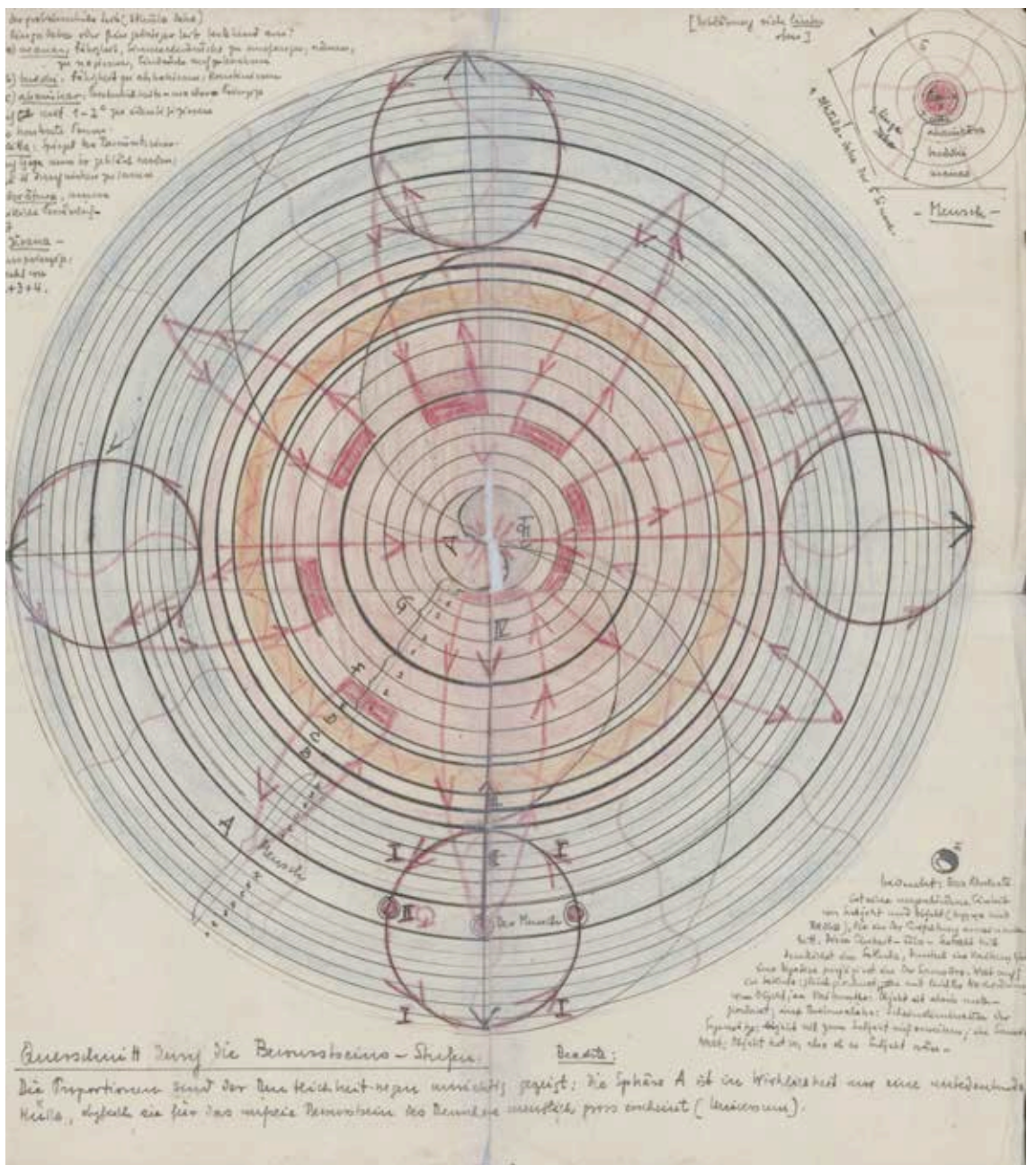


Cross-section of the Levels of Consciousness

Drawing by Svami Sadananda Dasa in the internment camp in India;
cf. *Bhagavan and His Avatars* and *Laghu-Bhagavatamritam*.

Into English, comments within square brackets and © Kid Samuelsson 2013

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Note: For clarity of illustration, the different spheres are not drawn to scale. In reality, the sphere A is just an insignificant covering, although, to the unfree consciousness of man, it seems to be infinitely great (his universe).

