly perceived, 'Joy, sorrow, birth, death, fear, courage ... these diverse states of beings spring from Me alone as modifications of My nature. ... I am the Source of everything; from Me all creation emerges'<sup>63</sup>" (SCC 7).*

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<sup>61</sup> Isaiah 45:5, 7.

<sup>62</sup> Seers, exalted beings who manifest divine wisdom.

<sup>63</sup> BG X:4–5, 8.

## 5. On the Seventh Day

Throughout the book, in several places, we have used expressions such as "the first creation" and "when God started to create" to illustrate the fact that even though creation appears in cycles (days of creation), which will probably continue unto eternity, this process started at the certain point in the past. The same is highlighted in the story of Genesis, wherein Moses describes what had happened within the first seven creation cycles, and before moving onto the story of Adam and Eve, he concludes the story of the macroscopic creation with the following words: "These are the generations of the heavens and of the earth ..." (Genesis 2:4).

In the macrocosmic sense, "heavens" designates realms above the material part of creation (i.e., astral universe, ideational universe, and Christ Consciousness sphere<sup>64</sup>), while "earth" represents the material portion of creation—visible universes. The word "generations" applied in the context of the seven creation days indicates that these Days are not simple twenty-four hour days, but are much larger creation cycles. As children are the second generation of "people" compared to their parents and grandchildren are the third, so each creation that appeared on the specific creation day is the particular generation of "creations." The same also applies to its portions: heavens and the earth. Hence, the evolutionary changes described for each creation day actually happened to the different incarnation of creation.

The argument whether God created everything in six (earthly) days is a great divide between faith and science, but if we assume that the "day of creation" mentioned in Genesis refers to God's working day and not man's, then it's easy to reconcile these two viewpoints. If we look into Genesis 1:5 (King James Version), we will find that the translators chose to capitalize the words "Day" and "Night." It can't be an indication that God spoke them into existence, because this paragraph talks about God giving names to certain phenomena after it already

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<sup>64</sup> Even though, technically, the vibrationless realm of Spirit is the highest heaven, it is not included in this particular enumeration because eternal Spirit is uncreated and timeless. To talk about generations of Spirit is an oxymoron. In relation to the heavenly regions, however, Paramhansa Yogananda wrote: "*Heaven may be said to consist, overall, of three regions: where the Heavenly Father lives in vibrationless Infinity; where Christ Intelligence reigns—omnipresent in but transcendentally untouched by vibratory creation—and in which the angels and highest evolved saints reside; and the vibratory spheres of the ideational causal world and lifetronic astral world*" (SCC 10).

occurred. Obviously, it was done so these are distinguished from the solar day and night, which God spoke into existence on the fourth Day.<sup>65</sup>

As discussed earlier, the light that was created on the first Day was the light of Christ Consciousness, which gave life and conscious separate existence to things that God had thence created only as thoughts in His mind. Therefore, this light is not solar light (unless we poetically attribute it to be coming out of the "Sun of Omnipresence"), which is another argument against the assumption that the day of creation has the same length as the earthly day. As Sri Yogananda stated, "*The seven days were not solar days, but consisted of aeonic cycles. The creation of the earth, as also its galactic neighborhood, took untold measures of time to make it habitable for man*" (SCC 32).

Let us further explore the thought that each Day yielded a new generation of creation. This means that at the beginning of each creation cycle, a new version of creation is being made, while at the end of the same cycle it is dissolved back into Spirit. When fully developed, each creation has three parts: the world of dark matter, the ideational universe; the world of dark energy, the astral universe; and the world of gross matter, the multitude of material universes (i.e., a multiverse). These worlds are superimposed on one another; material universes are overlaid and contained within the much bigger astral universe, which is supported and contained within the still bigger ideational universe (see Figure 10).

It is interesting to diverge a little bit for a moment and reflect on the possibility that this is not the only creation that exists within the boundless ocean of consciousness (i.e., Spirit). Paramhansa Yogananda hinted that there are many such creations adorning God's living quarters: "*The Lord has Infinitude as His space in which he dangles the intricately designed baubles of these physical, astral, and causal worlds, intriguingly reflecting as well as mysteriously hiding facets of His Immutable Being*" (SCC 10).

Earlier we said that creation has a structure of an Atom, so as it starts to develop at the dawn of each new Day, influenced by the light of Christ Consciousness, it polarizes and divides into three layers. In its inner core material universes become afloat, like little islands, in the vast sea of cosmic intelligent energy. This lifetronic energy, originating from the middle layer of creation's Atom, informs

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<sup>65</sup> See Genesis 1:14–19.

and animates all gross matter. Hence, astral universe spans across the middle layer as well as within the core of creation's Atom, while the superfine ideational universe permeates both astral and material universes and spans across the whole of creation's Atom.

Each creation cycle (so far we are referring to it as a "creation day") consists of a period when creation is manifest, a Day, and the period when creation is not manifest, a Night. Also, there are lead-in and lead-out periods, which Moses simply labeled as mornings and evenings, where creation is transitioning from the state of inactivity into the fully developed state and later, after the whole Day has passed, from the fully operational mode into the state of non-activity, which is called the Night of nonmanifestation. Hence, at Night time, which equals in length to the Day time,<sup>66</sup> all previously created things rest, as seed ideas, in the mind of the Infinite until they are brought back to life in the morning of the next Day.

These huge time periods (if we could refer to them as such, because time does not exist outside of creation, i.e., during a Night) are in Hinduism also labeled as "Day" and "Night." However, by naming them as a "Day of Brahma" and a "Night of Brahma," a clear distinction is made between man's day and God's. In the Bhagavad Gita, Lord Krishna tells Arjuna: "*At the dawn of Brahma's Day all creation, reborn, emerges from the state of nonmanifestation; at the dusk of Brahma's Night all creation sinks into the sleep of nonmanifestation*" (BG VIII:18).

Thus, we can see that a Day is indeed a very long time: "*The lifespan for the whole universe, according to ancient seers, is over 300 trillion years*" (BG IV:7-8). According to this, and if we take the current cosmological calculations as correct, our own universe is still a toddler!

So, what is Moses telling us in Genesis? Is he saying that within the first creation cycle, God created a blueprint of creation (in His mind) and that He worked out how to go about manifesting it by creating the *light*? Is he also saying that God liked this "hobby"<sup>67</sup> so much that He decided to periodically spend some time with it and that He also decided to do it in an orderly fashion? So, the time period when He plays with His hobby, God calls it a Day of manifestation, and when He doesn't play that's called a Night of nonmanifestation?

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<sup>66</sup> See BG VIII:17.

<sup>67</sup> "*For thou hast created all things, and for thy pleasure they are and were created*" (Revelation 4:11).

Obviously, a mere mortal could barely peek into the eternity and see when this cosmic schoolhouse was first incepted and how God went about creating it. As Paramhansa Yogananda puts it:

*"History could hardly record complete cosmic or earthly dissolutions! At such times a planet, for example, and all things on it are converted into diaphanous energy. Only liberated masters, through visions, have seen such cosmic dissolutions; and no one except God has kept a record of how many times the earthly school-building and its pupils have been entirely dematerialized into astral or causal form, or into mere seed-ideas in the mind of the Creator, and then brought forth again throughout many 'Days of Creation'—periods of manifestation, which are then followed by 'Nights of Dissolution.'*

"With each reemergence of the cosmic schoolhouse, God begins anew to train its pupils—some who are newly arrived, and others who are repeaters (as Krishna explains in VIII:19). Advancing through the different grades of incarnations, they must ultimately pass the final examination of liberation" (BG IV:7–8).

Was Moses such a liberated master? If we believe the miraculous story of his life, this is quite certain. Moses' appearance with Elijah and Jesus on the Mount of Transfiguration<sup>68</sup> and *"The vibrating voice of the Father and the celestial cloud that enveloped the three masters and the disciples of Jesus distinctly reveals that the Heavenly Father had a special message for the world through the united liberated lives of Jesus, Moses, and Elijah"* (SCC 45). It is obvious then, that we should look for this special message in all of the books that Moses left us.

On the second Day, Moses continues, God went about adding a new dimension to His creation. He organized it into sections and created a divider<sup>69</sup> between them to keep them seemingly separate. "Seemingly," because we have to remember that the only real substance of everything is God; He is the medium that vibrates through the Aum vibration and thus He is the building material for all Atoms. Due to this fact, God is omnipresent throughout the whole creation but also He is essentially all that there is—every created object and every created being and also the Intelligence behind it. No wonder Eastern mysticism exclaims that "this is all

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<sup>68</sup> See Matthew 17:1–8.

<sup>69</sup> As discussed in chapter three, this divider or "firmament" is the element of ether. Vibratory etheric space (i.e., the element of ether) is *"hiding the astral from the physical manifestation, the causal from the astral, and the transcendent Christ and Cosmic Consciousness from the causal"* (SCC 10).

an illusion," referring to the apparent separateness of things, forces, and beings in this universe. Moses teaches us the same thing when he tells us that the divider (firmament) separates essentially the same stuff—waters, those "*which were under the firmament*" from those "*which were above the firmament*."<sup>70</sup>

As indicated in the previous chapter, God had formed these sections by dimming His guiding light, the light of Christ Consciousness. Because its strength was reduced, all Atoms and Nature as a whole could polarize and explore different purposes of life. The overall purpose of an Atom is determined by the relative majority of the particular group of thoughtrons and is influenced by changes in their balance that occur with the passage of time. Thoughtrons that are positively charged will assume the purpose of "*determining what Truth is*"; while negatively charged thoughtrons will "*produce the ideal world for enjoyment*" (HS 1:6).

Therefore, Atoms with the predominance of positive thoughtrons would want to stay close to the surrounding Spirit and would settle within the positive pole of the Nature's Atom, in the highest regions of the ideational universe. Atoms where the purpose of going after sensory enjoyment is predominant, i.e., wherein the negative purpose prevails, would stay within Nature Atom's core where Nature creates material worlds, ideal playgrounds for those who want to forget God and run after mundane pleasures. In the middle layer of Nature's Atom, in the high regions of the astral universe, we can find Atoms that are free from the desires of the flesh, but are focused instead on the delights of much more beautiful astral world.

So we can draw a conclusion that, depending on the overall purpose of the Heart, different desires will arise in it, and vice versa—the sum total of desires owned by a Heart will determine its purpose. As noted above, desires will be different across Nature's three worlds:

"Physical desires are rooted in egotism and sense pleasures. The compulsion or temptation of sensory experience is more powerful than the desire-force connected with astral attachments or causal perceptions.

"Astral desires center around enjoyment in terms of vibration. Astral beings enjoy the ethereal music of the spheres and are entranced by the sight of all creation as exhaustless expressions of changing light. The astral beings also smell, taste, and

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<sup>70</sup> See Genesis 1:7.

touch light. Astral desires are thus connected with an astral being's power to precipitate all objects and experiences as forms of light or as condensed thoughts or dreams.

