

AWARENESS AND THE APPEARANCE of CREATION, PRESERVATION and DISSOLUTION in IT.

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Man is the microcosm of the macrocosm. What occurs in the universe occurs in man. What occurs in man occurs in the universe. By understanding what is happening in humanity we can also understand what is happening in the cosmos.

The external world does not exist nor has any meaning for us when we sleep but upon awakening and within a very short period of time, we become aware of ourselves as we live in the body (Sadhu Om calls this body consciousness) and we become aware of the external world. For 'us' we can say that every morning upon awaking from the state of sleep we recreate within our inner life the world and body consciousness when a few moments beforehand, in sleep, it did not exist for ourselves. Further, it has been recreated in such a way that our experiences of the previous day have been worked upon and **reappear as strengthened (or weakened) new abilities**. Eg a child learning to ride a bicycle can practice all day and still not be able to ride it but the next day, after a good night's sleep he can ride the bicycle first go. A man may ponder upon a problem all day but only after a good night's sleep does a solution appear and in so many subtle ways our previous experiences come back in new forms after every night's sleep. The experiences of body consciousness are taken into deep sleep, are worked upon by **?????** and come back in new and invigorated forms which bear fruit within our daily life experiences ie in body consciousness.

Could we not put this in another way that we, as in the form of our normal wide awake consciousness i.e. as body consciousness, and the external world do not exist for 'us' during sleep – but yet 'we' exist in another form, of which we are unaware of when we are in body consciousness. We know this because we have a remembrance that 'we' have dreamt but this 'I' who observes during dreaming is not quite the same 'I' as the 'I' who experiences as body consciousness and remembers the dreams. So a question arises as to what is the nature of this 'I' who observes the dream state as opposed to the 'I' in body consciousness which disappears every night? The 'I' in the dream state is, in most cases, a passive observer who does not appear to control the panorama before it. Could this mean that instead of being within the garment of 'body consciousness' 'we' have put on another garment during the dream state? Further is this the same 'I' who still exists during deep sleep yet when it puts on the garment of body consciousness we are not aware of its real essence, as we don't have a memory of 'our' deep sleep experience. This 'I' of whom we are normally not aware of has been called 'the Self' or 'true Self' or 'the higher ego'. Would this not be the same 'Self', which determines our present and future karma due to deeds committed by us whilst within the body. Is this not similar to the same processes which occur at death and at rebirth whereby 'we' as the true self bring back the fruits and experiences from our previous lives but in a metamorphosed form and is generally known as karma? This true self obviously acts out of different impulses than 'we' as body consciousness act out of. Who, with normal consciousness, would avoid taking on a slow and painful death as in cancer – We all would avoid cancer but not the 'I' from the point of view of the higher Self as it will provide the opportunity for our body to contract cancer or some other slow and fatal disease if that is within our karma. Our higher self does not concern itself with the self-centeredness of the little ego but with the overall processes of what is right for us and for evolution. The higher self expresses itself through deep sleep, the dream state, through body consciousness and through states between death and rebirth. In its expression of itself many sheaths are used as vehicles eg the physical earthly body, with its emotional dispositions, is only one of these sheaths but only in this special condition ie that of body consciousness, as an adult, are we able to reach a state of **freedom** ie the ability to act entirely out of ourselves without any external impulses pushing us to some action. It is not possible in any other state as is shown by our dream state (different rules are applicable to initiates who have advanced their evolution). With freedom then comes the possibility the individual to love in the true sense of the word (the high and noble love that a mother shows to

her child does not come from her but from other higher impulses external to the mother but being expressed and felt by the mother).

This awake state of body consciousness progressively changes from the consciousness of a newborn infant, a child, a teenager, an adult and then to the vagaries of old age. During the day we have experiences of the world and undertake deeds in accordance with the impulses residing within our body consciousness. At the close of each day the process of going to sleep dissolves our body consciousness. In a similar manner, but on a larger scale we awake into earthly consciousness when we are born, experience earthy life in our numerous awake, dream and sleep states, with its myriad of events and experiences and then, when the body is worn out, we discard it and we clothe ourselves in new but spiritual garments only to awaken into earthly life again after a sojourn in the spiritual world. Even after death, in our new spiritual garments, we still don't fully experience our true 'Self' but do 'We' take part in creating a new state of 'body consciousness' whilst still in the spiritual world. As light takes on different properties as it passes through glasses so does awareness take on different properties as it passes through the different sheaths even to the point of forgetting itself whilst within these sheaths but it would appear that one of the purposes of self within the human sheath is to realise itself.

An analogy where we can all clearly experience the idea of the 'self' is in the act of shaving or putting on makeup using a mirror. An amazing observation can occur to us if we carefully observe ourselves in the act shaving or putting on makeup and that is that **we experience our being as though it is within the mirror** even though the real effects are occurring on our body. If then we withdraw our consciousness into ourselves we actually will become clumsy in shaving or putting on makeup. Hence we can say that we create ourselves into the mirror as we shave or put makeup on, finish our task, then we dissolve our being which is in the mirror back into ourselves in the body. Could this not be the same as the relationship of the Self to body consciousness and that our immediate goal is to realise that our essential being is operating out of the Self and yet at the same time this 'illusory body conscious' is necessary for the Self to operate in?

Are these processes also not reflected on a macrocosmic scale? Spiritual seers tell us that our present earth arose out of a condition of cosmic sleep called 'pralaya' and that the spiritual beings and the fruits of previous evolutionary period appeared again but on a higher level so that new levels of development could be reached. Is this not the same as a new birth in a new body? We are told that each manavantra of these great cosmic cycles like our earth, are divided into seven smaller cycles called rounds and at the completion of each round there occurs a mini-pralaya; which is something akin to our sleep and awake states. At the culmination of the previous condition of evolution or manavantra humanity had received the physical, etheric and astral bodies but it was not yet possible for humanity to receive the immortal divine spark or 'I' as we now have. After the previous system or manavantra, including all the beings, had evolved as far as it could do so it then dissolved into the pralaya condition after which our present earth appeared as in the birth of a child. As in the growth of a child where all previous stages are reflected in its growth so did the earth repeat, in a minor way, its entire evolution until it and its inhabitants had matured to the point where the 'I' be implanted into humanity after the physical, etheric and astral bodies were worked upon by beings who awoke from the pralaya condition with greater abilities than what they had in the previous manavantra. As in each individual human life the earth too will in the distant future become old and will not be able to continue its present progressive evolution but will again dissolve into a state of pralaya. And just as we will carry the fruits of our experiences into the next life so too will the earth carry its experiences into its future appearance after the next condition of pralaya.

The question must then be asked that if Self is behind us, as individuals, when we are awake, dreaming, asleep and after death then is it the Self that is behind our earth system in its various phases of pralaya, manavantra and rounds similar to what is behind us as humanity?