[*The yin-yang-like symbol in the centre:*] The Absolute is an undifferentiated Unity of Subject and Object (Krishna and Radha), which separates in its unfolding (expansion). This form of the unity of the lila appears most clearly in Gokula, obscurely in Vaikuntha, and negatively projected in the world of samsara. In Gokula: on equal terms, The Object slightly subordinated; in Vaikuntha: The Object strongly subordinated; in Brahma-loka: seeming elimination of the opposites, the Object wants to expand into the Subject; in samsara: the Object pretends to be the Subject.

[The same symbol is drawn a second time, covering all levels of consciousness, and a third time, covering all the spheres above samsara.

Earth (Bhuh-loka) is located in sphere A, with man, whose structure is depicted in the small drawing in the upper right corner, with additional explanations in the upper left corner:

From the centre and outwards in the small figure: The red circle representing the atma, with its surface, citta; the linga-deha (subtle body) with its different layers, i.e. ahamkara, buddhi and manas; the pentagon representing the sthula-deha (gross body) with its five senses [sense organs]. All permeated by prana, the principle of life (wavy lines of red).]

Explanations:

- 1) Sthula-deha or gross body.
- 2) Linga-deha or subtle body, consisting of:
 - a) *manas*: ability to receive and arrange sense impressions, to react on them and to store them.
 - c) *buddhi*: ability to abstract, to analyse.
 - d) *ahamkara*: principle of creating a personality, to identify itself with the gross and subtle body, as a concrete person.
- 3) *citta*: mirror of the consciousness. Must be purified through yoga, in order to let the atma permeate it.
- 4) *atma*: our proper personality.

5) *jivana*: principle of life (prana), product of $1 + 2 + 3 + 4$.

[Blue outer spheres of the main drawing: Samsara, permeated by the principle of life (prana, red wavy lines); the Subject-Object relationship negatively projected; Object pretends to be the Subject.

Sphere A: Man lives on earth (Bhuh-loka), the eighth world in each universe, which consists of 14 worlds, 7 below and 6 above earth. The bound (baddha) jiva-atma rotates within these 14 worlds in an endless circle of new births, the wheel of samsara, depicted as four circles with arrows pointing counter clockwise (path I). On earth, the jiva-atma also gets the human frame (II), which is rare.

Sphere B: *The Milky Ocean* (kshira-udaka), where the third Mahavishnu rests.

Sphere C: *The Embryonal Ocean* (garbha-udaka), where the second Mahavishnu rests.

Sphere D: *The Causal Ocean* (karana-udaka), where the first Mahavishnu rests; the river of Viraja, the boundary between Devi-dhama (the realm of Maya) and Hari-dhama (the realm of Hari), where the 3 guna-s of Maya dissolve.

Sphere E: Brahma Jyotih (light). The attributeless, expressionless Brahma; no positive sphere; freedom in a negative sense.

Sphere F1: Vaikuntha, the realm of Narayana-Lakshmi and Sada-Shiva-Mahadeva-Parvati.

Sphere F2: Ayodhya, the realm of Rama-Sita.

Sphere F3: Dvaraka, the realm of Krishna-Rukmini and other queens.

Sphere G: Goloka/Gokula, the realm of Radha-Krishna.

1-5: the 5 rasas, with increasing intensity of seva: shanta, dasya, sakhya, vatsalya, madhurya.

Centre: The undifferentiated Unity of Subject and Object (Krishna and Radha).

The black line crossing figure I, with an arrow pointing downwards, represents the centrifugal power of Maya, hurling the atma away from the Centre. The arrow pointing upwards shows how far man can reach by his own efforts, without God's Grace, being compelled to fall down again (path III, up to level D).

If man enters the path of bhakti, due to Divine Grace, his efforts are met by a helping power (akarshana-shakti), the line with red arrow (IV), which will carry his atma towards the Centre.

The red wavy lines within samsara (the blue area) show that everything is permeated by the principle of life (prana; cit). Prakriti in itself has no life of its own.

The eight red lotus petals with arrows going outwards and inwards, originate from the different levels of consciousness in the cit world – from Goloka/Gokula down to Vaikuntha – and point with their tips at man on earth. They show how Divine Grace (Gods's Own shakti), in the form of the Guru in human form (diksha and shiksha Gurus), the inner Guide (Caitya-Guru), and the Revelation of the Divine Word (Shastrams), descends to man on earth from the different realms of God. Depending on the individual character of the descending Guru *and* the atma of the disciple, the latter can reach different realms of God, up to the highest sphere of madhurya-rasa in Goloka, as a subordinate maidservant (dasi) of Radha and Her sakhis and manjaris in their seva for Krishna.]