"Causal desires are fulfilled by perception only. The nearly-free beings who are encased only in the causal body see the whole universe as realizations of the dream-ideas of God; they can materialize anything and everything in sheer thought. Causal beings therefore consider the enjoyment of physical sensations or astral delights as gross and suffocating to the soul's fine sensibilities. Causal beings work out their desires by materializing them instantly. Those who find themselves covered only by the delicate veil of the causal body can bring universes into manifestation even as the Creator. Because all creation is made of the cosmic dream-texture, the soul thinly clothed in the causal has vast realizations of power.

"A soul, being invisible by nature, can be distinguished only by the presence of its body or bodies. The mere presence of a body signifies that its existence is made possible by unfulfilled desires" (AY 43).

These various compartments of Nature, as Moses tells us, were prototyped within the second and third creation cycles. Ever since then each new generation of creation follows the same pattern. On the second Day God had dimmed the light sufficiently enough so that the astral heaven did form ("*in the midst of the waters*") and on the next Day He reduced its strength even further so that the gross material world was enabled ("*Let the waters under the heaven be gathered together unto one place, and let the dry land appear*").

As a consequence, Nature always produces three distinct worlds: ideational (causal), astral, and material. These are contained within Nature's Atom, which is immersed in and surrounded by the Christ Consciousness light beyond which is the endlessness of Spirit; so Genesis 1:7–8 specifies that the divider between the higher realms of the eternal Spirit, Christ Consciousness sphere, and the causal world (waters that are above) and the gross physical world (waters that are below) is the astral heaven.

*"Different cultures and sects conceive of heaven according to their racial, social, and environmental habits of thought: a happy hunting ground; a glorious realm of endless pleasures; a kingdom with streets of gold and winged angels making*

*celestial music on harps; a nirvana in which consciousness is extinguished in an everlasting peace.*

*"Jesus said: 'In my Father's house are many mansions' (John 14:2). These 'many mansions' include comprehensively the Infinitude of Spirit, the Christ Consciousness sphere, and the diverse higher and lower planes of the causal and astral realms. In general, however, the designation of heaven is relegated to the astral world, the immediate heaven relevant to beings on the physical plane" (SCC 10).*

The variety of environments to fulfill one's desires was designed by God so that His children would have a choice. He didn't want to force His love upon us; He dimmed the light so that we could "run away" if we wanted to do so. As said earlier, this running away is in perception only; we can concentrate on the dense vibrations of gross matter so much that we lose all awareness of the finer realms of creation; however, we are still swimming in God's presence and we are still His children.

Desire and purpose are two faces of the same coin; they are connected through a feedback mechanism. Entertaining positive desires will lead to positively motivated actions that will then enforce predominance of the positive purpose in the Heart, while negative desires will yield negatively motivated actions and will work towards setting up the prevalence of the negative purpose in the Heart. The catalyst that controls the speed of this process is the will of a person—the stronger the will, the faster the process. Will power controls the amount of lifetrans expended on the particular activity, so greater the push of the will to perform the particular action, more focused and steady will be the work of the lifetrans.

We said it before, but along with a person's will power, what is also important is the dwelling place of the Atom. As Nature is polarized, she provides different influences within her different compartments. In each of her worlds, Nature supports and aids the type of desires as well as the accompanying behavior that are characteristic of the same. So, in the material world, within the tamasic region of Nature's Atom (its core), the expression of goodness generally does require an effort, while within the sattvic region of Nature's Atom (its surface layer), inside the purest regions of the ideational universe, it is impossible to be

evil.

Therefore, depending on the Atom's dwelling place, the surrounding environment will be full of positive, negative, or mixed influences, which will in effect assist or oppose initiated actions. In the domain of consciousness, where like attracts like, Atoms will always find dwelling places suitable for the fulfillment of their specific desires, but because of the same reason, we should also be aware that even after we stopped desiring the particular environment it will not stop desiring us. Only after our inner balance of purpose becomes incompatible with our former dwelling place will we be free to move on. Our unwanted choices will follow us around until we first realize that it was a mistake to wish for them and then consciously act in the opposite direction so that the balance of purpose is changed in favor of our new desires.

In the light of this discussion it should be also mentioned that, while working out creation, God's Creative Power assumes two aspects: pure and impure. Pure Nature creates everything good and beautiful in all three worlds and works in accordance with the guiding light of Christ Consciousness, while Impure Nature creates all ugliness of the lower planes and is the source of all evil. This is what Paramhansa Yogananda said about the Creative Power of God:

*"When this power goes forth from Ishvara (God the Father of Creation) as Intelligent Creative Cosmic Vibration, it takes on a dual nature. As Para-Prakriti (Pure Nature) it creates and expresses all good and beauty in harmony with the God-tuned immanent Kutastha Chaitanya (Christ Consciousness). Its divine nature is magnificently expressed in the causal and astral heavenly realms. But as the Vibratory Power descends into material manifestation, it becomes conjointly a deviant Apara-Prakriti (Impure Nature), creating through the circumscriptive laws of gross matter and the uttermost density of delusion.*

*"These two aspects of Prakriti correspond to Christian designations of Holy Ghost and Satan. The Holy Ghost in tune with Christ Consciousness creates goodness and beauty and draws all manifestation toward a symbiotic harmony and an ultimate oneness with God. Satan (from the Hebrew, literally 'the adversary') pulls outward from God into entanglement with the delusive world of matter, employing the mayic cosmic delusion to diffuse, confuse, blind, and bind" (SCC 7).*

However, Paramhansa Yogananda explains that the material world on the third

Day was made perfect and that all its inhabitants were meant to live an ideal and harmonious life, after which they were to automatically dissolve back into Spirit. As an archangel, Satan was tasked with manifesting and sustaining that perfect material creation and was given an independent will.

*"The plan of Spirit was that this conscious Cosmic Delusive Force should be endowed with independence in order to use maya and avidya to create God-reflecting finite objects out of Holy Ghost cosmic vibratory energy, in harmonious attunement with the divine Christ Intelligence present therein.*

*"Perfect gems in mines, perfect flowers, perfect animals, and human soul-luminaries residing on perfect planets were thus created, brought forth as material manifestations from the heavenly astral and causal realms. That is why in the Christian Bible we find the ideal Adam and Eve communing with God, so naturally and simply in the abundant Garden of Eden. After a harmonious existence—a perfect expression of form, health habits, and modes of existence on the stage of time, without suffering, disease, cruel accidents, or painful premature death—all created forms were to return to God. Just as rainbows come and go, or as motion-picture forms can be created for entertainment and electrically switched on or off at will, so all created things were to exist as pleasant, mutually entertaining pictures on the screen of space and time, and were to resolve into their pure essence in God at the end of their cycle, after the drama of that period was perfectly played" (SCC 7).*

But Satan rebelled against this plan and used his independence to work out the scheme that aimed at disabling the automatic union with God. As Sri Yoganandaji states (see SCC 7), this prospect frightened Satan so much that he started to misuse his cosmic powers, because if creation was to automatically dissolve back into Spirit then his own existence would also cease. *"He manipulated the laws and principles of creation under his command to establish patterns of imperfection that would preclude their automatic resolution back into Spirit. Satan became as lightning falling from heaven because he turned the light of cosmic energy away from its focus on God and concentrated it on gross matter. The heaven-revealing astral light became the bedimmed physical luminaries of sun, fire, electricity, which show only material substances" (SCC 7).*

From this we understand that creation of the stars and other physical lights,

which happened on the fourth Day, was a bid to mess with God's original plan, but God is the ultimate ruler and His will is the law. Because no created thing is greater than the Creator, even though design of the material world was changed, that didn't stop the cycle from finishing and "*the evening and the morning were the fourth day*" (Genesis 1:19). The withdrawal of all created things back into the bosom of God on the evening of that Day still occurred; however, we don't know if God would still be interested in this hobby of His if He wasn't "forced" to keep it going.

Actually, this premise is merely hypothetical; Moses provided the answer in the book of Genesis. If we look at it in the light of Isaiah 45:7<sup>71</sup> as well as from the fact that God is the Universal Substance that everything is made of, it was Spirit's will to make this change and hence at the end of that cycle He "*saw that it was good*" (Genesis 1:18).

This brings us to an interesting debate; some say that the good God does not know evil, because if He did it is certain that He would immediately put an end to it. However, in line with the above discussion we can draw two conclusions. If we take a standpoint that everything is made out of the single substance, God, it is clear that He is the only doer, as Isaiah informs us; but if we look at it from the perspective that God gave Satan an independent will, then it is clear that there is no evil in the All-Perfect God. Evil is devil's doing for he "*was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it*" (John 8:44).

The new setup within the material portion of creation meant that God revealing astral light was hidden behind the physical light and beings living on the material plane were born into the environment where God's presence was not automatically felt. "*Satan has conjured an ugly counterpart for every beautiful creation of God in man's body and mind, and in Nature. God created a wondrous human form to be charged by cosmic energy, and to live in a free, unconditioned divine state; but Satan created hunger and the lure of sensory indulgence. For mental power, Satan substituted mental temptation; for soul's wisdom, Satan contrived perplexing ignorance; for the grandeur of Nature, Satan countered with*

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71 "*I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.*"

*the potentialities of warfare, disease, pestilence, earthquakes, floods—a horde of disasters" (SCC 7).*

In the new environment of dense delusion, a new mechanism was needed for teaching creations about their Source and helping them come back into that state of blessedness that comes through the union with the Eternal Blessedness. God devised the process of evolution of consciousness, which was described in the previous chapter, and this new process achieved the goal, but the whole new range of material vehicles (bodies) was needed on the material plane. These were to act as the stepping stones for consciousness to be able to evolve from the state of fixity in mineral kingdom to the state of God awareness in man and godliness in the superman.

This relates to another interesting question—whether physical evolution exists. Did all of these fish, birds, and land animals appear instantly upon God's command or did they slowly "evolve"? On one hand, if God did create the full variety at the beginning of His Day, then all that He could do until the evening is to stand back and watch what He had created with no further change. On the other hand, the most important evolution that God is interested in is the evolution of consciousness—progressive development of various material vehicles is just a necessity.

The story of creation, as Moses tells it, describes what God did in each cycle of creation and wraps it up with "*and the morning and the evening were*" so and so Day, giving us an indication of the time period during which things happened. This might indicate that God was constantly busy, continuously changing His creation throughout the Day to bring it to the desired state, after which He "*saw that it was good.*"

So, could we say that what superficially appears to us as the mechanism of physical evolution, might be better described as the evolution of consciousness, where underlying consciousness builds itself more able bodies according to its needs for expression? Moses tells us that it was God who provided the first material vehicles to kick off the process—they did not appear by a mere chance. Moreover, God uses the mechanism of special creation whenever He wants to exact a specific change within this hobby of His. In each creation cycle He added something completely new and He was happy about it.

