**The Cosmic Egg and Evolution of Man**

There is a great mystery hidden behind the universe and one’s own life and until this mystery is unravelled our life can have no real meaning and we cannot be at peace, wrote Taimni in his preface to “Man, God, And the Universe.” The vast majority of people are not even vaguely aware of this mystery and are so completely assimilated with their environment and the current of life in which they find themselves that the deeper problems of life do not trouble them at all. But these deeper problems of life do not cease to exist because they are ignored. They appear in the form of other problems, generally more serious and sometimes deadly, he added. Here I am trying to delve into the mystery of the universe from what I understood from the teachings of Navajyoti Sri Karunakara Guru, the Founder of Santhigiri Ashram at Thiruvananthapuram, Kerala.[[1]](#footnote-1)

Some of us may wonder about life and its perfect processes. Let us take for example the process of procreation among humans. A woman and a man desire to come together stirred by the primal fire of *Kama* and the man deposits his egg in the womb of the woman. This egg develops into a human undergoing nine or ten months of evolution. This process was not invented by scientists, but it is the microscopic replication of the method evolved by God to create the universe. Rigveda (10.121) mentions Hiranyagarbha, the Golden Egg as the source of the creation of the universe. It is said that God, wishing to create the world, produced an egg as big as the cosmos. God meditated for a thousand years sitting inside the egg and when the egg burst, the Lord himself was born out of the egg as the Progenitor of the universe (“He made Himself by Himself.”, Taitiriya Upanishad: 2.7.1). The Rishis called the Egg Brahmanda (the Cosmic Egg), and the Progenitor Manu. Rig Veda acknowledges Manu as the progenitor of mankind and refers to him as ‘The Father Manu’ (Verses 1:80:16, 1:124.2, 11:33-16). Also read this section dealing with death in Chandogya Upanishad, which refers to the world as Manu’s creation:

“He (the soul of the dead person) proceeds from the sun to the moon, from the moon to lightning. Some superhuman being coming from the world of Hiranya Garbha leads those who arrive there to Brahman. This is the path of the gods; this is the path to Brahman. Those who attain by proceeding along this path, do not return to this cycle of birth and death, to this creation of Manu.” (Chandogya Upanishad 4.15.5).

Scientists have discovered that the universe has an oval shape. Like the nine months of the evolution of the human egg, the Cosmic Egg also undergoes nine stages of evolution before it gets dissolved during what we call ‘Maha Pralaya’. What is the Cosmic Egg like? The Puranas mention that Brahmanda has 14 biospheres, seven nether and seven upper inhabited by different types of souls.[[2]](#footnote-2) If we count from the human world, there are ten dimensions of consciousness. Rishis called these astral biospheres Mandalas/Lokas with different wavelengths and colours. Sri Karunakara Guru referred to them as Avasthas, or spiritual stages[[3]](#footnote-3). The Buddhists and Hindu esoteric sects such as the Theosophical Society explain these levels of the Absolute in terms of Physical plane, Astral plane, Mental plane, Buddhic plane, Atmic plane, Anupadaka plane, Adi plane and Shiv and Shakti.[[4]](#footnote-4) These Avasthas are related to the expanding consciousness reaching up to the core of the Cosmic Egg, the Paramatma. Like a spider which creates a web around it sitting in the centre, and withdraws it in the end, Paramatma creates and withdraws webbed multi-dimensional universes. Nobody can say when it started and when it will end as it is a beginningless and endless process.

Parabrahman (the Absolute) is ‘Shubra Jyotis’- ‘White Light’, says Mundaka Upanishad. The example of the prism is given by Taimni. “When passed through a prism, the Pure White Light gets dispersed to form a spectrum of different colours and frequencies. What has happened is that the beam of white light has been dispersed or differentiated by the prism and all the vibrations, visible and invisible have been separated from each other, according to their wavelengths, forming a continuous spectrum. By putting another inverted prism in the path of the emergent rays it is possible to recombine or integrate them again into the original beam of white light. So, the whole process is reversible.” That is how the Absolute Brahman self-manifests and disperses into various astral biospheres with the potential to remain unaffected by what is created. One must evolve through these astral biospheres one by one to merge with the Absolute. Then only there is Mukthi. Following are roughly the ten Lokas beginning from the human world:

