



Hinduism & the Soul & creation.

(Source Material Unknown)

- From Soror Moonshee notes

In India, the soul is often described as being a luminous and pneumatic principle - that is, a consciousness, whose light is animated. The Latin word 'animus' meaning 'mind' or 'spirit' parallels the word 'anima' or soul - and both originally meant breath. (Hence, since animals breathe, such is their name.)

Hinduism holds to the doctrine of continuous creation. (See notes on Brahma), but the doctrine of C.S. says quite clearly that it is impossible for the world to have a start & finish, the 'big bang' theory holds that the world of time and space had a start. But where did the matter come from for the start? One variant of the big bang theory is the Hindu circular argument that the world is continually created & destroyed. After the big bang of creation, matter disperses faster & faster into space until it attains the speed of light, upon which it reverses direction and returns upon itself to recollect its energy at the centre and eventually explode again. Is this a possible logical way of explaining the Hindu myths? What it does show however, is that if there is a singular event that can explain the existence of the world it must be either continuous (constantly happening) or circular, and therefore not as singular as all that!

Primal Chaos

So, before Brahma creates a world, all is Primal chaos. As for the word CHAOS, this originally meant a yawning chasm, something which gapes. This bottomless gullet is traditionally pictured as a whirlpool that draws in everything.

In an abstract-but-understandable form, the number one always has a catch unit. For oneness implies both a unity and a totality: it is the atom of all relational thinking.

Atoms can exist in various levels of complexity, being a total atom singularly, but composed of a complex of energy particles. In mythology this atom is often an egg. It floats in the abyss (chaos) until it hatches, and from it emerges the creative principle. An egg must be laid, and it hatches from within, as it does in the vedas. There, the bird is a gander, whose name HANSA is taken to refer to breathing, 'HAN' being the sound of the inbreath and 'SA' the outbreath. When the gander hears its own name continuously, it can also be heard as sa-han, sa-han, 'sa' meaning 'this' and han meaning 'I'. As the gander is the animal form of Brahma, the breathing of its own name means that the world of Brahma is jelled with the cry: 'This is I' (or I am).

It is this I, that emerges from the egg in the form of a multitude of creatures, each saying I. It is this that is the knowledge, often represented as a sword, that allows each animal to exist. As they all differ from each other, the utterance of selfhood acts as a separator and is the figure, or symbol, in which is hidden the sword of knowledge that slays the dragon of chaos.

In Sanskrit the word 'atman' (from which we get our 'atmosphere'), stands both for the breath and the soul. Through the practice of meditative breathing yogis can attain the world of Brahma, when they are called Parama-hansa!

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or higher gander, and they are then able to
hear the song within the name of the gander
which goes like this:

• Many forms do I assume.

And when the sun & moon have disappeared,
I float and swim with slow movements on
the boundless expanse of the
waters.

I bring forth the universe from my essence,
and I abide in the cycle of time that
dissolves it.'

This only strengthens my resolve that this
symbolizes the 'god within'. The waters are
surely the higher astral/mental. And when
an energy brings forth the ~~universe~~ universe'
from what is termed its 'essence' then it
is simply a long way of saying 'I am'.