What would we see then, if we stood aside as observers during this period when God was conceptualizing this creation? We would see that things were constantly changing (evolving), and we would notice that the whole concept of creation was changing from cycle to cycle until the seventh Day; when God decided that the structure of His hobby was perfect and that no new concepts were necessary.

Thus, on the sixth Day, consciousness in Atoms within the material portion of creation had evolved into a state where the new material form capable of carrying and expressing God's consciousness was needed. The material world was bubbling with activity and was filled with the expressions of intelligence and emotion, but there was no form that would be capable of hosting a being fully awakened in God (in the likeness of Him), so God created man.<sup>72</sup> This new being was to subdue the material creation and have dominion over other creatures,<sup>73</sup> and thus become God's right hand in the material world. God also gave man an independent will, thus effectively giving him the same powers as He initially gave to Satan. Therefore, man's task is to overrule Satan's dominion on the material plane and help creations to go back to Spirit—no wonder Satan is our greatest enemy.

Obviously, these children of God had the ability to create offspring too (God blessed them to be "*fruitful and multiply*"); but are we right to assume that this function was, in the likeness of their Father, fulfilled solely by using the power of their will and not by a sexual intercourse? Though we understand that man is capable of fully expressing godlike qualities (like saints and sages of all religions did throughout the history), it is clearly evident that ordinary humans do not behave in such a way. The thing that caused His children to forget their divine origin Moses encrypts into the story of Adam and Eve.<sup>74</sup> As Sri Yukteswar explained: "*God, or the Divine Consciousness present within the first created pair, counseled them to enjoy all human sensibilities, but not to put their concentration on touch sensations. These were banned in order to avoid the development of the sex organs, which would enmesh humanity in the inferior animal method of propagation*" (AY 16).

However, they didn't listen. So here we are, suffering today the effects of that

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<sup>72</sup> See Genesis 1:26–27.

<sup>73</sup> See Genesis 1:28.

<sup>74</sup> See Genesis 3.

original sin. "God made man immortal, to reign on earth as an immortal; Satan's evil's bound man with the consciousness of mortality. Man was to behold the drama of change with a changeless immortal mind; and after seeing change dancing on the stage of consciousness, he was to return to the bosom of Eternal Blessedness by consciously dematerializing his physical form. If Adam and Eve, the symbolic first beings, had not succumbed to the temptations of Satan, and their descendants had not allowed themselves to be influenced by hereditary ignorance, modern man would not have to experience heartrending, painful deaths through accident and disease. Man, being out of tune with God, has lost the power of dematerialization given to the original human beings, so he lives with the frightening prospect of the movie of life being prematurely cut off before he has finished seeing the whole perfect picture of his changeful life" (SCC 7).

Swami Sri Yukteswar describes how creation of the threefold universe (consisting of causal, astral, and gross material parts) was actually the evolution of darkness, named so because it "*keeps the Spiritual Light out of comprehension.*" The denser the matter is (where "matter" here is a vibratory structure; either thought, life energy, or visible matter), the greater the cover that hides the realm of Spirit. But by the power of the Omnipotent Love, the force of Attraction, the evolution of consciousness (and the involution of darkness) starts. On the material plane this process culminates with a being that is capable of expressing God's will. But consciousness of a man still has to go through the state of an angelic being before it can claim its status of a Son of God for the eternity (see HS I:14).

Moses tells us that the evolution of darkness had occurred within the first three creation cycles and then it took another three<sup>75</sup> creation cycles for God to finalize the design of the evolutionary stepping stones for matter to go back into Spirit. After He was pleased with what He had designed, on the seventh Day He rested, which means that after the sixth Day God was not actively directing the show, but let His agencies run the universe according to His design and laws.

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<sup>75</sup> Alternatively, because creation of the physical lights on the fourth Day caused the fine astral light to be obscured and darkness to "increase," we could say that the evolution of darkness actually spanned over four Days. However, if we take the approach to "measure" the time until the concept of gross matter first appeared, which happened on the third Day, we would say that God was just tweaking the material world on the fourth Day, which does not count towards the development of the new layers of manifestation. Whichever way we take it, there was a period when God was conceptualizing mechanisms to divide Himself into many, which was followed by the period when He was conceptualizing mechanisms to bring many back into Himself.

*"When the divine schema and its operational laws and the ideations of forms and beings had been brought into existence under the direction of the active intelligence of God, the Father of creation, the directly active intelligence of God became inactive or indirectly active, allowing his reflection as the Universal Christ Intelligence, and His active Cosmic Creative Vibration of Holy Ghost, to continue the process of evolving the cosmic plans. Thus, when most of the desires of God to create had been ideated, His will and intelligence could take a rest while the universe continued under its own momentum of cosmic law and His divine agencies of Reflective Intelligence and Creative Vibration" (SCC 32).*

## 6. Through the Thorns to the Stars

*"When, whence and why came creation into being? Who may make bold to read the Mind of the Infinite in seeking causes from the Uncaused, beginnings from the Ever-Existing, paltry reasons from Omniscience?... The One entertained a desireless desire to enjoy His Bliss through many, and the cosmos and its beings were born. The Unmanifested Spirit felt, 'I am alone. I am conscious Bliss, but there is no one to taste the sweetness of My Nectar of Joy'" (SCC 1).*

Thus He created everything in six Days and on the seventh Day He rested. From various sources we hear about God's creative desire and its effect—creation. We try to understand it and make it meaningful to our human cause-oriented reasoning. But the fact is that there will always be some limitation in our capacity to understand until we are fully grown and have climbed the heights where God dwells. Only then we will be able to witness the grandeur of God's creation, appreciating its clockwork, and by His grace be restored into that glorious state and attire befitting His immortal children.

Until then, we might think how great we are, how powerful our rule on this planet is, but still be completely oblivious to the subtle forces that are maneuvering our life movies into a premature end. A little trouble comes along and our perceived happiness, health, and securities are dismantled; we have not yet mastered this world as God would like us to. On the contrary, we are capable of completely destroying it with bombs, making it so polluted that all life retreats from it, or overusing its resources so much that the Mother Nature may resort to drastic measures to get rid of the plague called "modern man."

So, the question is, if we are His children and are fully capable of expressing godlike qualities, like honorable members of our kind have done throughout the centuries (in every corner of the earth) how come mankind as a whole is not behaving as such? Where are the daily expressions of love that we are made of?<sup>76</sup> Where is the power in us to subdue the world and guide it to behave as per God's plan and wishes? Surely, we have the love and power within us, but usually those are limited to a few people, things, and processes that surround us. We have

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<sup>76</sup> *"Spirit is the origin of all knowledge and love, the root of all power and joy" (HS 1:2). He made us in His image (Genesis 1:27), so we are endowed with the potentialities of that knowledge and love, power and joy.*

identified with the mortality, and hence we think in limited terms.

Also, where is the knowledge that is the substance of our being? It has similarly transformed, through smallness, into knowledge that is focused only on reducing the pains of mundane existence, but is oblivious of the reservoir of Truth above, capable of washing off all the troubles from the face of the earth if only probed with the sharp needle of introspection.

Finally, where is the joy that is our essence? Well, that one has been lost in translation; we are searching for Happiness by running after money, sex, and wine.<sup>77</sup> Obviously though, some essentials are needed—we cannot think of God on an empty stomach; God has created hunger, so we have to work for it. Also, sometimes alcohol makes a good medicine, and in regards to original sin, mankind cannot get rid of it until it, as a whole, becomes a race of immortals. But even though we have to live with these temptations, we should manage them and be their masters instead of their slaves. However, we don't even know it as slavery; we brave it as the most desirable things to have and taste in the one and "only" life that we have. Alas, through common beliefs, heredity, and education, we are led to believe that we are ape's offspring and not God's.

Herein lies the choice that man has—to be with God means to choose to behave as His child. To entertain godlike thoughts in one's consciousness is to be with God, the Eternal Consciousness, which is the source of all consciousness. Mastering all temptations that come along is to act as His offspring, all the way until man is able to "*stand unshaken amidst the crush of breaking worlds... (Then) the riches of peace cannot be taken away by all the robbers of circumstances and trials*" (ONE).

People usually think of holy war in terms of physical violence and fighting between men, but the truth is that its deeper meaning is man's inner struggle to regain his lost God-consciousness. Each mind is the battleground between the forces of darkness and the forces of light. We might not think much of it and dismiss those as mere superstitions, but try to make a positive resolution and then try to stick with it—you will see a whole host of thoughts arising in your mind trying to persuade you otherwise.

If that will fail to turn you against the idea, you would see around yourself and

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<sup>77</sup> "Wine" is used here as a synonym for any opiate.

start to notice people who are visibly expressing that very trait that you are trying to resist, apparently showing you how silly your resolution is, since everybody is doing it anyway and enjoying their life to the fullest. If all of that fails to sway you to sink back into the old habit, something else might sprout forth, perhaps even in the form of confrontations and violence, which would give you an opportunity to rethink your resolution or in a splash of a mood swing go back into the arms of your "old friend," the bad habit. But if you persist and don't accept the defeat even after you have "kissed" the bad habit again, you will eventually get rid of it and in the process gain something much more valuable—the power to rule over your life.

Where is this resistance coming from? Why do we experience it only when we resolve to be good? If you remember, we said that in each of her worlds Nature supports and aids the type of desires as well as the accompanying behavior that are characteristic of the same. The material world is located within the tamasic region of Nature's Atom. What did we say about the purpose of negative thoughtforms that are saturating this region? Their purpose is to produce the ideal world for enjoyment, so everything in the material world is geared towards pleasure and "good times." As long as one seeks those, he or she will not find any resistance. But there is a catch! Because on the material plane Truth is so grossly obscured, man is able to eat even poisoned honey and think it has a good taste.

Therefore, God has dispatched His prophets to every clime and time in order to warn His children about the consequences of bad behavior and to show them the right way to salvation. But it is hard to work the labor of Love and not many are drawn to it: "*The harvest truly is plenteous, but the laborers are few*" (Matthew 9:37). Also, people love shortcuts. If you offer them one, they will usually take it. Satan knows this too well.

Those who resist and are trying to be good are fighting for their very life, that is, the eternal life with God. The good news is that, eventually, we will all grow tired of the charms of the material world and the traps behind them. Even if it takes us a million lifetimes to realize this, we will eventually figure out the shallowness of running after pleasure and enjoyment and wish for the endurance and depth of the boundless peace and bliss. That's when we proclaim the war to the ego and its hordes and we take the red pill<sup>78</sup> of Truth.

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<sup>78</sup> The reference to the red pill is alluding to the first *Matrix* movie, a sci-fi film that depicts a grim

This holy war, this multi-dimensional spiritual, psychological and physical war, is waged on the battlefield of man's body.