1. Bhuloka (abode of man).
2. Bhuta loka (abode of earth spirits)
3. Pitru loka and Bhuvar Loka (abode of ancestral souls,
4. Bhuvar Loka (abode of Yakshas, Kinnaras, Devi-Devas, angels, etc.)
5. Swarga Loka (Heaven, the abode of Trimurti (Brahma,Vishnu and Mahesh) and other spiritual powers in heaven. Indra is the lord of heaven)
6. Rishi Loka (The abode of transcendental Rishis above heaven)
7. Parashakti Mandala (the sphere of the feminine principle)
8. Ishwara Mandala (The abode of supramental souls such as Sri Krishna)
9. Brahm-Mandala (the Cosmic Mind in creative mode)
10. Parabrahma Mandala (the ultimate seat of Parabrahm, God Almighty)

The abode of human beings is Bhuloka which is perceptible through the sense organs, mind, and intellect. When the soul (sookshma sharira) departs from the body it reaches various atmospheres in the Brahmanda according to its karma and evolution of consciousness. Gross souls with sinful actions remain in the atmosphere as earth spirits. Lighter souls with some virtues are transported to Pitru Loka. Those who are yet more radiant attain to Bhuvar Loka and then to Swarga Loka to reap the result of their virtuous actions. Swarga or Heaven is a place of super-sensuous enjoyments, inhabited by devas and other angelic beings. Indra is the Lord of Hindu heaven.

Similarly, there can be different lords in the heavens for Christians and Muslims, whom they call the ‘One God’ who sits in heaven and delivers judgment. The Swarga of Indra exists between the sixth and seventh spiritual sky. A man cannot attain Mukti in heaven because it is a world for the enjoyment of karma, and there is an end to it. Many people mistakenly think that their destination is heaven. But “Greater than the earth, greater than the sky, greater than heaven, greater than all these worlds (is Brahman)”, declares Chandogya Upanishad (3:9:28:7).

The transcendental experience begins from the seventh spiritual sky identifiable with the Rishi Loka. There are no physical limitations in this sphere because the souls can exist here as pure radiance. What we see as millions of stars in the Brahmanda are such evolved souls. They can take a body at their will when descending into the world. They are called Avatars, meaning the ones who descend from the Nakshatra Loka, the star world. Sri Krishna was the only Mahatma who had transcended the seventh spiritual sky and attained the status of Ishwara in the eighth spiritual sky by birth itself.

Christianity and Islam are heaven-centric religions promising enjoyments in heaven. That means the spiritual stature of Jesus Christ and Prophet Muhammad is related to the spiritual skies equivalent to the Swarga of Hindus. The final Judgement by God is related to the theory of karma, which is not acknowledged in the dogma of Abrahamic religions. You reap the result of your karma in heaven or hell in an organic way. There is nobody to judge you. You touch fire you get burnt. Why should be there someone to judge? Even if there is a judge, what difference does it make? When the merit or demerit of karma is exhausted in heaven or hell, the souls are reborn on the earth plane. They must resume the journey of evolution all over again to reach the Absolute. The goal of man is not heaven. A soul must transcend heaven too, forsaking the desire for pleasures to reach the presence of Paramatma. That is why the Ishavasya Upanishad said that the face of Truth is hidden by a golden disk. One must remove this lid to see the truth of God. Only the one who achieves this feat can become a Rishi and inhabit the blissful Rishi Loka.

This soul-travel through the above astral planes is not an easy feat. It requires tremendous will- power and self-sacrifices, and most importantly the help of a spiritual master who himself has transcended these spiritual abodes. The journey up to heaven is not as difficult as the journey beyond. The powers in heaven such as the Devi-Devas and other angelic beings can be pleased with a certain amount of spiritual regimen and devotion. They may grant your wishes, and even the power to perform Siddhi (miracles). But once you try to cross their territory, the problems start. There will be tests and resistance from the fallen souls known as Yogabhrashta, Satan, and Jinn. These are powerful souls with tremendous Siddhis. They are fallen from the path in the middle of their journey because of their egoism and thus failed to achieve Mukthi.[[5]](#footnote-5)

These jealous souls intimidate the genuine seekers with the lure of Siddhi or may trap them in sexual scandals or some other issues that create public outrage against them. This is done to stop them on their path of evolution to higher regions above heaven. The persecution becomes unbearable in this stage, and most of them fall prey to these evil powers. Even great souls like Sri Krishna, Buddha, Mahavir, Moses, Jesus Christ, Prophet Muhammad, and innumerable other souls were intimidated by these fallen souls. The persecution of Sri Krishna by demonic powers, the death of Buddha by consuming rotten meat, the sufferings undergone by Mahavir, and Moses, the crucifixion of Jesus Christ, the sickness that led to the death of Prophet Muhammad after partaking of the poisoned food offered by a Jewish woman, all these are a few examples of such persecution.