"On this field, in an effort to gain ruling power in the bodily kingdom of the blessed soul, the ego and mind and matter-bent senses are ready to fight the armies of the soul's discriminative faculties and its powers of will and self-control. It is thus evident that Vyasa [the writer of the Bhagavad Gita] used the historical war<sup>79</sup> allegorically, and that the real battle alluded to is an inner one: the spiritual war between wisdom and ignorance, the psychological combat between intelligence and mind (sense consciousness), and the bodily war between self-control and harmful sense indulgence. The conflict is delineated throughout the eighteen chapters of the Bhagavad Gita.

"These clashes between the spiritual proclivities (planted in the human body by Spirit through the soul) and the physical inclinations (instilled therein by Cosmic Nature) make the bodily territory a battlefield whereon good and bad actions are initiated, producing their inevitable results—like seeds that are sown and their fruits subsequently reaped. Therefore man's material nature imbibed from Cosmic Nature manifested in the body, the product of the cosmic creative principle, is called the field or kshetra. The Universal Spirit and the individualized soul of man are called the kshetrajna: that which witnesses, or cognizes, the field of bodily activities with its warriors for and against the ego and its forces. ...

"The desire of the ego and mind is to establish in the body the kingdom of sense pleasures. The desire of the soul is to fight the material inclinations and to

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future where people are farmed by machines for the purpose of harvesting their energy. Everybody is plugged into a virtual reality computer (the Matrix) and is constantly sleeping and dreaming their (virtual) lives. In this virtual world, the main character Neo is searching for the mysterious Morpheus who might be able to answer the question, "What is the Matrix?" When they meet, Morpheus offers Neo two pills: the red pill that will show Neo the truth and essentially provide him with the answer to his question, or the blue pill that will make him forget about everything and simply carry on with his life as before. You will appreciate the spiritual symbolism I see in this movie and the parallels with what the Impure Nature is doing to the mankind, if you compare the plot of *The Matrix* with the following words of Paramhansa Yogananda: "*Lord one day showed me as I was going through the streets: 'Look at these little houses, human coops as the chicken coops. In the chicken coops the chicken are born, they produce eggs, they peck and love and then they are fried chicken. Do you want to be like those in the human coops?' I said, 'No Lord, I am with You, I am content'" (CK).*

<sup>79</sup> The underlying story of the Bhagavad Gita is the war between the armies of the wicked Kurus and the good Pandus. Being cousins, they had a dispute over who would rule the kingdom. The Kurus gained control over it by deceit in the fraudulent game of dice. However, if the Pandus would survive twelve years of life in exile and then live the thirteenth year in disguise unrecognized by any, they would be able to come back and reclaim their lost kingdom. But when the Pandus succeeded in this quest and returned at the allotted time, the Kurus didn't want to relinquish their control over the kingdom, so the war became inevitable.

establish in the body the divine kingdom of the unalloyed bliss of Spirit" (BG XIII:1).

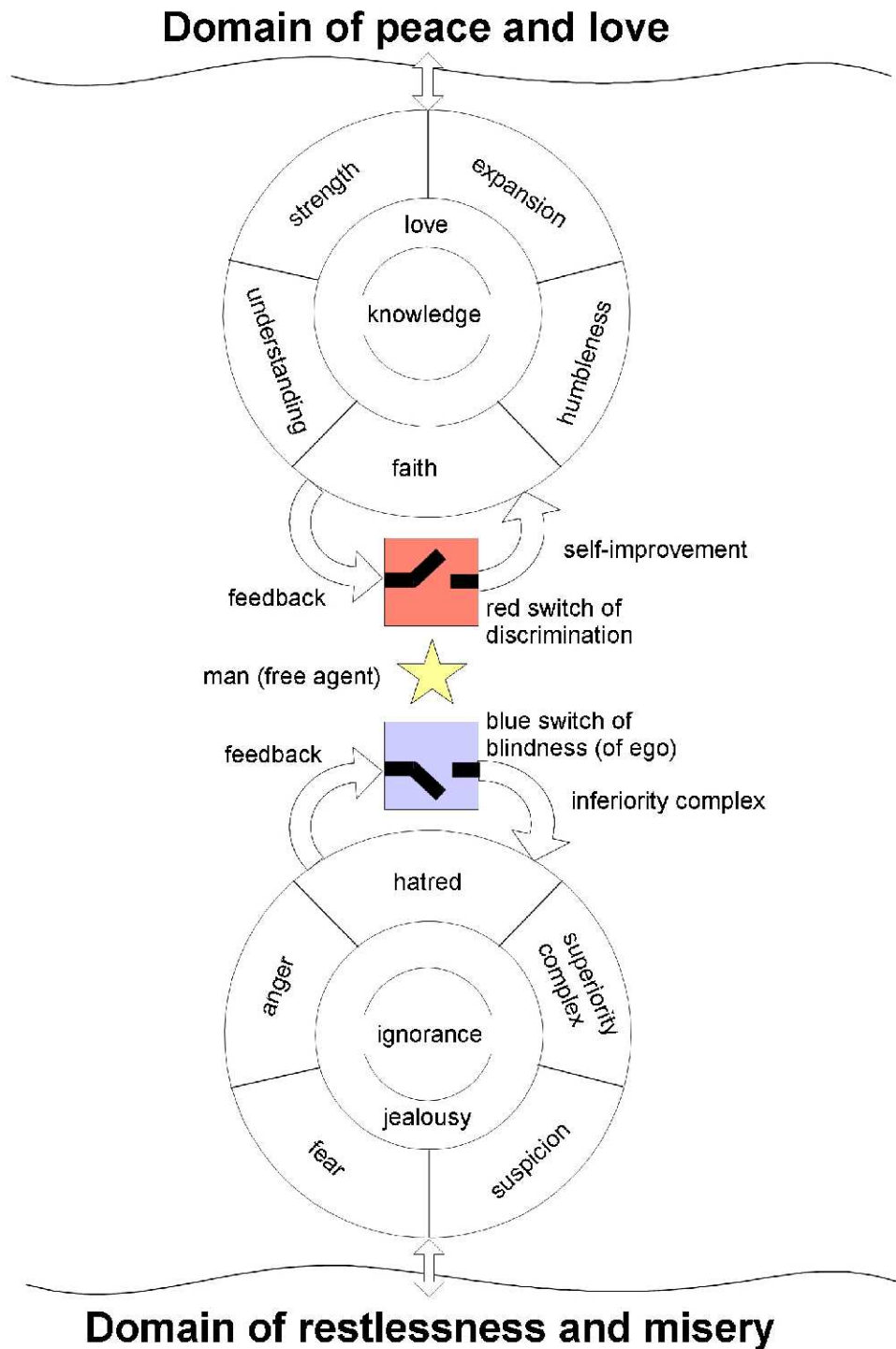


Figure 11: The stairway of man's consciousness.

If we imagine man's consciousness as the spiral stairway at the top of which is God consciousness and at the bottom of which is animalistic and evil behavior, we can conclude that at any time in his lifetime man is somewhere on this staircase either climbing up or descending down. By the virtue of death man is not taken straight to the top by some kind of fast elevator nor is he uncontrollably sliding down; he is just taking a little respite before he comes back again in a new physical body to continue his journey, step by step. Nobody can do it for him as well as nobody can force him to go either way; he has the right to choose in which direction he wants to move.

The stairway of consciousness is shown in Figure 11. At any point man, who is depicted as a small yellow star, is getting the feedback from his conscience as well as from the surrounding environment. He is able to choose how he wants to handle it—does he want to use the discrimination switch and direct the feedback into the self-improving process, or would he like to throw it into the blindness filter and take an easy way out through the "bigger than me/everybody does it anyway" conclusion?

If he turns on the red switch of discrimination (i.e., takes the red pill), he will process all the feedback in a positive way, directing it into actions geared toward self-improvement. As a result, he will walk upwards (clockwise) on the steps of faith, understanding, strength, expansion, and humbleness, gaining in love and knowledge. By his own effort and by God's grace, his consciousness will ascend God-ward faster and faster until it expands into the state of Cosmic Consciousness. Even though the schematic in Figure 11 shows only five steps, it is important to note that man is moving progressively in a spiral fashion over these kinds of steps many times as he reaffirms his positive behavior in different scenarios and situations. Propelled by his continuous self-improvement efforts, he is spiraling upwards into the denser and denser regions of love and knowledge until he reaches Perfection at the top.

If he chooses otherwise, to take the blue pill instead, he will essentially choose to forget about his sonship with God and he will sink more and more towards the domain of restlessness and misery, walking the steps (counter-clockwise) of: hatred, anger, fear, suspicion, and the superiority complex. By his own effort and by the support of the Impure Nature, he will fall deeper and deeper into the domain of spiritual darkness. Again, like in the case above, this spiral movement is gradual; nobody will become a bad person by making just one mistake, but if

they continually choose to go through these five kinds of negative behavioral patterns, they will descend into the denser and denser regions of jealousy and ignorance and perhaps even hit the rock bottom of egotistical and evil-inclined existence. However, being God's children, we could never be 100% evil and completely forget about our true nature as souls.<sup>80</sup> The moment we become disillusioned with darkness, perhaps after many incarnations of bad behavior, we will face the opposite direction and start climbing the steps of virtue—such is our power and our freedom to choose.

In the continuity of man's existence, going through various incarnations, it would be a good thing if he is given a fresh new start every time he inhabits a new body. This is exactly what the merciful God does; He makes us forget our previous lives in order not to be discouraged with our failures from the past so that we could strive to improve our consciousness with the renewed focus and strength.

"It is God's mercy that a benighted soul, ailing from various material discrepancies, becomes forgetful of these from one incarnation to the next. This oblivion to the miseries and shortcomings of previous existence is one of the most gracious of mental anesthetics given by God to each human being, that he be not burdened by memories of all the physical and mental sorrows of past lives. He is spared from carrying with him the evil and discouragements of one life into another, and is thus given a fresh start on the straight and narrow path leading to his highest goal. It is enough that proddings of his innate good or evil tendencies—the effects of good and bad karma of previous lives—remain with him as reminders of lessons yet to be learned and victories already won.

"Those evil and good experiences of past lives manifest as evil or good moods or habits from one's very birth in his present life. This fact accounts for persons who are born evildoers, and others who are born saints. As evil is the harbinger of misery, those who are born evil should strive to work free from their prenatal evil traits by cultivating good company and meditation. Those who are born good should not be satisfied with their goodness, but should try to be even better, until they have reached the complete safety of the Cosmic Spirit and are free from the

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<sup>80</sup> *"Eternal Hades is impossible. If He is our Father, if He is a benign God, He could not for a few years or the few incarnations of mistakes give us eternal punishment. He can't, because we can never be ego completely. We can hide the gold with a mountain, by putting the mountain on top of it, but still under the mountain it will be gold. So is (with) our souls, the immortality and the purity of the soul can not be covered by the mountain heaps of incarnations of bad karma"* (RE).

wheel of birth and rebirth" (BG IV:5).

There is an old story about blind men touching an elephant for the first time, each one examining its different body part. After they experienced it, they all confidently described in detail what they thought the elephant was. The problem was that each one limited elephant's nature based on their own one-sided experience, so the fight broke out about who was right and who was wrong. As the story goes, a wise man, who could see the whole elephant, explained to them that they are all right and that elephant has all of the features that they had mentioned.

Similarly, man has trouble grasping the full picture of his current position in life and all of the feedback he is getting from it. Even with this smaller subset, he is likely to make an error of judgment and choose to ignore some of it, effectively applying the blue pill in both situations. In the short term, his decisions might look correct, but he cannot be absolutely sure about their long-term consequences. This is the trouble that man has—his successful processing of life's feedback is in direct proportion to his understanding of its gross and subtle laws and this understanding is in proportion to his self-improvement efforts and how far up the ladder of consciousness he has progressed. The higher he is, the more peaceful, knowledgeable (and able to respond appropriately), loving, and happier he will be.

Even though we lose memory of our previous incarnations, we don't lose our position on the stairway of consciousness. With each new reincarnation, we come back into a similar environment and to suitable parents who will promote the development of our wakeful consciousness into a state that is compatible with our current position on the ladder. If we came into a good environment, which gave us good upbringing and education and armed us with knowledge of how to properly go through life, we have a good start. But if we, as a result of our bad choices from the past, came into an ignorant environment lacking the common sense (common knowledge of how to properly behave) and grew up surrounded by bad examples, we are likely to have been influenced into making wrong decisions. However, the power of choice is in us; we are the ones who decide how we want to behave and which roads we want to travel.

Modern society does not value this kind of life education; there is a common

opinion that it is not particularly useful, except perhaps in some special cases. Generally, only a small portion of people would seek to arm themselves with the "how to live properly" knowledge beyond the instructions they have received from their parents and environment. The majority will get random glimpses of "what's life about?" lessons as they go through it and collect various experiences, but it probably wouldn't sink in very deep unless those experiences are also somewhat traumatic. People tend to seek the Proper Solution more eagerly when they get into trouble.

Typically, the learning of life is not systematic, and hence it's slow. How to go through life topics are almost completely absent from school and university curriculums and are only superficially touched upon in some subjects, so the elephant of life is shallowly introduced through some aspects of law, business, psychology, and social studies. In this environment, true religions are the major and perhaps only advocates of proper behavior. Each holy scripture contains general rules of what to do and what not to do as well as educational stories that highlight these rules on the backdrop of people's lives. However, it takes a true lover of God to properly interpret holy writings as well as to convey them to the attentive ears.

Parents these days are usually too busy to explain the whole elephant to their children. Perhaps it is also fair to say that their own understanding is limited, so this task is delegated to the authorities and society in general. But because these groups are only as smart as the individuals within them, the whole setup could be compared to the bullock cart way<sup>81</sup> of the evolution of consciousness.

Individuals are conditioned by their environment and typically cannot think outside of the boxed concepts they've learned as they were growing up.

If we try to picture the distribution of people within the particular environment as to where they are on the ladder of consciousness, the majority would group around the particular state or the particular kind of thinking and behavior, as shown in Figure 12. This clustering around some average value (in this case the state of ordinary human consciousness), which is indicated by a bell-shaped

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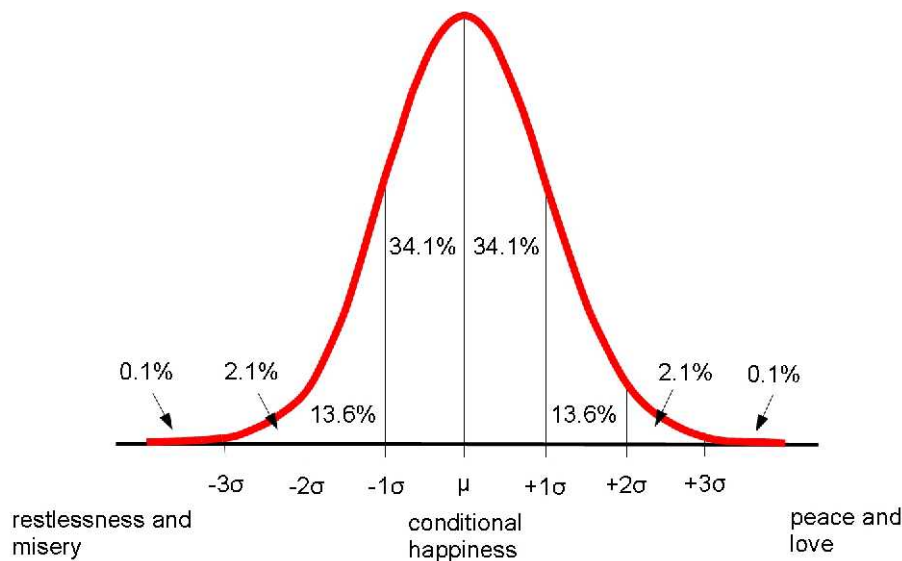
<sup>81</sup> Consider the difference between the following two modes of transportation: one is by a bullock cart, and the other is by airplane. It is obvious that the latter mode is much faster and more comfortable, but it also follows (generally) a straight and the shortest path to the desired destination. In a society where knowledge about life is undeveloped and not properly systemized, the majority of individuals follow a slow, winding, and tedious mode of spiritual development (i.e., the bullock cart way).

curve, is typical for natural processes and phenomena and is called "normal distribution." It is deemed to be a good approximation for, among other things, the complex phenomena like social behavior and for the study of human groups and individuals in general. So, we will use the normal distribution function to highlight some of the discussion points in relation to one's state of consciousness. It is important to note that we are not talking about human personality types, but about the state of consciousness. This is reflected in the prevalent types of desires in one's mind and the balance of charges (purposes) in one's Heart.

The state of one's consciousness can be defined in terms of its distance from the ideal state, the state of the Cosmic Consciousness or God's consciousness. God lives in the state of perpetual, always fresh, and completely satisfying blissfulness. In other words, to live in this state is to experience the fullness of conscious existence without lacking in anything whatsoever. Hence, there are no desires that would arise due to some need, so God's desires are "desireless." If we place this state of consciousness at the far right of the diagram, different grades of consciousness would "fall" along the x-axis depending on their closeness to this highest state. What is also evident is that the measure of one's oneness with God, or the possession of Cosmic Consciousness, is again given by his position on the x-axis. Closest to the ideal state is the consciousness of a saint and to its left is the progressive spiritual consciousness, after which comes the ordinary human consciousness. Going further to the left is the consciousness of untamed sensual pleasures, which then degenerates into the consciousness of immorality and base instincts. On the far left, we'll find the destructive consciousness of evildoing.

As said above, a characteristic of normal distribution is that the average value (the mathematical term is "mean" value) of all observed variables will be in the middle of the graph. This value or score, which "falls" on the top of the bell curve, will also occur most of the time, so before the exact value of a new variable is known, it is probable that its value would be the same as the average value. In other words, if we know the average outlook on life within a certain group of people, we can expect, as we meet the members of that community, that they would have this particular mindset. That specific community way of thinking will be the most probable state of consciousness within the examined group of people, and being in the middle of the graph it is also called the median value (indicated

with the letter " $\mu$ ").



*Figure 12: Normal Distribution of Consciousness*

What is also characteristic for normal distribution is that the inflection points of the curve occur one standard deviation away from the mean (i.e., at  $-1\sigma$  and  $+1\sigma$ , as marked in *Figure 12*). Standard deviation (denoted with letter " $\sigma$ ") is used to indicate the variability or dispersion of some measurement, or in other words, the average distance of scores from the mean value. Again, looking at the example of community consciousness, we can assume that all of the people within a community would not have the exact same average mindset; usually they would uphold somewhat similar values (around the mean value), but with slight variations in the areas of specific goals and opinions. If we could measure these differences and give it a summary score and then calculate the average value of these summaries, we would calculate the standard deviation of the particular community consciousness. A low standard deviation indicates that most of the community members aspire for the same goals (i.e., are very close to the median value), whereas high standard deviation means that community is not very coherent in terms of sharing the same attitudes and values.

Normal distribution makes it possible to calculate the percentage of people who would fall into the particular category, based on their distance to the average community mindset. Behavior that "falls" around the mean value (not differing more than one standard deviation) is deemed "normal" within the particular

community. We can expect that 68.2% of people within a community will fall into this category. If their life values, goals, and the associated behavior depart from the mean value by more than one standard deviation but less than two standard deviations, they could be called "open"; they are still there, close to what is expected, but with somewhat flexible attitudes and ready to try something different (i.e., pursuit of alternative views and values). Together with the "normal" people, they constitute the absolute majority in the particular community, about 95.4% of it, to be more specific.

Then comes the "nonconforming" group, comprised of people who don't belong to the first two groups and are either openly displaying their opposition to the mainstream line of thought or are quiet but with the feeling that they don't belong there. These people are not more than three standard deviations away from the mean value. Depending on the side they are on, they would either do mischief (bordering with hardcore evil) or would otherwise constitute progressive elements of the community, instigating positive changes for the benefit of all. In reality, their goals and values in life are more different than similar to the first two groups, but together they constitute about 99.7% of the total population.

Finally, the rest of the community are people within the "withdrawn" group, which constitutes a bit less than 0.3% of the total population. These "castaways" don't feel that they don't belong to the community; they know it for fact. It is important to note that we are discussing groups based on their sharing of the common goals, attitudes, and values, so when we talk about the "withdrawn" group, we are generally not talking about the particular personality trait (i.e., introversion). This last group of people would not be so enthusiastic about the daily interests pursued by the general public, but would rather have some other ambitions, hence they are "withdrawn" from the values and goals shared by the majority of the population. Depending on the side they are on, they are either negative factors of imbalance or the positive pillars of stability in their communities. This is because ones on the right side of the graph are close to God and those on the left side are close to the devil.

However, both of these sides usually live away from the public eye, keeping to themselves and to the narrow circle of friends and helpers or are providing a service to the community that not many know. We could say that in general the

"line of publicity" is drawn at three sigma (i.e., passes through the  $-3\sigma$  and  $+3\sigma$  points of the graph).

Before we continue with the discussion, it is interesting to note that what some communities deem as "normal" may not be normal in some other communities. Different cultures have different customs that might seem odd to the outsider but make perfect sense to the members of the community. So, it is natural that the median state of consciousness ( $\mu$ ), when compared between communities, countries, and civilizations does fall at different points along the x-axis of the normal distribution graph. Also, some communities are more homogenous than others in terms of sharing the same goals and values, so the standard deviations ( $\sigma$ ) will vary also, resulting in wider or narrower bell curves. God has to take all of that into account; hence, different religions cater to different community mindsets.

Let us come back to the application of normal distribution to the ladder of consciousness, but this time let's look at Figure 12 in relation to the amount of happiness one feels. On the right side of the graph is the state of unconditional peace and love, in the middle is the state of conditional happiness, and on the far left is the state of restlessness and misery, or in other words, unhappiness. If these states are expressed as one-sentence attitudes, we would find, "I'm happy because omnipresent Father is always with me, helping me and guiding me" close to the far right, "I have a need and I will be happy when I satisfy it" in the middle, and "I don't care if others are hurt as long as I enjoy; my needs must be satisfied at any cost" at the far left.