Trimurti of Hinduism also exists below the seventh sky, the Rishi Loka. Vishnu is one of the Trimurti gods. The pundits made Sri Krishna an avatar of Vishnu. That is not right.  Shiva, Vishnu, and Brahma are called Devas. But Sri Krishna was not a Deva. He was a Kalanthara Guru, the spiritual authority of Dwapara Yuga. Sri Krishna called himself Ishwara, not a Deva. There is no evidence that Sri Krishna was an Avatar of Vishnu. That is the sectarian view of Vaishnava Puranas. Different sects appropriated great Mahatmas to promote their sects. Sri Krishna stood at a higher pedestal than all other gods and prophets. There was no parallel to him. He is known to have subdued even Brahma and Indra. After Sri Krishna, only Sri Karunakara Guru could transcend all the spiritual abodes and become the true image and instrument of God in this Kali Yuga. When the Guru transcended all the spiritual levels, Sri Krishna himself appeared in a vision and revealed to the devotees that they should follow only Guru from now on.[[6]](#footnote-6)  But this is understood only by the followers of the Guru, the rest of the people are living like the proverbial frog in the well (koopa mandukas) who know nothing of the sea.

Evolution is supposed to be ending with man, considered the most perfect among all created living beings. One cannot calculate when exactly man originated in the world. We can perhaps discover it in relation to the present Manvantara. The British geneticist and evolutionary biologist JBS Haldane held that the ten Avatars or incarnations (Dashavatara) of God are a true sequential depiction of the great unfolding of the evolution of life, in the present Manvantara. The first Avatar Matsya was fish. The initial forms of life were aquatic during the Cambrian period (the earliest three geologic eras roughly 542 to 251 million years ago). The second Avatar Kurma belongs to the group of reptiles when the aquatic life gets evolved into amphibians. The third Avatar was Varaha or boar when the amphibian evolved into land-dwelling animals. The Avatar Narasimha or man-lion can be compared to primitive uncivilized humans. The fifth Avatar Vamana the sward-man may be related to the first man who originated during the Pliocene era (the period that extends from 5.332 million to 2.588 million years before the present), and Parashurama the sixth Avatar with the first man originated during the quaternary period (the most recent of geologic time scale spanning 2.588 million years ago), the weapon-wielding iron age. Rama, Krishna, and Buddha indicate advanced states of physical and mental evolution of man.[[7]](#footnote-7) The transition to the next stage is inevitable.

The present civilisational crisis can be overcome only when the orthodoxy in all religious traditions including Hinduism comes out of its shells and make possible the transition to the next stage of the supramental evolution of consciousness instead of going on proving and justifying their dogmas that are irrelevant now. The age of superhuman beings and supramental spirituality is coming. Sri Aurobindo Ghosh had predicted it, and Sri Karunakara Guru has put the cornerstone for such a civilisational change.

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1. For a detailed explanation refer the book, “The Modi-God Dialogues: Spirituality for a New World Order.”,Mukundan P.R., 2022, Akansha Publishing House, New Delhi [↑](#footnote-ref-1)
2. For more information about Lokas see the link: (<https://en.wikipedia.org/wiki/Loka#:~:text=Fourteen%20lokas,-Main%20articles%3A%20Hindu&text=bhu%2C%20bhuvas%2C%20svar%2C%20mahas,god's%2C%20and%20full%20of%20truth>) [↑](#footnote-ref-2)
3. A Dialogue on the Human Prospect, Karunakara Guru, 1991, Santhigiri Publications [↑](#footnote-ref-3)
4. Man, God and the Universe, I.K. Taimni, 2005, The Theosophical Publishing House [↑](#footnote-ref-4)
5. A Dialogue on the Human Prospect, Karunakara Guru, 1991, Santhigiri Publications [↑](#footnote-ref-5)
6. Navajyoti Sri Karunakara Guru, A Short Biography, Santhigiri Publications. [↑](#footnote-ref-6)
7. The Riddle of Manu, Manvantara Avatars and World Teacher Prophecies, Mukundan P.R., Santhigiri Publications [↑](#footnote-ref-7)