To be at the far right, in the domain of peace and love, means to be one with the Lord and to feel "I am one with the Father"<sup>82</sup> and consequently behaving in a godly way as is appropriate for His children. God is the source of everything, and the purpose of the evolution of consciousness is to grow and eventually realize that to be one with Him is the best thing that could ever happen to us.

"The ordinary man is bound by the consciousness of the body and its relation to the material world, but by advancement in meditation he does away with the circumscriptions of bodily attachments and realizes an unfathomable depth of bliss, which lies beyond his conscious and subconscious experiences in the

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82 See John 10:30.

superconsciousness of the soul.

"When the devotee, through protractive devout endeavor, is able to enter the ecstasy of meditation and become one with the superconscious state, he then attains, with the help of his guru<sup>83</sup> and advanced techniques, an expanded ecstasy in which he perceives himself as a vast light and endless consciousness in which he finds all galaxies, star rivers, and vibratory objects glimmering like glowworms within his omnipresent Self. When the devotee by passing his consciousness through his inner spiritual eye experiences this vast cosmic vision, he is spoken of as having attained Christ Consciousness. The whole vibratory universe, and everything in it, is felt as his own Self, just as he feels all the cells and the different parts of his own physical body.

"After attaining Christ Consciousness, the devotee goes further, beyond all vibratory space, into an indescribable state of Cosmic Consciousness of pure ever new Joy, Consciousness, and Existence. Here in this Cosmic Consciousness no eddies of vibration or change can disturb the absolute bliss of the consciousness of the devotee merged in divine union with God" (SCC 41).

But not many people seek this. "Among thousands of men, perhaps one strives for spiritual attainment; and, among the blessed true seekers that assiduously try to reach Me, perhaps one perceives Me as I am" (BG VII:3). Put differently, true seekers of God belong to the "withdrawn" group on the right side of the graph. They are within the 0.1% of the total population.

To be in the relationship with God means to try to behave in a godly fashion. If we are with the thieves, we will emulate their behavior; if we are with business people, we would try to develop business savvy. Likewise, if we are with saints we will be influenced to behave in a saintly way. To be in relationship with Love means to perform acts of love, so It flows through us and fills our consciousness, thoughts, and emotions. But also, It feeds our bodily cells with the manna of bliss.

God is the director of creation's dramas, so following Him and the people who know Him is of the utmost importance. That is the fastest route out of the cosmic

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<sup>83</sup> A guru is one's God-illuminated spiritual teacher. Having graduated from the school of life and having realized their oneness with the Spirit, gurus have acquired proper qualifications to lead and help sincere seekers on their own journey to self-realization and enlightenment. A true guru is much more than just a simple teacher or instructor, which is the common meaning of the word "guru" today.

schoolhouse. Gurus are those who withdrew themselves from ordinary human pursuits and went after the Lord. First, they won His attention, and then He lifted them up onto His eternal lap. Now they are free to come back and help and show others how they also can attain Him.

Indeed, man needs help to discern life's feedback and to take a proper course of action. Was he active when the proper way was to be inactive, or was he passive when he was supposed to react promptly? Was he blindly following tradition when he was supposed to use common sense, or is he trying to work out a creative solution when he should strictly stick to God's commandments and spiritual injunctions found in his religious scriptures? To be certain that he is leading a life pleasing to God, man needs guidance and direction of a true guru—one who knows God's ways.

If we follow blind men, we will end up in the ditch together with them. Consider the example of the blind men (Pharisees) who persecuted Jesus even though he clearly and openly manifested the divine nature. There are many places in the Bible describing situations where people could not understand why he apparently disregarded the Jewish law and approved of an activity that was contrary to it.<sup>84</sup> Jesus was a Jew, so he knew very well the importance of God's law, but what the blind men could not see is that he was teaching them to discern and follow the spirit of God's law instead of its literal interpretation. What matters is the substance, not the form.

When Jesus healed the man at the pool of Bethesda,<sup>85</sup> it caused a great commotion because there was no observance of the Sabbath<sup>86</sup> in accordance to the literal interpretation of the law. On the other hand, the priests themselves did not follow the same law as strictly as they taught.<sup>87</sup>

The blind men simply refused to believe that Jesus was actually the Messiah<sup>88</sup> whom God had promised to send. As highlighted in St. John's gospel, this rift between blind men and Jesus grew bigger as his acceptance among the Jews increased. When it finally became apparent that all Jews would soon believe in Jesus, which would spell the end of priests' power and control over the same, the

84 Few examples are given in Mark 2:15–28.

85 See John 5:1–18.

86 Sabbath is the seventh day of the week and is the day of rest and religious observance among Jews. See Exodus 20:8–11.

87 See John 7:19–23

88 The promised and expected deliverer of the Jewish people.

priests decided to kill him.<sup>89</sup> Even though they reasoned that killing Jesus was the best option for the people, it was their selfish interests that were at stake. Unfortunately, the large majority of Jews did not have a say in this, and those who could react chose not to because of fear of retribution.<sup>90</sup>

For blind men, what matters is the form. They cannot see the substance behind it, but also they don't want anyone else to see it lest they appear small, uneducated, or lacking in some way. Such is the nature of blind men. They mess up their own lives and that of those who follow them. Many innocent Jews were deprived of the Messiah's closeness and blessings because his message has not reached them.

Human ego is very skillful negotiator; it will use all kinds of reasoning to present the most evil and harmful ideas as something necessary and desirable. As mentioned before, "*The desire of the ego and mind is to establish in the body the kingdom of sense pleasures. The desire of the soul is to fight the material inclinations and to establish in the body the divine kingdom of the unalloyed bliss of Spirit*" (BG XIII:1). These two desires (purposes) of the Heart are diametrically opposite. Because ordinary human consciousness is a mix of these, it cannot be steady due to their mutual exclusiveness; they always try to mutilate each other. Hence, there is an inner war raging in man's consciousness. The outcome of this constant fighting is change. Depending upon which side is currently prevailing, man goes up or down on the stairway of his consciousness.

The problem is that man cannot simply detach from the ego; this comes gradually as man learns to change the purpose within his Heart. Ego is the state of a deluded soul, when it is identified with its bodies; getting rid of the ego consists of acquiring the knowledge of the true nature of the soul. This learning process or the evolution of consciousness takes time. "*The ancient rishis discovered that man's earthly and heavenly environment, in twelve-year cycles, push him forward on his natural path. The scriptures aver that man requires a million years of normal, diseaseless evolution to perfect his human brain sufficiently to express cosmic consciousness*" (AY 26).

If man's evolutionary path is riddled with inharmonious influences and actions, he will require even more than the "standard" one million years to reach oneness

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<sup>89</sup> See John 11:45-53.

<sup>90</sup> See John 12:42-43.

with the Bliss and Love. This is why it is important that one lives in a harmonious environment, so that his improvement efforts are combined with like-minded, God-loving souls to yield greater benefits for the whole of the community and beyond.

Paramhansa Yogananda envisaged the whole world dotted with such little communities, the world brotherhood colonies, founded on a spiritual basis. Being comprised of people anchored in their efforts to realize God, the median value of such community consciousness would be far closer to the right side of Figure 12 than is the case with the ordinary human consciousness. Hence, anyone living inside or close to such community, or even hearing about it, would find his desires to emulate such efforts and the state of consciousness elevated and supported.

One might think that such communities are utopian dreams; that they would surely fail as so many before them. But this is not the case, because their foundation is different. Their successful governance is not a result of an elaborate organizational effort, but is rather based on an individual's desire to move as fast as possible to the right side of the graph. The code of conduct in such colonies is not imposed on individuals from the outside, but is the effect of their inner desire for self-improvement. *"Utopia must spring in the private bosom before it can flower in civic virtue. Man is a soul, not an institution; his inner reforms alone can lend permanence to outer ones. By stress on spiritual values, self-realization, a colony exemplifying world brotherhood is empowered to send inspiring vibrations far beyond its locale"* (AY 48).

A few such world brotherhood colonies already exist; they are not utopian dreams any more. Swami Kriyananda, a disciple of Paramhansa Yogananda, took it upon himself to make his master's dream a reality. For the last forty years, he has been pioneering the field of "simple living and high thinking" by testing and refining his ideas in the laboratories of more than one cooperative spiritual community. His book *Hope for a Better World!* offers an analysis of why the utopian dream wasn't realized in the past, and how it degenerated into the blindness of various "-isms." But it also gives instructions on how to actually go about making such a community a successful reality, where *"people come together for a life of inner freedom, harmony, and happiness."*

Coming back to the topic of a million-year quest, it is obvious that one life, even when lived well and in a good spiritual environment, is not long enough. You just cannot squeeze one million years worth of evolution into a single life, say eighty years or so. Or can you?

Fortunately, for those who like shortcuts, they exist. About one such shortcut, Kriya Yoga, Paramhansa Yogananda wrote in his autobiography:

"Kriya Yoga is an instrument through which human evolution can be quickened. ... The Kriya Yogi mentally directs his life energy to revolve, upward and downward, around the six spinal centers (medullary, cervical, dorsal, lumbar, sacral, and coccygeal plexuses) which correspond to the twelve astral signs of the zodiac, the symbolic Cosmic Man. One-half minute of revolution of energy around the sensitive spinal cord of man effects subtle progress in his evolution; that half-minute of Kriya equals one year of natural spiritual unfoldment.

"The astral system of a human being, with six (twelve by polarity) inner constellations revolving around the sun of the omniscient spiritual eye, is interrelated with the physical sun and the twelve zodiacal signs. All men are thus affected by an inner and an outer universe" (AY 26).

In the same chapter Sri Yogananda explained that Kriya Yoga is an ancient science, essentially the same technique that Krishna gave millennia ago to Arjuna, and is referred to in the Bhagavad Gita. But also, this technique was known to Patanjali,<sup>91</sup> and to Jesus and his disciples. Kriya helps the yogi to do consciously that which is normally done unconsciously during sleep.

"By *Kriya*, the outgoing life force is not wasted and abused in the senses, but constrained to reunite with subtler spinal energies. By such reinforcement of life, the yogi's body and brain cells are electrified with the spiritual elixir. ... Untying the cord of breath which binds the soul to the body, *Kriya* serves to prolong life and enlarge the consciousness to infinity. The yoga method overcomes the tug of war between the mind and the matter-bound senses, and frees the devotee to reinherit his eternal kingdom. He knows his real nature is bound neither by physical encasement nor by breath, symbol of the mortal enslavement to air, to nature's elemental compulsions.

"Introspection, or 'sitting in the silence,' is an unscientific way of trying to force

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<sup>91</sup> Renowned exponent of yoga, the author of *Yoga Sutras*.

apart the mind and senses, tied together by the life force. The contemplative mind, attempting its return to divinity, is constantly dragged back toward the senses by the life currents. *Kriya*, controlling the mind *directly* through the life force, is the easiest, most effective, and most scientific avenue of approach to the Infinite. In contrast to the slow, uncertain 'bullock cart' theological path to God, *Kriya* may justly be called the 'airplane' route.

"The yogic science is based on an empirical consideration of all forms of concentration and meditation exercises. Yoga enables the devotee to switch off or on, at will, life current from the five sense telephones of sight, sound, smell, taste, and touch. Attaining this power of sense-disconnection, the yogi finds it simple to unite his mind at will with divine realms or with the world of matter. No longer is he unwillingly brought back by the life force to the mundane sphere of rowdy sensations and restless thoughts. Master of his body and mind, the *Kriya Yogi* ultimately achieves victory over the 'last enemy,' death.

*"So shalt thou feed on Death, that feeds on men:*

*And Death once dead, there's no more dying then"*<sup>92</sup> (AY 26).

Conquering death and achieving eternal blissful life is man's ultimate destiny. Nothing less will suffice for God's child. Hearing this promise—that by *Kriya* shortcut, this goal is achieved sooner rather than later—makes one relieved, particularly when placed in the perspective of numerous lives and the cycle of rebirth, because nobody can guarantee that each new incarnation will bring a smooth ride and good evolutionary progress. Who knows into which environment one will be delivered the next time around on the carousel of reincarnation? It's true that man has free will and is the master of his own destiny, but if his reactions to life's challenges, disappointments, and diseases are inappropriate, that alone would hinder his progress, stop him, or even push him back on his evolutionary path. Therefore, he should make an utmost effort now, within his current life's timeframe, to learn to behave properly.

Looking at it from this perspective, it is understandable why Church fathers proclaimed reincarnation a heresy at the Second Council of Constantinople (in AD 553). They wanted to push man to strive for the immediate salvation, in his present life, and not to wait until some future opportunity. However, the modern

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<sup>92</sup> Shakespeare: Sonnet #146.

way of living one life to the "fullest" is a proof that this intervention has failed. It is far better to tell man the truth and leave him with clear options than try to force a view upon him.

The truth is that people are continuously coming back, though in different bodies, until they resolve all attachments they have developed for this place. Some might think that there is nothing wrong with this, but as said above, there is no guarantee that the next time around one would enjoy the same good health and prosperity as he or she does now. When people die, they generally go to the astral heaven to recuperate for a while, but then reincarnate again on the material plane, being forced by their unfulfilled material desires. Because they forget the experiences of their past lives, they are given a clean sheet to write a good story, but also a chance to write a bad one.

Remember what Moses said in Genesis: the firmament of astral heaven is dividing the "waters" above (i.e., still higher and more beautiful regions of causal heaven, Christ Consciousness sphere and the infinite realm of God, Spirit) from the "waters" of material creation, which are below heaven. Hence, the material plane of existence is not "heaven" in the technical sense, but generally speaking is either purgatory or hell, depending on where you land. Well, let's not be too harsh; the benevolence of earth's environment depends also on the time that you arrive here.

Sri Yukteswar stated that because our sun is part of a binary system (i.e., it has a companion star); it is orbiting that system's common center of mass in cycles that are 24,000 years long.<sup>93</sup> When on this journey it comes closest to the grand center of our galaxy, there is a Golden Age (Satya Yuga) flourishing on earth, a paradise where man intimately knows and communes with God and lives in harmony with Nature and all its creatures.

According to Sri Yukteswar, we are currently far away from that state, but on our way into it. The rapid development of knowledge in the last three hundred years is because the Dark Age (Kali Yuga) officially ended by the year 1699 AD and we entered into the Electrical Age (Dwapara Yuga).

As the earth moves through these ages, the median of human consciousness

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<sup>93</sup> See the introductory section of his book "The Holy Science." It is also useful to note that the work of the Binary Research Institute, Newport Beach, California ([www.binaryresearchinstitute.org](http://www.binaryresearchinstitute.org)), seems to be confirming the binary system theory.

moves also. In the upward half of the cycle, where knowledge develops, the median moves towards the right side of the graph of the distribution of consciousness (shown in Figure 12), and in the downward half of the cycle it moves back towards the left. *"Such is the great influence of Time which governs the universe. No man can overcome this influence except him who, blessed with pure love, the heavenly gift of nature, becomes divine; being baptized in the sacred stream Pranava (the holy Aum vibration), he comprehends the Kingdom of God"* (HS, Introduction).

However, even though the environment of a Golden Age would be extremely supportive to one's efforts to regain divinity for the eternity, we are faced with the reality that the current earth's environment is more conducive to pleasure hunting than it is for seeking Bliss. So those who want to quench their thirst for Pleasure forever will have to overcome going through the thorns on their way to the stars. When they reach the goal of all life and become the Knowledge and Love that they sought, they will still have a choice: to stay inactively enveloped in the never-ending, ever new Joy or ride on Its waves back to show others the way. *"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out"* (Revelation 3:12).

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## Glossary

A general note: throughout the text capitalized words were used to highlight a divine origin of manifested phenomena or to point out a certain aspect of God. Even though the same words in different quoted sources are capitalized differently, this manuscript used the following simple rule; names of God and all phenomena down to and including Atoms (Hearts) are capitalized, while Atoms' internals and phenomena generated by the Atoms are written in the lower case form.

**Architect** – a name of God indicating that He is the Creator, the Master Planner behind creation.

**astral** – the second transformation that the consciousness goes through—the intelligent energy. Another term is lifetronic.

**Atom, Anu** – capitalized word "Atom" (or "Anu") refers to the first particle in God's creation, a particle of dark matter, and it should be differentiated from "atom" (or "anu") which refers to what is known in physics as a basic unit of visible matter. Particles of dark matter are like generators; influenced by God's light they create the universe we live in.

**Attraction** – see Omniscient Feeling.

**Aum** – the primordial sound vibration. These compression waves compress and rarefy the underlying medium (see Universal Substance) and thus create "all things" within creation. The rarefied portion of creation is what we call *space*, whilst the compressed areas are individual particles of Spirit; the particles of dark matter (see Atom). The three letters A-U-M represent the cyclic nature of this vibration. It creates things (A), preserves them for a while (U) and then destroys them (M) after a particular cycle has finished. This vibration is often depicted as a storm that rages for a moment (see creation cycle) and agitates the calm ocean of Spirit. It creates waves ("all things") that exist for a moment and then subside back into the ocean (Spirit). This dynamic and constantly mutating environment introduces the concept of change, which we call *time*.

**avidya** – ignorance.

**Bhagavad Gita** – the holy book of Hindu religion.

**Bible** – the holy book of Christian religion.

**buddhi** – the positive pole of the Heart; another term is intelligence.

**causal** – see ideational.

**Chit** – see God's light.

**Chitta** – see Heart.

**Christ Consciousness** – the pure Intelligence of God (the aspect of God the Son) which is the cause of all vibration. This consciousness is the "information" embedded in God's light, which shines on the Atoms, and influences the whirling consciousness inside to become organized and self-conscious (i.e., gives them life). This process is similar to the process of magnetization where the "information" on how to be magnetic is passed on from the external magnetic field onto the magnetic material, but in this case the "information" passed on (from God to His creations) is self-consciousness or life. Other terms used are Christ Intelligence, Kutastha Chaitanya, Universal Intelligence, God's Infinite Intelligence, Kutastha Intelligence, Universal Christ Intelligence, Son and Tat (see also Holy Trinity).

**Christ Intelligence** – see Christ Consciousness.

**creation cycle, creation day** – one full cycle of manifestation and non-manifestation in God's hobby activity called creation. See also Day and Night.

**Cosmic Beam of God** – see God's light.

Cosmic Consciousness – see Father.

**Cosmic Nature** – see Nature.

**Cosmic Source** – see Spirit.

**Cosmic Vibration** – the vibration that makes creation. See also Aum and Holy Ghost.

**Creative Power** – see Cosmic Vibration.

**Creator** – a name of God indicating that creation's cause is not accidental; it hasn't appeared by a mere chance, but was created by the Being we call God, Spirit. Creator also indicates a role that Spirit has in relation to creation (see also Father and the Holy Trinity).

**Day** – see Day and Night.

**Day and Night** – capitalized words *Day* and *Night* indicate two stages within the creation cycle (creation day). Day is the period when creation is fully manifested, while Night is the period when creation is just an idea in God's mind. The

morning and the evening are transitional periods, from the state of inactivity into the fully developed state (morning) and later, after the whole Day has passed, from the fully operational mode into the state of non-activity (evening).

**Dhammapada** – the holy book of Buddhist religion.

**dharma** – God's plan or actions that one should undertake in order to fulfill the mission entrusted to him by God.

**Divine Command** – a name of God indicating that He doesn't want His children to suffer due to wrong choices they have made. The free will He gave them usually gets them into trouble at first, but this power of choice is really necessary and is a good teaching mechanism. The purpose of creation is to produce perfect beings that will share eternity with the Lord. This relationship would not be meaningful at all if it were based on the automatism and absence of free choice (to enter into such relationship). So, whenever a situation on earth goes out of control and people start to be oppressed by the accumulated and heavy burden of their wrong decisions, God sends His exalted warriors to rectify the situation and help erring humanity.

**Divine Love** – see Omniscient Feeling.

**ego** – soul's reflection inside the Atom.

**electromagnetic** – a quality of a material to produce magnetism when subjected to an electric current (i.e., electric charge in motion). Electromagnetism was discovered when it was observed that a copper wire, when carrying an electric current, would magnetize pieces of iron or steel near the wire.

**electron** – a subatomic particle that carries negative electric charge. It is also believed to be an elementary particle, because it has no known components or substructure.

**Eternal Blessedness** – a name of God indicating that He lives in the state of ever-existing (Sat), ever-conscious (Chit), ever-new bliss (Ananda), or in other words, in the state of perpetual, always fresh and completely satisfying blissfulness.

**Eternal Consciousness** – a name of God, Spirit, indicating that It is a Being existing unto eternity.

**Father, Father Protector** – a name of God indicating His protective role over

creation and beings in it. Other terms for this transcendental (i.e., existing transcendently untouched by all the commotion of the vibratory creation) aspect of Spirit are Ishvara, Cosmic Consciousness, Creator and Sat. See also Holy Trinity.

**God's light, the light of Christ Consciousness** – transverse waves of consciousness; the primordial light vibration. It represents the Christ Consciousness, the consciousness of God the Son, which is God's presence within creation. This light provides the source of guidance and purpose for the Atoms and creation as a whole. The Aum vibration (the primordial sound vibration, the Word), which consists of myriad compression waves, creates all things (the blueprint of creation), but without the light of Christ Consciousness these things would be just ideas in God's mind (i.e., "without form and void," see Genesis 1:2) and would not have an objective existence. The light is needed to give them a consciousness of separate existence—life. Other terms used are Cosmic Light and Chit. Souls are individual rays of this light.

**Grantha Sahib** – the holy book of Sikh religion; also regarded as the final and the eternal guru of the Sikhs.

**gravity well** – a gravity well is the pull of gravity exerted by a large body in space. The larger the body (i.e., the more mass it has) the greater the gravity well it produces.

**gunas** (singular: guna) – essential creative and motivating qualities. There are three gunas: sattva (positive), rajas (neutral) and tamas (negative) and they correspond to the three layers that appear within the polarized Atom (i.e., Heart).

**guru** – a "dispeller of darkness," is one's God-illuminated spiritual teacher. Having graduated from the school of life and having realized their oneness with Spirit, gurus have acquired proper qualifications to lead and help sincere seekers on their own journey to self-realization and enlightenment. A true guru is much more than just a simple teacher or instructor, which is the common meaning of the word *guru* today.

**Happiness** – see Eternal Blessedness.

**Heart** – the Atom, when in the spiritually magnetized state, which is due to the influence of God's light. Another term is Chitta.

**Highest Authority, Higher Power** – names of God indicating His absolute sovereignty over every force and finite power in creation, because He is the ultimate source of them all (see Universal Substance).

**Holy Ghost** – part of the Holy Trinity that represents the motherly aspect of God. Other terms used are Aum, Cosmic Vibration, the Word, Shakti, Divine Mother, Pure Cosmic Nature or Pure Nature and Para-Prakriti.

**Holy Trinity** – a name of God referring to Spirit's three aspects while It manifests through creation (see creation cycle). The infinite portion of Spirit that is unruffled by the vibration, outside of creation, is the Father. The portion of Spirit that creates and maintains myriad things (i.e., creation), in the relatively small space of the Infinite, is the Holy Ghost or the Mother. The portion of Spirit that serves as the source of guidance and purpose and gives life (see God's light) to the beings inside creation is the Son. In Hinduism, the Holy Trinity is known as Sat (Father), Tat (Son) and Aum (Holy Ghost).

**ideational** – the first transformation of consciousness into ideas and thoughts. In metaphysics, the word *causal* is also used to indicate the same, because thoughts are the causes of other two manifestations: the intelligent energy (see astral) and the gross matter.

**Impure Nature** – see Satan.

**Infinite** – see Spirit.

**intelligence** – see buddhi.

**Intelligence** – see Christ Consciousness.

**Ishvara** – see Father.

**jnanendriyas** – the five sections of the outer, sattvic, layer of the Atom (Heart). Also known as the "organs of the senses."

**karma** – the results (visible and invisible) of one's actions. Karma is the law of cause and effect, which specifies that each action (a deed, a word, an emotion or thought) must cause an exact and appropriate effect, which in itself is either a reward or punishment to the person that performed it. *"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth*

*to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7–8).*

**karmendriyas** – the five sections belonging to the middle layer of the Atom (Heart). Also known as the "organs of action..

**Koran** – the holy book of Islam, the religion of Muslims.

**Kutastha Chaitanya** – see Christ Consciousness.

**Kutastha Intelligence** – see Christ Consciousness.

**lifetron(s)** – a term coined by Paramhansa Yogananda, which refers to the intelligent energy that thoughtrons transform into (see thoughtron). Other terms for the same are life force and prana.

**Love** – see Omniscient Feeling.

**Maker** – see Creator.

**manas** – the negative pole of the Heart; another term is mind.

**Maya** – the storm that produces the illusion of dividing a portion of the ever-indivisible Infinite into separate finite objects. Other terms are Magic Delusion, Darkness, Magical Measurer, and Aum.

**Nature** – similar to a giant movie projector, where God's light is passing through it to create vivid three-dimensional pictures not just true to the senses of hearing and sight, but also true to the senses of touch, smell, and taste. Another term used is Prakriti. Nature has two aspects: Pure Nature (see Holy Ghost) and Impure Nature (see Satan).

**Night** – see Day and Night.

**Omnipotent Force** – the force that creates the Aum vibration and stems from God's will to create. Another name for this force is Repulsion.

**Omnipotent Love** – see Omniscient Feeling.

**Omniscient Feeling** – the force (also known as Attraction, Omniscient Love, Omnipotent Love, Divine Love and Love), which moves the light (see God's light) around and thus defines the boundaries of the Aum vibration.

**One** – see Spirit.

**Overarching Self** – a name of God indicating that He, the conscious eternal

Being (see Spirit) and the source of everything (see Universal Substance), is ultimately the only existing Self (see Reality). All other selves are mere reflections of this overarching Self and until they identify with It and are able to say: "*I and my Father are one*" (John 10:30), they will roam creation and be subjected to the process of evolution of consciousness (see Perfection).

**pancha tattwa** –the five bands that appear on the surface and within the polarized Atom (Heart). Also known as the "five root causes" and "five electricities."

**Perfection** – a name of God indicating the goal of all life (i.e., the final state into which consciousness evolves). The purpose of creation is to produce perfect beings that will share eternity with the Lord. See also Overarching Self.

**periodic table** – in chemistry, is a tabular arrangement of the chemical elements according to the atomic number. Its invention is generally credited to Russian chemist Dmitri Mendeleev in 1869, who intended the table to illustrate recurring ("periodic") trends in the properties of the elements.

**photon** – an elementary particle, the basic unit of light and all other forms of electromagnetic radiation.

**Pleasure** – a name of God indicating that He is the blissful ocean of consciousness (see Spirit), so to be seeking God means to be seeking the state of existence in which never-ending, ever-new joy is felt. This is the true pleasure that everybody looks for in the little pleasures of the senses.

**Prakriti** – see Nature.

**Proper Solution** – a name of God indicating that He is able to fix any problem that we might have and He is ever willing to help; we, His children, just have to ask.

**Pure Nature** – see Holy Ghost.

**Purusha** – see God's light.

**prana** – see lifetrans.

**proton** – a subatomic particle with positive charge equal to the negative charge of an electron. It is found in the nucleus of each atom, along with neutrons.

**rajas** – see gunas.

**rajasic** – something displaying the (neutral) quality of rajas.

**Real Substance** – see Universal Substance.

**Reality** – a name of God indicating that creation, and all of the forces and beings in it, are essentially just God's ideas given the objective existence (see God's light). However, even though they are alive, their substance is God and apart from this Substance nothing else really exists (see Universal Substance). After a day of creation finishes, creation and everything in it dissolves back into God and rests as seed ideas in His mind until they are brought back to life in the morning of the next creation day (see creation cycle). See also Overarching Self.

**Repulsion** – see Omnipotent Force.

**Sanatan Dharma** – literally, "eternal religion." The name given to the body of Vedic teachings that came to be called Hinduism after the Greeks designated the people on the banks of the river Indus as *Indoos*, or *Hindus*.

**Sankhya, Samkhya** – a philosophy that is one of the six systems of Hindu religion. It studies the exact nature of man's body, mind, and soul as well as that of the entire cosmos, and how everything is derived from the Universal Substance. Yoga, which is also one of the six systems, complements Sankhya by providing the scientific techniques that gradually expand the practitioner's knowledge of Universal Substance and ultimately lead him step by step into the final union with Spirit.

**Satan** – archangel of God who was endowed with the independent will and tasked to maintain the material portion of creation.

**sattva** – see gunas.

**sattvic** – something displaying the (positive) quality of sattva.

**Shining Truth** – a name of God indicating that God, being the beginning and the end of everything, and the substance that everything is made of (see Universal Substance), is ultimately the last truth to be "discovered" in man's quest for knowledge. But this Substance has transformed Itself into so many different forms and forces and veiled Itself with so many layers of transformation that its research could lead into many different paths of realization. Even though these

paths could be totally disconnected and potentially very different, eventually they must meet at the point where their understanding of one God expands to include an acknowledgement of the legitimacy of other paths that lead to the same Truth. This Truth (God) shines on creation (see God's light) and in that process gives it life and endows it (i.e., the beings within) with a choice: to seek the Truth or to try to ignore It.

**Spirit** – a name of God indicating that It is the eternal, formless and infinite ocean of consciousness, the one indivisible Being. When Spirit creates, It becomes three: Father, Son, and the Holy Ghost (see Holy Trinity), but when It takes a rest from the "daily" job (see creation day) of manifesting through creation, It again becomes only one—the blissful ocean of consciousness.

**Spiritual Light** – see God's light.

**Sole Reality** – see Reality.

**Son** – is part of the Holy Trinity that refers to the pure reflected intelligence of God which permeates and overlays creation and is tasked to guide it back into the union with Spirit (see also Christ Consciousness and God's light). Other terms for the same are Christ Consciousness, Kutastha Chaitanya, and Tat. See also Holy Trinity.

**soul** – a part of God's light. Ego is soul's reflection within the Atom. Once the consciousness inside the Atom fully evolves (see Perfection), the ego reflection will disappear and the soul will take control. Being a part of the bigger whole (i.e., God's light), a soul does not maintain its separate identity in this state, but assumes the identity of the Christ Consciousness and becomes a true Son of God—hence the other term for the soul is Purusha.

**Source** – a name of God indicating that He is the source of all creation—by His will it emerges (see Spirit) and out of His Being it is made (see Universal Substance).

**Talmud** – the collection of ancient rabbinic writings on Jewish law and tradition that constitute the basis of religious authority in Judaism.

**tamas** – see gunas.

**tamasic** – something displaying the (negative) quality of tamas.

**tanmatras** – the five sections belonging to the tamasic core of the Atom (Heart). Also known as the "objects of the senses."

**Tat** – see Son.

**Torah** – the law of God as revealed to Moses and recorded in the first five books of the Hebrew Bible (which are also found as the first five books of the Christian Bible).

**Truth** – see Reality.

**thoughtron(s)** – a term coined by Paramhansa Yogananda which refers to the internal parts of the Atom; little thoughts or seed ideas.

**Universal Intelligence** – see Christ Consciousness.

**Universal Substance** – a name of God indicating that He is the supporting medium that vibrates with the primordial vibration (see Aum) and hence He is the substance of which everything is made.

**Unity** – see Spirit.

**Universal Truth** – see Reality.

**Upanishads** – philosophical texts of Hindu religion; also regarded as the summaries of the Vedas.

**Vedas** – the oldest scriptures of Hindu religion. There are four Vedas: Rig Veda, Sama Veda, Yajur Veda and Atharva Veda.

**wavelength** – the distance between two waves of energy, or the length of the radio wave used by a particular radio station for broadcasting its program.

**Word** – the original Greek word is *Logos*, which also means "speech." Because speech is an expression of ideas and thoughts by means of producing sounds, we can say that Word is the intelligent "sound" that God uses to express His ideas and thoughts. In Hinduism this sound is named Aum.

**yoga** – literally, "union with God." Yoga aims to provide scientific techniques that gradually expand practitioner's knowledge of the Universal Substance and ultimately lead him step by step into the final union with Spirit.